

## Praise God For His Wonderful Gifts In Christ Jesus

By JAMES HOBBS  
McDermott, Ohio

"Remember these, O Jacob and Israel: for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it:



ELD. JAMES HOBBS

shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel." (Isaiah 44:21-23).

We have many things for which we are thankful. There is a song that we sing that says, "Count your many blessings, name them one by one." If we were to attempt to enumerate them, we would spend a great deal of our (Continued on page 8, column 1)

# The Baptist Examiner

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

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BILLY GRAHAM COMPROMISINGLY SAYS:

## "Mao Tse-Tung's Eight Precepts Basically The Same As The Ten Commandments"

By TIMOTHY PIETSCH  
(Missionary to Japan)

This incredible lowering of the commands of God to the level of the precepts of men, and this attempt to glamorize the atheist, Mao Tse-Tung, who has imposed the most total tyranny and idolatry in human history, by a very popular evangelist, defies understanding. It is another indication of the "perilous" times in which we live. It would be unbelievable had God not warned us to expect such at the end of this age.

It is difficult to know exactly what Billy Graham is referring to when he speaks of the "Eight Precepts of Mao Tse-Tung" for they cannot be found in the "Little Red Book Quotations from Chairman Mao," nor are they listed in "The Selected Works of Mao Tse-Tung." The Chinese Communists often come out with some 5-point, 7-point or 8-point program, and it may be to one of these that Billy Graham is referring when he made the above statement to the reporter from the Mainichi Daily News in Tokyo, in May of 1973, at the Imperial Hotel. However, in a work edited by Anne Fremantle (1962) and published by International Publishers, Inc., entitled, "Mao Tse Tung: An Anthology of His

Writings" on page 33 of the Introduction, is the following:

"In its severe mountain isolation, the Red Army grew in discipline, though Mao wrote sadly at least once of this loneliness. He enforced three rules on all Red soldiers: Prompt obedience to every order; no confiscation from peasants; prompt delivery to headquarters of all goods confiscated from landlords. To these three were added the eight points, which still have to be memorized by ev-



TIMOTHY PIETSCH

ery Red soldier, and repeated daily, as well as being frequently sung as a Red Army song. These eight points were (and are):

1. Replace all doors when you leave a house. (Later this became simply: Replace any article used).
2. Roll up and return the straw matting on which you sleep.
3. Be courteous and help out when you can.
4. Return all borrowed articles.
5. Replace all damaged articles.
6. Be honest in all transactions with the peasants.
7. Pay for all articles purchased.
8. Be sanitary and especially establish latrines at a distance from people's houses.

(In 1947, the People's Liberation Army had as No. 7: Don't flirt with women; and No. 8: Don't kill prisoners of war. Mao had gone on record that in their whole 12 years of war with Japan, the Reds never killed a prisoner of war.)

To suggest that these or any human precepts are "basically the same" as the Ten Commandments

is an insult to the Only True and Living God, our Creator, Who gave them. The Ten Commandments are found in Exodus 20:1-17 and in Deut. 5:6-21. The prologue to these Ten Commandments is:

"AND GOD SPAKE ALL THESE WORDS."

In Deut. 5:22, at their conclusion, we find the statement of Moses:

"THESE WORDS THE LORD SPAKE UNTO ALL YOUR ASSEMBLY IN THE MOUNT OUT OF THE MIDST OF THE FIRE, OF THE CLOUD, AND OF THE THICK DARKNESS, WITH A GREAT VOICE: AND HE ADDED NO MORE. AND HE WROTE THEM IN TWO TABLES OF STONE, AND DELIVERED THEM UNTO ME."

These Ten Commandments are eternal principles and express the very character of God. They are sometimes called the Moral Law:

1. "Thou shalt have no other gods before me." (This demands that we acknowledge Jehovah to be "The Only True God," and our God, and that we worship and serve Him).

2. "Thou shalt not make unto thee any graven image . . ." (This prohibits the making of any like- (Continued on page 6, column 4)

## Another Broadside In Behalf Of The King James Version

By WM. J. FARMER  
Flat Rock, Mich.

In the latter part of 1973, this writer heard more adverse criticism of the King James Version than at any other time in his life. Is it that many men enjoy destroying the faith of others in an infallible Word of God? Or is it that many are just ignorant of the facts, and are easily swayed?

Regardless of opinions, times, and



BILL FARMER

changes, the King James Bible is still God's inspired and final Word!

1. CONSIDER THE FOOLISHNESS OF ARGUMENTS AGAINST THE KING JAMES BIBLE.

One argument is that "there are no mistakes in the Bible but there are mistakes in translation." Nice words, too bad they don't make sense! You say, "Well, what about A. T. Robertson, John Broadbent, and B. H. Carroll?" I know these names are held in high regard by Baptists, but the fact is that these did not (Continued on page 4, column 4)

## Southern Baptist Convention Is An Apostate Organization

By JOE WILSON  
Gladwin, Michigan

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

These words head every issue of The Baptist Examiner. They tell us what we may expect to



JOSEPH M. WILSON

find in the pages of this great paper. These words are a good beginning for the following article. We are to judge every doctrine and practice of religious organizations by the Word of God. If they do not meet this test, then they are to be rejected. When we judge the S.B.C. by the Word of God, we find that it woefully fails to meet the test, and we should reject it forthwith.

I have before me an article which asks the question: "Is the Southern Baptist Convention An Apostate Organization? The article says, "No, a thousand times no!"

As you can see by the heading of my article, I am in complete disagreement with this answer. The article to which I refer appears in the December 2 issue of the Mid-Continent Baptist Herald. This is a publication of the Mid-Continent Baptist Bible College of Mayfield, Ky.

Let me say, first of all, that the S.B.C. is unscriptural. That is enough to brand it as an apostate organization. Our Lord established His church, a Missionary Baptist church, during His earthly ministry, and promised it perpetuity until His coming again. Matt. 16:18. Jesus Christ gave His Great Commission to this church which He started. Matt. 28:18-20. This commission contains the missionary program of true Baptist churches. They are to preach the gospel, (Continued on page 5, column 3)

## The Storm About Spurgeon And All Calvinistic Truth

There are those of us who stand for the doctrines of grace today, who are harassed and fought by Arminians on every side. We are prone to think sometimes that Mr. Spurgeon and men of his type fared better than we do. This is not so. Truth has always been assailed by the enemy and the world's opposition to Calvinistic principles has always been great. In "The Forgotten Spurgeon" by Iain Murray, we see documented proof of the storm against Calvinistic truth and against Mr. Spurgeon in particular. This ought to encourage all who hold such truth today to always stand firm.

Nonetheless, no sooner was Spurgeon's charge against religious disbelief made in the summer of 1887, than he was assailed for those "narrow" doctrines which distinguished him from others. He was out of step with everyone else, men said, because John Calvin's ghost "rode him like a nightmare." According to The Birmingham Daily Post, the key to Spurgeon's resignation from the Baptist Union was that he was "a convinced

and vehement Calvinist." The Sunday School Chronicle blamed Spurgeon for "making the precise lines of his own theology the standard by which he measures fidelity to the Gospel." "He is a Calvinist," continued the same paper, "but it is not fair to judge of a man's attachment to the teaching of Christ and His Apostles by the standard of even so revered an authority as the Assembly's Catechism." A minister wrote in The Congregational Review: "What has been given up is not faith, but mainly Calvinism . . . A former generation was Calvinistic to the backbone. Indeed, there were not wanting those who treated Calvinism as the essential creed of Congregationalists. This is no longer . . . as it seems to me not the younger men only, but the bulk of Congregational ministers, have moved far from that Calvinistic standpoint which Mr. Spurgeon still courageously holds." The Methodist Times thought the same: "It can no longer be concealed that Mr. Spurgeon is out of touch with the new democracy and the younger generation of devout evangelicals. He is standing still, but the Church of God moves on . . . old-fashioned Puritan formulae are driving him into a reactionary and vanquished camp."

Others used less moderate language. A non-Christian writing in (Continued on page 7, column 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "BEHOLD THE LAMB OF GOD"

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world"—John 1:29.

Through the years, people have had in mind that God has had different ways of saving folk. I don't know how many different denominations there are who will tell you that God has had different ways of saving people down through the years. I want to say to you, beloved, that is a falsehood, without one iota of truth connected to it. God has never had but one way

of salvation. There was only one door whereby you could get into the ark. All the animals, all the snakes and reptiles, and all the birds—everything that went into that ark went in by way of that one door. I say that God just had one door to the ark.

We come to the New Testament and we hear the Lord Jesus Christ saying:

"I am THE DOOR: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture"—John 10:9.

He did not say, "I am a door," as if to indicate there were other doors, but He said, "I am the door." As there was one door to the ark, and everything entered by that one door, so Jesus is the only door of salvation, and the only way that any man can come to God is through the Lord Jesus Christ.

Jesus said: "I am THE WAY, the truth, and the life: no man cometh unto the Father, but by me"—John 14:6.

He didn't say, "I am a way," (Continued on page 2, column 1)



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## "The Lamb"

(Continued from page one)

as if to indicate there were other  
ways, but He said, "I am the  
way" — just one way. "No man  
cometh unto the Father, but by  
me."

