

The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 1941

THE SOVEREIGNTY OF GOD

ELD. OSCAR B. MINK
Mansfield, Ohio

The Sovereignty of God, God's Sovereignty is not a relative sovereignty such as the kings and monarchs of this earth. Earth's sovereigns are temporal, and their power circumscribed by limitless contingencies, but not so with God. He is the absolute Sovereign of the universe. The God of the Bible cannot be denied, disappointed, defeated, and neither is He ever disturbed by the vehement distribute of disgruntled man. "Nay, but O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus?" (Rom. 9:20). The God of the Bible knows no limitations, and infallibly accomplishes His every single design. His sovereignty is absolute, "And what His soul desireth, even that He doeth" (Job 23:13).

GOD IS SOVEREIGN IN THE
REALM OF NATURE
THE SUN A MIGHTY SOV-

EREIGN, behold that mightiest of stars, the sun, indisputable King of created lights, 109 times the diameter of the earth, and multiplied thousands of times greater in energy and power than all of earth's dynamos, including every nuclear device. At the rising of the sun all other lights in the solar system hurry to their hiding places. Is it any wonder, with all the sun's grandeur that it is the prime object of heathen worship? Yet, not once in its existence has the sun transgressed the laws which the Creator has fixed to regulate it. He "... Commandeth the sun, and it riseth not" (Job 9:7). What might have seemed to be an uncontrolled digression to the astronomers of Joshua's day was but the sun acting in obedience to the command of its Creator spoken through His servant Joshua. "Sun, stand thou still, and the sun stood still" (Josh. 10:12-13). In this sovereign act, Joshua's Jehovah is virtually proclaimed in the face of

assembled heathendom, to be the God of the sun.

The omnipotent power that directs the course of the sun, is the same power that marks out the path of the earthworm in its subterranean journeys. And the sun with its vastness and glory is not less dependent on God than



ELD. OSCAR B. MINK

Bro. Wilson Reports As To Revival In Georgia Church

By JOE WILSON, Sr.
Gladwin, Michigan

I am learning more and more that there are some great saints of God in different parts of our land.

It was my happy privilege to meet some of them in the deep South recently. I thank God for salvation more than anything else. Next, I thank Him for the privilege of being a member of a true church of our Lord Jesus



JOSEPH M. WILSON

Christ. I praise Him for the high and holy honor of being a pastor of one of the Lord's true churches. And I always thank God for the opportunity of preaching in any one of His true churches.

It was my privilege to hold a week's meeting in the Rye Patch Baptist Church near Ludowici, Georgia. I heard about this church some years ago from my good friend, Gordon Buchanan. He has preached two or more meetings for this church. Upon hearing about the church, there came into my heart a desire that some day I might be privileged to preach there. I met Brother David West, the pastor of this church, at one of the Ashland Conferences, and again in the New Year's meeting in Griffin, Ga. The desire to preach for this church was growing.

Finally, there came the beginning of the realization of this desire. I received a call from Brother West conveying to me the invitation from the church to preach a week for them. This was a blessing to my heart. We set a date, and I began to plan for and pray about this meeting. I left home Friday morning, July 6th and arrived that afternoon in the city of Savannah, Ga. Brother West met me at the airport and drove me to his home in Jesup, Ga.

It was a real spiritual privilege to stay at the West home for the week of this special meeting. I was treated quite royally by Brother West, his fine wife, and the two boys who are at home. We had much conversation about the things of the Lord. I was greatly impressed by Brother West. I had only chatted with him briefly previous to this. He took the week of this meeting off from his job, and we spent many hours talking about the things of the Lord. I was most deeply impressed that here was a preacher who was very sound in the Word of God, and who deeply loved the Lord, (Continued on page 6, column 1)

the earthworm. All trivia, and all triumphs are determined of God; and nothing is left to chance. All things are brought to pass by Him that said, "I have purposed, I will also do it" (Isa. 46:11).

The Psalmist speaks of the Divine Monopoliist saying, "Power belongeth unto God" (Psa. 62:11). All existence has for its origin, the power of God. Nothing in existence, or that shall ever come into existence, can act contrary to the ultimate purpose of God's omniscient designs. While all events of time and eternity come to pass by the exercise of God's sovereign power, and in perfect concord with His will of purpose; ("He worketh all things after the counsel of His own will" (Eph. 1:11), yet, there is no diminishing of, or taxation of, His power.

THE SEA A MIGHTY SOVEREIGN

Prov. 8:29 "... He gave to the sea His decree, that the waters should not pass His commandment ..." "Fear ye not Me? saith the Lord: will ye not tremble at My presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it and though the waves thereof toss themselves, yet they cannot prevail; though they rear, yet can they (Continued on page 6, column 3)

Burket Gives Report As To Work Of Past Few Months

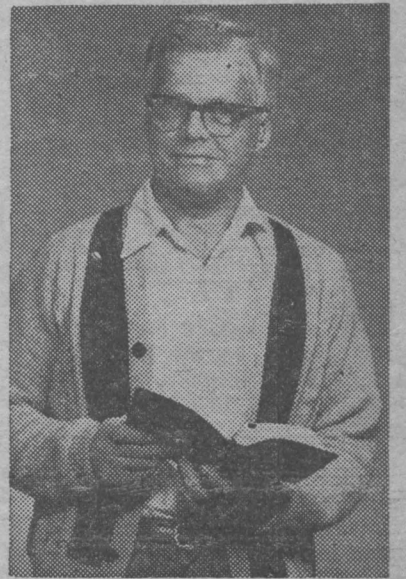
WILLIAM BURKET
Chinle, Arizona

Dear Friends:

It has been some time since there has been a report in this paper concerning our mission work. The reason for this is the fact that my wife and I were on an extended leave of about two and one-half months duration. Most of the churches and a couple individuals who are faithfully supporting this our labor of love among these poor Indians are aware of this fact. We had the high privilege of visiting these beloved churches of our Lord, and these other ones, beloved of the same great God. It was a wonderful experience and blessing that we will never forget, in this life or in the life to come. It was heaven on earth, to fellowship and worship with these dear ones and to preach to them the things which the Lord had laid upon my heart or to share with them our gospel labors with all its blessings and trials, and problems and hopes.

The generosity and hospitality of the saints, with the added love offerings, was such that we fared sumptuously every day and just had a grand vacation. We even had some money left to put on our indebtedness as we arrived back on the mission field. With this 8,000 plus miles trip behind us, we are only sorry that we did not have a little more time, so that we could have gone a few more thousand miles, to see and thank the rest

of our friends and faithful supporters of our mission efforts. Not knowing when, or if I shall get the opportunity this side of glory, I want to take this opportunity to thank a few of these dear friends. Many thanks to you and may the Lord bless you, Sovereign Grace Baptist Church of Austin, Texas; Indore First Bap-



BILL BURKET

tist Church of Indore, W. Va.; Sovereign Grace Baptist Church of Spring Valley, Calif.; Bethel Baptist Church of Covington, Kentucky.

Our thankful hearts go out to these dear ones: Ellen Pinkerton, Fayetteville, Ark.; Fan-

(Continued on page 5, column 4)

Why Send Missionaries To Roman Catholic Countries?

Brazil, Peru, Bolivia, Ecuador, three Guianas — are all Catholic countries. In 1905 E. M. Poteat read the following report before the Southern Baptist Convention at Kansas City and it was unanimously adopted by that body.

"Why send missionaries to nominally Christian lands, to Roman Catholic countries? Our brethren of the Episcopal Church refuse to do so on the ground that these countries are already occupied by a church — to quote one of their bishops — whose orders they recognize, and we Baptists must give a reason for pursuing a different course.

"We send missionaries to pagan lands because there Christ is not known; we send missionaries to lands under allegiance to the Pope of Rome because there, as we believe, Christ is not truly known. In pagan lands Christ is not represented; in papal lands Christ is misrepresented. We may go to pagan lands as Christians, we must go to papal lands as Baptist Christians. In China we go to publish salvation; in Italy and Brazil and Mexico we go to correct the interpretation of a salvation already published. And

here we may expect and be willing to brave the charge of Roman Catholics of sectarianism. On the contrary, we believe that Francis of Assisi and Thomas A. Kempis and John Henry Newman were Christians, but that they were Christians in spite of, and not by the aid of, the creed they espoused; and we believe that in those countries, where the Roman Church has had its way, Christianity has been so deeply perverted as to be no longer recognized; it is rather paganism with a thin veneer of Christian phraseology. And here the Latin proverb applies: 'Corruptio optimi pessima.'

"Further, we believe that as Baptists we have a special call and mission to papal lands, because we carry none of the togger of Rome among our old clothes. We have never yet put the church or any of its ministrations between the individual soul and God, and we do not carry in our blood the taint of the virus of salvation by works. We believe a God cleanses hearts by faith, and that the faith of the believer and not the faith of someone else. We believe God cleanses hearts by faith, and not by the manipulations of the church. In our interpretation of it, Christianity frankly admits believers into the family of God, and not because and only when they are holy, but because they are believing sinners and in need of holiness. If the church is to prepare people for the family of God by laying hands upon them at the moment of birth (baptismal regeneration), and training them through life by penance and sacraments, and by purging them in purgatory after they die, then we Baptists are wholly wrong in our view of the gospel. But if we are right in our view, that people are admitted into the family of God by faith and faith alone, then we must do what in us lies—working always with infinite kindness and patience and love — to stop the long, long thronged procession of the blind who follow the blind."

