

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.

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WHOLE NUMBER 1963

"I WANT TO BE HEALED"

All through the Bible, various healings are to be found.

Sometimes God heals by miracle, and the healing thus is instantaneous. Many are the instances in the life of Jesus whereby He healed someone in this manner.

Then, sometimes healing is delayed. In the case of the man born blind (John 9) after Jesus spoke to him, we read, "He came seeing." How much time elapsed between Jesus talking with the man, telling him to go to the pool to wash, and the time he came seeing, we do not know, but we do know that the healing was delayed. Likewise, in the case of Hezekiah, when he thought he was dying, in answer to prayer, God healed him and on the third day he was well.

Sometimes God heals by the use of means. For example, in the case of one man in the Bible, a poultice of figs was used. This was the means that God used for the healing.

Then, also, we learn that He uses doctors. Paul was accompanied by Luke, the beloved physician. Just what type of physician he was, we do not know. Nevertheless, we do know that he ministered to the physical needs of the ill.

Then, sometimes God just doesn't heal but allows the individual to suffer for His glory. Job was a

good example. The Word of God does not tell us just exactly how long Job suffered with boils. I have been asked many times how long

THESE PREACHERS ENCOURAGE US

You can be assured that I will always stand by the Truth and I believe that you are contending for the Truth. You have my support and the support of the East Corbin Baptist Church. It is our pleasure to give you the support you need at this time.

You and yours will always be in our prayers. May God be pleased to keep you here for many years to come.

Enclosed is our check for \$133.00. May God bless you and the Calvary Baptist Church, and your family! Roy D. Mitchell, Corbin, Ky.

In response to "The Hour of Decision" may this letter remove any doubt as to my stand on the Bible truths upheld in The Baptist Examiner. For well over 43 years, (Continued on page 8, column 4)

it was. As far as I know, there is no reference in the Word of God that reveals this, but I do think in view of all the details that are recorded, it must have been at

least six months or more. Regardless of how long it was, God allowed him to suffer until His purpose for Job's life was completed.

I don't know what God's purpose is for my life. Of course, I have naturally prayed for a miracle. I would like to be healed instantaneously. It is so hard to have been so exceedingly active, and then all of a sudden to have one's activities cut short. Accordingly, I have asked God to restore my eyes so that I might continue with my ministry, but thus far no miracle has taken place. It is true that the lid of the eye is completely recovered, and I can move the eyeball just a little in every direction. The retina, however, appears to be badly damaged, and everything is in a constant state of "blur" since the two eyes do not focus together.

I am unable to do scarcely anything. There are a few programs

MRS. GILPIN'S MOTHER PASSES MARCH 22

Mrs. Gilpin's mother, Mrs. Mabel Aylor Stogner, who made her home with us, passed on to be with her Lord on March 22, dying peacefully in her sleep. She had been a born again believer for nearly seventy-five years.

The funeral service was conducted by her pastor, Elder Earl G. Neal, Sunday afternoon March 24—exactly two years to the day of her husband's death and burial.

Mrs. Gilpin and I wish to thank the greatest church on earth — Calvary Baptist Church — for their kindness, and also we express our thanks to those at a distance who learned of her death, and who have remembered Mrs. Gilpin with cards, and in other ways.

on television that I used to enjoy, and it would be a tremendous help to me to pass the time if I could look at these. However, my eye won't permit this. I can't read. I haven't even read my Bible since the first of February. To be sure, some of it has been read to me, for I have had exceedingly good care from wonderful helpers. Nevertheless, it is impossible for me (Continued on page 8, column 4)

SALVATION

By LITTLE JOE WILSON
Winston-Salem, North Carolina

"For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day"—II Timothy 1:12.

The words of this text prove to us that the Apostle Paul had an assurance of his salvation. What is most important in the matter of salvation is not what you know about it, but just knowing that you have it. Thank God that we can know that we have eternal salvation.

Salvation is a word that includes all of the benefits of the work that Jesus Christ has done. It would be hard to properly evaluate the importance of salvation. It is far more important than most people realize. You would have been better off never to have been born than to die without experiencing Bible salvation. If one should say, "I am not sure whether I am saved or not," then I would answer, give all diligence to make sure. It would be better for you if you did not eat, drink, or sleep until you were sure. That is how important salvation is. Any man is a fool to think that there is a more important matter in his life. Whatever is in second place of importance is infinitely less important than the salvation of the soul. It is indeed heartbreaking to see the majority of people in this world so concerned about trivial matters and unconcerned about eternity. Many people cannot spare five minutes time from the television set to listen to the gospel of the Son of God. Many parents will go to great trouble to supply physical and material needs of their children, while neglecting their child's most important need — the need of salvation.

God has made it clear that sal-

vation is the most important matter. It is so important to God that from eternity, He planned the salvation of a multitude of sinners. Seeing that God is a just God, and cannot let sin go unpunished, He must find a substitute for the sinner. The only One qualified to be this substitute for sinners was God's only begotten Son, Jesus Christ. Salvation is so important to God that He "spared not His own Son," but sent Him into the world to suffer the penalty for man's sins. We must conclude that if God was willing to punish His



"LITTLE JOE"

own beloved Son in the stead of sinners, then salvation must be an important matter.

There are many things about salvation that we do not know. We do know from the Scriptures that salvation is a work of God from start to finish. "Salvation belongeth unto the Lord" — Ps. 3:8. Though God's salvation through Jesus Christ is more clearly revealed to us in this New Testament Dispensation, there are still many things about it that are mysteries (Continued on page 4, column 3)

Baptists Should Never Be Ashamed Of Their History

By MILBURN COCKRELL
Fulton, Mississippi

In Song of Solomon I read: "If thou know not, I thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents" (S. of S. 1:18). The church of Jesus Christ is called a "flock" in Luke 12:32, Acts 20:28, and I Peter 5:2-3. It is my purpose in this message to point out some of

not through corporate designations or organic life, but by principles maintained and defended.

It is well known to students of church history that from the days of the apostles there existed communities of Christians separate from the Roman Catholic Church. They held to the true gospel with simplicity and spirituality and worshipped according to the dictates of their consciences. They were stigmatized as heretics and persecuted perpetually from country to country by pagans, priests, and popes. They were the few among the many. Though they had some faults due an atmosphere of ecclesiastical corruption, they were the purest Christians of their generation.

There have been Christian bod- (Continued on page 6, column 1)



MILBURN COCKRELL

the footsteps of the flock during the last two thousand years of Baptist church history.

Baptists have a history of which they need not to be ashamed. We trace our origin to the ministry of Christ and His apostles. We are able by history to trace a succession of pure churches, under various names, down to the Reformation. In every century since the first, we have had witnesses to our principles and martyrs for our doctrines. We trace our lineage,

"There hath no temptation taken you but such as is common to man: but is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it"—I Cor. 10:13.

I would like to call attention first of all to the fact that the word "temptation" is actually the word for "testing." God doesn't tempt His people, but God does test His people. If it pleases God, I would like to talk to you about how God tests us. Maybe He has

a test in store for you. At any rate, I want to tell you something about what the Bible says concerning testing.

I would remind you at the very outset that God has a purpose in all things. I do not believe that there is anything that ever comes to pass in a hit-or-miss, haphazard manner. Rather, I am of the opinion that everything that happens in your life or mine is definitely planned of God, and was planned of God before the foundation of the world. I don't think you are here by chance this morning. I

Something Else For BFM To "Smoke In Their Pipe"

Years ago, as a boy preacher, out of ignorance, I believed in mission boards. I was listed as a pastor of the Southern Baptist Convention. I even made speeches (I thought they were sermons then) in behalf of the cooperative program.

One day after Brother H. B. Taylor went to Glory and a church had been organized at Murray, Kentucky, in his honor, I was invited by Brother Carroll Hubbard, who was then pastor of the church, to be on a Bible Conference program in Murray, Kentucky. One afternoon between sessions, I took a walk with Bro. Joe Brandon far out in the country. In the course of the conversation, I asked Bro. Brandon if he had ever read Bro. Taylor's tract written in defense of mission boards. He declared that

he had read it and didn't believe it, and he had told Brother Taylor so. He called it heresy of the worst type.

This was startling news to me, for it was the first time I had talked with anyone who dared speak against mission boards, or who had dared to question the Scripturalness of the same.

On coming home from this conference, I began to search through old issues of Brother Taylor's paper to see if in the later years of his life he had changed any relative to his former position. Imagine my surprise on finding what I had not noticed before, an article by G. J. Rousseau on the subject of "Self-Perpetuating Boards." The first two paragraphs of this article as it appeared in Brother Taylor's paper follow:

"Not only Baptists, but all intelligent citizens of this Republic, rise up in arms when it appears that corporations, which have become the trustees of the funds of the people, have in one way or another contrived to have a hand-picked board of control. State and Federal legislatures have enacted laws seeking to prohibit this sort of thing.

"Baptists are loudly and emphatically on record against any suggestion even of a self-perpetuating board of control over their institutions. But . . . What do we actually have? Particularly nothing but a self-perpetuating system. Is this too startling a statement? Let us see."

