

Another Broadside At Spiritualizing Of "New Liters"

By ELD. DAN PHILLIPS
Bristol, Tennessee

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."—Eph. 4:14.

I have been greatly disturbed for some time as to some of our preacher brethren and writers of



ELD. DAN PHILLIPS

The Baptist Examiner spiritualizing the Scriptures. Maybe some of you have not noticed this, but a great many have done so, and have brought it up in our Conference and meetings that we have been in of late. Our people of Truth are disturbed, and some are very mad and stirred up over the matter. Some have threatened to quit supporting The Baptist Examiner. I told them that this would be wrong, and would bring much harm to the (Continued on page 6, column 1)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

Vol. 41, No. 45

ASHLAND, KENTUCKY, DECEMBER 8, 1973

WHOLE NUMBER 1948

WHY I AM A BAPTIST?

I am going to talk to you this morning on, "Why I Am A Baptist." In the last chapter of Matthew, verses 18-20, you will find these words: "And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always even unto the end of the world. Amen." My text is found in Matthew 28th chapter, and 20th verse, "Teaching them to observe all things whatsoever I have commanded you."

Peter told us "to be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." This is a good reason why every Baptist here today ought to be able to tell you why he is a Baptist. Every Baptist ought to be able at any time to give his reasons for being a Baptist: and contrariwise, since the Master never established but one church, every man, who isn't a Baptist ought to be able to give reasons, good and sufficient to satisfy the Lord Jesus at the judgment, why he is not a Baptist. For if the church that Jesus built was a Baptist church, then no churches but Baptist churches are churches of Christ and every man will have to face the Lord Jesus at the judgment and tell Him why he joined some church founded by an uninspired man, instead of the one founded by the Lord Jesus Himself.

There is much talk now-a-days about a community church. Why should not Baptists go in with all others and organize one church in every community?

If it were left to us, nothing would be more delightful. We like to agree and get along with other people. But it isn't left to us and to our consciences. The Master's plain command to the first church was "to teach them to observe all things whatsoever I have commanded you." Church-membership is not left to your consciences or your whims or your reasonings;



By the late
H. Boyce
Taylor
(1870-1932)

Author of
"WHY BE A
BAPTIST?"

it is a matter of loyalty and obedience to Jesus Christ who bought us and saved us with His own precious blood. Conscience is not a standard of right or wrong for any man, for conscience is a creature of education and needs teaching. The conscience of the ignorant, or uninformed would say one church is right or none, and the conscience of the man who is taught would say another. So you see conscience cannot be a standard by which men are to regulate their church membership. A standard must be that to which all men can come, and which when submitted to, will make all men do what the Lord, Himself, says do. That is why Jesus said, "teach them to observe all things whatsoever I have commanded you." The Bible is the standard and men's consciences never get right until they get right with the Bible, and then they all agree. The fundamental and distinguishing Baptist doctrine and the one underlying all other Baptist doctrines is this: "The Bible, the Bible alone, is our only and all sufficient rule of faith and practice."

If you can't find it in the Bible it isn't Baptist doctrine; if it is Baptist doctrine you can find it in

the Bible. That is the shibboleth of the message this morning. Our authority for making this our distinguishing teaching is our marching orders, given us by the Lord Jesus, the Head and Founder of the First Baptist Church.

The man God sent to make ready a people out of whom the Lord Jesus organized His church was called by God Himself, the Baptist. (Matt. 3:1). Mark you, he was not called the Baptist because he baptized. He was called the Baptist by the Lord before he ever baptized anybody, before he ever preached a sermon. He was called the Baptist because of the work God sent him to do (John 4:1). His mission was the same kind of a mission that Baptists have always had. John was a Baptist because his mission was to make and baptize disciples. Baptists are the only folk on earth who are still working at that kind of a mission—who make men disciples, then baptize them and baptize nobody else except disciples or Christians.

John the Baptist baptized Christ and all the twelve apostles and Christ's church is built on them, "Jesus Himself being the chief corner stone" (Eph. 2:20). Since the material for the church Jesus built was made ready by a (Continued on page 6, column 5)

First Letter From F.T.H. Since Return To New Guinea

FRED T. HALLIMAN
New Guinea Missionary

Dear friends:

These few lines are being written from the Mission Station in New Guinea. I have been back here just over a week now. Due to the many things that needed attention, I have been unable to get out even a few lines before now. It is expected that within a few days I will have things pretty well back to normal again and will be able to keep you better informed.

I suppose this year has been the



FRED T. HALLIMAN

busiest year of my ministry. I had hardly finished the busiest mission patrol that I had ever made when I started making preparations to come home for a few months. When I left here, this trip was intended to be a time of getting moved, visiting a few churches, and a lot of time just resting. Instead, it turned out to be the busiest five months that I have ever put in in my entire ministry. I visited every church that supports our work with the exception of three or four plus several new churches, and held one week's meet- (Continued on page 7, column 1)

An Expose Of Politics Of Conventions And Boards

By JOE WILSON, SR.
Gladwin, Michigan

Conventions and associations among Baptist churches are wrong to start with. No one, believing what Scripture teaches about the Lord's Churches, can defend these unscriptural, anti-scriptural, and man-made organizations. Each true church of Jesus Christ is to be absolutely dependent upon her Head and her Lord. And at the same time to be absolutely independent of all outside authority and organization. When churches disobey

tion denied its request last year to take a stand against local churches ordaining women as deacons." The Scriptures are quite clear on this subject, and all the efforts of seminary professors and panty-waisted Baptist preachers cannot convince a Spirit-taught believer in God's Word any differently. Women deacons are direct acts of rebellion against the Word of God. When a woman can be "the husband of one wife," she will meet one of the requirements for becoming a deacon. It is utterly absurd for anyone to defend women deacons. So we commend the association for its Biblical attitude on women deacons.

But there is much that we must condemn in this matter. Why is it that these churches which can see so clearly that women deacons are unscriptural, cannot see that associations and (Continued on page 6, column 4)



JOSEPH M. WILSON

their Lord, and join these man-made organizations, they certainly get into some terrible situations. And, sometimes, it becomes quite difficult to get out of such situations.

I have before me a clipping from THE CHRISTIAN INDEX, a Southern Baptist Convention paper. Here is a quote: "South River association voted last week to sever all ties with the Georgia and Southern Baptist conventions because the state conven-

What Kind Of Church Is Jesus Christ Building?

By PASTOR FRANK B. BECK
Now In Mansions Above

Scripture reading — Matthew 16: 13-27.

"I will build My Church!" These words of Jesus Christ, in Matthew 16:18, demand our careful consideration. From them we learn that Jesus Christ is building a church in this world. It is His own church. Any other church may be so called in name but is not Christ's church.

It is, of course, most important that we know what kind of a church this is Christ builds, that we may readily recognize it from the false churches in the world, that we may be baptized into it (having first been born again to repentance of sin and faith in Jesus Christ), that we may join this church, love it, defend it, and support it.

What Kind Of Church Is Christ Building?

I wish to answer this question under three headings: As to its description, as to its doctrines, as

to its duty.

I. THE DESCRIPTION OF THE CHURCH CHRIST IS BUILDING

It is **denominated** or called the church of God (Acts 20:28); the churches of God, in the plural when more than one church on earth is meant (I Cor. 11:16), or the churches of Christ (Rom. 16:16), or the church of the Firstborn (Jesus Christ is the Firstborn, Rom. 8:29; Col. 1:15). This explains its **origination**.

There are many other references



FRANK B. BECK

that denominate the churches of the New Testament as to their location, such as: the church of the Thessalonians (I Thess. 1:1); the church of the Laodiceans (Rev. 3:14); the churches of the Gentiles (Rom. 16:4); the churches of Asia (I Cor. 16:19), these are only a few at random.

Now I need not tell you that an organization may adopt one of these names to itself and yet not be a true church of Christ. And an organization may not have any of these Biblical names for itself, and (Continued on page 8, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"DIFFERENTIATING GRACE"

PREACHED THANKSGIVING MORNING, NOVEMBER 22, 1973

"As it is written, Jacob have I loved, but Esau have I hated." — Romans 9:13.

If I were an Arminian preacher, it would be very easy for me to say that God loved Jacob but He loved Esau less. And that is a smart, intelligent "misinterpretation" of the Word of God. Since I am not an Arminian, but believe in a literal interpretation of the Word of God, I stand here to talk to you about the differentiating grace that our God has manifested to us. By differentiating grace, I mean the grace which makes distinction —

distinctive grace — discriminating grace — grace which singles out one particular individual to be the object of God's mercy and passes by thousands and millions of others, and leaves them to suffer the due reward of their iniquities. Beloved, that is discriminating, distinguishing, differentiating grace.

It was differentiating grace that singled out Abraham when he was over in the Ur of the Chaldees. Tradition says that Abraham was a heathen priest in a heathen temple. The Word of God doesn't say that, but it probably was true.

Tradition says that while Abraham was serving in this heathen temple, God spoke to him. Beloved, do you realize that God passed by every individual in the Ur of the Chaldees, but one man? Only one individual was saved out of that entire generation, and that was Abraham. That is differentiating grace.

Do you realize in the days of Jesus that He chose harlots and tax gatherers and passed by the religious leaders at Jerusalem? That is differentiating grace. Do (Continued on page 2, column 2)

Every man has a better right to hear the gospel once than any man has to hear it twice.

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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

Published weekly, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

One year — \$2.00; Two years — \$3.50
Five years — \$7.00; Life — \$25.00
CLUB RATES: 15 or more — each \$1.50

When you subscribe for others or secure subscriptions — each \$1.50

BUNDLES: 10 to 50 copies to one address \$10.00 for each 10 yearly; 60 to 100 copies to one address, \$9.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? Notify us three weeks in advance. The Post Office does not forward second class mail and they charge us 10c for each "change of address" notice. Please save us this expense.

Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

MILBURN COCKRELL WITH CALVARY FOR A WEEK'S REVIVAL

Calvary Baptist Church has just closed a revival meeting with Bro. Milburn Cockrell of Fulton, Mississippi doing the preaching. To say the least, we are more than happy for the services that God gave us.



MILBURN COCKRELL

This meeting was held Thanksgiving week, and never has anyone done a better job of preaching than did Brother Cockrell. He has held one revival meeting for us previously, and has been a speaker at our annual Bible Conference on various occasions, so he is no stranger to the membership of Calvary Baptist Church. We were so glad that God enabled him to be with us, and we truly thank God for the messages that he preached.

Let me suggest to any church that is interested in a preacher for a revival meeting that you could never find anyone that could do a better job of preaching than Bro. Cockrell.

The fellowship we had together was wonderful, and I am sure that this meeting will live long in the minds and hearts of the members of Calvary Baptist Church.

THANKSGIVING OFFERING

Our offering for Thanksgiving, while it was large and deeply appreciated, was not up to par, nor was it as great as our anticipation.

Expenses are far greater than they used to be, and we need more money for the carrying on of TBE than we have ever needed before.

May you remember that whether it is Thanksgiving or whenever it is, your offerings are always deeply appreciated. We would urge you

THE BAPTIST EXAMINER

DECEMBER 8, 1973

PAGE TWO

Raleigh Baptists Are Seeking New Pastor

In view of the resignation of Bro. David O'Neal who has accepted the church in Tulsa, Oklahoma (formerly pastored by Bro. Joe Wilson), the Sovereign Grace Baptist Church of Raleigh, North Carolina is now pastorless and is seeking a pastor.