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"UNITY"

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." —Psa. 133.

At nearly seventy years of age, I realize that I am a battle-scarred

veteran. I have gone through many battles through the years gone by, and I had hoped that I would never have another one. It has been my prayer for quite some time that we would never have another problem of any monstrous size, and I had hoped that we would never have another church difficulty. Mrs. Gilpin and I both are entirely too old for problems today. For her sake and for mine, I had made it a prayer, a long time ago, that if it might please the Lord, we would never

have another difficulty nor problem to go through.

I think of this in the light of Genesis 44. At this time, Jacob is thinking in terms of allowing his youngest son, Benjamin, to go down to Egypt, and he says:

"And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave."—Gen. 44:29.

As I say, I had hoped it would please the Lord that I would (Continued on page 2, column 1)

The Baptist Examiner

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JOHN R. GILPIN.....Editor

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Unsigned Articles And The Waste Basket

As we have stated many times in this paper, it is impossible to print articles in The Baptist Examiner unless we know the author of the article.

Quite often a good article goes into the wastebasket just because we have no knowledge of the author. We have just recently received one such article entitled, "Confused Values." It was an article that we would like to have printed which would have encouraged others to buy good books such as we print and sell.

However, there was no name signed to it; and accordingly, it made the fatal plunge into the wastebasket.

The poet has said:

"Many a flower was born to blush unseen
And waste its fragrance on the desert air."

This little article entitled "Confused Values" which might have proved a blessing to many has ended its experience in the wastebasket and no one has ever benefited by its fragrance.

MORAL: When you send an article, be sure to sign it, or we cannot use it.



"Unity"

(Continued from page one) never have another church difficulty of any kind. I would like to grow old gracefully. I would rather that my gray hairs were

not brought down with sorrow to the grave. But the Lord sometimes sees otherwise and directs otherwise.

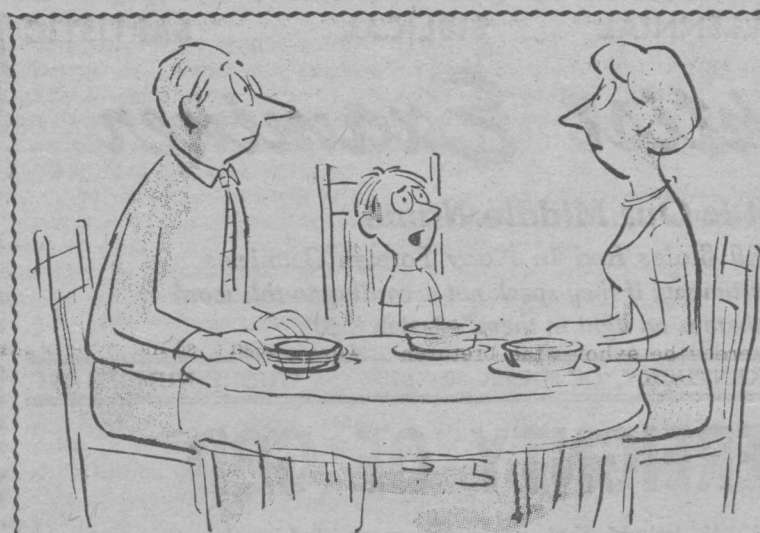
I might say this, regardless of my age, I still feel the same as I have felt through the years, and I cannot tolerate false doctrine. If there is any one thing through the years that has grieved and irked me, it has been false doctrine. I have seen lots of preachers do things morally, that I thought were wrong that didn't worry me so much as false doctrine on the part of some preachers, and for the past year, I have been trying to go along as easily as I could, just hoping that things might right themselves. I know that we have had things taught in our church that should not have been taught. However, in view of my serious hospital experience in late 1972 which has left me weakened, and in view of my age, I have tolerated some heresy that I would not have tolerated otherwise.

Here are some samples of this heresy:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Mt. 7:22,23.

I think most of you realize that this certainly is speaking of Hell and the judgment, when unsaved people come up to the judgment bar of God. This past week, I looked in the library in 21 different books, and there was not a book but what says that this is a passage relative to Hell.

But it has been taught here in our church in the past year that



"I just can't bring myself to bless a spinach casserole."

church discipline, he speaks about adultery, fornication, idolatry and drunkenness. It has been taught that this is speaking only of spiritual idolatry and spiritual drunkenness. To me, this is just taking Scripture out of its setting, and away from its context, and putting upon it a fanciful interpretation.

In I Corinthians 7, which talks plainly about the sexual relations between husband and wife, it has been said that that was referring only to the church. As one preacher brother, who called me just recently, said, "How in the world could any man find the church in the seventh chapter of I Corinthians? That is just spiritualizing the Scripture."

That is what the Russellites have done through the years. That is how they get their doctrine. They say this doesn't mean Hell;

tation, for it certainly isn't. Rather, it is a matter of accepting or rejecting what the Word of God has to say.

Mary Baker Eddy built her whole system of Christian Science on the basis of saying Scripture doesn't mean what it says — that it means something else. The Russellites have built their entire system of theology on the basis of saying that this doesn't mean what it says — that when it talks about Hell, it means something else.

The one who has been teaching this ridiculous religious tommyrot has said that I am not sound on church truth. He has said publicly in our church that if one differed with him, the differing one was not a good Baptist, which means that at least 99 per cent of Calvary Baptist Church are not good Baptists. In his opposition to me, he has even gone so far as to tell the church not to follow one man, meaning, not to follow me as their pastor. Yet, that is the very thing, he has been doing — following the false teachings of one man.

Beloved, that is the type of teaching that we have been having here in our church for the past nine or ten months. Those of you who were here on last Wednesday night know that the matter was brought to light and I tried to uncover it as kindly as I could, and yet as sternly and pointedly as was necessary. After the services were over Wednesday night, one of the sisters in our church said, "I hope you have done the right thing." I told her that I knew I had. This morning, I am more convinced of it than ever that it was the right thing. There isn't any doubt in my mind but what I have done the right thing. There isn't a doubt in my mind but that in the sight of God we have taken the proper stand, and I am rejoicing in my heart for the way in which the Lord has led. I think I see already how God has prevented Calvary Baptist Church from having a much more serious problem than we have today.

Now I'll ask you to just accept that by faith. I don't want to discuss it this morning. But, beloved, there was a much more serious problem confronting us that we knew nothing at all about, and

that I knew nothing at all about, until Thursday of this week.

So I say to you, I would rather that it hadn't come up — much rather. I don't like to grow old fighting.

I think about my dear friend, Bro. George Ragland of Lexington, Kentucky. In his later years, he said, "No more fighting for me. My children are recognized as the children of old George Ragland, the fighter. I am not going to fight any more."

Beloved, that is not the way I feel. I am a little older this morning than Bro. Ragland was when he made that statement. I am recognized as a fighter. My children are recognized as the children of old Gilpin, the fighter. I hope that God gives me grace that I go down to my grave fighting for the truth of God's Word, and that my children will remember that their daddy stood for God's Word, and would not allow any individual to spiritualize the Word of God.

I DO NOT BELIEVE IN UNITY AT ANY PRICE.

One person said, "I think you have done right, Bro. Gilpin, but maybe it would have been better if we would have just gone along and had unity regardless of the cost." I don't think so, beloved.

Some of you are not old enough to remember World War II. Some of us are. Do you remember the time when Mr. Chamberlain was Prime Minister of England and he went to some place in Europe and met with Hitler, to talk about peace. He was so thrilled and so elated that everything was settled. He said, "We are going to have peace. We have had to make some concessions, but peace at any price is better than war." Mr. Chamberlain was a man who never went any place without carrying an umbrella. Any place he went, day or night, summer or winter, hot or cold, Mr. Chamberlain carried an umbrella. Beloved, it wasn't a month until he saw, and everybody saw, that the "peace at any price" that he had worked out with Hitler was not a peace that amounted to anything. Somebody stood outside the Parliament Building in London and took an umbrella and broke it in two and put it down in the jardiniere, or urn, that was there, and said, "This is what comes from 'peace at any price.'"

I say to you, beloved, I do not believe in unity at any price.

A few years ago, the Russians began to be a rather formidable force on the face of the earth. There were folk here in America who said, "We had better try to peacefully coexist." But you know, peaceful coexistence isn't a very pleasant coexistence. The Bible says that one day the lion and the lamb are going to lie down together, and someday that will take place. But at the present time, if the lion and the lamb lie down together, the lamb is going to be on the inside of the lion's tummy, and that is a little too close for comfort. The peaceful coexistence that some of our supposed-to-be statesmen talked about has not been any more (Continued on page 3, column 1)

"ONE RIOTOUS DAY"

"THIS IS THE DEBT I PAY JUST FOR ONE RIOTOUS DAY: YEARS OF REGRET AND GRIEF, SORROW WITHOUT RELIEF. SLIGHT WAS THE THING I BOUGHT; SMALL WAS THE DEBT, I THOUGHT; POOR WAS THE LOAN AT BEST. OH, BUT THE INTEREST."—PAUL DUNBAR.

this is not Hell. Rather, it is the church spoken to, and that you had better watch out as a church member.

Then in Mark 9:43-48, where it speaks about the eye or the hand or the foot offending you, it says that you had better cut off these offending members and go to Heaven with a partial body than to go into Hell with a whole body, "where their worm dieth not, and the fire is not quenched." No man ought to be able to read that and see in it anything but Hell, but it has been taught in our church that that isn't Hell — that again this is the church.

