

More About Billy Graham's Compromise When In Japan

TIMOTHY PIETSCH
Missionary To Japan

In the May 28, 1973 issue of the Mainichi Daily News of Tokyo there appeared an article entitled "2ND MOST ADMIRER AMERICAN" concerning Billy Graham by Maureen D'Honau. In this article she quoted Billy Graham directly in quotation marks "Mao Tse-Tung's eight precepts are basically the same as the Ten Commandments. In fact, if we can't have the Ten Commandments in our schools, I'll settle for Mao's precepts." I mentioned this in a letter sent to all on our Tokyo Bible Center mailing list in December of 1973. A lady, in a church in the USA, that has helped support the work of the Lord here for many years read that letter and then wrote to the Billy Graham Evangelistic Assn. and asked their version of the report. She then sent me a copy of the answer she received from Robert A. Featherstone, Executive Assistant and she wrote "I'm sure Billy Graham must have been disappointed, also, if he read the way he was quoted in the English Mainichi Daily News." In his reply on behalf of Billy Graham, Robert Featherstone wrote:

neither one fully understands the idiosyncrasies and colloquialisms of the other."

"Unfortunately Dr. Graham speaks no Japanese, and the reporter did not speak very good English. Hence, he missed some of the thoughts that Dr. Graham tried to express."

Mr. Featherstone then goes on in his letter to try to make out that the Eight Precepts of Mao



TIMOTHY PIETSCH

Tse-Tung were taken from the Bible. He then states:

"Let me reiterate that the hub of the problem focused on language translation difficulties. We can certainly say however that Mr. Graham did not claim that Mao-Tse Tung's eight precepts were the same as the Ten Commandments."

Upon receipt of the copy of the letter from Mr. Featherstone, I immediately wrote to Maureen D'Honau asking if she had mis-

(Continued on page 6, column 1)

A Good And Bad Article On Mourner's Bench Reviewed

By JOSEPH WILSON, SR.
Gladwin, Michigan

"Believe on the Lord Jesus Christ, and thou shalt be saved."
—Acts 16:31.

In preparation for this article, I have just read an article by Eld. Willard Willis: "Folly, Fallacy and Fake of the Mourner's Bench." This article appeared in the January 22, 1972 issue of The Baptist Examiner. It is a great article and my soul was blessed again by reading it. I might add that I thoroughly enjoy the articles by Brother Willis. I read them with interest, and they bless and feed my soul. This one is exceptionally good. In this article, Brother Willis points out so very clearly that "the gospel is the power of God unto salvation." I have often rejoiced in Mr. Willis' clear presentations of the gospel, and how he has emphasized that dead sinners are given life through the

Spirit using the gospel. None can truthfully accuse Brother Willis of being a hardshell. In his "mourner's bench" article he points out that the gospel is the death, burial and resurrection of Jesus Christ, and that the mourner's bench is not a part of the gospel. He shows and proves from Scripture that "God heareth not sinners," and the sinner is to believe, and not pray for salvation. Mr. Willis shows



JOE WILSON

how the mourner's bench doctrine perverts the Bible doctrine of repentance and how it makes feelings the proof of salvation, instead of making that assurance to rest on God's Word. Mr. Willis shows how many Bible characters were saved without prayer. He shows the truth and necessity of faith in Jesus Christ for salvation. Mr. Willis does a great job of showing how the sinner going to the mourner's bench is like the Catholic going to the priest or to Mary for salvation. This is a great article, and if you have this copy of TBE, I suggest that you reread (Continued on page 6, column 2)

The Baptist Examiner

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

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ASHLAND, KENTUCKY, MAY 4, 1974

WHOLE NUMBER 1968

THE BURNT OFFERING

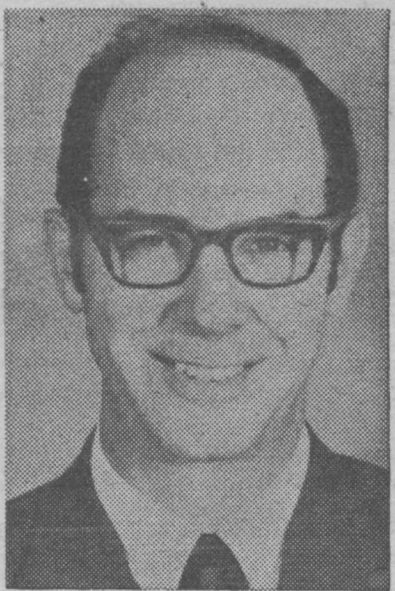
By WILLARD WILLIS
Monroe, Ohio

"And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, Speak unto the children of Israel, and say unto them, if any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock. If his offering be a burnt-sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord."—Leviticus 1:1-3.