This is a small church, but they have about twenty in attendance each week. It is a nice place to meet and they have just purchased over two acres of land for future building.

This church is supporting two mission works; and furthermore, they have given \$800.00 this year (1973) for TBE.

In view of the fact that they say that TBE is the greatest mission work in America today, then

today if possible to send us a belated Thanksgiving offering.

"Differentiating"

(Continued from page one)

you realize a little later on that God looked down and chose one man by the name of Saul of Tarsus who wasn't seeking to be saved? God chose that one man and passed by a tremendous number and allowed them to go on their way to suffer the due reward of their iniquities. Beloved, that is distinguishing, differentiating, discriminating grace, and it is that grace that God used to save me. It is the grace that God used to save you.

Why did God save you anyway? Not because you were better than anyone else. Not because you were a more noble individual than your neighbors or your family. God saved you because God made the difference.

I would like to turn to the Bible and tear from it certain pages and hold up these individuals who are represented in these pages, and let you see the distinguishing, discriminating, differentiating grace of God.

THE MAN SICK FOR THIRTY-EIGHT YEARS.

We read concerning this man: "Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had."

"And a certain man was there," (Continued on page 3, column 1)

SHORTAGE IN NEWSPRINT

We are beginning to feel the pinch of the shortage of newsprint.

Most of the paper used in printing newspapers is manufactured in Canada, and the Canadian paper mills have all been on strike since the early summer. Accordingly, most all of the paper houses are completely sold out so far as newsprint is concerned.

Thus far, we have been most fortunate having a supplier have plenty on hand for us. However, we are getting down to the place now where the supply is critical. We only have now sufficient paper to print this issue. In other words, by the time you get this paper, our supply will be completely exhausted.

We are trying to locate a new source of supply, but thus far all efforts have failed.

If you fail to receive the paper of December 15, or any issue, please remember the circumstances and know that you will not lose anything, but rather we will add the time missed on your subscription accordingly.

Brethren, when you pray, be sure to remember us relative to this tremendously big problem.

the man who goes there as pastor of necessity must believe in the things that we stand for.

If there is such an individual who reads these lines, then we would suggest that if you feel the leading of the Lord in any wise, please contact this church. Their address is:

Sovereign Grace Baptist Church
Route 7, Box 54
Raleigh, North Carolina, 27609.

In the event that you wish to phone the church, then we list the following phones:

Titus Dickerson, 919/876-0180 day or night; or Hugh Upchurch, 919/876-0566 after 6:00 p.m.

This is a fine group of fine people. I sincerely trust that the Lord will raise up someone who will soon be located in this great field.

BRIEF VISIT WITH A GREAT GROUP OF CLEVELAND BAPTISTS

I recently made a trip to Cleveland, Ohio to visit with Brother Paul Tiber of the New Testament Baptist Church of Cleveland Heights. I am glad in the provi-



ELDER PAUL TIBER

dence of God that I was able to make the trip.

My grandson, Joel Gilpin, drove for me; and we spent the evening in the home of Pastor and Mrs. Paul Tiber. This is truly a home that is a blessing to anyone who enters, since the spirit of God reigns richly there. Mr. and Mrs. Tiber are parents of a large family, and all the family ate with us at the evening hour prior to the church service. This included Mr. and Mrs. Terry (daughter Debra) Branem, Mr. and Mrs. Lowell (daughter Laurie) Taylor, Mr. and Mrs. Jeff (daughter Cynthia) Taylor, Miss Karen Tiber and her fiancé Dick Knudsen, David, Melaine, Chip, Amy and Jonathan.

This was not the first time I had been entertained in this home, and I must say that every time I am there I am drawn closer to my Lord and made to love Him more. Truly it was good fellowship that God gave us.

I preached in the church of

Thanksgiving At Calvary!

How we thank God for our Thanksgiving services!

From the depths of our hearts, we thank God for the most wonderful Thanksgiving service we have ever had in Calvary Baptist Church. Other than our annual Bible Conference, it was the largest crowd we have ever had for any service in our church.

There were visitors with us from West Virginia, Ohio, North Carolina, Missouri, and Mississippi.

Brother Bill Lancaster of Spokane Baptist Church of Spokane, Missouri came on Monday and spent the time through Thanksgiving with us. Indeed he and his wife and family endeared themselves to us.

The following is a list of the other preachers that were in attendance during the week:

Littleton Wilson, Winston-Salem, North Carolina.
Milburn Cockrell, Fulton, Miss.
Willard Pyle, South Point, Ohio.

Why Many Professors Fail In Their Faithfulness

By ROY MASON
Aripeka, Florida

It is a common thing to see people make a profession of their faith and come into a church, filled with enthusiasm. Especially is this true in connection with revival meetings. They continue for a little time to be in evidence, then they slack off, and before long the question is raised concerning them. "Where is so and so, I haven't seen him at church recently?" Why is it that so many are like this? Observation and long experience enables us to suggest several reasons:

Lack of true conversion. For a case in point see I John 2:19. Often people somehow miss the true way of salvation. They never truly turn to Christ hence God does no supernatural work within, so they "endure" for a time, then fall away" (See Matt. 13:19-21) Jesus indicates in Matt. 13: that at least one fourth of the hearers of the word would not be truly saved.

Failure at the outset to establish definite Christian principles. When one is really saved, he starts a new life, and he should lay down for himself some definite rules and principles to govern his behavior in living that new life. Let a person start into a new business and have no governing principles and the chances are he will make a failure. In starting in with a new business relationship, one would plan to arise at a certain time, eat at a certain time, spend so

many hours at the place of business, etc. These matters would not be left to be settled over again each day. The same should obtain in the new life of a Christian. He should establish his worship habits at the outset. His set time for family worship; his set time for private prayer; his set time for public worship. Set it as a definite rule that you



ROY MASON

will attend church twice on Sunday, unless providentially hindered, and stick to it rain or shine, visiting kinfolks or anything else. Plan what else you will attend. Shall it be prayer meeting? If so, never break the prayer meeting engagement unless there is a providential reason. Establish regular habits as to giving and living. Leave nothing haphazard. Leaving the religious life haphazard is the thing that renders more Christians unfruitful than most anything that can be named.

In the Christian race, look to Jesus—keep your eyes on Him—not on fallible, weak, failing human beings. (Continued on page 5, column 5)

which Brother Tiber is pastor. I had a good time discussing God's Word. It isn't hard to have fellowship with a fine group of people when those folk truly know the Lord and His Word. Brother Tiber is a good preacher, pastor and teacher. He has taught his people well. He is the only preacher the church has ever had. He has done a marvelous job in directing the work of this church and teaching the great doctrines of God's Book. There is not a more sound Baptist than Brother Tiber. I pray God's rich blessings to be upon him and his family and the work there.

MY TELEPHONE

As I have stated before, you can always reach me by dialing 606/324-9260 any evening at 10:00. I make it a point to be home at that hour to take all my long distance calls. Usually there are two or three of these each evening.

It is useless to call me during the daytime, as I am rarely ever

Brother Pound Is Available For Part-Time Preaching

Brother R. E. Pound II who is now working with the Woodlawn Terrace Baptist Church in their day school is available for preach-



R. E. POUND, II

ing or pastoral work within the driving area of Memphis, Tenn.

Since his week-ends and Sundays are free, some good church within a radius of 100 miles or so, should avail itself of this dear man. If you need a preacher for supply or pastoral work, then contact him at 1968 Portland, Memphis, Tennessee 38127. Or, if you wish, call him at 901/353-3764.

Brethren, let's keep him busy. He is too good a man, not to be used each Sunday. Remember, sound preachers like this are not to be found every day.

"Differentiating"

(Continued from page two)

which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk." — John 5:2-8.

Look at this impotent man. If I were an Arminian, or if I wished to spiritualize rather than literalize the Word of God, I would say that Jesus passed by and with the eye of a practiced physician, saw that this man had faith whereby he would be saved, and therefore He saved him. Beloved, that is not what I am saying. I say that the Lord Jesus Christ passed by, not to pass by, but to stop at this particular man. There were multitudes there — some halt, some with withered hands, some blind, some lame—a multitude of impotent folk were there. Jesus passed all these by and singled out one man and said, "Wilt thou be made whole?" Beloved, that is distinguishing grace. God differentiated in behalf of this man. He discriminated between this individual and all the balance that were there.

II

ZACCHAEUS.

I turn to the Word of God and read the story of a man named Zacchaeus. We read relative to the experience of Zacchaeus:

"Jesus entered and PASSED THROUGH JERICHO." — Luke 19:1.

Do you realize that God Himself was a forester and that God was in the tree planting business? God, one day, caused a little sycamore seed to fall into the ground. He directed where that seed would fall. He caused the water and the sunshine and the fertility of the soil to cooperate together to the extent that that little seed grew and became a mighty tree right there along side of the street that His Son was going to walk on when He came to this world.

As Jesus Christ came into the city of Jericho, the Word of God tells us how there was a man there who wanted to see Him. He wasn't concerned about being saved. He wasn't interested in becoming one of His disciples. He just wanted to see Him. Zacchaeus wasn't the kind of man to be concerned about salvation. All he was concerned about was getting his hands around the neck of some poor fellow who owed taxes and squeezing and squeezing and squeezing until he squeezed every penny out of the individual and he cried for mercy. But he had heard about Jesus. Jesus had gotten quite a reputation in the area as a healer. This man Zacchaeus had heard about Him and he, that day, said, "I believe I'll close up business and go see this man Jesus."

The Word of God tells us how that Zacchaeus, when he got out to the sidewalk, found that there were lots of other folk there who

had the same idea — they wanted to see Jesus too. Jesus was well known in that area, and now Zacchaeus wants to see Him. There was no way for this little short Jew to see over the top of the heads of the folk. But there were some boys up in a tree. What's wrong with a Jew climbing a tree? Not a thing when it was predetermined by God before the foundation of the world that he do so. I can see that little short Jew climb that tree and sit up there on a limb in order that Jesus might come by and say, "Zacchaeus, make haste, and come down; for to-day I must abide at thy house." Beloved, Zacchaeus fell down at the feet of Jesus a saved man, his life changed, his life completely renovated, his life completely changed by the will of God.

Notice, "Jesus entered and passed through Jericho." Why did He pass through? There wasn't a single man who was elected to be saved in Jericho that day but one. When Jesus got outside the city, here is a man seated in a tree whom Jesus was to meet, whom all the balance of that cursed city of Jericho were passed by, Jesus stopped and saved this one man—Zacchaeus. Beloved, that is discriminating grace. An Arminian would say that He passed through because nobody invited Him to stop. No, no, beloved! He passed through because it was the determined will of God that He hurry to that tree that day so that He might keep an appointment that was made of God the Father before the foundation of the world that Zacchaeus was to receive the differentiating grace of God that day.

III

THE SYRIAN WIDOW.

We have another marvelous illustration of one with whom the Lord Jesus Christ dealt. We read concerning her:

"But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow." — Luke 4:25, 26.