I say to you then, beloved, God  
has never had but one door, one  
way, one plan of salvation, and  
one hope, and that one hope is in  
the Lord Jesus Christ Himself.  
God doesn't save people because  
they are sorry that they are sin-  
ners and bow down on their knees  
and say, "Oh, God, forgive me,  
because I'm a sinner." God does  
not save people because they are  
sorry they are sinners and they  
join the church. God does not save  
people because they are sorry they  
are sinners and they follow the  
Lord in baptism outwardly. God  
never has had but one plan of sal-  
vation — just one way that you  
could be saved — and that is by  
and through the Lord Jesus Christ.

If you will go back to Genesis  
1:1 and read all the rest of the  
way through the Bible to Revela-  
tion 22:21, you will find there is  
never an exception. God just has  
one way of salvation and that is  
Jesus Christ. Therefore, it gives  
me joy to come to this text which  
says, "Behold the Lamb of God."  
I want us to behold Him in the  
past; I want us to behold Him in  
the present; I want us to behold  
Him in the future, that we might  
be blessed in seeing that God has  
never dealt with humanity except  
on one basis, and one only—name-  
ly, the Lamb of God slain from  
the foundation of the world.

I

### BEHOLD THE LAMB IN ETER- NITY PAST.

You say, "I thought Jesus was  
born in Bethlehem." Yes, His phys-  
ical body was born in Bethlehem,  
but the Lord Jesus Christ didn't  
begin His existence when He was  
born in Bethlehem of Judaea. The  
Lord Jesus Christ has always ex-  
isted. The Lord Jesus Christ ex-  
isted in the Old Testament. He ex-  
isted forever. Jesus has always  
been God. I say to you then, be-  
loved, I would like for us to behold  
Him in eternity past — way back  
yonder before time began — way  
back yonder before any grass had  
grown, or any rocks had ever been  
formed, or the earth had ever been  
established. I would like for us to  
behold Jesus in eternity past.

We read:

"And all that dwell upon the  
earth shall worship him, whose  
names are not written in the book  
of life of THE LAMB slain from  
the foundation of the world"—Rev.  
13:8.

You'll notice that it says that  
Jesus Christ was "the Lamb slain  
from the foundation of the world."

Go back to the time when God laid  
down the first rock; when God put  
upon that rock the first handful  
of dust; when God caused the first  
bit of grass and flowers to grow  
out of that dust. Go back beyond  
that, back before time began in  
eternity past and you will see this  
truth, that Jesus Christ, even then,  
was the Lamb slain. Already, He  
stood as a Lamb slain.

My text says, "Behold the Lamb  
of God." I would point to Him be-  
fore the foundation of this world,  
I would point to Him before crea-  
tion began, I would point to Him  
back yonder in all the ages gone  
by before this world began, and  
I would say, "Behold the Lamb  
of God slain from the foundation  
of the world."

Beloved, it thrills me to remind  
you that Jesus Christ was God's  
Lamb, and that Jesus Christ was  
slain. In the mind of God, He had  
always been slain for the sins of  
the world.

We read:

"The beast that thou sawest was,  
and is not; and shall ascend out  
of the bottomless pit, and go into  
perdition: and they that dwell on  
the earth shall wonder, whose  
names were not written in THE  
BOOK OF LIFE FROM THE  
FOUNDATION OF THE WORLD"  
—Rev. 17:8.

Notice, God had a book and He  
wrote our names in that book in  
the light of the fact that Jesus  
Christ was the Lamb slain from  
the foundation of the world.

Beloved, God knew my name be-  
fore I was born. God knew exactly  
what my name was before Jesus  
came to this earth. God knew what  
my name was before the founda-  
tion of the world. Back yonder in  
the past, God knew my name —  
what it was going to be — and  
God wrote my name in the Lamb's  
Book of Life. It couldn't have been  
Bill R. Gilpin or Jim R. Gilpin. It  
had to be John R. Gilpin. My name  
was written in the Lamb's Book  
of Life, and that Lamb was slain  
in the mind of God for my sins be-  
fore the foundation of the world.

Oh, this thrills my soul to know  
that God knew about me, even to  
the minor details of what my name  
was going to be. It was all known  
and predetermined and planned,  
my parents had to name me as  
they did. They couldn't do other-  
wise, because God had planned it  
thus from before the foundation of  
the world.

There stands Jesus back yonder  
in the mind of God, when only God  
was present; there stands Jesus  
slain as a Lamb from before the  
foundation of the world. I tell you,  
beloved, when I read this, it puts  
me on shouting ground.

I come to the New Testament  
and I read how that Jesus said:

"Ye have not chosen me, but  
I HAVE CHOSEN YOU" — John  
15:16.

When was I chosen? Beloved, I  
was one of the chosen ones before  
God started this world and before  
God ever formed this world. When  
Jesus Christ stood as a Lamb slain  
before the foundation of the world,  
I was chosen of God in Christ  
Jesus.

I say to you, behold the Lamb  
in eternity past.

II

### BEHOLD THE LAMB IN PRO- PHECY.

I go back to the Old Testament  
and I read the prophecies concern-  
ing the Lord Jesus Christ. When  
I come to Genesis 4, I see Jesus  
slain. Two boys were born into  
that first home. One was named  
Cain and the other was Abel. Those  
boys were as different as day is  
from night. Cain was a tiller of the  
ground — a farmer. Abel was a  
herdsman — he raised sheep. The  
Word of God says that they differ-  
ed.

When they came to worship, they  
still differed. Cain came to wor-  
ship and brought a sheaf of grain  
or some garden vegetables—some-  
thing he had produced himself.  
That was a good offering in its  
place. It was a thank offering.  
When Cain came with those vege-  
tables or that sheaf of grain, he  
said, "Lord, I am so thankful for

you. I am so thankful for what  
you have done for me. I am so  
thankful for myself." He never  
one time came in God's way.

Abel came with a lamb — that  
which he had brought out of his  
flock, and he killed that lamb. The  
blood flowed from it and he came  
with that bloody, dripping lamb  
and said, "Lord, here's my lamb.  
I ought to die just like this lamb  
has died. I ought to suffer like  
this lamb has suffered. I am a sin-  
ner and I should experience pain as  
this lamb has. Here I am, Lord,  
with my sin offering." The Word  
of God says:

"And the Lord had respect unto  
Abel and to his offering: But unto  
Cain and to his offering he had  
not respect"—Gen. 4:4,5.

What was the reason, beloved?  
One was a sin offering; the other  
was a thank offering. Too many  
people today come like Cain. They  
thank God for His goodness. They  
are not infidels; they are not ath-  
eists; they are not agnostics. They  
recognize that there is a God. I  
dare say when the Thanksgiving  
season comes that people will  
pause and say, "Lord, we are  
thankful for all of your goodness  
to us, but too few are like Abel.  
Abel came and said, "Lord, here  
I am. I'm a Hell-deserving, guilty  
sinner. I ought to die like this  
lamb died. I have taken this lamb  
to be my sacrifice, my substitute.  
This lamb has died for me."

Beloved, God has respect to  
such. He didn't respect the offer-  
ing of Cain. When I see Abel stand-  
ing there with that Lamb, offering  
the lamb unto the Lord as a sac-  
rifice, I look at it and behold the  
Lamb of God in prophecy. There  
Jesus is prophetically displayed  
and prophetically presented to us  
— the Lamb of God, our Saviour,  
dying for our sins. "Behold the  
Lamb of God."

I read again in Genesis 22 and  
I find that Abraham goes out on  
Mount Moriah to offer a sacrifice.  
As he journeyed, his son, Isaac,  
who was with him, said, "Father,  
here is the wood and here is the  
fire, but we have made a terrible  
blunder. We didn't bring along with  
us a sacrifice. Where is the Lamb  
for the burnt offering?" The old  
father, Abraham, who knew what  
was about to take place, said, "My  
son, God will provide himself a  
lamb for the offering." The Old  
Testament could ask the question,  
"Where is the lamb for the burnt  
offering?" but it couldn't produce  
the answer.

One day, Jesus came to Calvary,  
and as He walked along the shores  
of the Sea of Galilee, John the Bap-  
tist saw Him, and pointed to Him,  
and said, in the words of our text:

"Behold the Lamb of God, which  
taketh away the sin of the world"  
—John 1:29.

I go back to that scene when  
Abraham is about to offer his son,  
Isaac, on the altar, and I see him  
as he tells his son what he is about  
to do. The son willingly submitted  
himself to the father. As Abraham  
stands there beside the altar just  
ready to kill his son, as he has  
his hand upraised and a knife in  
that upraised hand ready to sever  
the jugular vein of his son, which  
would send his body to be a sac-

## SERMON IN SOAP

Fill in the following with the name of a soap.

"..... you ..... with the .....?  
....., now is the time to ..... up,  
if you want real ....."

The ..... is to ..... to church on  
Sunday.

Too many people ..... their head in a pillow,  
or work to make their car ....., forgetting that the  
Lord's Day was made for .....

When the Lord is put first, a ..... will never  
need to be sent with an ..... for you.

Maybe we ought to ..... you to remind you of  
the ..... palaces yonder.