We, in our study of the burnt-offering, will note that the offering was to be entirely consumed. The animal's sinews, horns, hoofs, bones, the wool of the sheep's head and even the hair of the goats beard were to be entirely consumed.

God, here in Leviticus 1:2, specified the herd and the flock as the animals that were to be used for a burnt-offering. We may wonder why God did not specify the lion or the tiger. The answer is that these are wild by nature, being difficult to obtain. They, therefore, could not have been a true type of our Lord. Our Lord has brought salvation to us without our having to hunt and seek after Him as one

would seek a wild animal. The ox and the sheep were always at the door of the person who needed a sacrifice. They, therefore, were a proper type,



ELDER WILLARD WILLIS

since God's salvation is at our door.

"But the righteousness which is by faith speaketh on this wise, say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above:)

or, who shall descend into the deep? (that is, to bring up Christ again from the dead,) but what saith it? The Word is nigh thee, even in thy mouth, and in thy heart: that is, the Word of faith which we preach; that if thou

WE PRAISE GOD FOR HIS GOODNESS

For the last three months, I have tried to keep our readers informed as to my physical condition. I thank God today to tell you how wonderfully improved, and recovered I am.

My eyesight is fully restored to what it was prior to the stroke of the first of February. The eye that was paralyzed seven years ago has miraculously improved so that it is much stronger than it was prior to this recent stroke. The hardening of the arteries is much improved, and my heart condition is practically eliminated.

To be sure, I am taking it easy as possible and am trusting the Lord to give me a complete and full recovery. This I believe He intends to do. I am trusting that God will use me for many years to come editing this paper.

From the depths of my heart, I thank God and take courage, and thank all of our friends by the thousands who have remembered me in prayer. I certainly pray God's richest blessings upon each of those who have been so kind within the last few months.

May I ask that you join with many in a prayer of Thanksgiving to God for all His goodness to me, His unworthy creature.

shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." — Romans 10:6-9.

We see, then, from these verses, why it was that the herd (Continued on page 7, column 3)

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The Glorious Doctrine Of Unconditional Election

By ABRAHAM BOOTH
(1734-1806)

Author of a number of books. The following excerpts are from his famous REIGN OF GRACE (pages 55-63).

The doctrine of election, or, which is the same thing, the doctrine of distinguishing grace, is now very much exploded. It is generally deemed unworthy of serious notice, by the learned and philosophic gentlemen of the present age. Though it cannot be denied to have made a considerable figure in those systems of divinity that were adopted by men of eminence for piety and learning in former ages; and particularly by our first reformers from Popery; yet now it is ranked by many, among the rash opinions of a credulous antiquity. It is cashed, as a doctrine abhorrent from reason, and as at eternal war with the moral perfections of God. worthy of no more regard than the bold inquiries and wild conclusions, it is consigned over to oblivion, as the laborious trifling and learned lumber, of the ancient, dotting, Popish schoolmen. It is also traduced as a declared enemy to practical piety and as highly injurious to the comfort and hope of mankind. This being the case, we need not wonder that it is now become quite unfashionable.

But what is the reason of this tragical outcry against it? If I be not greatly deceived, it is as follows. This doctrine lays the axe at the root of all our boasted moral excellence. This doctrine, in its native consequences, demolishes every subterfuge of human pride; as it leaves not the shadow of a difference between one man and another, why the Deity should regard and save this person rather than that; but teaches all who know and all who embrace it, to rest

in that memorable maxim: Even so Father, FOR SO IT SEEMED GOOD IN THY SIGHT; resolving the whole into divine grace and divine sovereignty. Without paying the least compliment to the learning, sagacity or character of any who dare to arraign the divine conduct, it repels their insolence in the following blunt manner: Nay, but O man! who are thou that repliest against God?