In the balance of this article, the author completely annihilated mission boards and especially self-perpetuating ones in which the members select their successors, whereby he showed beyond a shadow of a doubt that a self-perpetu- (Continued on page 5, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"TESTED"

BRO. GILPIN'S FIRST SERMON PREACHED SINCE HIS ILLNESS

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don't think the events of your life yesterday and yesterweek and yesterday were just a happen-so group of events. Neither do I say that the things that will take place in your life tomorrow and in the days to come, just happen to take place. Rather, I am insisting in the very outset of my message that everything that comes into the life of any of us is according to the plan of Almighty God.

We read:

"And we know that all things work together for good to them (Continued on page 2, column 1)

Though you be far from perfect, God has called you to be a saint.

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JOHN R. GILPIN Editor

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"Tested"

(Continued from page one)
that love God, to them who are the called according to his purpose"—Rom. 8:28.

Beloved, I can't read this without realizing that everything in your life and mine is working together for good and for the glory of God, and at the same time, it is taking place only because of the fact that we have been called of the Lord.

Listen again:

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you"—I Thess. 5:18.

I am glad that Paul didn't speak out about something specifically and say, "This is the will of God." I am glad that he didn't particularize and say, "This one thing in particular is according to the will of God." Instead, Paul said, by inspiration, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

I repeat, beloved, God has a purpose in all things, and there's not an event that takes place in your life or mine but what is according to the plan, the predetermined purpose, and the foreordained scheme of things that God has arranged in your behalf and mine.

I like the words of the old song that says:

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sov'reign will.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flow'r.

Blind unbelief is sure to err,
And scan His works in vain;
God is His own interpreter,
And He will make it plain."

I say, beloved, in the light of these Scriptures that I have read and in the light of this wonderful song that I have quoted to you,

it thrills my heart just to know that God tests us, and that God, in doing so, is working out His scheme in our behalf and that everything that takes place is according to the plan of Almighty God for our life.

I

GOD TESTS HIS OWN.

I would like to show you some individuals within the Bible that God has tested. I go back to the early chapters of the Book of Genesis and I find that Abraham was a man that God tested, and tested sorely. We read:

"And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am"—Gen. 22:1.

You'll notice that the word "tempt" is used here again, and as I said concerning our test, so I'll say concerning this verse, that the word "tempt" is literally the word "test." It says that God did test Abraham—and what a test it was! God said, "Abraham, I want you to do the most unheard of thing in this world. I want you to take your son Isaac, your only son—I want you to take that son, the son of promise, whereby I have already promised that I'll bless the world through him—I want you to take that son Isaac out on Mt. Moriah and kill him and offer him as a sacrifice upon the altar that you will erect there."

You tell me that that wasn't a test? You and I think that we have some problems that are serious. You and I think that our problems are great indeed. But can you imagine the problem that comes before Abraham when God says, "Abraham, you have but one son and I want him. I want you to offer him as a sacrifice unto me."

I see them as they journey toward Mount Moriah—the father,

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the son, the servants, the fire, the wood. As they go up the ascent of Mount Moriah, I see them as the son suddenly turns to the father and says, "Father, we have made a tremendous blunder. We have come all the way out here to offer a sacrifice. Here's the wood, and here's the fire, but, Father, where is the lamb for the burnt offering? What a blunder we have made! We have nothing which to offer. We are making this trip all in vain." You talk about a test. That father turned to Isaac and said, "My son, God will provide Himself a sacrifice." That was all—nothing else was said.

That father and son went on to the top of the mountain. After the altar was erected and the wood was placed in order upon it, I can see Abraham as he lovingly, touchingly, devotedly, put his arm around his son and said, "Son, you are the sacrifice." Oh, can you imagine the test! God had said to Abraham, "I am going to bless you throughout all the earth through this son. His descendants are to be as numerous as the sands of the sea. His descendants are going to produce the Christ Child." I can see Abraham, knowing all this, as he said, "Son, God said it."

"The Word of God tells us elsewhere that Abraham knew that God was going to give him a resurrection. He knew that God wasn't going to break His promise. He knew that what God had promised concerning Isaac, had to be fulfilled,

yet he knew also that God said to offer him as a sacrifice. Therefore, Abraham said, "There is only one thing that can take place—God will give us a resurrection right here on this mountain."

I can see Abraham as he takes Isaac and puts him upon the altar and stands there beside him with a knife in his hand ready to sever the jugular vein of his throat, to send Isaac's body to the altar and his soul into eternity. I can see him as he stands there just ready to kill his son, his only son, a son of promise, a son whom God had said that the Christ Child should come through his seed. I can see him and I know that deep down within his heart Abraham is suffering, but he knows that God is going to resurrect him if necessary. Therefore, he starts to offer his child.

But he looks behind him and he sees a ram caught helplessly in the thicket, and his hand wavers and the knife falls harmlessly to the ground. You tell me how that ram happened to be there. You tell me how that ram just happened to get caught in that particular place. Beloved, he didn't. He was there because God put him there. I can see Abraham now as he takes the ram and offers him up as a sacrifice instead of his son. Oh, you talk about a test. You talk about a man who is put to the test. Here is a man who knows what God has said. Here is a man who knows what God tells him to do, and in spite of what God has promised concerning his son, he stands true because of the fact that he knows that God will work it out. I want to tell you, beloved, that is a test.

Then I think of another individual in the Word of God who certainly passed through some severe tests and that was Job. What a man he was! Every time I think of him, I am impressed more and more by Job. His wife doesn't impress me, his friends impress me still less, but Job himself, what a man he was!

I can see Job as the Word of God tells us that the Devil makes a bargain with God whereby the Devil asks the privilege of taking hold of Job, and God grants it. I can see him when he is put into the hands of the Devil to be tested. Oh, beloved, you say you have had some severe testing in life, you've had some problems, you've had some great difficulties, but have you ever had such a problem as this when you are put into the hands of Satan, and Satan takes hold of you to test you?

I can see Job as his sheep are burned—seven thousand of them, in a day's time. The Sebeans and the Chaldeans carry his camels and all of his cattle away. I can see a windstorm as it comes out of a distance nowhere and the house in which his sons and daughters are having their dinner that day crumbles like a matchbox. I can see those dead sons and daughters—ten of them in number—as they lay there side by side, and I wonder what is going to be Job's answer. What will be his response?

THESE ARE JUST LIKE HUNDREDS OF OTHER INSPIRING LETTERS WHICH WE RECEIVE EACH WEEK

"I want you to know that you and TBE have been a great blessing to me. I am thankful for the stand you take for the wonderful Word of God. And also, for the stand you take against error. I know from personal experience, that much of God's grace is needed when we must oppose the teaching of one we have grown to love, but sometimes we must do just that if we are to stay true to our Great God."

W. D. Longan,
Oklahoma City, Okla.

"Please don't compromise with the world and let The Baptist Examiner ever be known as not standing for the Word of God. I know we aren't able to send a very large amount of money each month, but the Lord willing, we will help all that we can. We are so grateful for the truth that is printed in the paper and enjoy many, many blessings from the wonderful sermons that are printed each week. May God continue to bless you with growing health and strength to carry on His work with The Baptist Examiner."

David and Joan Calhoun,
Bristol, Tennessee.

"Just a few lines to let you know that I am in full agreement with you on what you did. I feel that you condoned it a lot longer than you should have. I asked my pastor and your friend, 'How long will Bro. Gilpin tolerate this in The Baptist Examiner?' Brother Mink said that you would take action at the proper time. Well, I hope by this time that you are better. And that the Lord lets you live a long time yet, because you stand for the Truth."

Mr. and Mrs. Robt. Hoskins,
Mansfield, Ohio.

"Truly hope you are feeling fine today. Keep up the good fight because I know the Lord is with you. I am on your side about all this spiritualizing of the Bible. God bless you."

Mrs. Clyde F. McDonald,
Cleveland, Ohio.

How will Job respond to this test? As I look, I don't have long to wait for my answer, for Job looks up and says:

"Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Job 1:21.

Then his wife turns upon him. "If I had a God like that, I'd curse God and die." You talk about testing. He has lost his children. He has lost his property. His posterity and his prosperity are all gone in one day's time. He stands that test. But now he is tested by his wife when she says, "Curse God and die." That word "curse" doesn't mean to blaspheme, but it means to renounce. "I'd wave bye-bye. I'd tell that kind of a God

"I want to assure you that The Baptist Examiner has been the greatest spiritual teacher that my husband and I have had, next to God's Word. We are indeed thankful for your unadulterated explanation of the Scriptures, and we pray that God will spare you many years yet.

As soon as we receive our income tax money, we will send a gift."

Mrs. Madison H. Overlay
Stewartsville, Mo.

"I have intended writing sooner and have been sick and still am, but I want you to know I am for you 100 per cent. I also pray for your recovery. The only paper I get is The Baptist Examiner with the true Bible. I think you did perfectly right."

Kathryn Copley
Belva, W. Va.

"Sorry for your sickness, but glad for your improvement. I am still just waiting for the call. Getting weaker as the days roll by. Will be 88 April 15. Doctor says heart is almost exhausted. Stimulant helps for a time.

For over twenty-five years I have read your paper. It has been a wonderful help in understanding God's Word. Hope and pray that you fully recover and keep The Baptist Examiner coming."