Worship is a ....., so why not .....  
yourself out of bed next Sunday, dress up ..... and  
..... like a ..... to church and Sunday  
School!

As you sing ..... to God and hear His Word,  
you will get a wonderful ..... for your soul and you  
will feel like ..... all week long!

(Answer found elsewhere in paper)

rifice and his soul into eternity—  
as he stands there, an unseen hand  
reaches down and grabs the knife  
and it falls harmlessly to the  
ground. God the Father says,  
"Look behind you. There is a ram  
caught in the thicket by his horns."  
When Abraham looked around,  
there was a ram right behind him.  
A sacrifice had been provided. He  
took that ram and offered it in-  
stead of his son. His son went  
free because the ram suffered as  
a sacrifice for his son.

I come down the avenues of time  
and I see Jesus Christ as He came  
to the cross. Beloved, there wasn't  
any hand that reached down out  
of the skies to save Jesus. There  
was no angel that came down and  
pulled the nails out of the cross  
and set the Son of God free. There  
was no one to stand by Him and  
assist Him in death. But the Son  
of God hung there nailed to the  
cross, with the nails piercing His  
hands and His feet, with the pain  
leaping along the very arteries of  
His body, with His side riven  
through with a spear. I see Him  
as He hangs there, and I say, "Do  
you remember the day the ram  
died and Isaac went free? Well,  
Jesus Christ is dying as the Lamb  
of God, that I might go free."

Let's notice another prophetic  
instance relative to the Lord Jes-  
us Christ. In Exodus 12, the lamb  
was being readied for the pass-  
over. On that night of the first  
memorable passover, each family  
killed a lamb, and took the blood  
of that lamb and caught it in a  
basin. Then they dipped some hys-  
sop (which was a wild plant grow-  
ing in that area) into that blood  
and struck the posts on either side  
of the door and the lintel above  
the door. The Lord said:

"When I see the blood, I will  
pass over you."—Ex. 12:13.

Notice, God the Father said,  
"When I see the blood, I will pass  
over you." He didn't say, "When  
I see you are a loyal son of Abra-  
ham, I will pass over you." He  
didn't say, "When I see that you

are a Jew, I'll pass you by." He  
didn't say, "When I see you have  
killed a lamb, I'll pass you by."  
Rather, He said, "When I see that  
blood on the door posts and the  
lintel above the door, I will pass  
over you."

Beloved, those door posts and  
the lintel above the door is but a  
picture to me of the cross of Jes-  
us. I see Jesus two thousand years  
later when He came to Calvary,  
and as they nailed Him to the  
cross, as the blood dripped from  
His body, God looked down and  
said, "When I see the blood, I will  
pass over you."

Oh, beloved, behold the Lamb,  
not just back yonder in eternity  
past, but behold Him now in pro-  
phesy. Every incidence in the Old  
Testament was looking forward to  
the coming of Jesus Christ. Every  
incidence in the Old Testament will  
tell us that the Son of God is com-  
ing, and He is going to die as a  
Lamb sacrificed — slain for the  
sins of His people.

III

### BEHOLD THE LAMB ON THE CROSS.

In the mind of God, He was al-  
ready sacrificed before time be-  
gan. In prophecy, He was the  
Lamb of God sacrificed in every  
prophetic instance that we have in  
the Old Testament. But now, be-  
hold Him on the cross.

Lots of people like to think about  
the birth of Jesus. Even the world  
says that it observes the birthday  
of Christ. But, beloved, there is not  
a reference in the Bible relative  
to the birth of Jesus, telling us that  
we are to observe the birth of the  
Son of God. But, oh, how many  
references there are relative to  
His death!

We read:

"And I behold, and lo, in the  
midst of the throne and of the four  
beasts, and in the midst of the eld-  
ers, stood a Lamb as it had been  
slain"—Rev. 5:6.

Beloved, here is the Lamb again.  
We saw the Lamb before the world  
(Continued on page 3, column 3)

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# Indisputable Sovereignty Of An Omnipotent God

## PREDESTINATED OR PREDESTINATION

The decree of God by which He has, from eternity unchangeably, appointed or determined whatever comes to pass. It is used particularly to denote the preordination of men to everlasting happiness or misery and is a part of the unchangeable plan of the Divine government; in other words, the unchangeable purpose of an unchangeable God (Webster).

(Continued from last week)

Isa. 45:9: "Woe unto him that striveth with his Maker . . . Shall the clay say to him that fashioneth it, What maketh thou? or thy work, He hath no hands?"

Isa. 43:7: "Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him" (verse 21).

Isa. 45:7: "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things" (verse 12).

Jer. 27:5: "I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me."

Psa. 100:3: "Know ye that the Lord he is God: it is he that has made us, and not we ourselves; . . ."

Psa. 33:11: "The counsel of the Lord standeth forever, the thoughts of his heart to all generations" (verse 12; Acts 4:27,28).

Luke 4:25 to 29: (Note in verses 26, 27 "unto none of them," etc. Have we not a glimpse of God's sovereignty in these verses, in doing according as He wills? Note verses 28, 29; the same thing happens today when God's sovereignty is preached).

John 12:39,40: "Therefore they could not believe . . . He hath blinded their eyes and hardened their hearts; . . ."

Rom. 11:8: "(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear); unto this day" (verse 7).

Matt. 11:25: ". . . I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Luke 10:21, 22).

Matt. 11:27: ". . . neither knoweth any man the Father, save the Son, and he to whomsoever the son will reveal him."

John 9:39: "And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind."

Rom. 9:18: "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth" (verse 15).

Prov. 16:4: "The Lord hath made all things for himself: yea, even the wicked for the day of evil" (Rom. 9:22; Job 21:30).

Rom. 9:23,24: "And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us whom he has called . . ." (verse 29).

Matt. 19:25,26: ". . . Who then can be saved? . . . With all men this is impossible; but with God all things are possible" (Mark 10:26, 27; Luke 18:26, 27).

Rom. 9:16: "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

Luke 1:17: ". . . to make ready a people prepared for the Lord." What does this mean? When were they prepared? Look again at Eph. 1:4).

Matt. 15:13: "But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up" (solemn thought this, Matt. 16:17).

II Peter 2:12: "But these as natural brute beasts, made to be taken and destroyed, . . ." (contrast Chap. 1:3).

II Thes. 2:11,12: "And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned, . . ." (Is God changeable? James 1:17: Are not God's decrees all made in eternity and, like God Himself, unchangeable? Malachi 3:6: God loves from eternity and He hates from eternity. "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him" (Eccles. 3:14).

(To Be Continued Next Week)

## "The Lamb"

(Continued from page two) ever saw Him; we saw Him in eternity past slain. We saw Him in prophecy; all the Old Testament prophets pictured Him slain. Now, we, ourselves, see Him slain. "In the midst of the elders, stood a Lamb as it had been slain."

Beloved, the Bible doesn't say one word about observing His birth, but God specifically calls attention to the fact of His death.

Notice again:

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb"—Rev. 7:14.

How are men saved? By the waters of the baptism? There is not one hint in the Word of God that this takes place. How are men saved? By joining a church? No. How are men saved? By turning over a new leaf? No. How are men saved? By prayer? No. How are they saved? There is just one way, and that is, these individuals have made their robes white in the blood of the Lamb.

So I say to you, behold the Lamb on the cross dying for our sins.

Notice another Scripture which tells us the same thing:

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

The only Lamb that God ever had that was perfect was His Son—"without blemish and without spot." He died on the cross. Peter says that we are redeemed not with corruptible things, such as silver and gold, but with the precious blood of Christ. Silver and gold might ransom a captive. Silver and gold might pay a ransom note. Silver and gold might be able to pay for one's redemption from slavery. But, beloved, it took more than that. Even the sacrifice of an angel couldn't effect our spiritual redemption. Even the sacrifice of an innumerable multitude of the heavenly host could not effect our redemption. But, beloved, thank God, the sacrifice of One—Him who was perfect—Him who knew no sin—Him who was perfect in every respect—the Lord Jesus Christ—by His sacrifice, we are redeemed. We become God's child. We have redemption in Him. Oh, how I thank God that I could point to Him on the cross and say, "Behold the Lamb of God that was sacrificed for us."

Even in the Old Testament, Isaiah looked forward to that glorious day, for he said:

"He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth"—Isa. 53:7.

Yes, in eternity past, we see the Lamb slain in the mind of God. In time, we see the Lamb slain as pictured by every prophetic reference to Him. In the New Testament, in the days when He was here in His flesh, we behold Him as He was sacrificed, as He was slain, as He died on the cross of Calvary.

### IV

#### BEHOLD THE LAMB IN THE AGES TO COME.

Oh, what a great day it is going to be in the ages to come! I am looking forward to that period of time when we are going to be in the future ages. I like to live. I like my work. I enjoy everything that I do. But I am looking forward to the future ages, for then, we are going to hear the Lamb praised. Listen:

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing"—Rev. 5:12.

Oh, the days to come! Out yonder in the future, beyond this life,

when mortal life comes to an end, when the cares of this life have all been brought to a close—out yonder in the future, we are going to see, we are going to sing, and we are going to praise Him.