It further teaches that as unmerited kindness and sovereign favour began the work of salvation, so the same grace must carry it on and complete the vast design; while the Most High, ever jealous of his honour, is determined to have all the glory. Other reasons might be mentioned; but these may suffice to show, that the spirit of independence which is natural to man, and reigns in the unregenerate, must be fired with resentment (Continued on page 8, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"IGNORANCE"

(PREACHED IN OCTOBER 1973, JUST AFTER BRO. GILPIN WAS RUN OVER BY A TRACTOR ON HIS FARM)

"For so is the will of God, that with well doing ye must put to silence the ignorance of foolish men"—I Pet. 2:15.

It is my desire to talk to you on the subject of "Ignorance." I recognize the fact that this is not a popular subject, and I am sure that none of you here want to be thought of as ignorant, and I am certain that I would be in physical trouble if I were to look at you as you go out the door and say to

you, "You ignoramus, I'm glad you came to church this morning." Nevertheless, I would like to bring to you a message on this subject of "Ignorance."

Most everybody likes to be thought of as being intelligent. I think there is a certain amount of ego and personal pride on the part of each of us to the extent that we like to have others think of us as intelligent. Of course, some people don't. Years ago, when I had

a little more time than I seemingly have now, I used to attend some of the Hardshell and United Baptist meetings back up in the mountains of Kentucky. I used to go to them, not because I believed what they believed, but just in order that I might learn a few things from them. Some of them, seemingly, took pride in their ignorance. Most of the Hardshell and United and Old Regular Baptists back up (Continued on page 2, column 1)

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JOHN R. GILPIN Editor

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There may be a church or an individual somewhere who might be impressed to pay the entire rebuilding cost, or it may be that several individuals might be impressed to make offerings in this behalf.

Our slogan has always been, "Trust the Lord and tell His people."

We have told you, and we are trusting.



"Ignorance"

(Continued from page one)
in the mountains of Kentucky have no knowledge of the Word of God. They can't read it. When they get up to preach, it is usually a very rambling sort of message that they bring. I can remember two different ones whom I have heard pray for ignorance. I remember one fellow that prayed, "Lord, make me as ignorant as a horse." After I heard him preach, I thought, if I had a horse that was that ignorant, I would certainly get rid of the horse right away. I remember another fellow that I heard preach one day and he

thanked the Lord from the pulpit for his ignorance.

I am satisfied that there are still lots of preachers and individuals of that type who are proud of the fact, and boast of the fact, that they are ignorant. However, I think the majority of us would much rather be recognized as people of intelligence, and, as I say, I am sure there is enough ego about us that we like to have people think well of us from the standpoint of our mentality.

My text shows us that many people are ignorant, for it says:

"For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."

The word "foolish," as a qualifying word for "men," refers to the fact that they are unsaved. He refers to these unsaved ones of whom He is speaking as being ignorant.

I

EVEN SAVED FOLK ARE IGNORANT AT TIMES.

I am satisfied that I have been, and still am, ignorant of many things in the Word of God. Saved people oftentimes are truly ignorant. There are several ways that the Bible indicates our ignorance:

We are often ignorant as to God's leadings. For example, we find the Psalmist Asaph saying:

"So foolish was I, and ignorant: I was as a beast before thee"—Psa. 73:22.

If you will read the whole Psalm, you will find that Asaph had been looking about. He had been looking at people, and he had seen, what appeared to him, that the unsaved were getting a better deal out of life than the saved. It just looked to him like the unsaved were being blessed — that God blessed them in spite of the fact that they were unsaved. It looked like that God was being a little partial to the unsaved. He said, "I thought this, and it worried me, 'until I went into the sanctuary of God; then understood I their end.'" He said, "I looked beyond their present and I saw their end. I was just a beast to think thus, So foolish was I, and ignorant."

Beloved, a man is ignorant who fails to understand the leadings of God. I want you to know that the unsaved may seemingly get some great blessings today, but, oh, what a reckoning is out yonder for them after while! Asaph said, "The man who looks at the unsaved and sees how they are prospering, and how they are being blessed, and thinks that this is the way God is leading, and is envious of them — let him go into the sanctuary of the Lord, and study the Word of God, and he'll realize that he is just reasoning as a beast — that he was foolish. He'll realize then his ignorance."

Sometimes saved people are ignorant as to God's purposes. I know that God has a purpose in everything that takes place, and I have thought particularly about this war that is on in the Middle East. As I thought about it, I read that Paul said:

"I would not, brethren, that ye

should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in" —Rom. 11:25.