R. G. Patterson
Crown City, Ohio

"I am so thankful that God in His sovereignty let our paths cross and I received the sound teaching of His Word under your ministry. I need it in these days of so much false teaching."

Mrs. Dewey V. Shannon
Charlotte, Tennessee

"Next to my Bible, The Baptist Examiner has been my best and greatest source of encouragement and enlightenment now for nearly thirty years."

Raymond R. Reynolds,
Joes, Colorado.

good-bye."

I can see Job as the boils come upon his body, from the crown of his head to the sole of his feet. Job suffers with those boils. Can you imagine a little about his suffering? He has lost his property. He has lost his children. He has lost his wife's compassion, love and sympathy. Now he has lost his health. He has boils from the crown of his head to the sole of his feet. I can see him as he sits down in an ash heap. I have often wondered where that ash heap came from. I have often wondered why it happened to be there. But God had it there for some purpose. I can see Job as he sat down in that ash heap and took a piece of broken crockery and dug the poison out of those boils. He then took

(Continued on page 3, column 1)

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"Tested"

(Continued from page two)

a handful of ashes and put on each one of those boils — those open sores to draw them to a head. I can see him as he sits there with all of his loathsomeness. Can you imagine how loathsome he must have looked, and how unattractive he must have been? Can you imagine a man who is covered with sores from head to foot? You talk about testing — his property, his children, his wife, his health, all gone. I can hear him as his wife tells him to renounce God. I can hear him as he turns to her and says:

"Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."—Job 2:10.

Look at him — tested.

Then his friends, and they were good friends, came to see him — three of them. They wanted to be able to comfort him. But what wretched comforters they became! They came to see Job and sat down with him. The Word of God says that they were so moved that for seven days' time they didn't speak a word. Can you imagine — for seven days and nights, they were so grieved over Job's condition that they never said one word unto him.

Then they turned upon Him. They accused Job of every sin within the category of sin. There wasn't anything that they might not have laid their tongues to. I can hear them as they pointed the accusing finger at him to say, "Job, you are getting just exactly what is coming to you." Look at him. He has lost his property. He has lost his children. He has lost his wife. He has lost his health. He has lost his friends. You talk about a man that is tested.

A little later, I hear him as he looks up into the face of God and says:

"For I know that my redeemer liveth, And though after my skin worms destroy this body, yet in my flesh shall I see God" — Job 19:25,26.

You talk about a man that stands the test. Here is a man who is tested more sorely, I think, than even Abraham was. He says, "Regardless of this, even these boils have destroyed on my flesh now, and after this flesh is buried and the skin worms continue their work of destruction until my body is all eaten up, I know that some of these days, God is going to reach down and pick up this dead body, and I am going to have a new body and new flesh, and in that new flesh I shall praise God." I tell you, beloved, that is testing and that is standing true.

Job did stand true, for the Word of God tells us how Job stood every test that came to him. And what was the final result? The Word of God says:

"The Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses."

He had also seven sons and three daughters. And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch. And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

After this lived Job an hundred and forty years, and saw his sons, and his son's sons, even four generations" — Job 42:12-16.

I look at Abraham and I say, what a testing, but he stood true. I look at Job and I say, what a testing, but he stood true, and look what happened in the end. So far as Abraham was concerned, God finally gave Jesus to this world, coming through the son Isaac that Abraham was commanded to slay on Mount Moriah. I look at Job and I say, "Job, how are you getting along?" "Oh, fine."

"How about your family?" "Well, I have seven sons and three daughters." I look at them and I say, "Are those your daughters?" The Word of God says that they are the prettiest things in all the land. I say, "Job, how about your property?" He says, "I used to have just seven thousand sheep, but God

has given me fourteen thousand now. I used to have five thousand she asses and five hundred yoke of oxen, but God has given me a thousand of each now. I used to have three thousand camels, but God has given me six thousand now." I tell you, beloved, God has a testing for His people, and when the individual stands true to the test, he can expect the blessing of God to fall upon him.

I want to tell you about somebody else that was tested and that was Simon Peter. He was a pretty boastful fellow. One day, when our Lord revealed the fact that He was going to be crucified, and that all the disciples were going to turn their backs upon him, Simon Peter denied it and said, "It is not going to be so. I'll stand with you if nobody else does." He was a boastful fellow. He was so certain of himself. He had a measure of cocksureness about him, the like of which very few people have ever had. He was so positive that he would stand true. The Lord Jesus said to Simon Peter:

"Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" — Luke 22:31,32.

Simon Peter said, "Lord, I am going to stand true. Here are these others. I agree with you that they are weaklings. I'll agree with you that all the balance of the apostles are going to turn their backs upon you this night, but not me. I'll stand true when all the rest have turned their backs upon you."

The Lord Jesus said, "Simon, I want to tell you something. The Devil wants you. He is going to get his chance at you. He is going to sift you just like you would sift wheat. But he is not going to get you. He is going to knock you around pretty hard, but he is not going to get you. When you are converted (and the word "converted" means when you have changed your mind), when you have changed your mind, you strengthen the brethren."

I see that sieve, something like a pan with holes in the bottom,

that you might shake and allow certain portions of whatever you might have within that sieve to fall through and the rest be retained on top. In other words, you can put the wheat and the chaff all within that sieve and shake it around and the chaff will come out and the wheat will remain in the sieve.

I see the Devil one day as he picks up a great big sieve. It had to be a pretty good sized one. He put those twelve apostles in that sieve. Judas was there, Simon Peter was there, and all the balance of them were there. I see the Devil as he takes that sieve and he is determined to knock them out of it. He is going to shake that sieve to such an extent that he is going to get rid of every one of those twelve apostles. The first time he shook it he knocked Judas Iscariot right out of there. Judas didn't even amount to anything. Do you know why? Because he wasn't one of God's elect.

I see Simon Peter. Just like that wheat hits from one side to the other, I see Simon Peter banged around first on one side of that sieve and then on the other. He really gets a good banging. You look at him. He stands there in the garden and a little girl came around and said, "You are one of His disciples." "Oh, no, I don't know him." He got an awful lick on the head that time.

I see him as he warms his hands at the enemy's campfire. I see him as a man came in that is probably a relative to the man whose ear Simon Peter had cut off a little while back. This fellow says, "Weren't you in the garden with Him?" "Oh, no," and I hear him swear. You talk about a fellow getting banged around in the sieve, old Simon Peter really was being sifted.

I look a little later and I see him on the day of Pentecost as he stands up and preaches and three thousand souls are saved that day. I look at him and I say, can this be the same man? Yes, it is the same man. God allowed the Devil to sift him. God tested him. He allowed the Devil to sift Simon

Peter until Simon Peter was fully tested. He was converted all right. He changed his mind considerably. I can see him on the day of Pentecost as he preached and three thousand souls were saved.

Beloved, listen. God tests His people. He tested Abraham. He tested Job. He tested Simon Peter.

God also tested the Apostle Paul. Paul had some severe testing. There is something about Paul's life that surely looks to me like he had a hard time. I turn to the Word of God and I read what Paul says about his own experience. Listen:

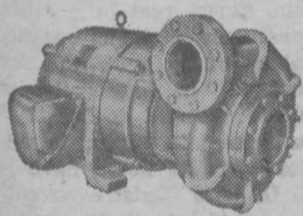
"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fasting often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."—II Cor. 11:24-28.

Notice, 199 stripes fell across Paul's back. They were supposed to whip him 40 stripes each time but evidently they made a mistake and forgot and just hit him 39 times once. Look at him. Is he tested? How many of you would take five public whippings and still be a Baptist? How many of you would have 199 stripes put on your bare back, and you would still come to church and sing, "Praise God from whom all blessings flow?" I see him. He says, "Thrice I was beaten with rods, and once I was stoned." Beloved, when they stoned him, they thought they had killed him. They didn't stop stoning him just because they were tired, or because they had something else to do. They stopped (Continued on page 7, column 1)

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MARCH 30, 1974
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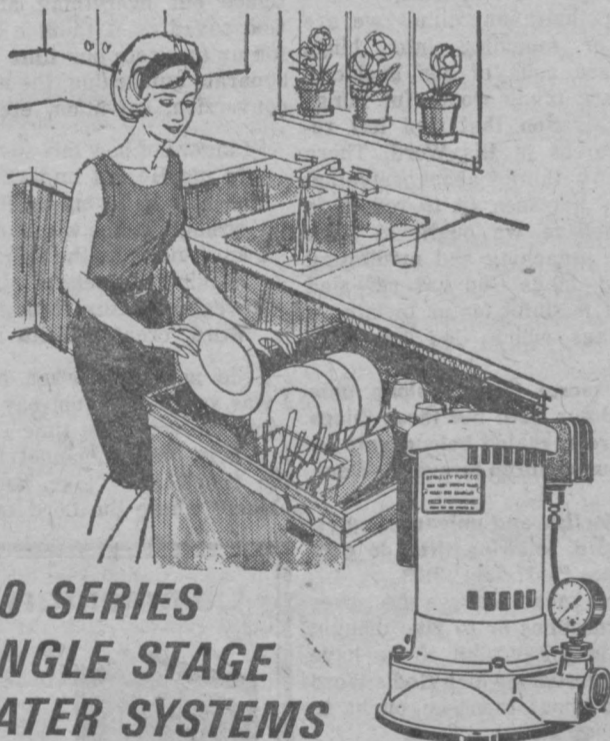
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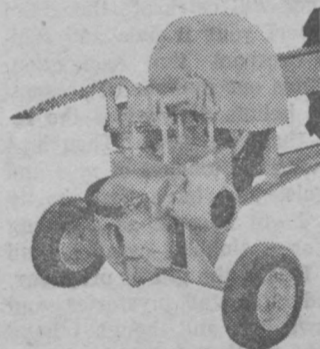


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The Baptist Examiner FORUM

"My church and my family celebrate both Christmas and Easter. How can I be true to my convictions in not celebrating either and at the same time not displease those who do celebrate?"

ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



The first thing is to determine that you will keep in a good humor. If you discuss the matter, don't let yourself get angry. Make it clear that you feel that you must be obedient to God, and must seek to do what you consider to be pleasing in his sight. Ask the members of your family if they think you ought to do what you believe to be right in the sight of God. If they agree to this, then they certainly should not complain because you don't observe two unscriptural but heathen celebrations. Ask if the members of your family are willing to read the truth about Easter and Christmas. You can secure a couple of brief booklets dealing with them. I can't tell you right off where to get a booklet on Christmas, but Bro. Gilpin has some booklets of mine on "The Fake and Fraud Of Easter" that will set any person right on the Easter question, if they are willing to be set right.

E. G.
COOK
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Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



I wish I knew. That is a problem that many Christians have to face. And it seems there is just no answer to it. When I was a child my mother used to say, "It's the truth that hurts." And that statement has never been truer concerning anything in all the world than it has in regard to Christmas and Easter. Many born-again Christians love these heathen days so much they do not even want to know the truth about them. And if you give them the truth many of them will call you an old Scrooge, a busy-body, or a kill-joy.

Some twenty years ago I became burdened about this question. After giving it much prayerful thought I wrote a tract on "What Is Christmas?" I tried hard to write it in such a way that it would give people information without ruffling their feathers. I found that in some cases it worked, but in others it didn't.

Then on Easter Sunday in 1968 I spoke on the subject of Easter on the radio for Brother Dan Phillips there in Bristol, Tennessee. After I had finished my little message Brother Dan and Brother Joe

Wilson both insisted that I put it in tract form. This I did, and Bro. Gilpin printed it. We here have reprinted it different times. But if it has kept one woman from going to church on Easter to show off her new frock and her new hat I have never heard about it.

Back before Christmas a dear lady way out west wrote me and said her relatives and friends would not listen to her about Christmas and Easter, but she thought they just might read my tracts. So she wanted a number of them. If they helped in any way, to God be the glory. I am convinced that He is the only one who can open the eyes of some of His own people to all the heathenism connected with Christmas and Easter. Both of the above mentioned tracts are still available free to anyone who thinks they might help someone somewhere.

JAMES
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McDermott, Ohio
RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.



This is the biggest "sore spot" that I know of. You will have trouble over most of the doctrines of Grace, but not anything like the trouble you will have over Christmas and Easter. Your family and friends will go out of their way to see to it that your children get coloring books and cards, etc. with Santa Claus on it. They will make snide remarks about you not loving your family. You will be accused of not loving Christ or even of not being a Christian.

I suggest that you take a firm but kind stand on your convictions. Tell them that you believe the practice to be wrong and that you no longer will celebrate them and you expect your friends and family to respect that conviction. Sometimes our manner of presenting our beliefs determines the reaction that we get. "Though I speak with the tongues of men and of angels, and have not charity (love), I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." (I Corinthians 13: 1, 2).

Let me caution you, now that you see the error in such practices, you must take your stand. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17). In other words, you would not only be sinning in observing those days, but you would be sinning in doing something that you know to be

wrong. I'm afraid that many people know it's wrong but do not have the courage or faith to take their stand.

PAUL
TIBER
PASTOR,
NEW TESTAMENT
BAPTIST CHURCH
1643 Lee Road
Cleveland Heights,
Ohio



The question itself is not difficult to answer, but when one finds himself in such a situation, it is easy to see that a solution is bound to be painful.

The querist refers to two important areas of his life, his church and his family.

One must be brought to realize that conviction must produce action or else the heart will eventually become hardened, the person will become less sensitive to Godly things and ultimately (in a believer's case) God will chasten.

Any "church" which celebrates the heathen-originated holidays of Christmas and Easter must be rejected. Without going into the arguments against these holidays, (TBE has had many excellent articles on these subjects over the years) let the reader be reminded that there is no Scriptural warrant for them!

When one finds himself in a family which observes these pagan days, the action required is far more difficult. But remember the words of our Lord, read carefully and prayerfully Matthew 10:34-38.

Simply stated, one probably cannot remain true to his convictions on this subject without displeasing his church and family. It is possible, of course, that as you refuse to compromise (see last weeks Forum) your family may learn to tolerate your beliefs (this was our situation some years ago). But why or how you can remain in such a church is beyond our understanding!

Salvation

(Continued from page one)
to us, and beyond our power to understand.

"As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all"—Eccles. 11:5.

I fear that many times we are guilty of meddling into things which are none of our business. There are many wonderful things about salvation that God has revealed to us in His Word. There are many things about salvation God has not seen fit to reveal to us. I believe we ought to stick more to preaching and meditating on these things God has revealed to us. It is sinful for us to intrude into things which God has kept from us.

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever"—Deut. 29:29.

"But foolish and unlearned questions avoid, knowing they do gender stripes."—II Tim. 2:23.

I do not mean that we are never to ask questions or to give thought to certain things, but if we have certain questions which God's Word is silent upon, then we ought to leave them alone.

There are many things about my salvation that I do not know. Some things about my salvation I need to think about and meditate upon. Other things which God has not revealed, I ought to leave with Him.

I do not know why God saved me. I believe that, when compared with the great multitudes who have lived on this earth, the number of those who are saved are few. I do believe that a great number

of people will be saved, but I believe a far greater number of people will spend eternity in Hell. There are multitudes of people who are in Hell right now. There are multitudes who will be there in the future. If I got what I deserved, I would be there. But God in infinite grace and mercy saw fit to save me.

Why did God save me? Multitudes of others go to Hell. Why did God save me instead of them? It was not because of my own free will, because for years I chose sin along with everyone else. All honor for my salvation must be ascribed to God. The cause of my salvation is not in myself.

"Being justified FREELY by His grace through the redemption that is in Christ Jesus"—Romans 3:24.

The Greek word that is here translated "freely" is also used in John 15:25, where it is translated "without a cause." In other words, there was no cause whatsoever for God to justify us. It was freely. It was without a cause so far as we ourselves are concerned. You may look all your life, but you will never find one reason within yourself why God should save you. It must remain a mystery to us forever. I believe that it would profit us to stop sometimes and put to ourselves this question — "Why me?" Why did God save me when billions of others die in their sins and go to Hell? I do not know. All I can do is marvel that He did save me.

"I know not why God's wondrous grace, to me He hath made known. Nor why, unworthy, Christ in love, redeemed for His own."

Further, I do not know everything about how God saved me. I do know that it was by His Word and through the new birth. (James 1:18). I do know that it was wholly by His grace through faith in His Son. (Eph. 2:8). But there is still much about how God saved me that I do not know.

The new birth is a mystery. It can never really be understood by our finite minds. We can see its effects and know that it has taken place in our lives, but much about it we still cannot understand. It is a work of God and "thou canst not find out the work of God."

"The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the spirit"—John 3:8.

It is foolish for us to try to figure out everything about how God saved us. I think it is foolish for us to waste our time trying to separate quickening, the new birth, conversion, salvation, etc.

"I know not how this saving faith, to me He did impart, Nor how believing in His name, wrought peace within my heart. I know not how the Spirit moves, convincing men of sin, Revealing Jesus through the Word, creating faith in Him."

I do not know when or where I was saved. I cannot say for sure when the very first time I believed in Christ was. I cannot "tell you the time" nor "take you to the place," where the Lord saved me.

There are some who can do this, but it is not so in my case. Let us beware of thinking that the conversion experience of everyone else must be exactly like ours. This is not the important thing about salvation. The important thing about salvation is not knowing why, how, when, or where I was saved — the important thing is knowing that I am saved.

"I know WHOM I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day"—II Tim. 1:12.

Paul did not say "I know WHAT I have believed," but he said, "I know WHOM I have believed." Salvation is in a person — Jesus Christ. Salvation is not just believing the Bible or believing certain doctrines of the Bible. Nor is salvation knowing about Christ. You can know about a person without knowing that person. The dev-

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ils knew who Jesus was when He walked this earth, but they did not have a saving knowledge of Him. I know about Richard Nixon, but I do not know him personally.

One is not saved until he is brought into a personal relationship with Jesus Christ. If Jesus Christ is not a reality in your life, you do not have Bible salvation. It is not necessary to literally see Christ in order to know Him, but when you come to know Him, He is as real to you as if you had seen Him.

"Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory"—I Peter 1:8.