Notice, if you will: Elijah the prophet shut up heaven for three years and six months, with no rain falling on the ground, and the whole countryside parched and burned up. Elijah carried the key to heaven's rain around in his pocket for three years and six months. One day, God told Elijah to go to this widow's house. You say, "Brother Gilpin, it doesn't say that in this passage of Scripture." Well, let's turn to another passage. Listen:

"And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee." — I Kings 17:8, 9.

Let's get the story. Here is Elijah in the time of drought. He needs to eat. Baptist preachers have to eat the same as everybody

else. Elijah needs to eat. God said, "Elijah, you go to the home of this widow woman." What widow woman? A particular widow woman. Where did she live? Six miles south of the city of Sidon, eight miles north of the city of Tyre, and called in one place Zarephath and elsewhere Sarepta. He said, "You go to that particular widow and she will sustain you throughout all the famine."

When Elijah got there, things didn't look very promising. She just had enough meal to make one batch of cornbread. She didn't have any gas. They had more problems then about the energy crisis than we have today. They didn't have any gas at all. She was out gathering some sticks and was going to make some cornbread. "I have just enough meal and shortening to make one batch of bread."

Oh, can you imagine the circumstances! Elijah must have mused: "Surely God made a big mistake. All those widow women down there in Palestine. I passed through Judea and Perea. I passed through

about it. In the height of victory, he would forget all about it. But when he settled down at home, he faced his plight, to say: "I'm a leper and I'm going to die someday of this loathsome, dreadful disease of leprosy." Now this little girl says, "If my master were only back in Palestine, there is a prophet there that could heal him of his leprosy."

The word was brought. The king said, "If the old king of Palestine has a man there that can heal him, I'll make him do so." So Naaman started out, with a great lot of clothes and a great lot of money, going over to Palestine to get healed. When he got to the king's palace, the king couldn't do anything for him. Naaman was at the wrong door.

A little later, he went to the prophet's house. He stands there. "Here's the clothes; here's the money; I want healing." He was at the right door, but he was in the wrong attitude.

A little later, the Word of God tells us how he went down to the Jordan River and went down into the water seven times, as the prophet said. What a good Arminian sermon I lost the day I came to see this truth! I never did preach that sermon again about "Seven Ducks in a Muddy Stream." Naaman took seven ducks in the water, and when he came up the seventh time his leprosy was gone.

Beloved, there were lots of lepers in that land. God might have healed every last one of them. God could have cleansed all of them of their leprosy had He so desired. But the Word of God says that Naaman was the only one that God cleansed. Beloved, that is distinguishing grace, when God distinguished, differentiated, and discriminated against all the balance and chose Naaman alone to be healed.

V

TWO PRAYERS

There are two men in the Bible that certainly show us by their prayers the meaning of distinguishing grace. We have the story of a man named Lot who was getting out of Sodom. Things were getting pretty hot for him around there. The city was going to be burned in a little while and Lot gets out of Sodom — ah, by the skin of his teeth, shall we say? As he was getting ready to get out of the city of Sodom, God said, "You take off for the mountains. You are the only man I am going to save out of this city." Notice, just one man — this man Lot saved in the city of Sodom. God said to Lot, "Here's the mountains. You take to the mountains if you want to save your life." Lot said:

"Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live." — Gen. 19:20.

If you will read the context, you will find that when God told him to go to the mountains, he said, "No, Lord, don't make me do that." He didn't say that in so many words, but he might as well have said, "I have been used to city life. I have been living

here in this city so long that I'm soft. I am not used to climbing mountains. I am not used to the hills. I am not used to things like this. Lord, let me stay here. Take this little city, Lord; it is just a little one. Surely you may destroy these others. You may burn up my hometown, but Lord, just spare this one little city. Let me go to it to flee." God said:

"See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken." — Gen. 19:21.

God heard Lot and answered his prayer, and God spared that little city of Zoar as a place to which Lot was to flee.

You say, "What is so remarkable about that?" Well, let's compare it with another man who prayed one day, and compare the men after they prayed and before they prayed.

We find Moses in prayer. We read:

"I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter." — Deut. 3:25, 26.

Moses had sinned when he struck the rock the second time instead of speaking to it. God said, "Moses, you can't go over into the land of Canaan." Moses cried out unto God and said, "Oh, God, I want to see that good land. I want to see the mountains of Lebanon. I want to see what your people are going to have over there." But the Lord said, "No, don't even talk about it anymore. You can't even ask me; you can't even pray about it another time. That's enough."

You talk about distinguishing grace, beloved; here is Lot, the biggest backslider in the world, and when he prays, God spares that little city and lets that backslider go there to save his skin that wasn't worth saving, from my standpoint. But when Moses, the meekest man that ever walked the face of the earth — the man whom God had used so marvelously, the man who wrote more of the Bible than anyone else, the man that was responsible for leading Israel out of the land of Egypt over into the land of Canaan, the man for whom God wrought more miracles than anybody else in all the Old Testament — when he prayed and said, "Lord, just let me go over and see the mountains of Lebanon, that goodly country," God said, "Don't even talk to me about it anymore. I won't even allow you to pray."

You talk about distinguishing grace, that is distinguishing grace. If I had been doing it, I suspect I would have done it differently. I tell you, if I had been God, I would have listened to Moses. I'm just human enough that I would have listened to Moses, and I would have said to that old backslider Lot, "Go on, get out to the mountains and run for your life, or else die." But, beloved, God had a purpose. God deals with us on the basis of discriminating grace. (Continued on page 4, column 5)

"The Revelation Of Jesus Christ"

By Willard Wallis

\$5.00

(Postpaid)

A truly great book on Revelation.

— Order From —

CALVARY BAPTIST CHURCH BOOK STORE
Ashland, Kentucky 41101

all the rest of that section of Palestine. I come up here and here is a widow woman who has just enough for her and her son to have one meal and then die, yet God sent me here." I ask you, wasn't there a lot of widows in Palestine? "Yes! Why didn't God send Elijah there?" I'll tell you why. It is discriminating grace.

Beloved, I say to you, I love my God more and more every time I think about how God makes distinctions, and how God discriminates, and how God Himself, in our behalf, differentiates for us.

IV

NAAMAN.

Naaman was a leper. We read concerning him:

"And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian." — Luke 4:27.

There were a lot of lepers there, but just one man got right with the Lord — Naaman the Syrian.

A little girl, one day, looked up in Palestine to realize that a Syrian soldier had caught her by the arm. She didn't know what he was about to do. But she soon learned that she was being taken captive. The little girl that was there in the land of Palestine was led away captive by a Syrian soldier. "Let's take her home for a souvenir. She would make a nice slave girl."

You say, "Can you imagine anything more cruel than that? Can you imagine the atrocities of war being worse than to take a little girl out of her home, away from her parents, her brothers and loved ones, and take her miles away to another land? Can you imagine anything more terrible than to make a slave out of her?"

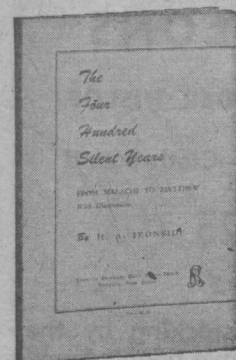
There in her master's home, the Word of God tells us, she became endeared to the foster father and mother, or to those who were her slave holders. One day she said to her mistress, "It would be fine if my master could just go back to Palestine. There is a prophet there that can heal him of his leprosy." Yes, Naaman had leprosy. That was the dash of wormwood in his life. That was the draft of gall that he had to face every day. In the flush of battle, he would forget

"The Four Hundred Silent Years"

By H. A. IRONSIDE

\$1.75

Postpaid



Here are over 100 pages of inter-Biblical history — the history of what happened from Malachi to Matthew. No one can have a full grasp of the Bible without this information. Read this and learn how Romanism got the "Apocrypha" books they have added to the Bible.

CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101

THE FLOOD

By ALFRED M. REHWINKEL

Paper Cover — 374 Pages

\$2.75



Study the flood in the light of the Bible, Geology and Archaeology. You'll never believe in evolution after reading this great book. The closing chapter showing the flood to be a prototype of the final judgment is an astounding revelation in itself!

— ORDER FROM —

CALVARY BAPTIST CHURCH

ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

DECEMBER 8, 1973

PAGE THREE

The Baptist Examiner FORUM

"Will God bless churches that use mission boards? Should one support a church that insists that mission boards are a means to the end? How could a church support a missionary other than through boards?"

E. G.
COOK

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



In Ex. 25:40 we read, "And look that thou make them after their pattern which was shewed thee in the mount." Moses was told to follow the pattern that had been shown him concerning the building of the tabernacle. In verse 9, God said, "According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Then in Heb. 8:5, we see that this admonition was brought over into the New Testament. And it was not done for the sake of Moses, but for ours.

Our Lord wanted mission work to be done. So He set us a pattern in order that we might know just how He wanted it to be done. In Acts 13:1-4 we see how He wants it to be done. The Holy Spirit called Barnabas and Saul to do the mission work. Then He led the church at Antioch to send them out. The church authorized the work, but at all times it was directed by the Holy Spirit. The Holy Spirit led them to the places He wanted them to work. In Acts 16:6 we find that the Holy Spirit refused to allow them to preach the Word in Asia. Then in verse 7 they tried to go to Bithynia, but the Holy Spirit would not permit it. He had some elect over in Macedonia, so He led these missionaries to that place. Mission work that is pleasing to God can only be that which is directed by the Holy Spirit. He must be the one who leads the missionary to the place He wants him. And He must be given the privilege of refusing to permit him to go elsewhere.

Any person who studies Acts 13:28 in the light of the Holy Spirit will see that the missionary is to first be called into the work by the HOLY SPIRIT. Then he is to be sent out by a local Baptist church, and be supported by many churches. But at all times he is to be led by the Holy Spirit, and by no one else. And since God has given us a clear pattern for us to follow, can anyone give us just one good reason why He should bless mission work that is done in some other way?

I would like to give two illustrations to show what I believe about mission work. Brother Fred Halliman was sent out by a local Baptist church, and is supported by a number of Baptist churches. In some thirteen years he has organized thirty-four Baptist churches. Some years back an Argentine Baptist preacher friend of mine told me here in my home of the some twenty or twenty-one Southern Baptist missionaries in Argentina only two of them could preach well enough to be used in a revival

meeting. He said he asked the president of the Baptist seminary there in Buenos Aires if he knew of a single Baptist church in Argentina that was started by a Southern Baptist missionary. After a moment of meditation the president said, "No, I do not know of one single Baptist church that has been started by a Southern Baptist missionary."

Someone might ask what those missionaries are doing down there? Well, one of their accomplishments was brought out at the Argentine Baptist Convention. They were charged by the convention of attending the movies during church service time. Beloved, the less you know about what mission board missionaries do, the better you can enjoy supporting them.

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio
RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.



According to Revelation, Chapters 2 and 3, God will bless churches that have gone a long ways away from proper service to Him. It is not for me to say whether He will not bless in one way or another. I am sure, however, that by using mission boards a church will miss blessings that could be theirs if they were more obedient to their head, Jesus Christ.

The church is a very special institution. It is the body of Christ. "And hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." (Eph. 1:22,23).

Each church is its own governing body and no other church has authority to tell it what to do.