Then in I Corinthians, when the Apostle Paul talks in terms of

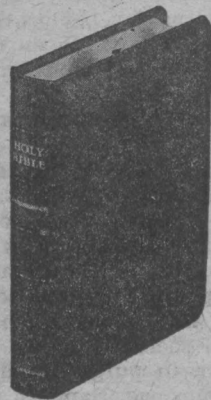
it means something else. That is what the Mormons have done. It is what Mary Baker Eddy and her group of Christian Scientists have done. They have spiritualized the Word of God and that is how they have gotten their doctrine. The same has been done right here in our church.

Beloved friends, the type of teaching that has been going on has been to the discredit of Hell in its entirety. I want to say to you, I believe in old-fashioned Hell fire and brimstone. I don't make any apology because I believe in it. I don't say that any verse in the Bible that talks about Hell should be spiritualized to say that it means something else besides Hell. To me, the most serious thing that a man can do is to spiritualize the Word of God. Throughout all of my ministry, I have taken this position that what the Scripture says it means. I have said throughout the entirety of my ministry that the Word of God is to be taken face value as it is.

I would have been very glad if this present situation had not been forced upon me. I would have been very glad if we could have gone on without ever having any difficulty. But, beloved, I simply cannot allow things to be taught that are contrary to the Word of God and be pastor of a church. It has been said to me, "It is just a matter of interpretation." Well, it isn't a matter of interpretation. When you read that it says they shall be cast into Hell fire, that means literal Hell fire. When it says that it is better for you to go into Heaven with a partial body than it is to go to Hell with a whole body, that means Hell fire. I certainly do not say that it is a matter of interpretation.

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20 ch. 1, 8.
21 ver. 7.
22 Tim. 4, 8.
23 Mt. 29, 27.

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THE BAPTIST EXAMINER

OCTOBER 20, 1973

PAGE TWO

"Unity"

(Continued from page two)

pleasant than the lion and the lamb lying down together prematurely, with the lamb on the inside of the lion's stomach.

The Apostle Paul was brought face to face, one day, with the question of whether he was going to have unity at any price. He said:

"Let us therefore, as many as be perfect, be thus minded; Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that THEY ARE THE ENEMIES OF THE CROSS OF CHRIST . . ."—Phil. 2:15-18.

Paul is saying, "Let's all have the same mind. Don't back up. Don't give up one single inch of the ground that you have fought over and contended for."

I don't ordinarily call attention to the notes in Mr. Scofield's Bible, but in the middle of these verses (between verses 16 and 17, of Philippians) if you have a Scofield Bible you'll notice that Mr. Scofield throws in a little note: "Truth is not to be compromised for the sake of unity."

Beloved, I say the same thing. The truth of God's Word is not to be compromised, and in no sense are we to compromise the truth for the sake of unity. I say to you, I cannot accept the statement of "unity at any price."

I know that this difference in Calvary Baptist Church will cost us plenty. There are at least five churches that I am sure will cease their support of TBE in view of

this difference. I am sure it will cost us considerably in support, but regardless of this, I can not compromise. I have thought of all this in advance and have weighed the matter very seriously. In spite of this, I will not compromise. I do not want "unity at any price."

II

THE APOSTLE PAUL NEVER COMPROMISED FOR THE SAKE OF UNITY.

Paul was a man who loved unity. I am sure from many of the statements that Paul makes, whereby he exhorts the brethren to unity, that Paul loved unity himself. But he never compromised for the sake of unity. Listen:

"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preached another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. For such are FALSE APOSTLES; deceitful workers, transforming themselves into the apostles of Christ."—II Cor. 11:3,4,13.

I say, beloved, anybody who denies Hell and who says that the Hell mentioned in Mk. 9:43-48 is referring to the flesh of the believing Christian — I say that such are false apostles and deceitful workers, and we have need to take the same attitude that Paul took. He never compromised for the sake of unity.

Notice another Scripture that you might see Paul's attitude:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that

trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any preach any other gospel unto you, than that ye have received, let him be ACCURSED"—Gal. 1:6-9.

Listen again:

"But when Peter was come to Antioch, I WITHSTOOD HIM TO THE FACE, because he was to be blamed"—Gal. 2:11.

That doesn't sound like Paul compromised for the sake of unity. Here were two great men — Simon Peter and Paul. We love them both, but Simon Peter was wrong and Paul said, "I withstood him to the face."

Then we read:

"And that because of FALSE BRETHREN unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour"—Gal. 2:4,5.

Do you want to know what Paul's attitude was toward false doctrine? Do you want to know what Paul's attitude was for the sake of unity? He said, "I would not give place for even one hour."

Now I have. I have given place for false doctrine since the last Wednesday night in December of this past year. I shouldn't have. Had I been well, I suspect that I wouldn't have. But I have tried to go along, hoping for the best. Paul said, "I wouldn't give place for even one hour," and I think that ought to be the attitude of every child of God.

I say, beloved, Paul never compromised for the sake of unity. If you will read his letters to Timothy, you'll find that he sure-

ly didn't compromise just in order to get along with people — just in order to have unity.

In speaking about two men, Paul said:

"Holding faith, and a good conscience; which some having put away concerning faith have made SHIPWRECK: Of whom is Hymanaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme"—I Tim. 1:19,20.

He didn't say that Hymanaeus and Alexander were lost men, but he said, "I have delivered them to Satan, that they may learn not to blaspheme." Their doctrine was blasphemous doctrine.

No, beloved, Paul never compromised for the sake of unity, for he again shows us how he would not compromise for unity. He said:

"But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a CANKER: of whom is Hymanaeus and Philetus"—II Tim. 2:16,17.

Here is another one that joins the crowd — a man by the name of Philetus — and it says that when false doctrine gets into a church, it eats just the same as cancer.

I saw a man sometime ago that had a little pimple on the end of his nose. He didn't think much about it. I buried that man about two years later. The whole of his face from his forehead, his eyes, his nose, his upper lip, and part of his lower lip was eaten away — cancer. As cancer eats and destroys the human body, so false doctrine eats and destroys the truth of God's Word as preached in a true church.

Paul says again:

"Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia, Only Luke is with me"—II Tim. 4:10,11.

Paul had his problems. Here are three of his helpers that have gone off. Demas had forsaken him. He hadn't been immoral. He hadn't done anything so far as we know that was contrary to the teaching of the Word of God. He just loved this present world. He had gone to Thessalonica. Crescens had likewise gone to Galatia. Titus had gone to Dalmatia. The only one left standing with Paul was Luke. Just one man out of all these fellows — all of the others had left him. But Paul never compromised with them for the sake of unity.

I say to you, beloved, God's people today can't afford to compromise for the sake of unity, because the unity that comes as a result of compromise is a unity that is dearly bought that never produces lasting results.

III

EXHORTATIONS RELATIVE TO UNITY AS FOUND IN THE WORD OF GOD.

We read:

"Endeavouring to keep the UNITY OF THE SPIRIT in the bond of peace"—Eph. 4:3.

This doesn't say that you'll be able to keep the unity of the Spirit, but it says to endeavour to do so. Certainly we have tried for the last nine months. Certainly we have done our best. We have tried, but as Paul says, you can endeavour to keep the unity of the Spirit in the bond of peace. However, there comes a time when you can't try any more.

Notice again:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the UNITY OF THE FAITH, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ"—Eph. 4:11-13.

Paul says that pastors are given for one particular purpose and

that is to perfect the saints. He says, "Till we all come in the unity of the faith."

Oh, how I pray that God might give to us a unity of the faith. I don't ask the people be yes-men. I don't expect the membership of this church to be yes-men. But I do expect that the things I preach from this pulpit shall be accepted, and that they shall become part and parcel of the doctrine of this church.

We read:

"That they all may BE ONE; as thou, Father, are in me, and I in thee, that they also may BE ONE in us: that the world may believe that thou hast sent me"—John 17:21.

This was in Christ's high priestly prayer of John 17 — His prayer of intercession, and in this He prays for unification.

Beloved, I pray much for it. I suspect I have prayed more in the last few days for unification than anybody in this church. I suspect that I have prayed more for unification in the last nine months than anybody in this church because I realized the circumstances and I didn't want the thing to come to a head. But, beloved, as much as we desired it, we have had the difficulty, and now I call upon you and ask you to pray, and pray much, for unification so far as the truth of God's Word is concerned.

Notice another Scripture which is an exhortation for unity:

"And we beseech you, brethren, TO KNOW them which labour among you, and are over you in the Lord, and admonish you: And TO ESTEEM THEM HIGHLY in love for their work's sake"—I Thess. 5:12,13.

This is talking about the relation of pastor and church, and it says that the pastor labors among you, he is over you in the Lord, and he is to admonish you, and the church is to esteem the pastor very highly in love for his work's sake.

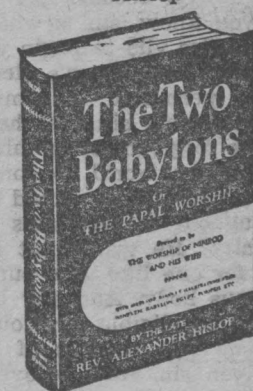
Beloved, if I don't preach to you the truth, I ask you to tell me. I ask you to come to me and say, "Bro. Gilpin, I think you

(Continued on page 5, column 2)

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THE BAPTIST EXAMINER
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PAGE THREE

The Baptist Examiner FORUM

"What kind of body will the saved have? Will we know each other in heaven? Will our bodies be glorified as was Christ's body?"