Doesn't it thrill your heart to know that someday you are going to praise Him? We get so confused down here in this life about the things of this life, by the problems this world presents to us, but after awhile, we are going to praise Him—eternally praise the Lamb.

I tell you, you can't do that if you are just a church member. I feel sorry when I look out here and see those of you that I am satisfied are church members and that is all; you know not the Lord Jesus Christ. I feel sorry when I see those of you who are unsaved, but are not going to join with me in that praise to the Lamb. The Word of God says that ten thousand times ten thousand and thousands of thousands are going to sing, "Worthy is the Lamb that was slain."

Notice again:

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works."—Rev. 15:3.

Someday, we are going to sing the song of Moses and of the Lamb. Isn't it wonderful to know that we are going to praise Him as a Lamb slain; we are going to sing about Him as the Lamb slain?

More than that, if you are saved, you are going to be present for the marriage of the Lamb. If you are saved, you'll either be there as a part of the Bride or you'll be there as one of the guests. We read:

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."—Rev. 19:7.

Don't you like a wedding? I just love a wedding. I have had so many of them down through the years—almost twelve thousand now. I am hoping the Lord sends me thirty-one more couples so that I'll be able to say that I have married twelve thousand couples in life. Wouldn't that be wonderful? I like the idea of a wedding. I like to see a pretty little girl getting married and a handsome fellow getting married. I like to see it. There's a happiness and a joy about it. But every time I marry a couple, do you know what comes to my mind? I think about the fact that some of these days I am going to be in another wedding, the wedding of all weddings—when the marriage of the Lamb takes place, when the Lord Jesus Christ is married to His church, and when the individuals stand around as guests at the wedding who were not in His church, who don't have Baptist baptism, who, though they were saved, were never baptized properly and Scripturally. Those guests will be happy, but they'll never have the happiness that the men or the women will have who are a part of the Bride of Christ. Oh, what a glorious day!

Behold the Lamb in eternity past dying for our sins in the mind of God. Behold the Lamb in the years gone by, in time past in prophecy, dying for our sins. Behold the Lamb as He came to this world and died on the cross for our sins. Behold the Lamb in future ages when we praise Him, when we sing His song of praise, and when we are married unto Him. Behold the Lamb of God out yonder in eternity when we ourselves have become a part of the Bride of Christ. Doesn't it make you happy just to behold Him?

I have tried to show Him to you from eternity past to eternity to come. I have tried to tell you something about the fact that He died for us. God has never had but one way of salvation—just one plan, just one way whereby you could be saved, and that is through the Lamb. But, I want to show you one thing else: Out yonder in the future the unsaved are going to see the Lamb. During the tribulation period the unsaved are going to see the Lamb. Listen:

"And I beheld when he had opened the sixth seal, and lo, there was a great earthquake and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb"—Rev. 6:12-16.

Talk about a day! That is going to be a day for the unsaved, when the unsaved will go underground, when they'll go into the hills and find a crevice in the rocks and crawl in there and say, "Lord, hide us from the face of Him that sitteth on the throne." Oh, can you imagine what it is going to be like? It says rich men, and mighty men, and kings, and freeman. You could not get that crowd to prayer meeting on Wednesday night. They wouldn't think about it. But the day will come when they are going to pray to the rocks and the mountains, "Fall on us." They may not pray now, but they are going to pray then, and they are going to pray for rocks and mountains to fall on them—anything to grind them out of existence—anything to cease their earthly existence—anything to put an end to their lives. Beloved, a terrible thing awaits the unsaved, and remember that it is the Lamb of God to whom they cry, that they might be freed from the wrath of the Lamb of God.

I have presented to you One who

(Continued on page 7, column 1)



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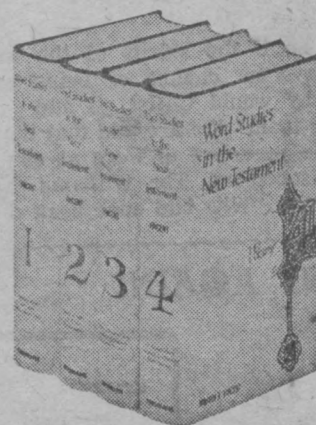
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THE BAPTIST EXAMINER

MARCH 2, 1974

PAGE THREE



# The Baptist Examiner FORUM

"Please explain the preaching to the spirits in prison as recorded in I Peter 3:19-20."

ROY  
MASON  
RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



The passage reads as follows: "By which Spirit also he went and preached unto the spirits in prison. Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water."

Note that the previous verse makes it clear that Christ went in the Person of the Holy Spirit, for it says, "Being put to death in the flesh, but quickened by the Spirit." Then immediately it says, "By which (SPIRIT of course) he went." So far so good, but what about the rest of the passage? Frankly I don't know. This is one of the very difficult passages of the Bible, and the subject is not enlarged on. Not only am I uncertain about the meaning, I don't believe that any one else is certain about the meaning.

Some think that during the time His body was in the grave, Jesus went to Hades, the abode of departed spirits. This must be true for David in one of the Psalms, in speaking of Jesus said, "Thou wilt not leave my soul in hades, neither suffer thy Holy One to see corruption." Paul in Ephesians (Chapter 5:8-11) speaks of Jesus ascending on high, and of his "leading captivity captive." Some think he took the spirits of the saved directly to Heaven with him and abolished the place of departed spirits, so far as the saved are concerned. Jesus may have spoken to the spirits of the saved there in Hades, but that would have nothing to do with the unsaved. Evidently, reference to the Scripture under consideration is to lost people.

Bible students seek to explain this Scripture in the following way: They say that by the Spirit Jesus preached through Noah to the wicked generation of his day, during the time that the Ark was being built. This furnishes the only explanation I know, and I confess that I would like to know more.

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Perhaps it would be well to first define the word "prison." PHILAKI is the Greek word which means "a guarded place."

The prison referred to in this passage, then, is a receptacle of spirits under guard by God or His

angels. It could be the lake of fire or Paradise (Luke 16:22,23).

The spirits referred to here are clearly defined by the inspired writer. They are those who were disobedient against God during the time prior to the flood.

Jesus Christ is said to have gone to this place and to this particular group of spirits (souls) to make a declaration unto them.

What kind of declaration did he make?

Most probably, he showed himself to be the woman's seed (Gen. 3:15) and the Son of Righteousness. The souls of men are ultimately judged by Him (John 5:22,27), so that a person's relationship with Jesus Christ is the hinge pin of eternity. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God" (John 3:18).

The spirits (souls) were made to know beyond a doubt that their heinous crimes against God and their rejection of the woman's seed guaranteed their doom. Their many thousand years of agony was not enough to atone for their sins. The declaration was made that the Righteous Judge had accomplished His work which gave Him power to save and to judge. There would be no release, no abatement, only eternal suffering.

There is no second chance!

On the other hand, there were souls in a guarded place who, when Jesus Christ made declaration, were led from their captivity (Paradise) into heaven and the very presence of God. (Eph. 4:8). How they must have rejoiced at the declaration of their Lord and Saviour!

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I am afraid there is a lot more about this question that I do not know than there is that I do know. However, there are some things about it that I am pretty sure of. There are those who believe that people who die in their sins will have what they call a second chance to be saved. But I can assure you, I am not one of them. If they have what is called a second chance to be saved after they have been in Hell (Hades) for awhile, every one in there would take that chance. Very soon there would be a "For Rent" sign on the place.

So if the spirits of the wicked have no chance of being saved, why would Christ go and preach to them? We are told that the ones He preached to were at one time disobedient. The Williams version says, "Who had once been disobe-

dient." All this means to me that these spirits were obedient at the time He preached to them. That is, they were some of His saints. We must not think for one moment that the expression, "Which sometime were disobedient" means these spirits of the wicked. You and I were sometime disobedient. In fact, Christ has never saved an obedient person simply because all lost people are disobedient.

The fact that the ones He preached to were in prison does not determine whether they were lost or saved. At that time Hell (Hades or Sheol) was comprised of two compartments. In Lk. 16:23, the rich man was in Hell. Deut. 32:22 and Psalms 86:13 speaks of this place as lowest Hell. In Lk. 16:23b, the rich man sees Lazarus in Abraham's bosom. In Lk. 23:43, Jesus called this same place Paradise. This was the upper part of Hades where the spirits of the saved were kept until our Lord led captivity captive in Eph. 4:8. Since that time Paradise is in the very presence of Christ.

Before Christ paid our sin-debt at Calvary, those who were saved were saved on the lay-away plan, so to speak. They were not ready to go into the presence of God until that debt was paid. So Christ went and preached to the spirits of those saints the good news that their sin debt had been paid. They were now eligible to be in the very presence of God. What good news they heard that day!

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This is an interesting passage and one that has been interpreted many ways. Let us read verse 18 with it. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water."

One of the problems of this verse is the word "sometime." This word "sometime," simply means "aforetime" or "in times past." The people referred to are people who were disobedient in times past. Aren't we all? He could be referring to the eight or, as I think, He is referring to the souls who were saved and who died before the ark was completed. Remember some of the saints lived until close to the time that the flood came. Lamech, for instance, lived 595 years after he begat Noah (Genesis 5:30). Noah was 600 years old when the flood came, which means that Lamech lived until 5 years before the flood. (See Gen. 7:6).