When the Lord was ready to return to heaven, He gave the church a commission. (Matt. 28:18-20). He told them to be mission minded.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

We are given an example as to how this is done.

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manean, which had been brought up with Herod the Tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." (Acts 13:1-3).

Note please that a local church sent them out. Today these men

would have had to have the consent of a board composed of representatives from several churches.

The reason churches prefer a board is because they are afraid that the Lord's organization is not good enough. They are actually telling the Lord that their man-made organization is more secure and dependable than His church and His Spirit. Brethren, I do not have much use for such attitudes. Please understand, there may be some who use boards who are sound in most of the doctrines. I must say, however, that they are weak on the doctrine of the church.

If a church does not have a missionary that has been sent by the Holy Spirit from its own body, then that church can help in the support of one who has been sent out Scripturally. The churches of Macedonia sent gifts to Paul and Titus. (See II Cor. 8:1-4). Let me remind you brethren, a church that helps support a missionary from another church does not have authority over that church or the missionary.

You ask if you should support a church that insists mission boards are a means to an end. I would not. I would find a church that believes in the authority of the local church and join it. I would not want my tithe to be used in supporting an organization that is designed to take the place of the Lord's organization.

AUSTIN
FIELDS

PASTOR,
ARABIA BAPTIST
CHURCH
610 High Street
Coal Grove,
Ohio



No. Missionary work is the particular work of the churches of Jesus Christ (Baptist). Our Lord in giving the commission said, "Go you therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world" (Matt. 28:19-20). Brethren, these two verses were not addressed to mission boards, conventions, associations or conferences; rather they were spoken to His church, promising her He would be with her unto the end of the age, and authorizing her to work for Him in His field (world). No other institution or organization has this authority.

Therefore the Lord will not bless mission boards for they do not constitute the church, rather they are a group of people banded together to carry out the missionary program of the Lord, but they were not commissioned to do this work. Thus they run, but were never sent. Mission boards do not seek the authority of the church, rather they (boards) make the decisions as to whom shall go as missionaries and where they shall be sent. The church is not consulted nor her advice asked for; instead the boards tell the churches what she can do and what she cannot do. This is to "place the cart before the horse." The church must be first, for God does not bless outside of her authority and work.

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3:21).

From this verse I am fully convinced that mission boards as well as all other man-made organizations cannot work and be blessed of the Lord. The case of the Apostle Peter substantiates this view. In Acts, Chapters 10 and 11, we find Peter on a missionary journey. He went without consulting the church, having been shown by special revelation from the Lord that he should go. The First Baptist Church, hearing of Peter's missionary work, called him to give an account of his actions. Upon hearing his testimony and realizing that the Lord in a miraculous

way had revealed His will to him, declared these words:

"When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18).

Thus Peter was under the authority of the church and it is clearly taught that the church was never under the authority of any other man or board. The keys of loosening and binding in Matt. 16:19 were not given to Peter, but to the church. Having given her (Baptist Church) the keys to the Kingdom of Heaven. He empowered her with the Comforter on the day of Pentecost to carry out His orders. Brethren, I am referring to the spirit that the Lord promised to His church, which He said, "He will guide you (church) into all truth" (John 16:13). No one other than the church has the Comforter. I am aware that all those whom God has quickened (made alive) have the Spirit of life, but not all have the Spirit as the Comforter. In fact though the Apostles were regenerated men, they did not possess the Comforter until Pentecost, and only then as the church. Read John 7:37-39. Therefore, mission boards could not be a means to the end. Boards do not have the Comforter. They were never baptized with Him. Thus, they are spiritless. Without the Spirit, no work could be blessed of the Lord.

The only way through which one could Scripturally support mission work is through a true Baptist church. In supporting mission work, we should know what we are supporting. I am having reference to doctrine. We should examine each missionary work of the church to make sure that it is in accord with the Scriptures. I believe it would be wrong for one to support mission work blindly, not knowing what the mission work consisted of, for we who are Baptists must give an account of the deeds done.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



Yes, certainly God can and does bless churches that use mission boards. I have seen many such churches through the years. It is better that a church should support missions through a board than that it should not support missions at all. There are people who yap against "boards" and at the same time do nothing to spread the gospel. They are going to have more to answer for when they stand before the Lord, than are those who liberally supported missionary endeavors through the agency of a board. There are many people who are members of a Baptist church that contributes to missions through the agency of a board, and I certainly would not criticize them, when there is no church near

that carries on mission work by any other means.

We must take into consideration also the fact that there are other Baptist groups that carry on through agencies which are called by other names, but which in reality are not much different from boards.

The question is asked as to how a church can carry on — or support a missionary — other than through a board. This is sometimes done by a church sending out its own missionary. Then sometimes several churches co-operate in supporting one or more missionaries. You will recall that the church at Antioch sent out Paul and Barnabas, and the letters of Paul tell of various churches that later joined in helping to supply his needs as he carried on his missionary work.

While I do not feel like criticizing those who do mission work through the agency of boards, I am frank to say that I do not like the board method. Boards can get to be strong dictatorial agencies that spend much money beyond the actual support of missionaries while they reduce actual soul-winning missionary work to a minimum.



"Differentiating"

(Continued from page three)

VI

THE CAST-OFF CHILD.

We have the story of a little child that was cast out when it was first born. Listen:

"And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live." — Ezek. 16:4-6.

Maybe this means more to me than it does to most of you, for early one morning I was called to go over to the garbage dump and help salvage a little child that had been born a few hours previously, and had been cast out into that garbage dump. That little child had never had its navel cut, it had had no washing, and between the time that it was deposited in this garbage dump until we salvaged it the next morning, the rats had eaten considerably of the body. I helped pick up that little child. After that experience, my mind goes to this little girl, born, unwanted, unloved by man, discarded, navel never cared for, blood never washed off; but one stood by and said, "Live," and she lived. I tell you, beloved, that is the way that God deals with us.

Of all the great illustrations of salvation by grace to be found in all the Bible, this is, to my mind, undoubtedly the greatest, for God sees us in all of our pollution and (Continued on page 5, column 2)

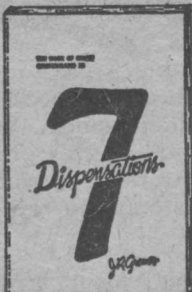
NOW IN PRINT AGAIN!

J. R. GRAVES
Seven
Dispensations

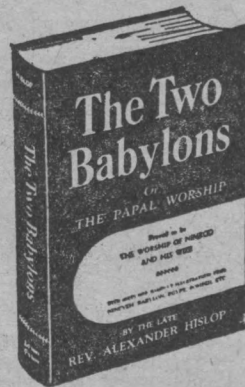
569 Pages

\$3.25

CALVARY BAPTIST CHURCH
P. O. Box 910 — Ashland, Kentucky



THE BAPTIST EXAMINER
DECEMBER 8, 1973
PAGE FOUR



THE TWO
BABYLONS

By ALEXANDER HISLOP

330 pages — Cloth-bound

\$4.25

If you believe in hanging your stocking by the mantel at Christmastime, or if you have adopted any one of the dozens of Roman Catholic theological pretensions then you need to read this book. Mr. Hislop shows that much of our religious life today is nothing but paganism that has crept in through Roman Catholicism.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE
P.O. BOX 910, ASHLAND, KENTUCKY 41101

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"SERVING TWO MASTERS"

"No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24).

Most of the turmoil in today's Christian woman comes from the fact that she does try to serve two masters. Many times it is unintentional. We don't deliberately try to serve two masters, but little by little we find ourselves on the fence trying to hold on to both. Jesus said it cannot be done.

I knew a young woman who was converted. She said she believed that Jesus died for her sins, personally—that He was buried and rose again the third day for her, and she showed every sign of the new birth. The Lord cleaned up her speech. He lengthened her dresses. She was interested in the Bible and wanted to study it. She had devotions daily. She witnessed to all her family, almost losing her husband in her zeal. For almost two years she grew steadily in the Word, but she had one besetting sin—she desired the "things" of the world. She wanted better furniture, better car, better clothes, better home. Soon she had her husband working three jobs and herself one. The result was that her dresses began to shrink. Her speech became cold and unloving. She became uncomfortable in the presence of the Lord's people, preferring the new friends she had made. She didn't want to study the Scriptures. Finally she left the Lord's church. She tried to serve two masters but found she could not. She forgot about the blessings of the Lord, forgot about His Word, refused to see His chastening. She became hard and calloused, holding on tightly to the world's fun, fashion and foolishness. I don't know if this woman was really saved or not. The Word does speak of those who are saved "so as by fire" or "by the skin of their teeth." But this I do know—she has no joy in her life.

Jesus said, "Ye cannot serve two masters." Much of our internal conflict would vanish if we would be either hot or cold. Lukewarmness is that temperature most rebelled at by our stomach. In the hospital when they want to induce vomiting, they give the patient a lukewarm drink. Jesus said to the church at Laodicea, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth" (Rev. 3:16).

What is your spiritual temperature today? Is it cold—hot—or lukewarm? If it is cold, you have little time or interest in spiritual things. You are uncomfortable in the presence of the Lord's people and pre-

fer the companionship of the unsaved. If you are hot, you have joy in your life. You are concerned about the lost. You look forward to prayer, eagerly. Bible study is not a chore or duty but becomes a pleasure and inspiration. If you are lukewarm—well—this is what the Lord Jesus seems to hate the most. If you are lukewarm, you will read the Bible if it is convenient. Often it isn't, and so you don't. Or perhaps you read it only enough to prepare a Sunday school lesson and no more. Prayer is often neglected and many days forgotten entirely. Witnessing is a burden instead of a joy even though you may do it occasionally. Attending the Lord's church becomes a habit instead of an anticipated joy.

Ye cannot serve two masters. We need to love the things Jesus loves, and hate the things Jesus hates. Jesus loves His Word, His Church, righteousness, purity, obedience, and honesty. He hates wickedness, hypocrisy, pride, slothfulness, pretense and all ungodliness.

May it please the Lord to give us grace to serve the Lord Jesus Christ and Him only, that we might be found faithful to Him until He comes.

"Differentiating"

(Continued from page 4)

in all of our helplessness. God sees us in all of the refuse of sin, and God looks down upon us and God says, "Live."

Doubtless, there had been a lot of other girls there that were far more beautiful, and that had already been cared for, but God took the one that was in the worst condition possible, and one that was possibly the most repulsive, and God said, "Live," and passed by all the others. Of course I recognize that it is speaking primarily of Israel, but it is a marvelous illustration of grace. What a blessing it is to read it and to know that we have here a picture of His distinguishing grace.

VII

PHARAOH.

The Word of God tells us much about Pharaoh, how he hardened his heart. Also, before it ever says one word about Pharaoh hardening his heart, the Word of God tells us that God hardened his heart. Listen:

"And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go."—Ex. 4:21.

Later on, it says that Pharaoh hardened his heart, but before Pharaoh ever had a chance to harden his heart, God said, "I am going to harden his heart."

Here is Pharaoh in Egypt and God passes him by. God said, "Moses, I am going to harden his heart. He'll not let you go." I tell you, beloved, God made some discriminations there. The man who believes in Arminianism says, "God gives everybody a chance." I say to you, salvation isn't a chance. Salvation is never a chance. Salvation is a choice—

not yours, but God's. When the Arminian wants to complain about God not giving everybody a chance, I would like to point him to Pharaoh and say, "Look at this. Here is discriminating grace. God discriminated against this man Pharaoh before he ever heard Moses speak one time, and God said, 'I'll harden his heart.' Beloved, that is discriminating grace."