E. G.
Cook

701 Cambridge
Birmingham, Ala.
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We can rest assured that our bodies will not be like the ones we have today. In I Cor. 15:51 Paul says, "Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed." Down in our part of the country we sometimes hear the expression, the only sure things are death and taxes. People say this because they do not know any better. Even at my age now I am not looking for death. Rather I am looking for my Lord. And if He comes in my day I will not taste of death, but this old body of mine will undergo a great change. And verse 52 says, it will take place "In a moment, in the twinkling of an eye."

Beginning with verse 42 we find that our new bodies will be incorruptible, powerful, and spiritual. All of the Lord's saints will have the same kind of body, whether we be resurrected, or whether we be changed at His coming. And those new bodies will be glorified. In Phil. 3:21 we read, "Who (the Lord Jesus Christ) shall change our vile body, that it may be fashioned like unto His glorious body." Who, O who, could wish for more?

Only those whose sins have been purged, washed in the blood of the Lamb, and cast into the bottom of the sea never to be remembered against them for ever can be eligible for this wonderful, glorious body. A body like unto our dear Lord's glorious body would never fit a person who is guilty of unforgiven sin. An unforgiven sin would contaminate such a body to the extent it would soon become a vile body. As you know, sin is what made our bodies vile to begin with. So if one of our Lord's elect were to be permitted to commit the unpardonable sin that he would not be forgiven for in this world, nor in the world to come, just what kind of body would he have throughout the ceaseless ages of eternity? He would not be eligible for one like unto our Lord's glorious body. And any body he would be eligible for would soon become vile because of his unforgiven sin. And, beloved, I do not find any hint in my precious old Book about this fellow just losing his rewards. He is guilty of a sin that will never be forgiven, therefore, he could never fit in with that great host who are to ever be with the Lord.

So, to me, it is utterly unthinkable that one of our Lord's saints would be permitted to commit a sin that he would never be forgiven for, and thereby make him unfit to associate with the Lord in the coming day. John says in I John 1:9, "If we confess our sins, He is faithful and just to forgive us our sins." But if one of us were to commit the unpardonable sin and then confess it a thousand times, He would not forgive it. That would make John a liar. Paul says in I Cor. 15:3 that "Christ died for our sins." But if we commit a sin that God will not forgive, that simply means that He did not die for

that particular sin. That would make Paul a liar. And in Isa. 43:25 God says, "I, even I, am He that blot out thy transgressions for mine own sake, and will not remember thy sins." But if one of His dear saints were to commit a sin that He would never forgive, He most certainly would remember that sin. Just what would that make God? Don't say it, just think about it for awhile. I do not want any part of the teaching that God's elect are the ones who commit the sin that He will never forgive.

To be sure, we will know each other in the next life. Our knowledge that we have now can not even be compared to that that we will have then. Paul says in I Cor. 13:12, "Now I know in part; but then shall I know even as also I am known." Our knowledge today is just a small fraction of what it will be in that day. When we sit down with Abraham, Isaac, and Jacob we will certainly know who we are sitting with.

ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



The first question is answered in I Cor. 15:35-50. It goes like this:

"But some man will say, How are the dead raised up? and with what body do they come?"

Then verse 38 says:
"But God giveth it a body as it hath pleased him."

Several other things of interest are said:

1. The body is raised a "celestial body." (vs. 40-41).
2. It is raised an incorruptible body. That means a body that will never decay. (v. 42).
3. It is raised a glorious body—it is raised a powerful body—it is raised devoid of all weakness (v. 43).
4. It is raised a spiritual body. (v. 44) This certainly doesn't mean that we will be raised some sort of a ghost to go floating around the universe. Our bodies shall be "like unto His glorious Body" so the promise goes. Christ's body was not ghostly, but it was likewise not limited by time, space and environment. He appeared in the upper room, and afterwards left without any door being opened. He arose from Mt. Olivet, and was unimpeded by the law of gravitation, for he went out of sight. Our resurrected bodies shall likewise not be subject to the natural laws that now govern us.

The questioner asks, "Will we know each other in Heaven?" Yes, certainly we shall know each other, and far more perfectly than we do now. There are a number of reasons for believing this.

1. We shall certainly know MORE over there than we know now. Not to recognize people would mean less knowledge than we now have.
2. When Moses and Elijah appeared on the Mt. of Transfiguration, they were recognizable, were they not? Moreover they knew that Jesus would be crucified, and knew where, for they talked to him about this.
3. Luke 22:29 says, "And I have appointed unto you a kingdom, as my Father hath appointed unto me. That ye may eat and drink at my table in my King-

dom, and sit on thrones judging the twelve tribes of Israel." This relates to the next life and follows resurrection. It relates to the Millennium on this earth, and there shall be full knowledge of the saved concerning one another.

AUSTIN
FIELDS

PASTOR,
ARABIA BAPTIST
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Ohio



The body that the saved shall possess after the Resurrection will resemble our present body, but without sin, blemishes, infirmities and faults which it now possesses. It will be a perfect body without any traces of the ravages of sin, yet it shall retain its identity, personalities and individuality. The Holy Spirit makes this very clear to the Corinthian Church, evidently in answer to their question regarding their resurrected body.

"But some men will say, How are the dead raised up? And with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain. It may chance of wheat, or of some other grain, but God giveth it a body as it hath pleased Him, and to every seed His own body."—I Cor. 15:36-38.

To explain our resurrected bodies the spirit uses the figure of a planted seed, telling us that the original kernel must die and rot away, but it results in a new harvest of grain, but all of them exactly like the one which was planted. So, shall it be with our bodies. They plant our body in the ground, it dies and rots away and the body that comes forth will be an exact replica of the one that rotted away.

The seed that is planted may have the outward shell mutilated and scarred, but the one that comes up does not have the mutilated marks, and scarrings that the original seed had, so shall it be with our new bodies. One may lose a leg, arm, eye or other parts of his body, but the body that shall be will be perfect, with all organs and parts intact with the exception of blood.

"Who shall change our vile body, that it may be fashioned like His glorious body, according to the working by which he is able even to subdue all things unto Himself."—Phil. 3:21.

This verse reveals that our resurrected body is to be fashioned like unto the body of Jesus. Therefore, to understand what

our body shall be like, let us look at the body of Jesus. In studying the resurrected body of Jesus, we learn that it was the same body that was placed in the grave three days before, and that there was no change in its appearance, with the exception that it was without blood. The blood had been shed while on the cross, thus His body was without blood. "Behold my hands and my feet, that it is I myself: handle me, and see: for a spirit hath not flesh and bones, as ye see me have."—Luke 24:39.

Notice our Lord did not say flesh and blood, rather flesh and bones. His body had no blood and our body is to be fashioned like unto His; thus our body shall be without blood. If we are alive when He shouts in the air, our body must be changed. This shall be done "in a moment in the twinkling of an eye." I Cor. 15:52. This change consists of the removal of the sinful blood of Adam which is now the life of our flesh. In the place of blood, there will be the spirit, with the results that our new body shall be spiritual. While they shall be visible, they will not be subject to laws of nature as our bodies are today. They shall be incorruptible, never know pain, sickness, and never die. They shall be powerful and honorable bodies. Read I Cor. 15:39-50. Our bodies shall be glorified as was the body of Christ.

Yes, we shall know each other in Heaven. The Scriptures make this very clear in the transfiguration of our Lord on the mount. On this particular day we see Moses and Elijah transfigured before Peter, James and John. No one had to introduce them to these heavenly visitors. They knew who they were. When we see one another in Glory no one will have to introduce us. We shall have the mind of Christ, and thus we know even as we be known as also I am known. Read I Cor. 13:9-12.

JAMES
HOBBS

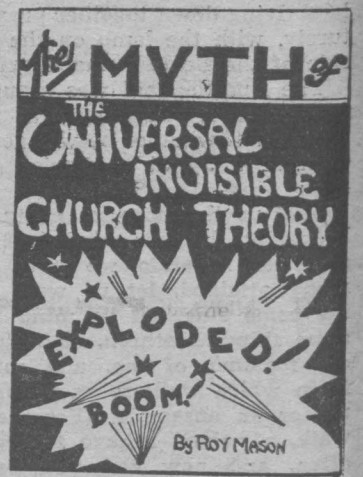
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This question is one that can easily be answered in one sentence but not so easily answered in another. We can know that we will be changed and yet not know exactly how, for we will have a similar body.

Job shows us that our body will be similar. "For I know that my redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body,

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yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." (Job 19:25-27). Our body will be similar, yet it will be like the body of Christ. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (I John 3:2). You see, we are told that we don't know exactly what we will be like. We will see with our eyes as Job said but we will be changed as Paul said. "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed." (I Cor. 15:51). He teaches in the verses around this verse of some of the changes. The corruptible will be made incorruptible and the mortal will become immortal. He also tells us that we now bear the image of the earthly and we will bear the image of the heavenly. (See v. 49). The Psalmist says that we will be satisfied with this change. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." (Ps. 17:15).

As for the question of recognition, I believe very definitely that we will know all of our brothers and sisters. We are told that we are a family. A family knows one another. When Christ was transfigured, Moses and Elias appeared with Him and the disciples knew them. One of the things that I am looking forward to is to walk the streets of gold with such men as Moses, Abraham and David. (I know that some say they won't be walking on the streets of gold, thinking that it is reserved for the Bride of Christ, but I have a feeling that they are going to be surprised).