Ask yourself this question — Is Jesus Christ real in my life? An honest answer to this question will enable you to know the state of your soul. In your daily life, do you give thought to Christ? Before you do certain things, do you consider what He would have you to do? Or does Christ even enter into the decisions that you make in your daily life? To know Christ means to have committed all your hope for eternal salvation into His hands. To know Christ is to trust Him, and love Him, and walk in fellowship with Him while in this world.

So, the important thing about salvation is knowing Jesus Christ. (Continued on page 5, column 2)

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"THE FAITH OF DEMONS"

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble." (James 2:19).

Are you appalled at the lack of a real vital faith among the Lord's people? Recently, we did a study on the faith the demons exhibit and were amazed that they acknowledge more faith than many professing Christians. Our text says the devils believe there is one God and tremble. Have you trembled lately at the thought of GOD? The word tremble signifies extreme fear and horror of spirit. The demons are honest enough to recognize the vast difference between their wicked being and that of the Holy One.

Remember the time Jesus cast out the demons into a herd of swine? (Matt. 8). We hear the demons speaking and they show considerable knowledge of Jesus. For one thing, they recognize Jesus, immediately. And they call Him the Son of God. The multitudes that deny the deity of Christ only show they are more ignorant than the demons. The demons believe in a literal Hell of torment. They ask, "Art Thou come to torment us before the time?" This question also reveals they were predestinarians. They believed the Lord had APPOINTED a time for their judgment. We see also in this passage that demons believe in prayer. Prayer is simply speaking with God. These demons, calling Jesus God, requested Him to send them into the pigs. They knew Him to be Master and having power to do all things. And you know, the Lord answered their prayer by giving

them what they asked. Jesus said to His disciples, "Ye have not because ye ask not." Many of us are spiritual paupers because we can't find time to pray.

In the first and second chapters of Job, we hear the Devil speaking. Read this and you will find the Devil knows that God protects His own people. That He also blesses them abundantly. The Devil believes that all things come from God. That God has the prerogative to take it away if He so pleases. The Devil also believes that God is sovereign in our sicknesses and in death. How often we hear Christians denying these things that are just basic truths to the Devil.

In the synagogue in Capernaum there was a man possessed of a demon. When he heard Jesus preach he immediately cried out in protest. "Let us alone," the demon cried, "Art Thou come to destroy us?" He recognized Jesus' power to destroy. Then he said an amazing thing. "I know Thee Who Thou art; the Holy One of God." Yes, the demons have knowledge of the deity of Jesus. They also know that there is a separation between the ungodly and the godly. "What have we to do with Thee?" he asked (Luke 4).

Another thing we need to remember is the Devil knows our pastors and the message they preach. There was a female witch that followed Paul and Silas and Dr. Luke and probably other disciples. The unclean spirit within her proclaimed, "These men are the servants of the most high God, which show us the way of salvation." (Acts 16:17). And then there were the exorcists. These vagabond Jews no doubt had seen Paul and the other disciples casting out devils in the name of Jesus. So these seven brothers decided they would try that, too. And you can almost hear the demons laugh at them as they answer, "Jesus I know, but who are ye?" The man who was possessed jumped on all seven of them and beat them so badly they ran out of the house naked and wounded (Acts 19:15,16).

Do you believe in the deity of Jesus Christ? Do you believe in a literal place of torment called Hell? Do you believe that everything that happens to you is predestinated by the Lord? That He controls not only our life and death, but also our illnesses? Do you believe in prayer? Are you able to recognize the preachers of Jehovah and the truth when they preach it? Can you discern false preachers? If you believe all these things — you have no more than the demons. They also believe and tremble. They have a belief that causeth horror and torment, but not a faith that gives confidence and peace. The difference is salvation in Christ. It is His blood that washes away our sin. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1).

Salvation

(Continued from page 4)

If you don't know Christ, you have never experienced salvation. Someone says, "I know I am saved because I gave up drinking." Doing something or not doing something does not determine whether you are saved or not. Another says, "I know I am saved because God has blessed me." How many times have I heard persons give this as a reason why they thought they were saved. God outwardly blesses the most wicked infidels often, so this is not a proof of one's salvation.

Can you say with Paul from your heart "I know whom I have believed?" If you know Christ, you are as safe as any person in Heaven right now. You may not know a lot about your salvation (why? how? when? where?), but that is not the important thing. The important thing is knowing that you are saved through a personal relationship with the Lord Jesus Christ.

Beloved, I think we would be better off if we spent more time

in meditation on the things that God has revealed about our salvation, instead of worrying ourselves over things we don't know. Surely God has revealed enough to cause us to rejoice all the days of our life in the salvation that we have.

Smoke . . . Pipe

(Continued from page one)

ating board is nothing more or less than a monopoly or an oligarchy.

This ruined mission board for me, and from then on, as I studied the Scriptures, I became convinced that all mission work, and everything else of a Spiritual nature should be done, in and through and by a New Testament Church, so that Christ might get glory through His church. This is as Paul prayed writing to the church at Ephesus:

"Unto him be glory IN THE CHURCH by Christ Jesus throughout all the ages, world without end."—Eph. 3:21.

Yes, the majority of our mission boards are nothing but self-perpetuating monopolies and oligarchies. When they were started, a group met. One man agrees to be president, while another is to be vice-president. The third speaks up and says, "I will be secretary," and thus the majority of mission boards have come into

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existence, without any church authority and without any church controlling their actions. If any good accrues in the future, Christ will get no glory through His church which He left on earth to carry on His work, but rather through the board which has become paramount, and which is robbing Christ of His glory, through His appointed agency — the church.

What a shame that brethren — good brethren, too, oftentimes — would be guilty of bringing into existence an organization which is exterior and foreign not only to the Bible, but also to an unscriptural organization.

In spite of my deep-seated conviction against mission boards, in 1946 I was inveigled into becoming a part of one which is nothing short of a little cooperative program, for there is a semblance of democracy in that the leaders of the various mission boards are in a sense elected by the Convention; but in this one of which I became a part in 1946, there is not the least semblance of democracy.

It was in the summer of 1946 that I was approached by Brother H. H. Overbey, secretary of Baptist Faith Missions, and Brother Joe Brandon, a Brazilian missionary. Brother Overbey wanted me to use THE BAPTIST EXAMINER to be a means of information and publicity in behalf of Baptist Faith Missions and asked me if I would consent to use it as such. I told him immediately that I had no interest in his work and cited my

convictions against mission boards.

He suggested that we talk the matter over in detail and since I wasn't too busy in the shop, I went with Brother Overbey and Brother Brandon to Huntington, W. Va., where in Ritter Park we spent a good part of an afternoon. I showed him the article on "Self-Perpetuating Boards" referred to above, and told him I was not interested in becoming a part of such. After a long session, Bro. Overbey asked me if I would go along with them and support the work, with the understanding that as soon as possible the board would be dropped and the mission work put under the auspices of the church of which he was pastor. I thought surely this evidenced good intentions on his part and I agreed to support the work and give publicity to it through the pages of THE BAPTIST EXAMINER, with the promise from Brother Overbey that the board was to be discontinued as soon as possible.

The next time that I talked with him about the matter was some six months later, and he assured me that when any of the members of the board moved away or if any one would die, that no successor would be elected to his place and that ultimately the board would come to an end — that the work of Baptist Faith Missions would then be carried on by the church of which he was pastor. About a year later, he reiterated the same promise to me so that he not only made the promise in the presence of Brother Joe Brandon, but twice later promised me personally that the board would be discontinued.

Lest anyone might doubt the truthfulness of these remarks or might be inclined to believe any contrary statement which might be made by Brother Overbey or anyone else, I append hereto the following statement signed by Bro. Joe Brandon on February 22, 1957.

TO WHOM IT MAY CONCERN:

This is to certify that I, Joe Brandon, along with H. H. Overbey, went to Ashland, Kentucky, in the late summer of 1946 to talk with John R. Gilpin relative to printing MISSION SHEETS as a part of THE BAPTIST EXAMINER.

Bro. Gilpin had objected to sponsoring MISSION SHEETS as a part of THE BAPTIST EXAMINER, since MISSION SHEETS was the official organ of Baptist Faith Missions, which is a mission board.

I talked with Brother Gilpin about mission boards when he and I were in a Bible Conference at Memorial Baptist Church, Murray, Kentucky, a good number of years ago. I told him at the time that I did not believe that there was any Scripture for Mission Boards.

When H. H. Overbey visited John R. Gilpin, he took us to

Huntington to Ritter Park and we spent the good part of an afternoon there, talking, planning, and praying for Baptist Faith Missions. Brother Overbey finally agreed that mission boards were unscriptural and stated that he would go along quietly concerning the mission board and that when any member hereof died or moved away, that no successor would be chosen, and that ultimately they would put the mission work under the auspices of the church of which Brother Overbey was pastor. It was because of this promise that the board would be discontinued and the work put under the church, that Brother Gilpin agreed to sponsor MISSION SHEETS in THE BAPTIST EXAMINER.