One thing we know for sure is that Christ did not preach to the lost in Hell. There are some who say this. We are told that there is no hope after death. No opportunity to be saved. Abraham told the rich man in Hell, "... between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." (Luke 16:26). Again we are told that after death comes the judgment (Hebrews 9:27).

Verse 18 of the passage in question tells us that this event took place during the time between the death and resurrection. I believe that Ephesians 4:8-10 is speaking of the same thing.

## ANSWERS TO SERMON IN SOAP

"Duz you Dreft with the Tide?"

Vel, now is the time to Cheer up, if you want real Joy.

The Trend is to Breeze to church on Sundays.

Too many people Woodbury their head in a pillow, or work to make their car Sparkle, forgetting that the Lord's Day was made for Lestoil!

When the Lord is put first, a Dove will never need to be sent with an S.O.S. for you.

Maybe we ought to Dial you to remind you of the Ivory palaces yonder.

Worship is a Lifebouy, so why not Wisk yourself out of bed next Sunday, dress up Spic & Span and Dash like a Comet to church and Sunday School!

As you sing Praise to God and hear His Word, you will get a wonderful Cleanser for your soul and you'll feel like Mr. Clean . . .

—Copied from "THE LINE"

"Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fulfill all things)."

Remember that before Christ died for our sins and rose for our justification, passage to God was not yet made. Those who died as a child of God went to a place called Paradise or, as Luke 16 tells us, into Abraham's bosom.

Now, when we die, we are taken to be with the Lord. "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labours: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you." (Phil. 1:21-24).

## K. J. Version

(Continued from page one)

know the facts about the 'best manuscripts' in the same way as their less-noble followers in the same seminaries don't. B. H. Carroll said the Bible was inspired in the "original manuscripts." Many, like parrots, duplicate those words without realizing that this leaves us with no Bible at all. Brother Carroll was right, but the fact is that God preserved His Word, and it exists today as the Textus Receptus in Greek and the Authorized Version of 1611 in English!

Other critics say that this is a worship of the wicked King James. This criticism was offered last year by "Doctor" Bill Rice (John R.'s brother). Also, I received a nice letter from some Campbellite saying the same thing. No, I do not worship King James, nor do I know anyone who does! I know a few who worship A. T. Robertson, but that's another story! The character

and morals of the king has nothing to do with the text of the K.J.V. Some want to tear down the K.J.V. as an "Episcopalian" Bible. The fact is William Tyndale was as Baptist as you can get. All readings from Tyndale's Baptist Anglo-Saxon Bible were given preference in the K.J.V.!

Another critic says that the K.J.V. translators were afraid to translate "baptizo" as immersion for fear of the king and other "church" leaders. These critics should read John T. Christian's "History of Baptists" Vol. I. The "church" of England believed in immersion (also see the original 1604 "Book of Common Prayer").

Still others are always bringing up "Easter" in Acts 12:4 as an example of the "hundreds of mistakes" in the King James text! Baloney! No one who studies the context of Acts 12:4 will fail to see that this is talking about the passover. And, as for me, I would rather have that one "Easter" than to lose the 15 times "blood" is left out in modern versions! I could go on and point out the perversion of the virgin birth, the atonement, and the resurrection!

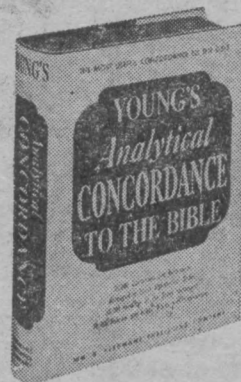
Nothing in the King James Bible is out of order (which can be said of no other existing English Version!) All things are there for those willing to study it as it is! Some say that "let" should be "prevent" or "hinder" in II Thess. 2:7; however, if these critics would "compare Scripture with Scripture," they would know exactly what "let" means (see Isa. 43:13, Rom. 1:13).

Altogether, criticism from scholars toward the K.J.V. is altogether "un-scholarly"! Scholars hate the Book and those silly enough to follow the Rices, the Robertsons, Bengels, Alford, the Jameison-Fausset-Browns and the pulpit commentaries will end up trying to "correct" the Word of God.

## II. CONSIDER THE ROTTEN ALTERNATIVES!

I do not intend to go into the details of the many corruptions of modern versions. Other writers have (Continued on page 5, column 2)

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PAGE FOUR



# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

## "KEEPERS AT HOME"

"The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, KEEPERS AT HOME,— (Titus 2: 3-5).

A "keeper" is a guard, one who preserves, or keeps safe or holds together like glue or mortar. And isn't this the basic function of the woman in the home? What a high calling it is!

To be a keeper at home is to stand like a guard, a sentry. When the schools or scouts or other organizations would infiltrate our home with ideas and practices we know are not compatible with the Scriptures, we must stand guard. We must guard our family against the impurities of magazines and TV and worldliness. Many things that come into our home are not fit for our children to see or read. As a wife and mother, we are in a unique position of watching over our family. As a "keeper at home" we are to preserve the purity of our family. We are to keep them safe from harm. Nurse them when they are sick. I am not suggesting that this is the responsibility of the woman only. The husband is indeed the head of the home and she is subject to him. But the wife and mother is like the glue that holds the family together. The oil that keeps the machinery running smoothly. Just let mother get sick, or go away for a few days, to see how much she is needed to "keep the home."

We are to be keepers at home. Our home — not the neighbors. Often we get so involved in running to our neighbors, that we neglect our own responsibility. "Withdraw thy foot from thy neighbor's house; lest he be weary of thee, and so hate thee." (Prov. 25:17).

Marriage is honorable before the Lord. To be a good wife and mother is the greatest position a woman can hold. There is none higher. "I will therefore, that the younger women marry, bear children, GUIDE THE HOUSE, give none occasion to the adversary to speak reproachfully." (1 Tim. 5:14).

We've been told by the world that

the woman who is "just a housewife" is really to be pitied. She is like a second class citizen. Her life is dull and purposeless. It is "his" house, "his" car, "his" money, just because the check is made out in his name. Rubbish! Our position is noble and vital. It has nothing to do with money. Anyone can make money. A dog in the circus can do that. Our life is only dull and purposeless, when we become selfish, and our children are a chore instead of a joy and blessing. When our home becomes just a house, when we desire the things of the world, and murmur at the way the Lord has provided for us. When our husband is only a man and not our head.

Ladies, read again the 31st chapter of Proverbs. It will bless your heart. It shows us the way the Lord sees us. The way He would have us be. When a woman is a keeper at home, "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all." (Prov. 31: 27-29).

## K. J. Version

(Continued from page 4)

gone into great detail in this. I would like to explain that all modern versions are taken from the Nestle's Text which is corrupt (even though it is used at Lexington Baptist College) in at least 300 words or phrases. This text is the same that is highly recommended by the "Bible" colleges and seminaries all over this nation (for further information see D. O. Fuller's "Which Bible" or J. J. Ray's "God Wrote Only One Bible").

Even the best of the modern versions, when compared to the K.J.V., is like comparing a wrecked Edsel with a Rolls Royce! The "wonderful" American Standard Bible (and the N.A.S.V.) is full of corruptions. Compare Acts 1:3, John 17:24, 1 Cor. 10:28, 11:24, Gal. 3:1, 1 Pet. 4:14, Titus 2:13 (and at least 100 others!) with the King James Version. Yet, the A.S.V. is recommended by John Rice, John Walwood, all S.B.C. seminaries, some A.B.A. schools, and all "scholars"! The same can be said for any and all modern "Bibles."

Let us make the message of this article so clear that even Frank Stagg, Dale Moody, Dean Alford, Westcott and Hort, John Calvin, Augustine, etc. can understand. That is, that the 1611 King James Bible is God's inspired Word! A dime-store Bible has more value than any "Interlinear," commentary, "Word Study," "Word Pictures"

anytime, anywhere! Greek scholars claim to know everything, but really know very little! For proof, see A. T. Robertson's "Word Pictures" on Acts 2:38, 20:16, Rev. 20:1-6, the latter of which a person who could read 6th grade English could understand! Some of my brethren, whom I greatly respect, will say "It does not matter" or "I still think you're wrong." I challenge anyone to prove it! Fuller, Edward Hills, Pete Ruckman, Ray, Burgeon, Wilkenson, Z. Clark, and others have written at length on these matters, yet many still do not first study before they begin taking shots at God's Word (the K.J.V., of course).

My brethren, please realize that you can offer no worthwhile belief in inspiration if you find fault with the A.V. — 1611! As a matter of fact, your entire doctrine is off-base. You say, "I believe the Bible." Do you mean the original manuscripts? Yes! Well, your Bible no longer exists! Do you mean that the K.J.V. is a representation of God's Word? Well, sort of! (?) Then your belief is the same as the liberal and the Neo-Orthodox who say, "The Bible contains God's Word" which allows them to slice out all they do not believe or care for! Mister, if you say, "I believe the Bible," you better be ready to point straight to the K.J.V., or one of the modern corrupt mockeries (which come from Catholic manuscripts). Every time a Baptist preacher "corrects" or cuts down the King James Bible, or recommends a new version, the pope does a belly-roll and laughs out loud! Is it any wonder that the ecumenical bride of anti-Christ is forming so rapidly? Or the "Common Bible" has been accepted so quickly? Isn't it interesting that those that have printed the other new versions now recommend a real Roman Catholic (and east Orthodox) mockery containing uninspired books and Catholic notes! "That sounds awful," but have a look at the one in your own home before you say much! May the Lord bless all who read, and open many eyes!