VIII

PAUL.

We read of the experience of the Apostle Paul after he was a preacher. The Word of God tells us:

"Now when they had gone throughout Phrygia and the region of Galatia, and were FORBIDDEN of the Holy Spirit to PREACH THE WORD IN ASIA."—Acts 16:6.

What did God call Paul for? Didn't God call him to preach? Didn't God send Paul out as a missionary? Didn't God specifically tell the church to: "Separate me Barnabas and Saul for the work whereunto I have called them?" Now it says that they were forbidden of the Holy Spirit to preach the Word in Asia.

Get your map, beloved. You can't appreciate it just by reading it, but get your map and look at it. Paul is a traveling missionary and all of a sudden God said, "Paul, you can't preach the Word of God here in Asia anymore." He was called of God to preach, but God said, "Paul, you can't preach here anymore."

The Bible tells us that the Apostle Paul then started moving. He went over to Mysia. He said, "Surely I can live here." He then went to Bithynia, but God said, "No, you can't preach here." They came to Troas and still didn't get to preach at Troas. But if you will look at your map, you will find that it was about two thousand miles that Paul traveled (and that was a journey in those days) and God said, "Paul, you can't preach the Word here." When he got to Troas, he had a vision of a man over in Macedonia, saying, "Come over into Macedonia, and help us." Paul crossed the Aegean Sea and landed at Samathracia and went on over to Philippi.

The Word of God tells us the story of the Philippian jailer. We read:

"And they SPAKE UNTO HIM THE WORD OF THE LORD, and to all that were in his house."—Acts 16:32.

In Acts 16:6, when they came to Phrygia, God told Paul not to preach the Word of God in Asia. Now the next time you hear him preaching the Word of God is in the city of Philippi, two thousand miles away. It says that "they spake unto him (that is, the Philippian jailer) the Word of the Lord." But for two thousand miles, God said, "No, Paul, you can't preach."

Do you mean to tell me that we serve a God that allows all the people that live in an area for two thousand miles to go to Hell without ever hearing the Word of God, and then goes over to the city of Philippi and picks up a stranger that wasn't worth saving, and Jesus saves him? That is what my God

does. That is discriminating grace. That is distinguishing grace. That is differentiating grace. God passes by some to pick out His elect, His chosen ones, to bring them to salvation.

CONCLUSION

You say, "Brother Gilpin, isn't this a strange Thanksgiving message? What is there to be thankful for here?" I ask you, are you thankful this morning that you are saved? You had better be. If God hadn't made some distinctions in your behalf, you could be just like the rest of the unsaved in this town that won't turn to the Lord, that won't come to church, that won't hear the Word of God, that will turn the radio off if a message happens to come on in their presence. Beloved, it is God's distinguishing grace that has made the difference so far as you are concerned.

Every time I think of this, I turn to the words of the Apostle Paul, when Paul said:

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"—Rom. 11:33.

There is so much about the Word of God I don't know. There is so much about His ways that I will never know. But, beloved, when I realize that I am saved by grace, and God differentiated for me, and God discriminated between me and others and saved me, I pause in His presence and I say, "Oh, God, how I thank you on this blessed Thanksgiving Day. After I have preached the Word of God for nearly fifty years, how I thank God that He saved me!"

Beloved if you are saved, you have really something to be thankful for. You go home and gobble up turkey, and oyster dressing, and cranberry sauce, and you say, "Lord, we are thankful." But, beloved, I have something to really thank God for. If you are saved, you have something to thank God for. Oh, to think how God saved you and didn't save others!

I go back in my own mind to the time when I was a boy. Our gang went out to the pond in the summertime at night to swim. When wintertime came and the pond was frozen over, we used to skate. Ah, good times! We baked bushels of potatoes around the pond in the wintertime. What a good time we boys used to have together!

But one day God reached down and completed what He began in my life. Before the foundation of the world, God chose me. In time, Jesus came to the cross and died for me. Then one day, around 10 o'clock in the morning, God reached down and saved my soul. How about the rest of that crowd? I don't know a single one of that crowd of boys that used to swim with me in the summertime and skate with me in the wintertime that is saved. Not one.

I tell you, beloved, if you are saved this morning, you are saved because God made the distinction. God has discriminated in your behalf and it is differentiating grace that has made the difference between me and the crowd of friends that I had when I was a boy. It is differentiating grace that has caused you to be here this morning in the house of the Lord.

The old time theologians would preach a sermon and then they would say, "What is the value of this doctrine?" Well, the value of this message to a Christian is, it helps him to appreciate what the Lord has done. What is the value to a sinner? You say, "Brother Gilpin, I am afraid that preaching of this type will make a sinner despair, and make him say, 'What hope is there for me?'" Beloved, that is exactly what I want it to do. I want you to despair this morning, and to realize that if you are lost, there is no hope for you outside of what Jesus Christ did for you at the cross. I don't want you to go out of here thinking, "Maybe I can do something yet that will merit God's favor. Maybe I can do something yet that will cause God to love me." No, no, beloved, I say to you, sinner friend, I hope you will leave this place this morning, saying, "I am in despair." Oh, how happy I would be if you would go out despairing,

and saying, "I can't do anything. I am a lost man. I am on the road to Hell. Only if God saves me will I ever be saved." Might it please God to deal thus with you this morning.

How glad I am for today! A year ago I was in the hospital with a serious operation, and I lived through that. Less than a month passed by and I was back in the hospital a second time with the flu, and I lived through that. August of this year came and I was operated on for a breast growth, and I lived through that. October came and I was run over by a tractor and I lived through that. If you had wanted my address, most any time this past year, you could have addressed the letter: "Bro. Gilpin, in care of the hospital." No matter which hospital you said, you could have gotten me sooner or later. I am glad this morning that I am here. Oh, how I thank God today for Thanksgiving. God called me to preach and I preached my first sermon at the Thanksgiving season forty-nine years ago this day. How I thank God for the privilege of preaching to you today, and to tell you about the distinguishing, discriminating, differentiating grace of God in my life and in your life.

I never like to preach a sermon without saying to that lost person, there is a way out, and that way is Jesus. May God help you this morning and give you His grace. May His differentiating grace be vouchsafed to you this morning, and may you look up to Jesus Christ today and say, "Lord Jesus, now, right now, I rejoice to know that you have made a difference in my life, and I am saved."

May God bless you!

Fail . . . Faithfulness

(Continued from Page Two)

man beings. (See Heb. 12:1-2) Two things are especially important in this Scripture. It says to run "with patience." The correct rendering is, "run steadfastly." That means to keep on running at an even pace—not running by fits and starts. Then it says, "looking unto Jesus." Look at what other Christians do, and you will be discouraged. Tens of thousands of church members annually become disgruntled and stop running the race, because they get disappointed in somebody or get angry at somebody else. If someone makes you mad you are not warranted in "taking it out on God." Many do that very thing. Miss them from church and ask what is the matter, and the answer comes, "So and So hurt my feelings."

Failure to recognize the devil's tactics is productive of much harm among Christians, and causes many to run a poor Christian race. Satan devises all sorts of schemes to keep people from serving God faithfully. He invents excuses, he makes people to be sensitive, he promotes discord, and he works in many ways to keep Christians from being fruitful. Paul writes, "Lest Satan should get an advantage of us, for we are not ignorant of his devices." Neither should we be ignorant of his devices. When something threatens to sidetrack you from the Lord's service, stop and look to see if Satan isn't working a little scheme of some kind.

Failure to know the truth about rewards is another thing that causes many to run a poor Christian race. We are SAVED by grace, apart from works, but we are rewarded according to our works. Our position and standing in the age ahead will be determined by how we serve as Christians now. The faithful of this age, shall be the rulers of this earth, under Christ, during the age to come. "If we suffer with him, we shall also reign" (Continued on page 8, column 5)

THE BAPTIST EXAMINER

DECEMBER 8, 1973

PAGE FIVE

BACK IN PRINT AGAIN!

A HISTORY OF THE BAPTISTS

JOHN T. CHRISTIAN

For fifty years I have owned this book and I consider it indispensable in the realm of church history. I have many of the great histories, including Jones, Orchard and Armitage. None of them can begin to compare with this fascinating work by Christian. I am so happy in the providence of God that it is now back in print.

CLOTH BOUND—OVER 400 PAGES

\$3.50 Postpaid

ORDER FROM CALVARY BAPTIST BOOK STORE

POST OFFICE BOX 910—ASHLAND, KENTUCKY 41101

Spiritualizing

(Continued from page one)

greatest paper in print. Some of these brethren are heavy supporters and would hate to see the paper go out of print. I have told them to continue to support this great work, and pray that things would work out. I have seen some of this teaching of the spiritualizers, come out in some of our young preachers preaching, in our Conferences the last two years.

I warned our speakers last year at our Conference that if they got on some of these doctrines such as the Post-trib and Priesthood of the Church, that they would be called down and embarrassed. I cannot find a book on the Priesthood of the Church, neither can I find in any book where any of our forefathers preached this, so it must be a new doctrine. Some have gone so far with this Priesthood thing, that they argue that a person cannot have the Holy Spirit, unless he is a Baptist. Some argue that a person cannot be saved unless he hears the Gospel by a Baptist preacher. I contend that the New Testament was written by Baptists, but if anyone preaches the gospel, our Lord will save His elect. Many will have to admit that they were saved by the preaching of men other than Baptists.

God uses the means of preaching the Gospel, that sheep might be made to know that they are sheep, even though they were children of wrath by nature even as others. I Cor. 1:21 says we are saved by the foolishness of preaching, yet there are some that say that the Word is not necessary in the salvation of a soul. Paul's command was to preach the Word. Jesus said in Mark 16:15:

"Go ye into all the world and preach the gospel to every creature."

The next verse says: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Jesus said that we are to preach the Gospel that people might believe. Jesus said again in John 3:36:

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Paul told the Philippian jailer to "Believe on the Lord Jesus Christ, and thou shalt be saved." They say that we might even get to Heaven before we realize that we have been saved. Someone should have told the Lord Jesus Christ this, for He didn't know what the spiritualizers knew, for in John 10:14,15, He said:

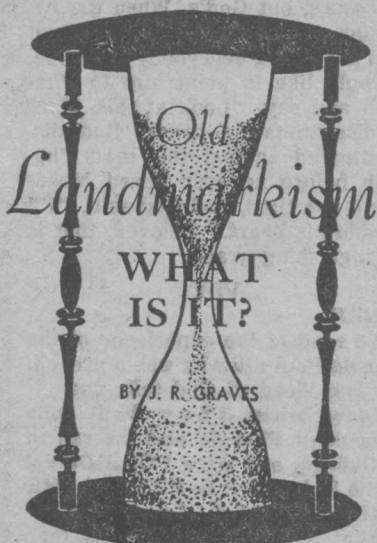
"I am the good shepherd, and know my sheep, and am KNOWN OF MINE."