What is he saying? Here is a passenger train that is sitting on the side-track and allowing another train to go by. That passenger train is Israel. God has set the Jew on the side-track for one purpose: "until the fulness of the Gentiles be come in." God knows exactly how many Gentiles are going to be saved. He knows exactly the name — the first name, the middle name, the nickname — of everybody that is going to be saved. Some of these days, every last one of the Gentiles is going to be brought to salvation. That is called "the fulness of the Gentiles." Until that time, God has set Israel over on the side-track, waiting for the fulness of the Gentiles to come in. Paul said, "I don't want you to be ignorant of this. God is not through with the Jew yet."

I often say that I am not a Jew-baiter, and I am not a Jew-hater, but I am a lover of the Word of God. I am satisfied that God has a purpose in this war in the Middle East, and it is bringing to pass His purposes. Ultimately, when all of the Gentiles have been saved, God is going to again take the Jew and bless him as a nation, and God is going to use the Jew in a way that He has never been used

THE CHRISTIAN I.D. CARD

Or 25 marks of a true Christian

ELDER HAROLD FREESE, CEDAR PARK, TEXAS

THE BORN AGAIN CHRISTIAN IS:

1. A peacemaker, especially in the church.
2. One that will quit being himself, and struggle to be what he (she) ought to be.
3. A lover of God more than worldly pleasure.
4. One that realizes being out in front at the church, means that you have left the assembly. (A limb amputated from the body is dead).
5. One who takes his company to church, or leaves the company comfortably at home.
6. One that exercises his brain in thought, before he exercises his tongue in speech.
7. An examiner of self, so as not to be examined by others.
8. One that knows that Christ loves and died for His church, and that He has bid us to love His church, even to die for it if necessary. ("Be thou Faithful unto death").
9. A lover of truth, defending the church, "The pillar and ground of the Truth."
10. One that is well enough to enjoy the grace of God, but too sick to enjoy the pleasures of the world.
11. One that will say "NO" to the world, and "YES" to the Word.
12. Not disgruntled, being governed by the church majority rule.
13. One that is more concerned for his eternity bound soul, than for his earth bound body.
14. One that realizes that it is the grace of God which grants harmonious disagreement with his brother in Christ.
15. One that utilizes his time in talking to men about the "TV" (The victory of Christ), rather than waste time by letting the "TV" of man talk to him about human accomplishment.
16. One that not only attends the church service, but applies the Bible teachings learned there to his daily life.
17. One that is obedient to God, but rebels against sin.
18. One that studies the Bible, prays to the God of the Bible, and attends the church of the Bible.
19. One that prefers to be alone with God, than to be in the company of a multitude of the world's great people.
20. One that realizes that the church has been ordained to success, with or without him.
21. A seeker of God's favor rather than man's.
22. One that forgives others their faults, even as Christ has forgiven their faults.
23. One that realizes the importance of being on time at the worship service, as well as at the shop's time clock.
24. One that will not detract from the Word of God, nor be distracted from it by worldly amusements.
25. One that is giving and going for God.

What is your score? Any grade less than one hundred percent calls for soul searching. Are you one of God's blood bought sheep? Please commit to memory this verse of Scripture. **"My sheep hear my voice, and I know them, and they FOLLOW ME."**—(John 10:27).

for the last two thousand years. Paul said, "I don't want you to be ignorant of that," yet God's people are often ignorant as to God's purposes, and of the way God deals with the Jew.

Saved people are ignorant of spiritual gifts. Paul says:

"Now concerning spiritual gifts, brethren, I would not have you ignorant"—I Cor. 12:1.

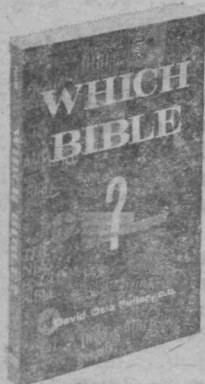
The word "ignorant" again is referring to the spiritual gifts that the early preachers had. I think you recognize the fact that those preachers in the early church had

certain powers that we don't have today. I think the Lord had given them such powers. For example, in Mark 16, He said, "If you take any deadly thing, it won't hurt you. You can take up serpents and they won't hurt you." He gave them certain specific gifts. Why? In order to certify the church in the eyes of the world. In order to put His approval upon them, He gave them certain powers.