Signed: JOE F. BRANDON

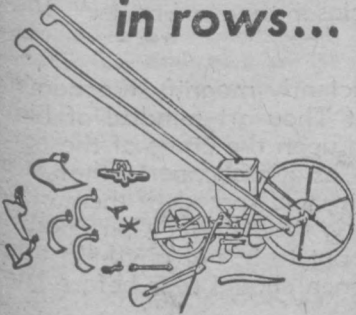
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It was because of these promises that I went along with Baptist Faith Missions for a number of years. I wrote hundreds of letters in their behalf every year. I encouraged everyone with whom I came in contact to support Baptist Faith Missions. I wrote editorials in their behalf. I printed their mission news once each month as a part of TBE. I did all this thinking I was doing right and believing that Brother Overbey would keep his promise to me and would eventually discontinue the mission board. I insist that had it not been for his promise, I would never have supported Baptist Faith Missions in any behalf in the paper.

It was not until October, 1955, that I learned that the mission board was not to be discontinued and that Brother Overbey had no intention of putting the work under the auspices of the church of which he was pastor. Previous to October, 1955, there had been some things that had arisen which had grieved me, chief of which was that in a telephone conversation he told me that they had decided in a meeting at Toledo some five years previous, that they were not going to discontinue the board — but rather continue it. Instead of notifying me of their decision, they had allowed me to continue supporting the work for five years — a work which I never would have supported if it had not been for their promise to discontinue the mission board. As I say, there were other things in which we had differed, all of which were minor. However, when Brother Overbey gave me this information over the phone, I said, "Well, that is the straw that broke the camel's back."

I knew then that I was definitely through so far as Baptist Faith Missions was concerned. They were planning a Conference in Detroit for the Thanksgiving season and I did not wish to say anything that night that might hinder their Conference. Therefore, I went ahead (Continued on page 8, column 5)

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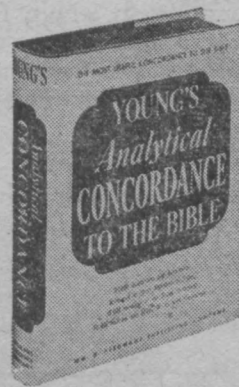
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THE BAPTIST EXAMINER

MARCH 30, 1974

PAGE FIVE

Baptists . . . History

(Continued from page one)
ies who were Baptist in doctrine and practice since the days of John the Baptist and Jesus Christ. By history we can bridge the gaps of centuries between the modern Baptists and the early New Testament churches. It is not my purpose to establish a name, but principles and doctrines which are Scriptural. I do not affirm that all the numerous sects I shall mention were all true churches, but I do affirm that the true church was found among them as the true churches are found today among the Baptists. My main purpose is to find in every century churches and people perpetuating the principles of the first churches.

First Century

All the churches of this period were Baptist churches in doctrine and practice. By reading the New Testament we can see the primitive churches baptized believers by immersion. Each church was an independent little republic knowing nothing of ecclesiastical synods, conventions, associations, or authoritative counsels.

The Methodist historian, John Clark Ridpath, said in a letter to W. A. Jarrell: "I should not readily admit that there was a Baptist church as far back as A.D. 100, though without doubt there were Baptists then, as all Christians were then Baptists."

Second Century

In this time Baptists were found in Asia, Africa, England and Europe. They were called Tertullianists, and Montanists. They were dubbed by these names from two of their leaders, Tertullian of North Africa and Montanus of Phrygia. They distinguished themselves from the irregular churches by their rejection of the baptism of heretics. They plead for the purity of the church. They were strict in discipline. They believed in the personal reign of Christ on earth on for a Millennium.

Third Century

In the third century our people were called Novatians from the great leader of this century of our belief. Novation was a presbyter of Rome. He protested against the lax discipline of the church at Rome. He objected to Cornelius, its pastor. He and the minority of the church withdrew and formed a new church.

Novatian maintained that one of the essential marks of a true church being purity and holiness, every church which neglected the

right exercise of church discipline, tolerated in its bosom, or re-admitted to its communion those guilty of gross sins, ceased by that very act to be a true Christian church. He laid at the basis of his theory the visible church as a pure and holy one. Those who believed as he did were called Novatians and were found in Europe, Africa and Asia.

Fourth Century

In this period a common name given our people was Donatists. This name was derived from their leader, bishop Donatus. They appeared in large numbers in Numidia and soon in Africa. A French historian says that they held the following views:

First, for purity of church members, by asserting that none ought to be admitted into the church but such as are visibly true believers and true saints. Secondly, for purity of church discipline. Thirdly, for the independency of each church. Fourthly, they baptized again those whose first baptism they had reason to doubt. They were consequently termed rebaptizers and Anabaptists.

Fifth Century

Some of the Gothic tribes in Germany held to our principles in these dark days of scarce history. In their religious discipline they considered soundness of faith essential to the ordinances, yet they tolerated others in their religions. They rebaptized all who had been baptized among the Catholics before they were received into their churches. Some say they were called Burgundians.

In this century there were Baptists in Wales. Two of their famous preachers were Palladius and Patrick. These people were known as anti-Catholics.

Sixth Century

Our predecessors appeared in the Pyrenean mountains which separate southern France from northern Spain. They denied that the Catholic church was the true church. They rebaptized former Catholics before receiving them into their churches. They took the New Testament for their rule of faith and practice. They baptized none but who professed faith in Christ. They called themselves Christians.

Seventh Century

In these days we were called Paulicians. The Paulicians received their name from Paulus of Armenia. They also were so called because they gloried in the writings of Paul the apostle. They refused to worship Mary. They re-

jected baptismal regeneration and transubstantiation. They called themselves Christians. They claimed their churches were of apostolic origin and planted in Armenia in the first century. From A.D. 832 to 846, Empress Theodora murdered 100,000 Paulicians with the sword.

Our ancestors were also called in this time Patarins, Dungarians, Bulgarians, Cathari, Bogomiles, Albigenses and Montenses.

Eighth Century

These previously mentioned groups continued to exist in this century also. Some of our people in Italy were called Paterines. They said the church ought to be made up of good people. They held that faith alone could save a man. They said the church ought not to persecute. They denied the need for infant baptism.

Ninth Century

Sergius, a great Paulician preacher, lived in this period. When a young man, he had been asked by a Christian woman why he did not read the gospels and epistles. "It is not lawful," said he, "but for the priests." She enlightened and interested him; he read, believed, devoted himself to Christ and preached for thirty years in Western Asia.

Another man in this time was Claudians of Turin, Italy, who lived from 814 to 839 A.D. He was a profound student of Paul and Augustine. He denied the supremacy of the pope, and he declared Christ to be the only head of the church. He opposed good works for salvation and maintained the total depravity of human nature. He ascribed the whole of man's salvation to grace alone.

Tenth Century

During this age the Paulicians of Italy sent colonies into most all the provinces of Europe and formed religious assemblies who adhered to their doctrine.

The Paterines continued to exist and to increase in France and Spain. They were called Paterines from the glory they took in suffering patiently for the truth.

Eleventh Century

The Waldenses, Albigenses, Cathari, poor men of Lyons and Anabaptists attracted renewed attention throughout Europe. In France there was the Baptist preacher, Peter of Bruys. He held to a regenerate church membership. He rejected infant baptism. He denied baptismal regeneration. His followers were called Petrobrusians after Peter was burned at the stake in 1126 at St. Gilles.

Berengar, a famous teacher, taught thus at Tours: "Christ requires of thee that in the faith that God so loved the world as to give his only begotten Son as a propitiation for our sins, thou shouldst submit to outward baptism to represent how thou oughtest to follow Christ in his death and in his resurrection." He rejected infant baptism. Berengar died in 1088, and it is said that in the next century there were 800,000 persons who professed his doctrines.

Twelfth Century

A Waldensian confession of this period is thus expressed: "We consider the sacraments as the sign of holy things. We regard it as proper and necessary that believers use the symbols when it can be done. Notwithstanding which, we maintain that believers may be saved without these signs when they have neither place nor opportunity of observing them. We acknowledge no sacraments as of divine appointment but baptism and the Lord's Supper."

This confession needs no comment. In this century the Council of Toulouse and the two Councils of Lateran condemned those heretics who denied infant baptism because of the absence of faith in the child. Henry of Lausanne, an

(Continued on page 8, column 1)

Indisputable Sovereignty Of An Omnipotent God

THE WILL

(Continued from last week)

Man is totally depraved in all his faculties. The human doctrine that God in His gracious sovereignty brings His "elect" upon an intermediate ground where they are able and willing of themselves to accept as well as to reject Christ, and leaves them to decide their own fate, is gross error. According to "sound doctrine" and human experience, the "effectual calling" of God never brings one of His elect into such a sort of intermediate state where he can and will reject Christ. For at the effectual call of the Gospel he is supernaturally made able and willing to come all the way to Christ. All who are willing to believe the truth of God, and who also realize the thorough depravity of their own sinful hearts, readily acknowledge that a sinner must be Divinely brought all the way to and through that experience called "conversion." In fact, so complete and so continuous is human depravity that every believer not guilty of dishonesty will be compelled to admit by reason of his experience as a Christian, that even after conversion he can never persevere unless he is kept by the power of God through faith (Tit. 1:1; 11 Ths. 3:2; Eph. 2:8), unto that salvation "ready to be revealed in the last time" (1 Peter 1:5).