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"THE WIDOW OF NAIN"

The city of Nain was situated on a rocky slope. There was a wall around it with several gates. The main road leading up to the city was lined on either side with burial caves. It was a cold and gloomy day. Not so much because of the weather but because of the agony of this dear woman's heart. The widow of Nain. Even this seems a contradiction. Nain means pleasantness and beauty and there wasn't much of that in the life of a widow in those days. Prices were high and the Pharisees deliberately tried to gain the houses of the widows by fraudulent means to add to their own riches. (Matt. 23:14). Often the widows were not used to business matters and so were easily cheated of all their possessions. This particular widow had been more fortunate than many. She had her son to help in the business matters when his father died. He had taken over the responsibility of providing for his mother. What a comfort he was! Now, he too, is dead.

Yes, it was a sad group leaving the city that day to bury their dead. The body had been properly prepared for burial and laid out on the stretcher-type bier. There had been a time of mourning and now they were headed toward the slopes of the city to the final burial place. Some of the townspeople go with the widow to comfort her. As they walk through the city streets, folks stop and stare for a moment and then turn away to continue what they are doing. For the most part, they were untouched by the grief of this dear woman.

As they near the gate of the city, a group of people are entering. The widow, with eyes cast down and stooped shoulders, hardly notices. But there is one in that group that is touched by this woman's grief. Perhaps in his mind's eye He is seeing His own mother in a similar agony in the near future. Even as He made arrangements for His mother's care with young John, so He shows compassion on this bereaved widow and mother. He walks up to her and says, "Weep not." Yes, Jesus is able to dry the widow's tears. The people watch with amazement as He nears the bier. It is well known this is a great Teacher. Would He defile Himself by coming this close to the dead? Almost as a rebuke to their thoughts, He deliberately touches the bier. Then He commands with the voice of authority, "Young

man, I say unto thee, Arise!" We can almost hear the pounding of this mother's heart as she watches the scene unfold. Her son is sitting up. And glory to God, he is even speaking. It is really he. It is his voice and everything. Praise the Lord, praise the Lord! Oh, the joy that filled her heart as the Lord Jesus brought her son to her and presented him alive. It seemed as if the sky was bluer and the grass greener. Nain really was a place of pleasantness and beauty, now.

Jesus and His disciples move on. Although this is the first time He has manifested His power to raise the dead, it will not be the last. The climax will be when He raises His own life. He has power to lay His life down and He has power to take it again (John 10:18).

Are you grieving, today? Jesus can dry your tears. Are you a widow? Jesus can comfort you. Are you dead in trespasses and sins? Jesus can give you life. Whatever our need might be today, may the Lord give us grace to come to Jesus.



"Unity"

(Continued from page three) haven't preached the truth." But if what I preach to you is the truth, then I call upon you and I come to you and I pray you to esteem me very highly in love for my work's sake.

Notice another Scripture of like nature:

"Now if Timothy come, see that he may be with you WITHOUT FEAR: for he worketh the work of the Lord, as I also do" —I Cor. 16:10.

Paul is writing to the saints of Corinth and he says, "If Timothy comes to you, and I think he is coming, see that he may be with you without fear. In other words, make his work to be such that he won't be afraid of you. When he stands before the congregation and looks at you, he'll say, 'These are folk that love me and love the truth that I preach.' See to it that he is with you without fear."

Notice another exhortation for unity, when John says:

"I have no greater joy than to hear that my children WALK IN TRUTH"—III John 4.

Beloved, I can say the same thing. I look at you and I think of you as my children, and I can say to you today, "I have no greater joy than to hear that my children walk in truth." I feel like you want to walk in TRUTH. I feel like that you must walk in truth. I feel that it is the only thing I can do to exhort you, and to urge you, to walk in truth. My prayer is, as was John's, that you might worship in truth. Certainly, you are not walking in truth when our song leader tells you that Mt. 7:21-23, Mark 9:43-48 and I Cor. 7 refers only to the church.

Notice one other Scripture

which I think is a tremendous exhortation to unity:

"OBEY THEM that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" — Heb. 13:17.

What is he saying to the membership of the church? He says to obey the pastor, for he has the rule over you. Certainly it hasn't ever been a dictatorial rule as pastor of this church; but the man that stands in the pulpit, whether it is me or somebody else, has the rule over you because of his position. Paul says to obey that man and submit

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yourselves to what he preaches. Why? Because a preacher watches for your soul as one that must give an account. Beloved, when I come to give an account, I want to do it with joy and not with grief.

CONCLUSION

I think you know that I love the one who has left us. I think you know that I love him greatly. But I love my Lord more than I love any human being and I cannot allow things to go on that are wrong. After counseling, talking, and trying my best for a period of time, things got worse instead of better. On the day that I was out of town—the first Sunday in September, such statements as these were made from this rostrum: "If you don't agree with me, you are not a sound Baptist." "Don't follow one man." referring to me. I'm the one man that was spoken about. I think, beloved, that a pastor deserves a little better recognition than that when he goes out of town. Certainly, he deserves to be respected whether he is in town or out of town.

Personally, I'd like to quit. Personally, I'd like to step aside. I'd like to go over to my farm and stay there and never pastor a church again. If I put it on a personal basis what my personal feelings are that's about the way I feel. But I am not going to. My Lord said, "Occupy till I come," and I must occupy, I must keep busy until He comes. We have too much at stake. When I think about the work in New Guinea and THE BAPTIST EXAMINER, I say that we have entirely too much at stake to give up. Beloved friends, listen, if it were just a matter for myself or for my family, I would have been only too happy to have stepped aside and say, "Take over; do as you wish." Nay, nay, beloved, I am going to give an account to my Lord. I have a ministry in New Guinea, and a ministry in THE BAPTIST EXAMINER, and a ministry in my radio program, and I cannot in any wise compromise these things.

I don't want it to be said of this church that Calvary Baptist Church spiritualizes the Word of God, or that Calvary Baptist Church is questioning the passages that talk about Hell. I want people to know that I believe in

Hell just like I always have, and that I do not spiritualize anything concerning the Word of God. As I say, I'd be glad, if God would permit, to just step aside and quit — throw in the sponge and call it quits.

I like the words of the poem which says:

"I want to let go, but I won't let go.
I am sick, it is true, and discouraged and blue,
Worn through and through, but I won't let go.

I want to let go, but I won't let go.
I am poor and perplexed, dismayed and distressed,
Care not what comes next, but I won't let go.

I want to let go, but I won't let go.
There is work to be done, a race to be run,
A crown to be won; and I won't let go.

I want to let go, but I won't let go.
There are battles to fight by day and by night,
For God and the right, and I won't let go.

I want to let go, but I won't let go.
Be this ever my song: 'Against legions of wrong,
O God make me strong, that I may never let go.'

I call on you this morning as members of this church, to remember that the man who is standing before you has been standing preaching for nearly fifty years, and he is planning to continue to preach until he comes down to the end of the way, and I don't think that you need worry that your pastor is going to compromise concerning the Word of God for the sake of unity. Nay, never! I say, let's trust God together.

May God bless you!

Bill Burket

(Continued from Page One)

my Gaffney, Groveland, Fla.; G. A. Haubert, Jr., Tampa, Fla.; Mildred Y. Logan, Avon Park, Fla.; William Sinyard, Madison Heights, Mich.; Mrs. A. C. Whitaker, Cushing, Tex.; Josephine D. Currie, Milo, Maine; T. T. Tinscher, Rainelle, W. Va.; E. H. Craft, Dille, W. Va.; Mrs. Opal B. Bentley, Paintsville, Ky.; S. B. Hargett, Golden, Miss.; Esther Smith, Owensboro, Ky.;

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man, Ohio. For these, and any that we have missed that are supporting or have supported this work in the past, we are grateful, and thank our Lord for them.

The climax of our trip, was the Bible Conference at Tulsa, Okla., sponsored by Missionary Baptist Church pastored by Joe M. Wilson. I don't believe I ever heard the gospel preached so much before at a Bible Conference. And there is nothing that can bless a sinner's heart as the glorious gospel of the Son of God. At this conference the Lord Jesus Christ was lifted up and His precious name was magnified. Doctrinal preaching can be cold and dead if our blessed Lord isn't the center and circumference of it all. It was also a privilege to meet many more of God's dear children at this conference whom I had met in the past or for the first time. The only disappointment at the conference was myself. I was asked to fill in for one of the speakers who did not make the meeting. I should have declined on such short notice, or at least, preached on some portion of Scripture that I had preached before. Instead, I took some great Scripture texts and rambled. For this, I apologize to those who had to listen to me.

Since we have been back, we have been kept quite busy, especially in the Lukachukai area. This is a place in which there seems to be insurmountable obstacles. But in spite of these, the Lord is blessing our efforts in many wonderful ways. I will try to enumerate some of the problems and blessings in order that you may intercede with us concerning the obstacles and rejoice with us in the blessings.

I had to put our 4-wheel drive vehicle in the garage for clutch and motor mount repairs just after we arrived home, and so, I spent the rest of that week tuning up the mini-motor home and attending to general maintenance and repairs after the long trip. By the next Monday evening, we had caught up on all the loose ends and moved out to Lukachukai with both vehicles. We need both vehicles when ever we spend some time away from home, because the camper is handy for sleeping and preparing our meals, and we need the pickup due to the rough roads and trails.