Jesus compared our relationship with Him, as His with the Father. I know that I am saved because I know Jesus my Saviour. I may have doubts at times, but this drives me back to the dear old Book, which reassures me of my Salvation. In no way after a sheep hears the voice of the Shepherd can he remain in doubt of his salvation.

I am a literalist and believe the Bible to mean what it says and that it says what it means. Therefore these spiritualizers are not going to change me to a new doctrine. Many today have depended upon reading books, rather than study for themselves and have followed man instead of God. I am not telling or suggesting that you should not read good books. I read many books and am helped by them, but when they have to take Scripture out of its context to prove something, I am very careful to watch them. Many times I am afraid to listen to preachers as they present something new and think that he has been inspired, and is very deep in the Word. Beware if no one else has seen it. No doubt another spirit has shown him this. John in his epistle tells us to "try the spirits to see if they be of God."

The Holy Spirit will not lead one to spiritualize a Scripture and change its plain teaching. People who listen and follow these men have no mind of their own, and certainly are not led of the Spirit of God, but carried about, tossed about, tossed to and fro with every wind of doctrine. I have friends that have left the dear old doctrine of Pre-millennialism and Pre-tribulationism, most of them have held the Pre-millennial position, but left the Pre-tribulation coming of our Lord and went to the Post-tribulation position. After switching to this position, they have seen "new truth," and switched to the A-millennial position. This is the camp in which most Post-tribulation people wind up. They are tossed to and fro with every wind of doctrine. Man with an open mind and an open Bible will never go off on these fox chases.

There are others who find the Church nearly everywhere they look in the Bible, even in the Old Testament. These people will not accept the truth that is taught, and therefore spiritualize it to mean what they want it to say. Many false churches have been started by men of this sort. As one of the writers on this subject has already said, I say also, I believe in the inspired book and not in the inspired man. Man is not inspired to



Buy This Greatest of All Books
On Church Truth For
\$3.50

preach or teach anything that is not in agreement with the inspired book. Titus 2:1 says:

"Speak the things which become sound doctrine."

We have a few young preachers coming into the ministry that have seen the truth of sovereign grace, and church truth, but have read or heard some of these men preach, and have followed them because they are older preachers. These young preachers look to older preachers for leadership in the truth instead of God's Word. I Tim. 4:1 says:

"Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

We are living in a day that the devil is edging in, and leading sound men off on false doctrines to split us (sound Baptists) and bring division among us. In the last few years, I have seen good men that have let Satan lead them to differ on points brought on by their own interpretation of the Scriptures, and have gone over to the Hardshells. Others joined the universal church group, and others are floating around because they can't find anyone to agree with them. When one starts seeing new things in the Scriptures they never stop until they move out of our ranks. They want everyone to see the Bible through their glasses. Really they are out to start a new religion. One of our rank has already so changed his views, that he is far from what Baptists believe. In fact, he has gone so far, he has started a new religion, and doesn't realize it. A lot of the "me too" boys are following him. He has caused many preachers and several churches to change their doctrine and follow him, by his tapes, writings and preaching. For God's sake, preachers, open your eyes, can't you see what he and others like him are doing? Don't be led astray by false prophets, don't be tossed about by every wind of doctrine.

Pretty soon because you have changed your doctrine so much, no one will believe you or quote you. They will be afraid that you might have changed your views since they last heard from you. Not many will stand like Bro. Gilpin through the years. I have been a reader of The Baptist Examiner since early 1955, and have seen many preachers change their doctrine and leave our ranks, but Bro. Gilpin is standing for, and preaching the same truth that he was then. He has seen no reason to leave the teaching of the dear old Book and follow man. That is why our Lord has kept The Baptist Examiner in print this long and blessed our hearts.

Beloved, don't be like those that Paul speaks about in II Tim. 3:7: **"Ever learning, and never able to come to the knowledge of the truth."**

Be not carried about with every wind of doctrine. Be a literalist and take the Word of God for what it says. Read again the articles by Bro. Cockrell and Joe Wilson on this subject. They have done a marvelous job. I have in my own way tried to add a little more that

you might think about the sin of spiritualizing the Holy Word of God. I plead with you with tears in my eyes to contend for the faith that was delivered to the saints. Sound men are few and far between. Do not allow Satan to split us and do away with the truth by spiritualizing the Word of God. May the Lord bless this message and open your eyes.

Joseph Wilson

(Continued from page one)

conventions are just as unscriptural. I am not going to do either one, but I think I would as soon have a woman deacon as to be in an association. It seems from the article to which I refer, that the vote of 22 people in an associational meeting bound 13 churches (or at least 12 of them) to act according to this vote. Since when can an association bind and control the actions of a local church? Since men started associations—that's when. Of course associations will deny this, but, whatever they believe in theory, this is the way it usually works in practice. These churches, by becoming a part of the association and the conventions, placed themselves in spots that were difficult to get out of.

I suppose that the South River Association will continue as an association, though it will no longer be connected with the state and Southern Baptist conventions. I would rather suspect, and would be tempted to prophesy, that unless these churches come out of this association and become independent Baptist Churches, they will eventually be again swallowed up by that from which they have departed. I would suggest to these churches, that now that they have started to obey the Bible by opposing women deacons, they now go on in obedience to the Word of God by severing associational ties and becoming absolutely independent of outside and human authority. The convention has a way of just letting things like this ride along until the heat dies down, and until the present pastor is gone—then the associational missionary gets busy and influences the church to get a more convention-minded pastor—then the church is right back where she was, only more so.

The article to which I refer, says, "Vernon Smith, pastor of Faith church... said his church would withdraw from South River Association and join another association within the Georgia Baptist Convention." Well, Hurrah for Mr. Smith. I see he is a dyed-in-the-wool conventionite, and does not want to risk being black-balled by the convention. Maybe he knows which side of the bread is buttered. When larger churches are available, I assure you that denominational leaders will look favorably on Mr. Smith as to recommending him to said church. Whereas, the rebel boys

will have a hard time getting another S. B. C. church unless they come back to the fold and do proper penance.

Brethren, this associational and convention business is nothing more nor less than politics. And is about as dirty, and sometimes more so, than the politics of this wicked world. Thank God for the privilege of pastoring a church that is not involved with such man-made organizations.

We cannot be bound by the vote of associations, or even influenced thereby. We are bound only to obey our Lord and Saviour, Jesus Christ. We are free from the corrupting influence of outside authority. We can stand for the Bible without asking the approval of outside organizations. So, we would say to Mr. Smith, go your way to another association—you will win what you seek—the approval of men. You will probably move onward and upward in convention circles and to larger and larger churches, and bigger and bigger salaries. To the 12 churches who have severed convention ties, we would say: Good for you, but why stop there? Why not go on all the way in conformity to Scripture, and sever the associational ties and be independent Baptist churches? Your remaining in an association is as unscriptural as women deacons. To those who are in Independent Baptist churches, we say: Praise God—are you not grateful for this? Continue in this obedience to God's Word, and beware of entering alliances. May God bless you all.

Why I Am A Baptist

(Continued from page one)

Baptist preacher, it was Baptist material and the church organized out of it was a Baptist church. The church that Jesus called "My church" was therefore a Baptist church. To that church He gave His marching orders—(Matt. 28:18-20). His marching orders are His program for that church and every other Baptist church until He comes again. His orders are very explicit: "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Baptists are commanded to teach all things the Lord Jesus has commanded: they are not commanded to teach anything He hasn't commanded. That is why I say Baptist doctrine includes all things commanded and taught and practiced by Christ and His apostles, and excludes everything else. If it isn't in the Bible, it isn't Baptist doctrine; if it is Baptist doctrine you can find it in the Bible. Our orders tell us to go and preach the Gospel to every creature: that is why we are Missionary Baptists.

A member of this church or any other Baptist church who

(Continued on page 7, column 3)

Send TBE FREE! TO A YOUNG PREACHER

We are greatly interested in reaching young preachers with the "strong meat" of the Word—which we know they are not getting in most seminaries, Bible colleges and Bible institutes. In order to reach them, we are willing to send TBE to them for one year free of charge.

Naturally, we don't know every young man whom God calls to preach, but our readers can furnish us with names and addresses of many. We therefore ask you to send us the names and addresses of young men whom you know in the ministry. We will gladly send TBE to them.

Does this sacrifice pay off? It certainly does! We have before sent TBE to young men who—as a result of help received from the paper—are now standing firm as a rock for the faith. And, think of the good their preaching will do in years to come!

USE THE FOLLOWING SUBSCRIPTION BLANK

Name _____

Address _____

Your Own Name _____

Address _____

If you wish to send more, use a separate sheet. If you can help on these "subs," we will appreciate your offering.

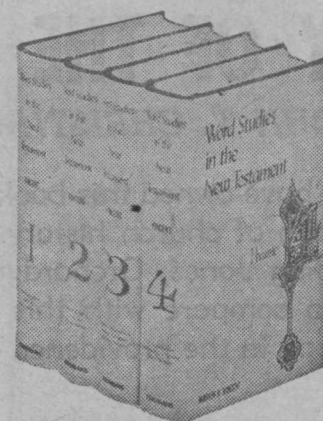
CLIP AND MAIL TO:

THE BAPTIST EXAMINER, P. O. BOX 910, ASHLAND, KY.

THE BAPTIST EXAMINER

DECEMBER 8, 1973

PAGE SIX



WORD STUDIES

By
MARVIN R. VINCENT

4 Volumes
over 3200 pages

\$27.50

A veritable gold-mine of ideas for sermons pre-eminently invaluable for all Bible lovers. Goes thru New Testament verse by verse. Offers multitude of fine suggestions for homiletical purpose. Rare combination of scholarship and simplicity.

CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101

Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

Send your offerings for the support of Brother William C. Burket to:

Navajo Mission
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of the Navajo Indians. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Burket frequently. His address is:

Wm. C. Burket
P.O. Box 1031
Chinle, Arizona 86503

Any American Indian may have a free year's subscription to this paper by writing to the above address.

Fred T. Halliman

(Continued from page one)

ing besides getting moved from Paducah to near Ashland, and spending one week at home with malaria, and attending two Bible Conferences. Needless to say, from the standpoint of some rest, I was glad to get back to the hills and jungles of New Guinea, and while I have a 16 to 18-hour day here, I have the same bed to sleep in most every night (the only exception is when I am on patrol) and I don't have the strain of traveling up to 75 miles per hour several hours each day trying to make an appointment on time. That alone takes a great toll on everyone.

My services averaged, in length of time, about two hours and thirty minutes. The longest that I can remember at any one place was three hours and forty-five minutes, and at some churches on Sunday I would have four services. Apart from the strain, though every minute was enjoyed with the saints of like precious faith, I feel that I was used of the Lord in many cases to help strengthen some churches and scores of individuals.

Regarding the work here, it is far too early as yet to make a proper statement as to how the work held up while I was gone. So far I have been with no other church other than the one here on the Mission Station.

I will be visiting the second one tomorrow. I have seen about two-thirds of the preachers since being back and have heard of nothing that is disturbing. Insofar as I can tell from this point, the work is just as strong as it was when I left in May to come home.