One more reminder. The doctrine of "human responsibility," though extremely over-emphasized, is equally revealed in the Bible, with no less distinction. Dear reader, if you cannot harmonize the truth of "Divine Sovereignty" with "human responsibility" and your heart has been harboring and your mouth disclosing a bitter and bigoted resentment against God for revealing His "sovereignty," or against any of his people for believing and teaching it, hold thy hand upon thy mouth lest thou "be found even to fight against God" (Acts 5:39). "Nay, but, O man, who art thou that repliest against God?" (Rom. 9:20). See to it well that thou "be not rash with thy mouth, and let not thine heart be hasty to utter anything before God" (Eccl. 5:2).

For "whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the breast" (Isa. 28:9). Are you weaned from the wisdom that comes from the human breast?

Let us consider for a moment. Is there any like unto our God? Is there any other of whom the seraphims could say "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory?" (Isa. 6:3). Our God is a great God (11 Chron. 2:5) unto whom belongs righteousness (Psa. 11:7), glory (John 17:5), wisdom (Rom. 11:33), power and might (Ephesians 1:19); an everlasting (Isa. 40:28), eternal (Deut. 33:27) God, righteous in judgment (Rev. 16:7), tender in mercy (James 5:11); a God of love (Rom. 8:39) and patience (Rom. 15:15), reserving the wicked for destruction (Job 21:30) yet showing lovingkindness unto thousands (Jer. 32:18); not a man that He should lie (Num. 23:19), ever the great "I am" (Ex. 3:14), Father of our Lord Jesus Christ (Rom. 15:6), "a Friend that sticketh closer than a brother" (Prov. 18:24).

Can we find words to sufficiently magnify the name of such a God? "What is man that Thou art mindful of him?" (Psa. 8:4). "It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in" (Isa. 40:22). "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" (Eccl. 3:14).

Let us ask another question. Is there any other doctrine, or anything else, that so exalts God as does His sovereignty, His right to do as he pleases with His own? "For all the earth is Mine" (Ex. 19:5). "Behold, all souls are Mine" (Ezek. 18:4). There is nothing that magnifies His love in the heart of a saved sinner as does His sovereignty. The wicked appreciate not God's love for they know nothing of it. It is only those who have been made the objects of His Divine choice who can know the real love of God and praise Him for it. We say again, God's sovereignty is in keeping with such a God as we have to do with, and magnifies His love as nothing else can do.

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PAGE SIX



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"Tested"

God, that has been left sick. I don't know how long he went along with Paul. I couldn't begin to tell you, but he had been one of Paul's close companions. Luke, Demas, Titus, Erastus, Trophimus — all these were Paul's friends that had stood with him. Now Paul said, "I had to leave Trophimus over at Miletum. He was sick." Notice, a sick man left behind. He couldn't go on. He couldn't serve God any longer. He couldn't do anything — he was left behind.

Spurgeon had a lot of illness in his life. A good deal of it may have been brought on himself. With most of us, I suspect that that is true. However, Spurgeon had a good deal of sickness in his life. One day, using Trophimus, he preached a sermon on "The Sick Man Left Behind." There was plenty of work to be done, but he couldn't do it and he had to drop by the wayside because he was sick. And so, he preached the sermon, "The Sick Man Left Behind."

What a blessing it is to me today! What a blessing it is to me to read this story of Trophimus! I don't know whether Trophimus ever got well. I don't know whether Trophimus was ever able to join Paul again. The Word of God would indicate that Paul's life was about to come to an end. Pretty soon they put him to death. I doubt seriously if Trophimus ever regained his health in time to be of any further help to the Apostle Paul. I don't know whether he got well or not. He may have died. I don't know a thing about his future, but I know one thing: God had a reason for it, and God put him to the test.

I tell you, beloved, God has a purpose for everything that takes place, and I rejoice today to know that we serve a God who has a purpose for us, and who tests us, just like He tested Abraham, and Job, and Peter, and Paul, and Trophimus, and others that I could mention.

II

MY EXPERIENCE.

I think of my own self. I think of my own experience. It has been difficult for me to preach this morning, as I think of my own self and my own experience.

I have tried to do what Paul said to do, when he said to Titus, under inspiration:

"Wherefore REBUKE them

sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work REPROBATE" — Titus 1:13-16.

Notice, Paul said to Titus, "These folk that are not standing for the truth, these people that are not preaching the truth, rebuke them sharply — not just slightly, but sharply. That is your job."

Somehow, I have had a feeling through the years that God raised me up for this generation to be a rebuke to a lot of people that are not standing for the truth. Paul said:

"A man that is an heretick after the first and second admonition REJECT" — Titus 3:10.

When the Apostle Paul wrote to Timothy a little later, he said:

"Them that sin REBUKE before all, that others also may fear" — I Tim. 5:20.

I have taken these verses through the years with the understanding that God expects His preachers to be true to His Word, and if men are not true to His Word, then those who are true need to rebuke them, and need to rebuke them sharply. It has been one of the greatest blessings that I know of because God has given me many glorious, wonderful friends, but at the same time, there has been a tremendous cost because we have had to rebuke people that we did not want to rebuke. We have had to stand out sharply against folk that we wouldn't want to stand out against. We have had to stand against people that we would have rather stood with. It has been at a tremendous cost.

I think of some of our erstwhile friends that we know about, here and there over the country, who are nothing but enemies. They have written me of recent date and have said some of the nastiest things that could be said to any human being. "You're getting just what is coming to you." I think of some who have written me that have taken the position that my sickness is all on account of the stand that I have taken concerning the Word of God. So many have said, "You had it coming to you. God is finally doing what ought to have been done to you a long time ago."

When I think about some of these enemies, I am reminded of this truth that in the Book of Revelation, the 11th chapter, we find that there are two witnesses. The Word of God says that those two witnesses were killed when God got ready. They couldn't kill them until His time came. They were immortal until the time came for them to die, and when that time came, they were killed. The people were so happy that they wouldn't even allow them to be buried. Their dead bodies lay there in the streets for three days. Do you know how happy that crowd of enemies were over the death of these two witnesses? They were so happy that they declared it a national holiday and sent gifts to one another.

To be sure, if you are unsaved this morning and are never saved, and you are still living at that time, just look at your television screen and you'll see the bodies of those two martyrs that are spoken of in this 11th chapter of Revelation. You'll see their dead bodies lie on the streets for three days' time. They won't even allow them to have a decent burial. You'll see the people as they say, "This is the most glorious thing that has happened. We have finally gotten rid of these two individuals that rebuked us for our sins." They send gifts to one another. But no-

tice what the Word of God says at the close of that. It says that right in the midst of their rejoicing and their merrymaking, God reaches down and picks up those two witnesses and they came to life right there before them.

I have a feeling this morning that God is on His throne, and God is running the show, and that it is my business to do as I have been doing every day for forty-nine and one-half years of preaching, to stand for the Word; and it is His business to continue to guide and direct, and to take care of the enemies.

If it might be of any concern to those who are our enemies this morning, I'd like to speak of the future — and I speak because I believe that I'm going to have a future. I don't think that I'm done for. I know that I have been severely tested in the last few weeks. I don't say that I am hoping for a future, but I am saying that I believe that I have a future. I believe that God is going to use me greatly yet in His work. I'll say this morning for the benefit of those individuals who are fighting me and who are rejoicing today because of my physical condition — I'll say for their benefit today: Those who do not believe in the inspiration of the Bible, I still continue to consider them to be heretical.

Those who do not believe that Jesus Christ established a Baptist church when He was here in the days of His ministry, I consider to be heretical.

Those who do not believe in the doctrines of grace, commonly called the Five Points of Calvinism, I consider to be heretics of the rankest kind.

Those who believe in union meetings and those who believe that it is right for Baptists to enter into union revival meetings and union meetings of various kinds, I consider to be heretics.

Those who believe in the mourner's bench, and those who believe in feminism, and those who believe in Arminianism, I consider to be heretics of the rankest type. As God enables me, I expect to contend against them, and to continue to stand against them, as long as the Lord enables me to do so.

Those who believe in universal churchism, that all the saved of the world make up the church, I'll continue to call heretics until the Lord calls me home.

Those who believe in alien immersion and who believe in open communion, I'll say are nothing but heretics in the light of the Word of God.

When I think about the crowd that believe in mission boards, and who take the Word of God and say that they find a mission board in the Bible, I'll say to them, as long as they continue with their mission boards, they are heretics of the worse type in that respect.

I'll go further and say that those individuals who believe in spiritualizing the Scriptures and making the Bible mean something that it does not say, who talk in terms of a priesthood of the church (that the Lord only works through the church rather than the individual) are heretics. I realize that it is

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true that God established His church and it is His means whereby that He works in this world, but to say that He does not work through the individual — I say that those individuals who make such statements are heretics of the worst type. As long as God enables me to stand, I'll continue to call them heretics and I'll continue to stand for the things that I believe the Word of God to teach.

There's one man that said, "We tried to open his eyes to see the truth. We tried to show him the truth. He closed his spiritual eyes to the truth, and now God has closed his physical eyes." I'll say to that crowd, the day will come yet when they will find that God still has a work for this preacher to do.