When the Book of Corinthians was written, He indicates to us that these powers had been with (Continued on page 3, column 1)

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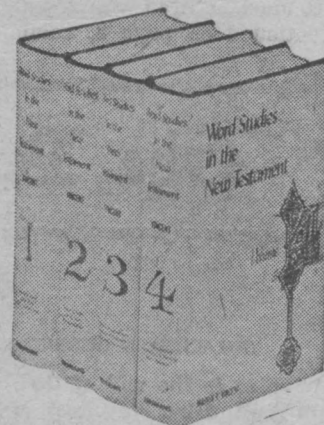
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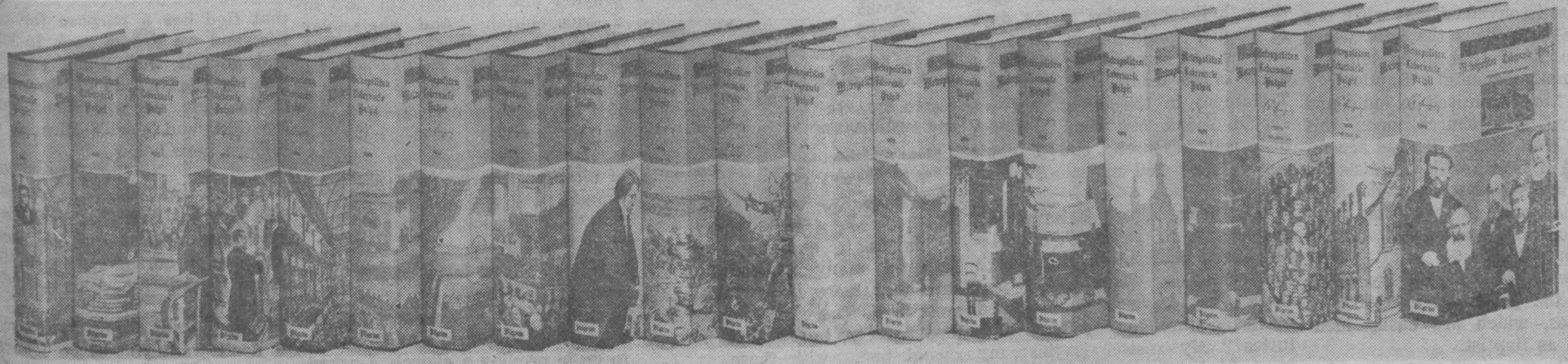
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"Ignorance"

(Continued from page two)

drawn, but at that time, these preachers had certain powers that we don't have today. The individuals that talk in tongues today, the individuals who take up snakes today and play with them in church, the individuals who would drink deadly poison today to prove their faith — they are just ignorant of spiritual gifts. They just don't understand what God has said about spiritual gifts.

Every once in awhile I am thrown in contact with some of these fellows, back up in the mountains particularly, who believe in playing with snakes in church. I tell you frankly, if the time ever comes that Calvary Baptist Church puts the handling of snakes as a pre-requisite to a proper Christian's walk, you can begin to look very quickly for another pastor, because I am going to make my exit mighty quickly. The last one I talked to had a hand four or five times the size of a normal hand where he had been bitten by a snake which he had handled in church. He said, "You can't prove your faith if you can't handle snakes," yet he couldn't read one word of the Bible. I asked him where it said that in the Bible. He said, "My wife has read it to me. I don't know where it is, but it is there." He couldn't read one word of the Bible, yet he was seeking to be an interpreter and a teacher of the Word of God.

Paul said, "I won't want you to be ignorant, brethren, concerning spiritual gifts." That was for the church. That was for the early church. That was to certify the church in the eyes of the world. That was needed then. The church doesn't need it today. It has already, a long time ago, been certified in the eyes of the world.

Saved people are ignorant as to

God's teachings. For example, the Apostle Paul is very explicit about the place of women in a New Testament church. He said:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law"—I Cor. 14:34.

Here is a plain statement, yet some people want to argue about it and say that it doesn't mean what it says. Well, if it doesn't, beloved, I'd like to ask this: if God didn't mean what He said, why didn't He say what He meant? It seems to me that God ought to know what He was doing, and I am perfectly willing to admit that He did know what He was doing and that He said what He wanted us to believe. But He goes on to say:

"But if any man be ignorant, let him be ignorant"—I Cor. 14:38.

In other words, He says, "The man that isn't willing to accept this, just let him be ignorant." That was one of God's teachings.