In the few days that I have been back I can detect no noticeable difference in the governmental and political status quo. Most government departments are already localized and all are expected to be by December 1, when Papua-New Guinea officially becomes self-governing. The day that I arrived in New Guinea (November 1) all internal airlines were localized insofar as operations are concerned. They are still using Australian pilots of course, and will have to do so for an indefinite period. I think there are three or four licensed New Guinea pilots.

A few words about my return trip. The day that I left to come back was a cold, cloudy and dreary day. I suppose this coincided with the dark, cloudy, and dreary hearts of the entire Halliman family. Our partings have been so numerous in the past several years that we have had to practice stern discipline insofar as the control of outward emotions go, but all of us know what is going on in the inside. Upon arriving at the Huntington Airport, I checked in and checked my suitcase through to Sydney, Australia. We had about 40 minutes to wait before actual take-off time. We found us some chairs in an area where no one else was sitting and there we kept ourselves busy talking about and trying to make some plans for the future, hoping that it would not always be like this.

Before we hardly realized it, the time had passed and up to now not a tear had been shed. Then came the announcement over the P.A. system that flight No. 937 was ready to load from gate 1. At this point nothing could restrain the tears any longer. We made our way to the entrance where the family could go no further and there through a mixture of briny tears and trembling bodies wracked with emotion, I tenderly kissed each member of the family good-bye. Just before I made a turn in the hallway to go through the door to board the plane, I turned once more to take a last look and wave to my sobbing family. I walked on through the door and saw them no more.

This flight took me to Cincinnati, where I had a two-hour layover and had to change airlines. From there I had a non-stop flight to Los Angeles. Due to a change in Pan American's schedule from 8:15 to 7:10 departure time at Los Angeles, I missed my scheduled flight there as I did not have time to get on the plane. Due to all the mixup they almost got me on a plane bound for London and it was only due to a question that I asked regarding my onward flight from Sydney to New Guinea, that the error was caught. Otherwise, I would have wound up in London as they had already assigned me a seat on that flight.

After missing my Pan American flight from Los Angeles to Sydney and barely missing one to London, I began to check with other airlines to see if I could get a flight out to Sydney without having to wait for Pan American's next flight which would be 24 hours later. Air New Zealand said they had room to take

me and would be loading within half an hour, so I transferred to them and left for Sydney via Auckland, New Zealand.

Upon arriving in Sydney, I went to the baggage claim room to get my suitcase. It had been checked at Huntington through to Sydney. It was not to be found anywhere. Evidently it had missed that Pan American flight in Los Angeles also, although I was told in L.A. that it had made the flight. I had begun to wonder if it had made the flight to London as I had almost done. After a thorough search there at the International Airport at Sydney it was evident that it was not there.

All my clothes except what I had on was in the bag plus my check book and by now I was badly in need of a change with very little cash on me. I did have a few dollars and an American Express Credit Card. I had to spend the night in Sydney, so without my credit card which I used for my meals and lodging, I would have been hard put for cash. I would highly recommend that

but disciples or Christians. He left us an example and told us to walk in His steps. That is why Baptists are sticklers for regenerated church-membership. Jesus started us that way and told us to "observe all things whatsoever He commanded."

Jesus walked sixty miles to be immersed in the river Jordan by the first Baptist preacher. That explains why Baptists are sticklers for immersion and for Baptist baptism. They were started that way and the Master told us to do as He said. The Bible, our guide-book, makes baptism so clear and plain that anybody can read it out of the Book, if he wants to. That is why so many of the common people are Baptists. I could tell you this morning, if I had the time, how that when there were no Baptists in Germany, J. G. Oncken was made a Baptist by reading the New Testament, and started to England to find a Baptist preacher to baptize him. I. N. Yohannon, a Persian, converted under a Presbyterian Missionary, read the New Testament, came from Persia to New York to get Baptist baptism. In the island of Cuba, Diaz became a Baptist from reading the New Testament. That is why in the state of Parhyba, Brazil, men converted under a Presbyterian Missionary and made Baptists by reading the New Testament, sent for a Baptist preacher in Pernambuco to come up and baptize them. Baptists take the Bible as it reads and don't try to explain it away. The Bible says that John was baptizing in Enon near to Salem, because there was much water there (John 3:23). Baptists believe what the Bible says and hunt "much water," when they go to baptize. The Bible says that Jesus came to the Jordan to be baptized of John (Matt. 3:13). That is why Baptists go to the water instead of bringing the water to the candidate. The Bible says Jesus was baptized in Jordan (Mark 1:9). That is why Baptists baptize in water instead of putting water on the candidate. Years ago Brother A. J. Preston met a prominent Presbyterian judge in the city where he was pastor at that time, who said to him, "Have you seen the Birmingham morning paper? Did you read where De Whitt Talmage immersed a man in the River Jordan the other day?" Bro. Preston said: "Judge, I want to ask you one question. How is it that when you read in a daily paper that a Presbyterian preacher in the 19th century baptized a man in the River Jordan, you say he immersed him; and then when you read in the Bible that in the first century a Baptist preacher baptized the Lord Jesus in the River Jordan, you deny that He was immersed?" The Presbyterian judge has not answered him yet. The Bible says that Philip and the eunuch went down into the water (Acts 8:38). That is why Baptists do it that way today. The Bible describes baptism as a burial and resurrection (Rom. 6:3-4). That is why Baptists insist that immersion only is baptism. The Bible says that Jesus after His baptism came up straightway out of the water (Mark 1:10). It takes "much water," "going to the water," "going into the water," a burial and a resurrection and a "coming out of the water" to make a Bible baptism. That is why Baptists will not have any other kind. There isn't any other kind in the Bible and Baptists will not accept for doctrines the commandments of

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman
Sovereign Grace Baptist Mission
Koroba Free Bag, via Mendi
Territory, Papua, New Guinea

men (Matt. 15:9).

The Bible says: "Every one of us shall give an account of himself to God" (Rom. 14:12). For that reason Baptists have no god-fathers or god-mothers or sponsors and do not believe in any proxies in religion. We do not baptize babies nor believe in infant membership because that puts a preacher or a priest or an ordinance or a church or a sacrament between the soul and God; and the Bible says, "There is one Mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). Baptists believe that infant baptism is a sin against God and against little children; because it takes away from the child the privilege and duty of obeying Jesus for himself in baptism after he has repented and believed in Christ for life and salvation. Because Baptist churches take Bible as their only rule of faith and practice, they are the only churches that in all their history have never connected salvation with baptism, either for infants or adults; but have always contended that salvation is essential to baptism rather than baptism being essential to salvation. God's order is always salvation first and then baptism. "The Lord added to the church daily the saved" (Acts 2:47). Peter gave us as a reason for the baptism of the household of Cornelius that they had already received the Holy Spirit (Acts 10:43, 47).

Because the Bible says: "In vain (Continued on page 8, column 1)

THE WORKS OF JOHN GILL

COMMENTARY
(Out of Print)

CAUSE OF GOD
AND TRUTH
\$5.00

A BODY OF DIVINITY
\$9.00

We have all the original stock that exists of the last two — not a great many of either. Order today if you ever expect to buy either.

anyone planning to do any international travel that they secure an American Express card plus one or two others that can be used internationally in the event that you get caught in a tight like I did.

I had to leave Sydney the next morning without my suitcase, but left word and information that if it turned up there that it was to be sent on to me in New Guinea.

Eight days went by and I had not heard anything from the suitcase and was about to give up on it, but on the ninth day I heard that it had arrived in Mt. Hagen and would be sent out the first flight out this way. Three days later I received it.

We have had our problems and many heartaches, but God has always made Himself felt close to us in a very real way, therefore we take new courage with each new day as we know, being assured by Him, that we have the Creator of the universe walking by our side, and though we see Him not with our natural eyes, we know that He is, "... not far from every one of us, for in Him we live, and have our being..." Acts 17:27-28. May the Lord bless each of you.

Why I Am A Baptist

(Continued from page 6)

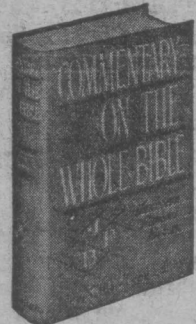
doesn't believe in missions or who doesn't do something for missions is a hypocrite and disobedient to the last orders of the Head of this and every other Baptist church. The Bible tells us that "Jesus made and baptized disciples" — and His orders to us are to "go, make disciples" and then baptize them. "Disciples were called Christians" at Antioch. A disciple is a Christian. The Oxford Bible in Matthew 28:19 gives these words as the literal translation, "teaching all nations, or making Christians of all nations." Jesus baptized none but disciples or Christians. He commanded us to baptize none but disciples or Christians. For that reason Baptists baptize no infants, no seekers, no sinners, no probationers, nobody except those who claim to be Christians: because Jesus, the founder of the first Baptist church, did not baptize anybody

Commentary On The Whole Bible

By Jamieson, Fausset, and Brown

Price \$11.95

Looking for a lot of dependable Bible commentary in one volume? If so, you need this great book. Books, chapters, verses, and words are expounded. Example: "Ministered" in Acts 13:2 is explained to mean the performance of official duties of the church at Antioch.



There are almost 1600 pages of valuable study helps. Spurgeon said: "It contains so great a variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently. I have of it a very high opinion... and I consult it continually and with great interest."

THE BAPTIST EXAMINER

P. O. Box 910 — Ashland, Kentucky

THE BAPTIST EXAMINER

DECEMBER 8, 1973

PAGE SEVEN

GREEK-ENGLISH

INTERLINEAR NEW TESTAMENT

Approximately 750 pages

Cloth Bound

\$7.95



Most useful for everyone who studies the Bible. Can't be described — As Paul said of Jesus (II Cor. 9:15), it is unspeakable. Must be examined to be appreciated.

ORDER FROM —

CALVARY BAPTIST CHURCH

ASHLAND, KENTUCKY 41101

Why I Am A Baptist

(Continued from page seven)
do ye worship Me, teaching for doctrines the commandments of men" (Matt. 15:9). Baptists do not believe that one church is as good as another and think it makes lots of difference what church you join. Since all other churches except Baptist churches were established by men — to join any of them is to obey the commandments of men, and the Bible says, "We ought to obey God rather than men" (Acts 5:29). Baptists do not believe that a wife ought to join the church with her husband unless the Bible teaches what his church teaches, because the Bible says: "If any man come to Me and hate not his father and mother and wife and children and brothers and sisters, yea and his own life also, he cannot be My disciple." The first loyalty and allegiance of every blood-bought soul is Jesus Christ and he ought to obey Christ, even if he had to forsake father, mother, wife, children and all kinsmen according to the flesh

to follow Christ. Paul said when it came to following Christ, "he knew no man after the flesh." A man or woman should follow Christ in the matter of what church he joins, even if in so doing it means a house divided against itself (Matt 10:34-36).

Baptist reject all other baptism because there is no other kind in the Bible. Jesus and the twelve apostles had Baptist baptism. For that reason we receive no other except Baptist baptism. To reject Baptist baptism is to follow the Pharisees instead of Jesus. "They rejected the counsel of God against themselves, not being baptized of John" (Luke 7:30). All rejectors of Baptist baptism are therefore followers of the Pharisees instead of Christ and "despisers of the Church of God," which was built by Jesus out of persons, baptized by the first Baptist preacher (I Cor. 11:22; 12:28; Acts 1:21-22).