Most of our first day was spent in distributing used clothing as we had a truck load of clothing that was given to us by some of our friends on our trip and our Christian friend in Farmington, New Mexico, who has a used clothing store. As you should know, I am not promoting a social gospel and therefore, this remains a small part of my ministry. But as these people are poor, and as we are admonished to do good to all men, we freely give as we receive, just as I give the gospel without charge to these people.

(Continued on page 7, column 1)

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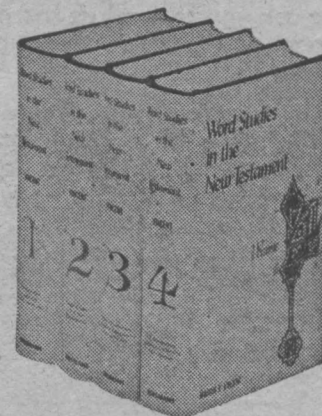
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Joseph Wilson

(Continued from page one)

the Lord's church, the Lord's truth, and the Lord's work. In fact, I would rank David West as among the very finest and soundest of preachers in America. I was so impressed that I invited him to our Bible Conference in Tulsa. He came to this conference and blessed us with his preaching. If you are ever near Jesup, Ga., be sure to visit with David West and his family, and to visit with him at church meetings. It will be time well spent, and will be of spiritual blessing to you.

The scenery in South Georgia is well worth the trip. I delighted in traveling through that part of the world. The trees were most impressive to me, as the trees in Oklahoma are rather small, and there are not many evergreen trees in Oklahoma. However, don't misunderstand me, as Oklahoma is a very, very beautiful State. I enjoyed traveling through the farmland of South Georgia. The Rye Patch Baptist church is a most scenic church. It is out in the country. It is an old building, and it was a joy to me to just stand outside and gaze upon the building and the surrounding view.

Rye Patch is an old church. It has always been an Independent Baptist Church, and has always held to the doctrines of Grace. I was greatly blessed by my visit to this fine church and the services we had together. I preached from Friday night through the following Friday night. Beginning on Sunday, we had two services daily, preaching, as always, the great truths of God's Word, and the responsibilities that we have to God and His Word. I preached the Sovereign Grace of God. I preached the truth about the Lord's church and specially enjoyed preaching on "The Bride of Christ." I preached the glorious pre-tribulational coming of our Lord and it was well received. I preached that the Holy Spirit uses the gospel in giving life to dead sinners and these folk manifested that they were not tainted with Hardshell heresy by rejoicing in this truth. I preached the responsibility of this sinner to repent and believe the gospel, and of the saved to be in the Lord's church, live for the Lord, and serve Him through the church. All these great truths of Baptist people were well received by the people of the Rye Patch Baptist Church.

I can say that here is a fine, very warm, and wonderful church.

The people of the Rye Patch Church are a most friendly and hospitable people. Boy, what feeds they do put on. What good country eating we had in South Georgia. Corn, okra, catfish, butterbeans, and on and on. Food fit for a king, and enough of it for a fat king. It was a joy to visit in the homes of the people. The meals were always preceded and followed by times of fellowship about the Word of God. Preacher brethren, if you get the opportunity to go to Rye Patch, thank God for it, and be on your way.

Brother West has a son, David Samuel West, Jr., who is a preacher. It was a joy to meet him, have fellowship with him, and to hear him preach once during my stay there. Let us pray for this young preacher that the Lord will open doors for him and use him to God's glory. I would recommend to sound churches that you give this young man a listen when you have opportunity.

It was a special joy to meet Tom Sollosi and family during this meeting. Tom is a young man with whom I had some previous correspondence. He read my article about the heresies of Keith Shumate of the Decatur Baptist Temple in Decatur, Illinois. He wrote me about that article. He was in agreement with me, but told me that there were preachers in the Baptist Bible Fellowship that believed the truths of grace. Tom Sollosi was a graduate of B.B.F. school in Springfield, Mo. He was an ordained minister in a B.B.F. church and had a full time job as youth worker in a B.B.F. church in Jacksonville, Florida. Later, I received another letter from Brother Sollosi. He had contacted the pastor in Decatur. He had come to see more of the heresy of the B.B.F. organization. He then came out of the B.B.F. church of which he was a member. He resigned his full time job in this church and went to work in a gas station.

I told Mr. Sollosi of the meeting in Rye Patch and asked him to visit with us if he could. He visited with us Saturday night and Sunday morning. Brother West graciously invited Mr. Sollosi to preach at the Sunday School time. It was a joy to hear his fine message at that time. Since this meeting, Brother Sollosi has been baptized into the Rye Patch Baptist Church, has grown even more in the truths

we hold dear, has been preaching much in a church near the Rye Patch Church, and it seems that this young man will be one of us for years to come, God willing. Pray for this young man, his fine wife and child that God will bless him and use him.

Well, the last service came and went, and the next morning, Brother West drove me to the Savannah airport and I returned to my people in Tulsa, Okla. It was good to be back home again. It is always a blessing to go and visit one of the Lord's churches, to meet new friends and experience new blessings. It is always good to get back home again. How good God is to us. Remember the Rye Patch Baptist Church in your prayers. God bless you all.



Sovereignty

(Continued from page one)

not pass over it?" (Jer. 5:22). The tidal wave that swept across East Pakistan in November of 1970, killing over 200,000 people was written in the human records as "one of the world's worst natural disasters." The subscriber to the unerring Word of God knows that the tidal wave does not by one inch exceed the bonds of God's sovereign power has fixed for it. While man refers to these earth shaking events as "natural disasters" he that holds God to be the creator of the universe knows also that God wrote the laws of nature to regulate His universe, he further knows there is a Divine and foreordained purpose, which preceded and activated the dormant powers of nature, bringing to pass this humanly incomprehensible event. God says to the hurricane, the cyclone, and to the typhoon, "Peace be still," and there is invariably, "A great calm." "... He commandeth even the winds and the water, and they obey Him" (Lk. 8:25).

Man loves to hear of God "stilling the storm," but when the doctrine of God's sovereignty is proclaimed in that "God started the storm," man gnashes his teeth, and manifests his one-sided and ignorant notion of God. It logically follows that first there must be the storm, before there is a calming of the storm. Thus we read, "For He (God) commandeth, and raiseth the stormy wind which lifteth up the waves thereof. He maketh the storm a calm, so that the waves thereof are still" (Psa. 107:25 & 29).

Nahum 1:3 "... The Lord hath His way in the whirlwind and in the storm ..." "The sea is His, nad He made it" (Ps. 95:5). And Christ asks, "Is it not lawful for Me to do what I will with Mine own?" (Mt. 20:15).

GOD SOVEREIGNLY RULES IN THE VEGETABLE KINGDOM

One of the smallest forms of life in the vegetable kingdom is the lowly blade of grass. One of the highest forms, if not the highest, is the giant redwood trees of California. Biological science has listed and classified over a hundred thousand different forms of plant life in the vegetable kingdom, and of these hundred thousand varieties all have a Divine purpose for existing, and all honor that purpose. An uprooted tree makes for one of the worst kind of eyesores, and a field of corn that is dwarfed and unproductive because of a lack of rain or an over abundance of it is also an unwelcome sight. Due to Pharaoh's obstinacy Egypt was replete with broken and uprooted trees, and every blade of corn was beaten down to the earth by the hail which God sent upon Egypt. "... The hail smote throughout all the land of Egypt all that was in the field, both man and beast; and

the hail smote every herb of the field, and brake every tree of the field" (Ex. 9:25). All the plant life in Egypt which appeared above the ground was made strengthless by the mighty power of God. Job 38:22-23, "... Hath thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" Of the majestic tree, and of the lowly blade of grass we read, "... Out of the ground made the Lord God to grow every tree ..." (Gen. 2:9), "Who maketh grass to grow upon the mountains" (Ps. 147:8). All of plant life is dependent upon its Sovereign Creator, and none saith unto Him, "Why hast Thou made me thus?"

GOD IS SOVEREIGN IN THE ANIMAL KINGDOM

As in the vegetable kingdom, God also rules in the animal kingdom, including fish and fowl.

Of all the millions of sparrows not one of them would complete a single flight without the sustaining power of God, "One of them shall not fall on the ground without the Father" (Mt. 10:29). God took the ravens with their greedy, and insatiable appetites; and ruled against their nature, causing them to feed His Prophet Elijah at the brook Cherith. "... I have commanded the ravens to feed thee there, and the ravens brought him bread and flesh in the morning, and bread and flesh in the evening" (I Kings 17:4 & 6). O the wonder, the marvel of God's illimitable resources in caring for His people. God's use of the voracious ravens to feed Elijah was not only to sustain him physically, but He was also teaching Elijah a lesson. The lesson was, that Ahab and Jezebel were in God's sovereign hands, even as the ravens, and He would do with them what He will. God brought the hen-pecked monarch, Ahab, and his whoring wife, Jezebel, to their prophesied, and infamously appointed end. (I Kings 21:23).

The mighty lion, carnivorous and cantankerous is reduced to the meekness of a mouse, and God's prophet, David, is delivered without a single scratch. "My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me" (Dan. 6:22). God stops the house fly at the borders of Goshen, and commands the mighty whale to spit out Jonah on dry land, "And it vomited out Jonah upon the dry land" (Jonah 2:10).