## Joseph Wilson

(Continued from page one)

baptize those who are saved through the gospel, and teach the saved and baptized ones all the truths of the Word of God. This commission is given — not to conventions, associations, or mission boards — but to the true churches of Jesus Christ who have descended by link-chain succession from the church Jesus started in His earthly ministry. Jesus Christ promised to be with His true churches, to empower them and use them. He gets glory out of His churches. The Holy Spirit —

who dwells in every believer as an individual — dwells in true Baptist churches. Now in all this teaching of our Lord and the Bible about His church, there is not a word said about, and not a place found for a convention of any kind. True churches are to be Independent churches. It is wrong for a true church to belong to anything, and thus wrong to belong to the S.B.C. Not one verse of Bible can be given to justify the existence of the S.B.C.

Not only is the S.B.C. unscriptural, it is also anti-scriptural. It is against the teaching of the Bible. It is against the teaching of the independence of the church, against the teaching of the Headship of Christ over His church. The existence, the practices, the

they stay in, is between them and God. Is it salary? Is it security? Is it prestige? I leave it for them to answer. But I know some who know and admit that the S.B.C. is apostate, that it is rotten, that they should be out. I would challenge any preacher in the S.B.C. to give good, sound, Scriptural reasons to justify his being a part of such a vile and apostate organization.

The article I am reviewing refers to Bible discipline as outlined in Matt. 18. He says this, "requires the congregation to exercise great caution before exercising strong discipline." He then uses this to justify S.B.C. tolerating of heretics for such great lengths of time. Boy, what a perversion of Scripture. How long would it take for an individual to go to a person, then if that person did not get right, to take two or three others to the person, then if that failed, to bring the individual before the church? How long? A few days, a few weeks, a few months at the most. How long has it been known that Southern Baptist Schools have infidel teachers? How long has it been that they have been inviting infidels as special speakers? It has been a long, long time. I think it was in 1947 that Nels Ferre spoke at Louisville. Surely, to leave these organizations in the hands of men who invite such speakers for thirty years is carrying caution too far. I rather think our author has gotten caution and compromise confused in his thinking.

Of course, our author informs us that the S.B.C. has no binding authority over the churches. Well, maybe not, but many preachers who have bucked that authority have found it pretty binding. Preachers have been ousted, church property has been stolen, preachers have been coerced into submission, or blackballed as to the future. I tell you, maybe S.B.C. influence is not binding, but don't buck it if you are in it.

The author then informs us that Southern Baptists believe in the Book and honor the Lord of the (Continued on page 6, column 4)

## IF YOU ADMIRE, OR IF YOU DESPISE— BILLY GRAHAM You Need To Read THE PASTOR'S DILEMMA 95c

teachings of the S.B.C. are all contrary to the Word of God.

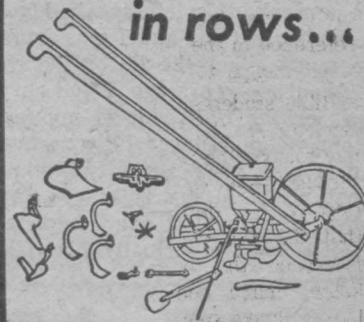
Not only this, but this unscriptural and anti-scriptural organization becomes false in its doctrines, and wicked and sinful in its practices. Witness the fact of its BTU literature recommending a dirty book to be read by the young people! A dirty sex book by James Baldwin. Witness the sinfulness allowed, if not encouraged, on its college campuses. So then, the S.B.C. is unscriptural, anti-scriptural and wicked. Therefore, it is an apostate organization.

The writer of the article I am reviewing says that someone will reply to his saying the S.B.C. is not apostate by saying there are liberals in the S.B.C. The author then says, "name them." He goes on to name one, Ralph Elliot, as if he were the only one, and then says, "there are a few." Now, who is the author trying to kid, or I should say "deceive." He knows better than this. How about Tribble who was president of Wake Forest College? How about Theodore Clark who was at New Orleans? How about Fred Fisher who was in San Francisco? How about Robert Otto of Mercer? One could go on and on, and the author knows this.

Now, how about the liberalism in S.B.C. schools? How about the fact that these schools have a strong overpowering tendency to invite liberals as special speakers? How many liberal infidels have been invited speakers at Southern Baptist schools in the last thirty years? How about Finlater in Raleigh, N.C.? The schools of the S.B.C. are partly staffed by liberals. The leadership of the S.B.C. is largely in the hands of liberals. A man has to be inexcusably ignorant or deliberately dishonest to write such as this man has in the Herald.

The evidence is in. It is clear and indisputable. The S.B.C. is strongly tainted with liberalism. It is not true that there are just a few. They are legion. And more important, they are in places of power, influence, authority, and leadership. There is enough evidence to convince any open-minded and honest person. Any pastor who stays in the S.B.C. is guilty before God. I know some of them who know they should get out. Why

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THE BAPTIST EXAMINER  
MARCH 2, 1974  
PAGE FIVE



# Bro. Gilpin Greets You From His Hospital Bed In Marlinton, W. Va.

Marlinton, W. Va. Greetings from my sick room in Pocahontas Memorial Hospital, and my sincerest best wishes to all the readers of The Baptist Examiner!

Grateful am I to God for His goodness and His blessings and His mercies, even in the midst of seeming adversity!

"The Lord bless thee and keep thee: The Lord make his face shine upon thee, and be gracious unto thee, The Lord lift up his countenance upon thee, and give thee peace."—Num. 6:24-26.

Here's a little history of my condition, since about the first of October 1973, I have been experiencing dizzy spells, possibly caused by hardening of my arteries. It was doubtlessly this that caused the tractor episode, whereby I fell off a tractor and was run over by the tractor, a corn picker, and a wagon half-filled with corn. Although I suffered no broken bones, or even a small fracture, from then on I have had considerable chest pains, and my arms have felt dead and lifeless. For the past four or five months, after the least bit of exertion, I felt as if someone had a chain around my chest and was drawing it exceedingly tight.

Accordingly, a few weeks ago, I went to the Holzer Medical Center Clinic of Gallipolis, Ohio, for a thorough examination. Although all of the tests proved virtually negative, the doctor said my heart was in a dangerously bad condition. When I told him I could not believe him in view of my strength, he declared, "You'd better believe me, for your heart is in such condition you could drop dead immediately." Following his advice, I went home resolved to take it as easy as possible. Accordingly, I cut out much of the work that I had been doing.

However, seemingly this was too late, as I suffered a slight stroke on the left side of my face, which has resulted in paralysis of the third nerve of the eye which controls both the eyelid and the eye.

When this came on, it felt as though someone had thrown a handful of sand into my eye. Within a week, this left eye had gone completely shut, and I was unable to move either the lid or the eye.

About six years ago, I had paralysis on the right side of my face, from which I never fully recovered. I only have about twenty per cent vision in my right eye. And now, with the left one completely closed, I have virtually no vision

at all — at least, far from enough to do my work.

How I thank God for all the helpers! John, Jr. can and does handle the shop perfectly. Mrs. Alice Norris has been in the front office, in charge of the mailing out of TBE, and in this field she has no equal. Mrs. Sharon Stewart and Mrs. Gladys Coburn have been with me for a long, long time, and there are no two finer girls, when it comes to handling the mail and taking care of other routine office work, than these two. Gene Hurn has made up TBE so many times that it is an easy routine matter for him to get it ready for printing. Mrs. Patti Meade has been invaluable, looking after the Bookshop in the last few weeks when we have sold more books than ever before in our history. Miss Florence Hutchinson, who has transcribed my sermons from the tape recorder and prepared them for printing for the past twenty-five years, is still taking care of this chore in a most efficient manner. Miss Hazel Hutchinson, a retired schoolteacher and beloved member of Calvary Baptist Church, has been checking manuscripts and getting them ready editorially for printing, while she and Miss Judy Rule have been doing the proofreading. Of course, all of these confer with me. Although I am unable to do any reading, I'm still aware, in a general sense, of all that's going on. These folk will never know until they get to Glory just how much I appreciate all of this effort.

We've had some severe problems relative to the securing of paper on which to print TBE. I'm sure, in the way we've had to buy it, it has cost us at least \$1,000.00 more in December, January, and the first half of February than it would have ordinarily. This problem now has been solved, as we have enough paper bought and in the warehouse to print TBE for nearly one year and a half — at least, this is what John, Jr. tells me.

Our second big problem is this terribly big burden growing out of Bro. Field's teachings — the spiritualizing of the Scriptures, making them mean what they definitely do not, and teaching what he calls the "priesthood of the church," rather than the priesthood of all believers, as taught in the Word of God. This has proven to be a tremendous burden which has resulted in the leading astray of our song leader. The latter,

Bobby Overton, lived in our home with no cost to himself for many years, being treated as any son of the home would be treated. This we did in his behalf, as unto the Lord. Frankly, it grieves us greatly for him to turn from the Truth to such gross error, even taking advantage of my absence on Labor Day weekend, to publicly teach these heresies, even going so far as to say that the church should not follow one man (namely me). He later said that I was not preaching truth concerning the church. He declared there was only one man in the whole area who was sound on the church, and that was Bro. Fields. Naturally, after all we've done for Bobby, this was heartbreaking. I consider that Judas Iscariot never stooped lower than Bobby.