Baptists are a democratic people. "One is your Master, all ye are brothers," said the Lord Jesus (Matt. 23:8). Baptists have no bosses

or overlords. For that reason, Thomas Jefferson got his idea of democracy from a little country Baptist church in Virginia, whose Saturday business meetings he used to attend. While this government is not a pure democracy, but a republic, Baptist churches are pure democracies; that is, "a government of the people and by the people and for the people." They elect their own officers. Peter was no pope or bishop. He called himself a fellow-elder with other Baptist preachers (I Pet. 5:1). He did not appoint a successor to Judas Iscariot; but the 120 members of that Jerusalem church nominated two brethren and then after prayer gave their lots and the lot fell upon Matthias (Acts 1:15-26). Peter in Acts 6 did not appoint seven deacons; neither did the apostles as ruling elders or a colleague of bishops elect them, but the twelve called the multitude of disciples together and they chose the seven deacons. Baptists not only follow the Bible in electing their own officers, but they also track the Scriptures by receiving and dismissing their own members. In Acts 9:26 Paul tried to join the church at Jerusalem, but they refused to receive him because they were not satisfied about his conversion. In Rom. 14:1 Paul tells the church at Rome, "Him that is weak in the faith receive ye," showing that the church received folk into its membership. In I Cor. 5, Paul tells the church at Corinth to exclude an unworthy member and in II Thes. 3:6 the church at Thessalonica is commanded to "Withdraw from every brother that walketh disorderly." If it is not in the Bible, it isn't Baptist doctrine; if it is Baptist doctrine, you can find it in the Bible.

For that reason Baptists believe in Close Communion. Jesus Himself was a close communionist. He did not invite his mother, nor the man in whose house He instituted the Lord's Supper to be present at that supper. How could you have closer communion than that? Our marching orders put salvation and baptism before the Supper. The church at Jerusalem in carrying out its marching orders had first salvation, all that "gladly received his word," then baptism, then church membership, then continuance in the apostles' doctrine and continuance in church fellowship before getting to the breaking of the bread (Acts 2:41-42). Paul told the church at Corinth (I Cor. 11:18-20) quoting the Revised Version, that if there was division or heresy present it was not possible to eat the Lord's Supper. Open communion therefore is an impossibility. Open Communion is the eating together of those who are divided into different sects and teach different and oft-times contradictory doctrines. All doctrines that differ from the Bible and the Baptists are heresies, and Paul says if there is division or heresy present it is not possible to eat the Lord's Supper. So it is either close communion or it is not the Lord's Supper.

Finally, Baptists believe that if a man is once saved, he is always saved. No doctrine we hold is more abundantly supported by the Scriptures than this one. Jesus said of the man once saved that "he shall never perish;" that he "shall never thirst" and therefore can never go to Hell because in Hell they do thirst (Luke 16:24); that he shall "in no wise be cast out;" that "neither shall any pluck them out of My hand." Paul in Rom. 8:28-30 shows that all that God foreknew will be called, justified and glorified. Beginning back in God's foreknowledge and reaching out beyond time to final glorification, Paul plainly says that not a single one that God foreknew would be saved, will ever fail to reach final glorification. Therefore apostasy is impossible. But in Rom. 8:38-39 Paul puts it, if possible, stronger still. He shows that nothing in life, "death nor life," nothing in Heaven or Hell, "angels, principalities nor powers," nothing in time, "things present nor things to come," nothing in space "height nor depth" and then for fear something had been left out he adds, "nor any other creature," which includes the believer himself, "shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Baptists believe those once saved are always saved; because the Bible says so. Baptists take the Bible alone as their only rule of faith and practice. That is why I am a Baptist. If you can't read it in the Bible it isn't Baptist doctrine; if it is Baptist doctrine you can find it in the Bible.

tists believe those once saved are always saved; because the Bible says so. Baptists take the Bible alone as their only rule of faith and practice. That is why I am a Baptist. If you can't read it in the Bible it isn't Baptist doctrine; if it is Baptist doctrine you can find it in the Bible.

Kind Of Church

(Continued from page one)
yet by its salvation, organization, preaching, keeping of the church ordinances of baptism and the Lord's Supper, and the keeping of itself pure by church discipline, it may yet be a true church of God. Please remember that.

The church Christ is building is declared to be the body of Christ (Eph. 1:23) to live for Him; the building of God (Eph. 2:19-22) to worship Him (to be a temple of worship); and the bride of Christ (Eph. 5:25-32) to love Him. The church Christ is building is, then, made up of members who live for Him, worship Him, and love Him! That is a lot more than just having the right denominational name outside the church building on the sign, or being in the apostolic or church succession, or even having the orthodox creed on our lips!

That is the description of the church Christ is building in this world.

II. NOTICE NEXT THE DOCTRINES OF THE CHURCH CHRIST IS BUILDING

Doctrine is most important. To belittle doctrine in the church is like taking the brains out of a man's head. Christ's church is full of the right kind of doctrine, for it is full of the Word of God.

"Whosoever transgresseth, and abideth not in the DOCTRINE of Christ HATH NOT GOD. He that ABIDETH in the doctrine of Christ, he hath both the FATHER AND THE SON" (II John 9).

That is how important doctrine is to the church, and to all of us. You cannot be saved without it.

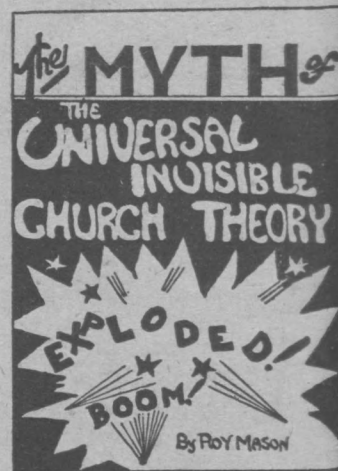
The Saviour of the church, only said: "I will build my church" after Peter made his great doctrinal confession of Christ: "Thou art the Christ, the Son of the living God" (Matt. 16:16). And then, He went on to show His disciples how He must go into Jerusalem and be killed, and be raised again the third day (Matt. 16:21). Doctrine of doctrines! Christ's atoning death and victorious resurrection!

Know the doctrines of your particular church and see if they be Bible doctrines, and if they be not, leave that church immediately (Eph. 5:11). It makes no difference if that church has crowds and excitement and mighty miracles performed, leave it. It is not Christ's church. You have been warned by Christ Himself that many miracle workers in His name (as to their profession) will be lost (Matt. 7:21-23). Why will you follow them if they preach false doctrine?

I give you two examples: There are certain sects today emphasizing the healing of the body, and great wonders are said to be done in Christ's name. What about their doctrine? Do you know what they believe and preach? Are their churches the churches that Christ is building? I have not met one of them who believes in the doctrine of the sovereignty of God (Eph. 1:4-5). I have never met one of them who believes that once a person is really saved by Jesus Christ that he is SAFE, and can never be lost (John 10:27-30; Heb. 10:38-39). Many, if not most of them, believe in women preachers and women speaking in the churches (despite I Cor. 14:34-35; I Tim. 2:8, 11-12). Surely this is not the church that Christ is building in the world.

The second example is that of a church that wears the name of Christ but teaches one must be baptized in water to go to heaven. That is making salvation by works, contrary to Eph. 2:8-9. If they are wrong on salvation, there is not much left to be right about. And again I do not know of one of them who holds to the sovereignty of God, or to the eternal security of the saved: What do you have left with these precious doctrines

DON'T FAIL TO BUY THIS!



75c

— Order From —

CALVARY BAPTIST CHURCH BOOK STORE

gone? This is not the church that Christ is building.

III. FINALLY, CONSIDER THE DUTY OF THE CHURCH CHRIST IS BUILDING

The first duty of the church Christ is building is to be holy.

"Holiness becometh Thine house, O Lord, for ever" (Psa. 93:5).

To be holy is to follow the Son of God, Son of Man. Hence, Christ, after declaring: "I will build My church," announces: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matt. 16:24). That will kill worldliness. Christ is not building a worldly church (Gal. 1:4; 6:14).

Secondly, Christ is building a church which is governed by the sacred Scripture. Therefore it will believe and preach all the counsel of God (Acts 20:27). It will preach the law of God (I Tim. 1:8-10; Rom. 3:20), and the Gospel of God (I Tim. 1:11-15). That church will baptize professing believers into its body (I Cor. 12:13 and 27). It will not sprinkle a drop of water on tiny infants and call that baptism. There is not a verse of Scripture in the Bible telling of the baptism of an infant. And baptism is a burial, not sprinkling or pouring (Rom. 6:4).

The church that Christ is building will keep the Lord's Supper pure from sin (I Cor. 5) and division (I Cor. 11:17-20). Since the church has no authority over those outside its membership (I Cor. 5:12), it can only offer the Supper to those in the membership who can be dismissed if necessary (I Cor. 5:13). The Lord's Supper is not an interdenominational ordinance, but a local church ordinance (I Cor. 11:2). If we as a church would invite all Christians to the Lord's Table there would be divisions in abundance amongst us. Divisions as to baptism, salvation, prophecy, church government, and other matters. With such an attitude we could not in reality eat the Lord's Supper (I Cor. 11:20, R.V.), but there should be no such divisions in the local church.

The church that Christ is building will preach the whole Gospel to the whole world (Matt. 2:18-20). It will preach missions (Psa. 96:3), pray out missionaries (Matt. 9:38), pay their tithes and offerings into the church (Mal. 3:8-10; I Tim 3:15) to send out and support the missionaries (Phil. 4:13-19).

This is the church Christ is building. There is no other. Amen.

Fail . . . Faithfulness

(Continued from page 5)
with him," says Paul. If we could only see what every day's work and faithfulness will mean for all the future, we would get busy. To be "saved, yet so as by fire," with all of our works burned as "wood, hay, stubble" is a terrible prospect. The thought of such ought to haunt us like a nightmare. If saved, we are "created in Christ Jesus UN-TO GOOD WORKS." Those good works bring—not salvation—but reward.

COUNTS HER BLESSINGS

At this season of Thanksgiving as I think back over the past year and remember all the spiritual blessings the Lord has sent our way, it makes me rejoice in my heart for (1) our little church (Pinehaven Baptist of Northport, Alabama), (2) The Baptist Examiner, and (3) having Brother Halliman come to our church. These are some of the greatest blessings a child of God could ask for.

Mrs. Victor Bigham,
Northport, Alabama

SEND US TEN SUBSCRIPTIONS, WE'LL RENEW YOURS FREE

10 SUBS . . . \$10.00

1. Name	_____
Address	_____
Zip	_____
2. Name	_____
Address	_____
Zip	_____
3. Name	_____
Address	_____
Zip	_____
4. Name	_____
Address	_____
Zip	_____
5. Name	_____
Address	_____
Zip	_____
6. Name	_____
Address	_____
Zip	_____
7. Name	_____
Address	_____
Zip	_____
8. Name	_____
Address	_____
Zip	_____
9. Name	_____
Address	_____
Zip	_____
10. Name	_____
Address	_____
Zip	_____
Enclosed \$	_____ for _____ Subs
Your Name	_____
Address	_____
Zip	_____

GIVE US READERS
We Will Give Them The Truth

THE BAPTIST EXAMINER
DECEMBER 8, 1973
PAGE EIGHT