GOD SOVEREIGNLY RULES IN ALL REALMS OF NATURE

God sovereignly rules in all realms of nature, from the most minute form of life discoverable under the most powerful microscope, to the highest form of creation. Every star and every constellation has by Divine sovereignty been charted and has a definite course marked out for

them over the which they travel. God is the Architect of the universe, and His sovereign and wise purpose pervades its every atom. The atheist, the antagonist, the agnostic, the ambiguous, the idolater, the infidel, and the whole earth "Stand in awe, and sin not," for "The Lord God Omnipotent reigneth" (Rev. 19:6). Let every mouth be stopped, and every ear open to the all encompassing words of Isaiah when he says, "Who (God) hath measured the waters in the hollow of His hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance" (Isa. 40:12). Dear reader, does your conception of God coincide with Isaiah's?

The sovereign grace advocate has a profound appreciation for the physical world, to the spiritually renewed mind nature can be a master teacher in revealing the glorious attributes of God, (Ps. 19:1-3). The revelations of nature make no contributions to the work of the Holy Spirit in regeneration, but they should be a source of much joy to the person that knows God is the Creator of all material existence, and that He is sovereign over the works of His hands. The born-again person that does not see God revealed, and ruling in nature, is deficient in his knowledge of God.

GOD IS SOVEREIGN IN THE REALM OF MANKIND

Now we have touched the crux as relates to Divine Sovereignty, it is at this point the wisdom of the world sets itself in array against God, making their frontal attack against His blessed Book. Many rationalists do not deny that the Scriptures teach the absolute sovereignty of God, they freely admit that the conjunct view of Scripture allows no impotency in God. But in doing this they concede nothing, for they vigorously deny the existence of the God of the Bible, and take great delight in ridiculing the person which contends for divine inspiration of the Scriptures. The rationalist at his very best has but the genius which corrupted nature has endowed to guide him, and having obtained the ultimate in human learning, he is yet totally destitute of power to comprehend the first spiritual truth, "The world by wisdom knew not God," (I Cor. 1:21). "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" (I Cor. 2:14).

Knowing that, not only can they (natural men) not understand the first spiritual truth, but they cannot generate the first spiritual thought, the carnal mind is enmity against God. (Continued on page 7, column 3)

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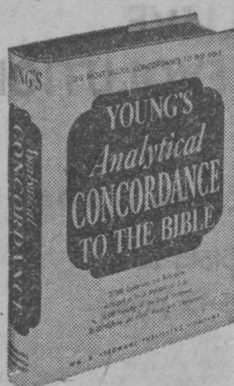
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Bill Burkett

(Continued from page 5)

The next day as we went visiting, and as I preached from house to house we came to the home of an Indian lady, a Paiute, married to a Navajo man. We had visited her on a couple of previous occasions and we spent two hours with her and her daughter-in-law this time, visiting and expounding the word of God. We were blessed to hear her confess that whenever I had visited her about one year ago and preached the gospel to her that she knew that she had trusted the Lord as Saviour. Her husband is a "road man." This is the name for one who promotes or conducts peyote meetings, the drug religion of the Native American Church. This presents a problem, as he insists that she attend some of the meetings. At the next house we tried to give the gospel to a young Catholic lady, who was much concerned about her brother who lies unconscious in the hospital at Ft. Defiance due to a terrible beating he had received in a drunken brawl.

We went after this to a home that was quite distant from the main part of the village. The last time that I had been there was about ten months ago. This is the place where I gave the gospel to two sisters and they seemed impressed and said that they were trusting in the Lord. A man, that I thought was the girl's father, afterwards asked me not to come back again, while the younger girl pleaded for me to come back again. At this meeting, we were informed that the aforementioned man was the brother of the young ladies, and that they were 23 and 25 years of age instead of in their late teens as I had thought. The father and mother were present this time, but the brother and younger sister were absent. We were sorry to hear that the younger sister had died suddenly with nobody apparently knowing the cause of her death. The older sister was now ill. The doctor at first said that she had a blood condition, but that now she was well. He said that she knew that she was still sick, and she didn't look too well. I exhorted her to continue in the faith and prayed that God might have His way in the healing of her body.

This day, I also preached the gospel to Ben Lee, a young man of 27 years who lived with his grandparents. We believe that the Lord had opened this man's heart until this was just the "good news" that he was waiting to receive.

At the rest of the homes that we visited this day, the people were away or too busy and one house had a sign on it that said "DAY SLEEPER."

In our visiting the next day hardly anyone was at home. And in one home everybody was in bed sleeping. There was a revival tent in the area this week, and these people could have been up late because of this or some other all night religious meeting the previous night. We found out later that this is the day that the mail comes in and that a lot of the people were probably at the post office.

On my last day of this mission patrol the first man to whom I brought the word of God seemed real impressed and requested a years subscription to The Baptist Examiner. While speaking to three ladies this morning as they sat in the sun drying their hair, one lady asked quite a few questions in Navajo while one of the other two interpreted into English for my benefit. One question had to do with the fact that they had the Catholic mission and what could the Baptists do when their loved ones died. I tried to tell her that I could conduct funeral services and see that their loved ones were decently buried as well as the Catholics. Later on, I came up with the full meaning of her question. The Catholics have the only cemetery in this area and unless the people stick with them, or at least have their bap-

tism, there is no place to be buried except at a great distance. This is one of those problems in a place where there is still supposed to be religious freedom. And I for one am going to see what can be done about it. This afternoon I went far out in a wilderness in which I had been only once before. I was disappointed in that nobody was at home. And after I had gone so far as there were houses, I came to a long canyon and there was no way to get back to the highway except to go back the way I had come.

In our last week at Lukachukai, I found a man at home whose wife had been in and out of hospitals the most of this past spring and summer. She is a child of God who has been confined to a wheel-chair for some time and we have had the blessing of ministering to her and her husband frequently. In the afternoon, my wife and I took him to visit Julia in the Indian Hospital about 100 miles away. We had not got there any too soon as her heart had just about given out on her that morning. Her blood pressure had gone down to zero. The doctor with medicine had brought her blood pressure up and her heart was pretty steady again. And as she was in the land of the living, I read the 23rd Psalm to her and had prayer before leaving. On the way home, Sister Burket was able to answer several questions concerning salvation and the faith that Amos asked her, while I stopped off for a haircut. Pray for Amos, he needs the Lord and power over alcohol.

We also stopped at the hospital in Ft. Defiance where I visited the man who was still unconscious due to sin and alcohol. In the bed next to him there was a man in the same condition. The people asked me to pray for him.

I had some rich blessings on this patrol in which at least two people were saved. I will tell you about it a little later as I continue this report. The Lord bless you. Pray for us.

Sovereignty

(Continued from page 6)

and its every thought is only evil continually, (Rom. 8:7; Gen. 6:5). Yet, many a child of God has by the subtlety of the devil been drawn into the apologetical arena to defend the veracity of God's Word. The testimony of Scripture is sufficient for those who hold God as the object of their faith, and they are under no obligation to explain any point of Scripture to the unsaved, and it would be utter foolishness to try, seeing they have no capacity whatsoever to receive it. God has called His people to be proclaimers of His Gospel unto the world, but it rests with the Holy Spirit to explain it.

The Sovereignty of God is a profound truth which will not be fully unveiled even to the spiritually awakened mind. So, let not the believer be discouraged when the worldly-wise scoff at this God-honoring truth, for the world of the non-elect are destined to bow the knee before Christ, and learn that God has made it capital crime for mere clay to reply against Him.

The king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will" (Prov. 21:1). Pharaoh, the proud haughty, king of Egypt said, "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go" (Ex. 5:2).

What Pharaoh did not know was, that the throne of Egypt was not his, but that it belonged to Almighty God, "The Most

High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men" (Dan. 4:17). God tells Pharaoh why He let him have temporary residence on the throne of Egypt, "Even for this purpose have I raised thee up, that I might shew my power in thee, and that My name might be declared throughout all the earth" (Rom. 9:17). The birth, life, reign, casting down to the bottom of the Red Sea, and Pharaoh's waking up in torment was all designed of God to exalt His sovereign power, and to magnify His matchless name among the men of earth.

Read the words of one of the world's greatest monarchs spoken after the hand of Divine Sovereignty had stripped him of his power, and drove him into the fields to eat grass like the oxen for seven years, "... All the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?" (Dan. 4:35).

About ten years past (date of this writing, Sept. 1973) the Ex-Russian Premier Nikita Khrushchev was pictured in one of our newspapers with a smirk on his face, and a belligerent fist raised in the air, and the caption under the picture read, "If there be a God in the heavens, our sputniks and mutniks will knock him out." Well, the all Sovereign God is still in the heavens, and is still doing whatsoever He pleases, (Psa. 115:3). The capricious Khrushchev has been demoted to nothing by his own people, and will any moment be knocked off the earth, and into Hell by the hand of Him that "hatest all workers of iniquity" (Psa. 5:5).

GOD IS SOVEREIGN IN REDEMPTION

God's sovereignty must apply in the salvation of His people as in all other realms, "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. 9:16). The Arminian agrees that God sovereignly rules in the vegetable kingdom, and in the lower animal kingdom, but when it comes to the creature called "man," this is where they draw the line. It is at this point in their notion, God's power is shifted into reverse, God becomes the suppliant, and man the Sovereign. Especially is this true as regards salvation, the power to beg is the only power God can exercise in redemption, according to Arminian theology.