Doubtlessly, all of these problems

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together have combined to result in my present condition. The doctor here says that apparently I suffered a very slight stroke at the time I fell under the tractor, and also, of recent date when my eye went closed. He asked what strain I had been under, and on telling him these details, he came to this conclusion.

Well, now my eye is slightly improved. I can open the lids about one-third way, and I find I can move the eye a little in each direction. When I consider that one week ago I could not do this, I feel indeed grateful to the Great Physician. Naturally, I hope for a complete recovery and am trusting that it pleases God to completely restore my sight, especially since this eye is what I have always referred to as my "good" eye.

Naturally my enemies are having a "field day" over my condition. I'm sure I can hear those who spiritualize the Scriptures as they say, "Look what's happened to him when he opposed us!"

I want to remind them and the readers of TBE that there may be another day coming. I think there will be. In fact, I am satisfied that ere long my sight will return to normal, and I'll be able to carry on my work for years to come. I wouldn't be one bit surprised but what God adds several years to my life. Just remember that God added fifteen years to Hezekiah's life, and he could easily do the same for me. He's the same wonderful God that Hezekiah had.

Some may wonder why I came so far from home for my treatments. I am taking that which is called Chelation Therapy, and there are only two doctors that I know of in the United States that give it — one in California and one here in Marlinton. Will tell you more about this treatment at a later date, especially if it proves successful. Just now, I'm grateful to God for my recovery thus far, and the fact that my eye is showing a definite improvement. It is with the deepest gratitude that I praise the Lord for leading me to this place.

I had a private phone installed in my room so that I could keep in touch with the shop and TBE, and usually we talk backwards and

forward three times a day.

By the time you read this, I may be back in Ashland, if all goes well. (D.V.). I trust that by that time my eyesight will be completely restored and my arteries will be unclogged.

I know that I need not ask that you remember me in prayer, nor should I ask that you remember TBE relative to its needs. When an experience like this arises, I naturally wonder how the Lord will provide for us. This is particularly a burden just now, since I'm unable to do anything to help along the paper.

May I ask that you pray much for me and the ongoing of TBE. Pray for those who are doing their best to keep the paper in the mail regularly.

Write me a letter concerning our stand for the Truth. I'd be happy to know that you feel we are definitely standing for the truth of God's Book.

As we said last week, "It's time to choose sides. Don't try to compromise." Instead, we beg you to take your stand with us, believing that the Bible means and teaches just what it says, and is not to be spiritualized.

Mrs. Gilpin and Miss Hazel Hutchinson are here in Marlinton with me, looking after my physical well-being. They are staying in a Marlinton Hotel while I am here in Pocahontas Memorial Hospital.

## Joseph Wilson

(Continued from page five)

Book. Well, let them point out in the Book where they get their authority for associations, conventions and mission boards. Then we will respect their claim to believe the Book a little more. Let them give the chapter and verse which justifies the sin in their schools—the liberalism in their schools. Where is that place in the Book which justifies Brooks Hays being a member of a Baptist church and a lay preacher in a Methodist church at the same time? Where does the Book justify women deacons and preachers being ordained by Baptist churches? How is the Lord of the Book honored by an apostate organization that is contrary to the Book?

No, no, Mr. Arthur, we cannot accept your statement that Southern Baptists honor the Book, when we know that their organizations and schools are openly contrary to the Book. Now I will tell folk who are in the S.B.C. how to believe and honor the Book and obey the Lord of the Book. Run, do not walk, to the nearest exit. Get out of the apostate S.B.C. Get into an Independent Baptist church which is a true Baptist church (all so-called independents are not true churches — some are as bad as convention churches), and serve the Lord in such a church. May God bless you all.

Address all mail to: Box 910, Ashland, Kentucky 41101.

Remember: "For he shall give his angels charge over thee, to keep thee in all thy ways"—Psa. 91:11.

May the blessings of God rest and abide upon you all!



## Billy Graham

(Continued from page one)

ness or thing to represent Jehovah, and forbiddeth the making and bowing down before images. This command is almost unknown to Roman Catholics who omit it from their catechisms. In order to come out with ten they divide No. 10 into two parts. Roman Catholics are sometimes greatly startled when shown this command from their own Roman Catholic version).

3. "Thou shalt not take the name of the Lord thy God in vain . . ." (This requires the holy and reverent use of God's names, titles, attributes, ordinances, words, and works).

4. "Remember the sabbath day . . ." (The principle of rest after work is in the very nature of God. He rested before sin had entered the world (Gen. 2:1-3). On the 7th day Israelites looked back to the old creation that is to pass away. Christians look forward in faith to the New Creation in Christ at the Resurrection).

5. "Honour thy father and thy mother . . ." (This requires the preserving the honor, and performing the duties belonging to every one in their place and relation as superiors, inferiors or equals. God annexes a special promise to this command).

6. "Thou shalt not kill . . ." (The Hebrew word is very clear, meaning, "Thou shalt not murder," and forbids the taking away of our own life or the life of our neighbor unjustly, and forbids hatred and malice that leads thereunto).

7. "Thou shalt not commit adultery . . ." (This forbids all unchaste thoughts, words and actions, before, as well as after, marriage).

8. "Thou shalt not steal . . ." (This forbids whatsoever doth, or may, unjustly, hinder our own or our neighbor's wealth or outward estate).

9. "Thou shalt not bear false witness . . ." (This demands the promoting of truth between man and man, and of our own and our neighbor's good name, especially in witness bearing).

10. "Thou shalt not covet . . ." (This forbids all discontentment with our own estate, envying or grieving at the good of our neighbor, and all unworthy emotions and affections to anything that is his).

These ten commandments are summarized (Deut. 6:5 and Lev. 19:18) by the Lord Jesus in Matt. (Continued on page 8, column 3)

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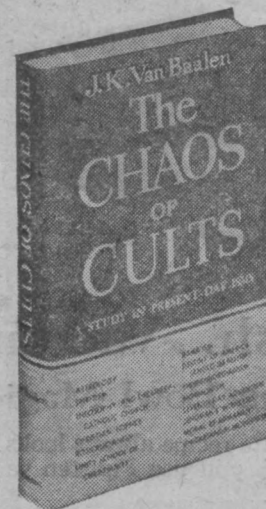
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I am, sir, your obedient servant, T. R. Stevenson, April 7, 1887."

The same writer wrote in *The Christian World* for February 16, 1888: "The prevailing dissatisfaction, not to say disgust, with Calvinism is most obvious. Nothing strikes one more. Press and pew, in nine cases out of ten, display an utter recoil from the hateful doctrines of Geneva."

Notwithstanding all that Spurgeon asserted to the contrary, the accusation was repeated on all

once more the Credal basis of the Baptist Union, the Annual Assembly is to be stormed, the Association cleft in twain."

These quotations indicate the storm of opinion which there was against Calvinistic belief within Nonconformity in the 1880's. They also reveal something of the hostility shown towards the only Free church leader who remained true to what had once been the historic faith of Presbyterians, Congregationalists and Baptists alike. Sometimes the criticism touched depths which could be well forgotten, and yet, we are to understand Spurgeon's closing years and, more important, the theological revolution of that age, the whole record should be heard. In 1890 *The Christian World*, a paper which had done so much to attack orthodoxy, represented Spurgeon as "wasting in despair." The description was false, yet there was certainly enough cruelty and dishonesty in some of Spurgeon's opponents to induce despair in any man unsupported by the grace of God. To the astonishment of not a few it was the professedly evangelical journal, *The British Weekly*, which went the furthest in publishing on April 25, 1890, an "Open Letter to Spurgeon" from Joseph Parker — a London Nonconformist leader who was probably second only to Spurgeon in pulpit influence in the capital. Among Parker's biting words were the following:

"When people ask me what I

nothing but cause for congratulation."

The general view was ably summarized by *The Unitarian Herald*, on November 11, 1887. The writer concurred with the judgment that Spurgeon's withdrawal from the Baptist Union was due to his insistence on Calvinism. He continued:

"There can be no doubt whatever as to the direction in which the broad stream is flowing. The thoughts which people entertain about the character of God, and the destinies of man in the world to come, have of late years been undergoing a vast transformation... What is preached and believed at the present time is greatly in advance of what our pious grandparents were wont to listen to as the Word of God. Mr. Spurgeon and his friends form a mere back-current or eddy in the stream of religious progress. One might be tempted to say, looking at the immense personal following Mr. Spurgeon has, their numbers and the energy of their faith — 'Why, this man has got the people with him;' but that would be a grievously incorrect conclusion to arrive at. The breaking up of orthodoxy is not affected without some struggling survivals in an age that is surely leaving it behind. There can be no doubt about the issue. The authorities of the Baptist denomination are perfectly well aware of what is taking place; and powerful as the name of Mr. Spurgeon has always been among them, they know they must not take his side against the younger men who have the spirit of the age with them... The big man must go; the big man is nothing before the march of the spirit of the age."