I had a little note of encouragement from Mrs. Roy Mason yesterday. She said:

"We rejoice to learn from the card Hazel Hutchinson kindly sent us, and from the paper which came today, that our prayers are being answered and that you are improving, and we will continue praying for complete recovery. I truly believe that God will heal you, to show your enemies that this wasn't sent as a punishment for your firm stand for the right and truth. Our hearts bleed for you in having so-called friends turn against you, and we're for you 100 per cent."

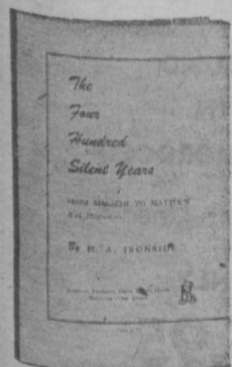
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(Continued on page 8, column 3)

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Baptists . . . History

(Continued from page 6)

ex-monk, preached like an apostle in Switzerland and France with astonishing success, baptizing believers. His followers were called Henricians.

Another spokesman of our faith in this time was Arnold of Brescia. He opposed infant baptism. His followers were called Arnoldists.

Thirteenth Century

In the thirteenth century the Waldenses bore the lamp amid the surrounding gloom. Many treatises written against them were put out. They did not derive their name from Peter Waldo. Their name comes from the Italian word "Valdese," signifying a "valley." This means they lived in valleys. They were found in the valleys of the Cottians Alps and East Piedmont. They claim church succession back to Christ. They were famous for their knowledge of Scriptures. They rejected infant baptism.

Fourteenth Century

In this century there appeared the morning star of the Reformation. He was the Baptist called John De Wickliffe of England. He held believer's baptism and rejected infant baptism. He taught predestination and election. He felt the Bible was the only rule of faith and practice. He taught the church was a company of baptized believers. His followers were all over England and were denominated "Wickliffites."

In Holland the Baptist had Walter Lollard as their leader. His people were called Lollards. They believed faith should precede baptism. They rejected infant baptism.

Fifteenth Century

There were Baptists everywhere in this century. In Holland, Switzerland, Poland, Germany, England, Bohemia and other places, Mosheim, the Pedobaptist historian, said of the Anabaptists: "Before the rise of Luther and Calvin there lay concealed in almost all the

countries of Europe many persons who adhered tenaciously to the doctrines of the Anabaptists."

Sixteenth Century

The church at Hill Cliffe, in Cheshire, on the banks of the Mersey, in England, existed in this century and does today. Its earliest certain date is 1523. It is said to have been an old church then. It was the meeting place of the Lollards. A tombstone dug up some time ago bears the date 1357.

Leonard Bouwens, in Holland, baptized during his lifetime upwards of ten thousand persons. His countryman, Meno Simon, introduced multitudes into the churches who were called Menonites. Between the Eifel mountains on the Rhine and Moravia, not less than fifty Baptist churches existed at this period, some having six hundred members. The Baptist church has been unfairly identified with the monstrosities perpetrated at Munster, in Westphalia, in 1534. The mad men of Munster held to some Baptist beliefs. These fanatics, who for the time seized upon the city of Munster, were virtually armed Mormonites. They indulged in a plurality of wives, expected to bring in Christ's kingdom by the sword, and deserved the madhouse rather than the scaffold. They were never Baptists.

This was a century of persecution. Sebastian Franck records that within a few years two thousand Baptists had testified their faith by imprisonment and martyrdom. At Salzburg eighteen persons were burnt in one day. A maiden of sixteen was carried to the horse trough, thrust under the water, and there held till life was extinct. Such scenes mark the existence of the Baptist church in this time.



"Tested"

(Continued from page seven)

Then this morning here comes a letter from a little seven-year-old girl. It says:

"Dear Bro. Gilpin:

I love you very much because you preach the Word of God. My grandmother said you do. Also I read a sermon you preached in TBE. It was "God's Garbage Dump." I am seven years old and I am glad at seven years old I could read it. Thank you for this sermon.

Love,
Rhonda."

I don't even know what Rhonda's last name is. Her grandmother is Mrs. Florence Milford who lives at Bay St. Louis, Miss. (a member of Calvary Baptist Church). I am encouraged by this letter. It inspires me, and I thank God.

Yes, God tests us. He may have a testing awaiting for you. He may test you tomorrow just as severely, or more so, than He has tested me. I trust that God will help you to stand firm, and that God will enable you to always be true to His Word. Oh, how I have prayed in the last six weeks that God will make Calvary Baptist Church to always stand firm and true to the great teachings of His Book.

III

TO THE UNSAVED.

To those of you who are unsaved, I have a word for you in a special way. I turn to God's Word and I read concerning Nebuchadnezzar:

"TEKEL; Thou art weighed in the balances, and art found wanting"—Dan. 5:27.

Over on the plaster of the wall of this house, a thumb and a finger was all that he could see, but he could see the words, "MENE, MENE, TEKEL, UPHARSIN." When they are interpreted, the word "TEKEL" means "Thou art weighed in the balances, and art found wanting."

Unsaved boy, girl, man, woman, you are found wanting this morning. If God were to put you to the test, you would be found wanting this morning. May it please God

to reach down even today and save some of you, who are just like Nebuchadnezzar. If God were to test you today and were to write your verdict on the wall of this building, He would say, "You are found wanting." May God grant that such as are here today, might turn from their ways to Jesus Christ, the only Saviour, the Lamb of God, and be saved today, and come out on God's side and stand with us, as we try to stand for the Word of God.

May God bless you!



These Preachers

(Continued from page one)

I have preached these same truths, and know what persecution means because of it. My experience has been that it's hard on the flesh only, but it affords the opportunity to "Rejoice, inasmuch as ye are partakers of Christ's sufferings" (I Peter 4:13). To be a participant in any form of Christ's sufferings is a special privilege. If they do it to Christ and His Bride, who are we that we should expect different treatment? If they gave me special treatment, I would be alarmed, and take stock of my own stand for truth.

"Can two walk together, EXCEPT THEY BE AGREED?"

(Amos 3:3). The question answers itself with a resounding NO! That is why I'm taking time out to send this letter to let all know I stand for the truths advocated in The Baptist Examiner!

I believe you will rise up from the bed to attend the work of the Examiner. Your enemies do, too. I recall one who told me that when John R. Gilpin is down, he has a way of bouncing back fighting. We all love and pray for your recovery. God bless you for His glory.

Yours, under His blood,
J. Frank McCrum.
Detroit, Michigan



Want To Be Healed

(Continued from page one)

to read my Bible, a daily paper, or anything else. I can't even see enough to do anything of a physical nature, so you can naturally understand why I am praying mightily for a miracle—that God might immediately heal me so that I can go about my work.

Last Sunday (March 17) in our church, we had a definite time of prayer with the main burden of the prayer being that of my healing. All the brethren of the church who were present prayed for me, one at a time, audibly, and then they all gathered around and laid their hands on me. Brother W. O. Miller (our newest church member) prayed one of the most fervent prayers that I ever heard, beseeching God in my behalf. What

a joy it was for me to be in the service. I truly thank God for His goodness to me in being pastor of such a wonderful church.

Still God hasn't healed me, and I am wondering what His purpose may be for me. I can't allow myself to believe anything, except that I shall recover, yet it seems so long since I suffered this stroke.

I thank Him that I am as well as I am. I could be totally blind. I could be dead. I could be insane. Why God allowed me to be crippled in the only good eye I have is beyond me. It could have happened to the other eye—the one which was paralyzed nearly seven years ago. Yet, it didn't please God to do it this way. For some reason, it was His will to strike my good eye, and I even thank Him for my condition, since I know His will has been done. Rom. 8:28 never meant to me before what it means today.

If it please the Lord, I trust I shall be healed. When you pray in my behalf, may I ask that you please also pray that God will give me grace to be patient, that I might wait on Him that His will be done.

May I say again:

BRETHREN, PLEASE PRAY FOR ME!—JRG.



Smoke . . . Pipe

(Continued from page five)

and printed their mission news in the paper rather than break with them on the eve of their Conference, for I did not want anyone to say that I had done anything to hurt or hinder this Conference which had been so widely and largely planned. However, I did not print the mission news as a part of the paper after this Conference was over.

Regardless of the letters that have been written by Brother Overbey far and wide, and irrespective of the many telephone calls he has made, and the private conversations he has held, and regardless of all the accusations he has made against me in Mission Sheets, the fact remains that I supported Baptist Faith Missions in sincerity and with all good intentions, expecting that the promise that had been made to me to secure my support would be fulfilled; and when it was not fulfilled, there was nothing else to be done but that our paths should part and we should go separate ways.

I can say that I bear no malice in my heart concerning any of the brethren who have differed with me, and if God blesses their ministry, then I shall rejoice in it. I realize that if their ministry not be of God, then it will eventually be "rooted up."

* * *

If we come back to the Bible, we will come back to the church.

THANKFUL TO SHARE TBE

All who desire the truth are due TBE. I feel that anyone who reads TBE and comprehends the blessed truths therein, cannot help but share these blessings with others. We are so thankful that God has provided the means whereby we again can share TBE with those we love in Christ.

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Tom Sollosi
Glennville, Georgia

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