It is the consensus of religious opinion that God's power is circumscribed when dealing with man in the matter of salvation, and that God must first solicit and secure the consent of man before He can realize any of His determinations for man. In essence, this contention destroys the Godship of God, and makes Him at best a disadvantaged contestant for equality with fallen man. This teaching is on a par with the blackest blasphemy. The Scripture witness

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cannot be gainsaid by the egotistical reasonings of vain and depraved intellect. He that cannot lie says, "I will do all My pleasure" (Isa. 46:10). The Scriptural assertion is, that God exercises His will of purpose and pleasure in the calling out of His elect from the world.

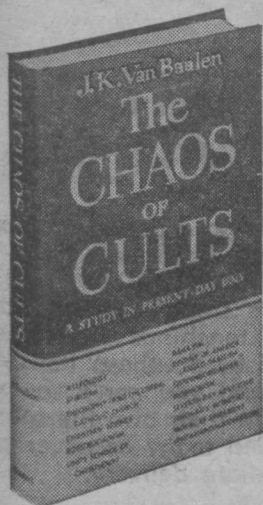
"Thy people shall be willing in the day of Thy power..." (Psa. 110:3).

"Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself" (Eph. 1:9).

Sundry Scriptures could be cited showing the total and utter depravity of human nature, revealing that there is nothing contributed by man in the work of redemption. To the contrary, every motion of the flesh is spent in an effort to stay the hand of God in its redemptive work. Man in his native state loves sin, and hates God, and it is most illogical to assume that a man will support the actions of a person he hates, especially when he reasons that the actions will destroy him.

The saving action begins with God's eternal purpose to redeem His people, and ends with the very people He purposed to save eternally glorified, and praising the Author and Finisher of their redemption.

So-called Christianity is intoxication (Continued on page 8, column 1)



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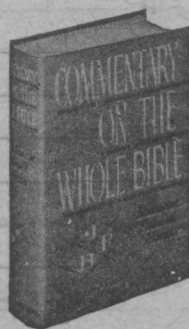
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PAGE SEVEN

THE BAPTIST EXAMINER

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Sovereignty

(Continued from page seven)
icated on the wine of Arminianism, every Sunday they are given their favorite wine made from the vineyard of man, aged and flavored by Satan. And they are today more tipsy even than the feasting friends of Belshazzar, while they continue to drink toasts to the power of free-will the invisible hand has already written over the will of man, "Thou art weighed in the balances and found wanting." They will go on, blinded to the handwriting on the wall, being right in their own eyes, the are destitute of any sense of dependence

upon God.

The implacable Arminian, having his mind attired in the best robes of religious scholarship, comes forth with a thousand and one objections to the doctrine of Divine Sovereignty in the salvation of souls; but not a single one of his objections are based on Holy Writ. Mere inferences and human opinion is his full armor, and though he stands ten feet tall in the eyes of contemporary Christianity (?), yet, either one of the five smooth stones (five points of sovereign grace) found in the Sovereign Shepherd's bag (Bible) is sufficient to slay the Arminian Goliath as often as he comes against

this great truth.

But, the Arminian says, "In the doctrine of Divine sovereignty in all things, you have not taken into consideration that man possesses free will, and by the power of free will the decisions, actions, and destiny of every individual is determined." The Arminian doctrine that the will of man has power to compete with the will of God, and ultimately overthrow the will of God in deciding the destiny of the soul is the fundamental error of the ages. This theory advocates that every person in Heaven, or that will be in Heaven, will be there as a result of their own will, and that every man in Hell is there contrary to the will of God. No heresy is more glaring and foolish, yet the god of this world, appearing as an angel of light, has deceived the vast multitudes with this lie.

The advocates of the absolute sovereignty of God in all things have duly and fairly considered the lofty position the Arminians have given to the faculty of the will, and have exposed the many and varied cracks in the foundations upon which they build their flimsy structures of free-will doctrine. But sovereign grace advocates do not rest their conclusions on the millions of volumes unanswerably refuting the Arminian contention of free-will, but on "What saith the Scriptures." They know that the one and only criterion by which all theological disputes are to be settled is the Word of God. It is not what saith psychology or philosophy, but what saith the infallible Word of God. Religious psychology is fraught with many errors, chief among the many errors of psychology is the contention that man is basically good in his native state, and that nature has endowed him with the liberty of will whereby he determines his own eternal destiny. Thanks be unto God that man is not shut up to the psychological analysis of human nature. We have the Word of God, the highest and final authority, and God says twice in John the sixth chapter that no man has the ability to come to Him, (Vs. 44 and 65). He also says in the same Gospel, "Ye will not come to Me that ye might have life" (John 5:40). "There is none that seeketh after God" (Rom. 3:11). Christ says, "The flesh (including the will of man) profiteth nothing" (John 6:63), and Paul says, "Their mind and conscience is defiled" (Titus 1:5).

It is not denied that man has free-will. It is asserted in Scripture that he does, and it is further asserted that he can choose between competing ends, as long as the ends are within the realm of his nature. The scope and area wherein the will of man is exercised seems boundless to the natural mind, but the Scriptures have made manifest the impotence of the native will in choosing that which is contrary to its nature. From the moment of sin's entrance into the family of man, man has been going in the opposite direction from God. This is the way that seemeth right unto man, but the end thereof are the ways of death (Prov. 13:12). God laid bare the depraved nature of man when he said, "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). It is readily admitted that choosing God would be a good thing, but the Scriptures make this as impossible for man, in nature as it is for an Ethiopian to change his skin, or the leopard his spots, (Jer. 13:23). In the days of Christ we see man's depraved will in action, "The governor answered and said unto them, Whether of the twain (Jesus or Barabbas) will ye that I release unto you? They said, Barabbas" (Mt. 27:21).

Lk. 23:25, "He (Pilate) delivered Jesus to their will." From that moment on until we read, "Father, into Thy hands I commend My spirit," the will of depraved man finds vent for the most vile, diabolical, and sadistic actions imaginable. Man's potential of evil is only known unto God, but Christian martyrology attests to the fact that if there was no exercise of Divine restraint against the natural free-will of man, the remotest, and darkest recesses of the earth could not hide the saint from the wrath of free-will. The power of fallen man's will to choose is restricted to his nature, and every nook and cranny of his fallen nature is filled with enmity against God, "So then they that are in the flesh cannot please God" (Rom. 8:3). There is not the first single note of harmony between the revealed will of God and the will of the natural man, man may be as religious as a Pharisee, but yet there is total discord between his ways and thoughts, and God's ways and thoughts, (Isa. 55:8).

EVER THOUGHT OF PRAYER CONDITIONING YOUR CHURCH ? ? ?

Man's nature is totally averse to the Scriptures. The revealed will of God and the natural will of man are antagonistic, and the will of man, being in bondage to its nature, cannot with the least favor look upon the Word of God. Christ said to the first century works-mongers, "My word hath no place in you" (John 8:37). And with equal force these same words apply to the twentieth century Arminians.

The work of salvation is not dependent upon the favorable exercise of man's free will, salvation is not realized by the human will undergirding the poor enfeebled will of God, as the Arminian blasphemy contends. Nay, the will of man resists every overture of the Gospel, and neither can, nor ever desires to come to Christ until God makes him willing, and draws him by irresistible grace, (Psa. 110:3; John 6:44).

God's will is infinitely superior to all forces of nature, including the corrupted nature of man. The universe found its origin in His fiat, He rebuked the death state of Lazarus with His word, "Lazarus, come forth, and he that was dead came forth" (John 11:43-44). It is

Why Attend Church Services

1. Because it is Christ's church, purchased with His blood, and He is my Saviour, and I owe it to Him.—Acts 20:28.
2. His promise of His presence with His church has been fulfilled through the centuries, and I cannot doubt it.—Acts 11:26; Matt. 18:20.
3. The church is the source of all that glorifies God and helps and uplifts mankind. If she is weakened, my family and my city suffers.—Matt. 16:18,19.
4. The Soul of some men, women and children around me will eternally perish and if not warned and led to Christ.—Acts 2:47.
5. When I united with the church, I solemnly vowed before men and angels to be faithful, and I dare not break such an oath.—Acts 5:4,11.
6. My own soul demands it.—I John 1:7; Heb. 10:25.
7. It is not fair to accept the blessings of the church that cost the love and life of others, and not share its prayers and labors myself.—Col. 1:24; Gal. 6:2-5.
8. My pastor and my brethren in Christ earnestly ask my help.—Heb. 13:17; I John 3:14; I Cor. 16:16.
9. My absence or inaction discourages others and causes some to stumble.—I Cor. 12:26, 27; Rom. 14:15.
10. The best Christians have ever been those who served the church of Christ—Romans 16:1; II Cor. 8:23; Phil. 2:19, 22, 29.

—Adapted

today as it was then, "The Son quickeneth whom He will" (John 5:21).

Lucifer said, "I will" in insurrection against God, and with these words his destiny is manifested to be the lake of fire. Pharaoh said, "Neither will I," in disobedience to God's command, and thereby identified himself to be a vessel of wrath fitted for destruction. Cain obeyed the dictates of his natural will and we hear him say in consequence, "My punishment is greater than I can bear" (Gen. 4:13).

All that depend on nature's free-will to secure heaven for them are going in the way of Cain, and if their trust is yet in this vain arm of the flesh at death, their eternal lament shall be, "I am tormented in this flame." May God grant every reader to see that it is in the All Sovereign God that man lives, moves, and has his being (Acts 17:28).

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