Many were thus united in asserting that Spurgeon's theology was unsuited to the needs and the spirit of modern times. Yet despite the confidence engendered amongst themselves by the strength of their numbers, these critics were not unaware that the history and continuing unparalleled influence of the Metropolitan Tabernacle gave too much weight to the rejoinder that it was they who did not know how to help men. In the light of the effects of Spurgeon's ministry, could his doctrine be as antiquated and as unhelpful as they wished to represent it? The credibility of the critics' case therefore depended, as they frequently realized, on a demonstration that Spurgeon's success could not be related to the Calvinism which he preached.

Sometimes the demonstration consisted of "proof" that other preachers who fed on the Puritans were utter failures. A Baptist minister, eager to persuade his colleagues not to be misled, took up this subject in the course of an address to a meeting of the Midland Baptist Union. One of his fellow-students at Bristol, he told them, had given four hours a day to "Puritanic theology." After this "surfeit," doubts arose in his mind as to the value of such studies. "In his perplexity he consulted an eminent minister (C.H.S.), who re-

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assured him by a post-card on which was written, "By all means read the Puritans, they are worth more than all the modern stuff put together." So for four years the student proceeded to saturate himself in Puritan literature and, the speaker claimed, with disastrous results! "No congregation would look at him, and he had serious thoughts of resuming his secular calling. In his despair a happy thought occurred. In desperation he sold every bit of Puritan paper he possessed, and with the proceeds bought Stopford Brooke, Robertson, and a few others of the same school, and in a few weeks he got a church." For such words of wisdom the speaker was voted an unanimous vote of thanks by the large number of Baptist ministers who were present.

In a letter to *The Christian World*, September 22, 1887, W. Copeland Bowie resorted to straight assertions in denying any connection between Spurgeon's theology and his influence:

"Mr. Spurgeon professes to despise or ignore the science and criticism and the progressive life and thought of the present day. He is an orthodox Calvinist, and yet people crowd in their thousands to hear him. Are we to conclude, then, that Calvinism is what

(Continued on page 8, column 5)

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sides that what he really wanted was to commit the Baptist Union to Calvinism. And when the Association of his former college students was dissolved, in order to be re-aligned on a basis which included three points — the doctrines of grace, believers' baptism, and earnest endeavors to win souls to Christ — there was a further cry of outrage over the first point. Geo. Hill, a Baptist minister in Leeds, wrote: "Mr. Spurgeon desires to exclude from the Conference all the ministers who since their college days have learned anything about the ways of God with men, unless their new learning agrees with what is found in Hodge's *Outlines of Theology*, and Coles on *Divine Sovereignty*." Another incensed writer in *The Christian World*, after quoting Hodge and Coles, together with Calvinistic passages from Spurgeon's own sermons, deplored what he alleged was Spurgeon's intention, "In order to make these terrible dogmas

think of Spurgeon, I always ask which Spurgeon — the head or the heart — the Spurgeon of the Tabernacle or the Spurgeon of the Orphanage? The kind of Calvinism which the one occasionally represents I simply hate, as I hate selfishness and blasphemy. It is that leering, slaving, sly-winking Calvinism that says, 'Bless the Lord we are all right, booked straight through to heaven first-class'... But when I turn to the Orphanage all is changed. All is beauty. All is love..."

Scarcely could enmity to the Truth go lower than this caricature of the grace of God wrapped in the language of partial admiration for its spokesman!

In the light of the above it is not surprising that newspapers outside the Nonconformist circle also regarded the Down-Grade as an unavailing protest by Spurgeon at the passing of Calvinism.

From the Anglican side, *The Church Review* for April 12, 1889, contained an article, "The Revolt Against Calvinism, And After?": "The dead-set against the Westminster Confession seems to grow apace... even the redoubtable Dr. Parker's fiercest attacks on the Creed-bound Church are but veiled protests against the document by which he, like so many of his brethren, is bound..."

"As to the Westminster Confession, of course it is unnecessary for us to say that we have not the smallest sympathy with it. That gloomy epitome of Calvinism was framed expressly against the Church in troublous times, and, like most weapons directed against her, it is now, nearly 300 years after, beginning to recoil against those who have hitherto held to its provisions... With regard to the recoil from Calvinism, we see

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## Praise God

(Continued from page one)  
time doing so.

One of the blessings that we have is the fact that we have been redeemed. God has given us a lesson in this passage that should bless our hearts.

### We Have Been Redeemed

Just as Israel has the assurance of redemption as shown in this passage, we who have been saved by the grace of God have the same assurance. Those who have been redeemed have been told not to fear. "But now thus saith the Lord that created thee, O Jacob, and

he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." (Isaiah 43:1). What a joy it is to know that when God redeems, he knows each person individually.

As Paul talked to the saints at Galatia, he assured them that our redemption is in Christ. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." (Galatians 3:13). Because these things are true, we should listen to what the Psalmist tells us. "Let the redeemed of the Lord say so, whom he hath redeemed from the

hand of the enemy." Psalm 107:2. And again in Psalm 71:23: "My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed."

### Our Sins Are Blotted Out

Our text tells us that God blots out our sins. The Hebrew word actually means to abolish or erase. In Isaiah 43:25 we are told that they are blotted out to be remembered no more. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." We are assured of this in Hebrews 10:14-17. "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord. I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more."

Isaiah describes our sins as being scarlet, yet made white, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18). The cleansing element is the precious blood of Christ. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." (I Peter 1:18-19).

### We Are Remembered

We have seen that our sins are forgotten, but let me remind you that God remembers His people. He does not forget us. We are told, for instance, that we are in His hands. "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John 10:27-29). Our text (verse 21) tells us that He will not forget His people and, of course, we know that our names are written in the Book of Life.

### The Lord Hath Done It

As we are told "Sing, O ye heavens, for the Lord hath done it," so do we see that He indeed has done it all. He clothed us in the garments of salvation. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." (Isaiah 61:10). David says it like this, "He that is our God is the God of salvation; and unto God the Lord belongs the issues from death." (Psalm 68:20).

Yes, our sins have been blotted out. Praise His Holy and Precious Name!



### Billy Graham

(Continued from page 6)

22:37-39 and the sum is to love the Lord our God with all our heart, with all our soul and all our mind; and our neighbor as ourselves. How could these possibly be "basically the same" as the precepts of Mao Tse-Tung, or any other man?

The Scriptures are very clear that "the law worketh wrath" (Rom. 4:15) and "by the law is the knowledge of sin" (Rom. 3:20). It is designed to show us how wicked and miserable we are by our natural birth and to lead us to Christ (Gal. 3:24). Who is "The Lamb of God that taketh away the sin of the world" (John 1:29).

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GIVE US READERS  
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## We Covet Your Prayers!

IT" (Rom. 8:2-3). Every man truly "in Christ" can say, "The Lord Jesus took upon Himself all the wrath of God's broken law that was due me. He paid the payment I should have paid, in full, so that the righteous demands of God's justice were fully satisfied, and the law cannot rise up and demand my execution as a sinner, for I am crucified with Christ, and I am bought with a price, and am His forever. I can say of Him, "He is the Son of God Who loved me and gave Himself for me" (Gal. 2:20). Because He has given me a new heart (Ezek. 36:26), and written His laws in my mind (Heb. 8:10; 10:16), "I delight in the law of God after the inward man" (Rom. 7:22), and thus can be assured that I am regenerated and the child of God (Rom. 8:13-16). Be-

ware of the man that sets the grace of God against the law of God by suggesting that "the law is very rigid, but grace is very flexible." It is very popular these days to slander the faithful preacher of righteousness as a "legalist." Beware of any man that is willing to accept human precepts in place of the eternal, moral law of God, that does not change with situations.

Billy Graham is also reported to have said that if we can't have the Ten Commandments read in the schools, he would settle for the precepts of Mao. Does this mean he would be willing to accept an anti-God system of education? Is he leading evangelicals into an accommodation with atheistic Communism, and are they being gradually boiled to death like the proverbial frog? Did he make this statement that he might be acceptable to hold a Crusade in Red China? He stated that he never suggests any particular church. They are all alike to him — the churches of Christ and anti-Christ. He never warns about the fast building world church of Satan in the ecumenical movement. How can he, for he adds more to it than any living man. How long are Christian leaders going to refuse to warn concerning the terrible danger of co-operation with Billy Graham? Some say that "new evangelicalism cannot be defined" but it is clearer every day — Billy Grahamism is New Evangelicalism and is a calculated course of disobedience to God's Word. (Rev. 2:14).



### Spurgeon

(Continued from page seven)  
the indifferent and the unchurched need and desire? Are all the churches and chapels in which the fire and blood theology is plainly and loudly proclaimed quite full? Mr. Spurgeon lives under a delusion in regard to himself. It is his oratory and his fame, his genuine earnestness and goodness, and not his Calvinism, that makes it so difficult to obtain a seat at the Tabernacle on Sunday . . . In spite of his own personal success, there is nothing to show that Calvinism is capable of saving the world of today from its sin and its doubt."



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