What Paul says here about this teaching would certainly be true of all the teachings of the Bible, but the man that won't accept it, that will reject it and rebel against it, just let him be ignorant. I say, beloved, God's people can be ignorant of things.

God's people are oftentimes ignorant relative to the second coming of Christ. To me, the greatest joy in this world is to know that the Lord Jesus Christ is coming back to this world some of these days. Some people talk about death, and they think of death as the great hope. Oh, no, beloved! The great hope is the Second Coming of Jesus Christ. I look for it. I expect it. I walk out of my house in the morning and I look up in the sky to see if there is a cloud, and I say, "Maybe He will be on that one." That one will pass by, and

later on during the day, if I see a cloud floating lazily in the sky, I'll say, "Maybe He will be on that one." Beloved, some of these days, He is coming, and that is our hope.

I am not looking for a hole in the ground; I am looking for a hole in the sky. I am not looking for an undertaker; I am looking for an upertaker — one that is going to catch me away from this world. I tell you, beloved, it is a blessed hope. That is what Paul

ant of his devices"—II Cor. 2:11.

Paul said, "Be careful and don't let the Devil get an advantage over you. Don't let him get a hold on you and strangle you. We are not ignorant of his devices." But I think lots of people are ignorant of the devices of Satan. I think that a lot of people think that any church you see is certainly God's church. I think that a lot of people, when they drive along the road and see a building, say, "Oh, there's a church." To the average person, one church is as good as another.

I don't reason that way. I don't reason that way in life. For example, we come to dinner. You can sit down and eat unsalted, unflavored, half-cooked beans if you want them. I'll take fried chicken and pumpkin pie. Is one dinner as good as another? If it is, you eat the beans — I'll take the chicken and the pumpkin pie.

You men that are here, is one woman as good as another? "It doesn't make any difference who it is; I'll just close my eyes and reach out and grab, and whichever one I get, that is the one I'm going to marry." Is one woman as good as another? Wait a minute; did you choose your wife on that basis? You had better be careful. I wouldn't tell it if I did. Is one woman just as good as another? No, no, beloved.

One church isn't just as good as another. I would say that one Baptist church isn't as good as another. I would say this, a church that is in an association or in a convention is not as good as one that is an independent church outside of a convention. I would say to you, one church is not as good as another. The Devil has some mighty strong devices. He can scheme around and fool you, and make you think that one is just the same as another, but the Bible talks about the synagogues of Satan.

Would you believe me when I tell you that the Devil has built more churches than the Lord Jesus Christ? He has certainly occupied lots of them after the Lord built them too, but he has built more churches than Jesus Christ ever built. We are not ignorant of his devices.

The Devil has a lot of preachers in this world today. A lot of people fail to recognize that fact. Just because a man calls himself "Reverend," or because he is called "Doctor," or just because he wears his collar turned hind part before, a lot of people look at him and say, "Oh, that's a man of God." But, beloved, that is not what the Bible says. We read:

"For such are FALSE APOSTLES, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if HIS MINISTERS also be transformed as the ministers of righteousness; whose end shall be according to their works"—II Cor. 11:13-15.

Paul says that the Devil has his preachers. Beloved, he has. He has lots of them in the pulpit today. We are not ignorant of his devices. We don't have to be ignorant of them. We can read the Bible and see that not every man who calls himself a preacher is a God-called preacher. He may be an apostle of Satan. The Devil himself is an angel of light and maybe the man who is parading before you as an angel of light is nothing but an apostle of Satan. Brother, sister, I say to you, we need to be very careful, we need to be on our guard, we need to be very, very cautious lest the de-

(Continued on page 4, column 4)

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calls it. To me, it is but the greatest of blessed hopes.

Notice again:

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope"—I Thess. 4:13.

Paul goes on to talk about the Second Coming, so he is literally saying to us, "I don't want you to be ignorant relative to the second coming," which would imply that there is lots of ignorance relative to the Second Coming. And there certainly is.

God's people are often ignorant as to Satan. We read:

"Lest Satan should get an advantage of us: for we are not ignorant of his devices"

The Baptist Examiner FORUM

"I am saved, I have been baptized, and I am a member of a Baptist Church. How can I be sure that I am in a true church? I certainly want to be a part of the Bride. I want my prayers to be heard. I want to glorify God. What if the link in the church that I attend had been broken somewhere in the past? Thus, if I am not in the true church, what will happen to me?"

PAUL
TIBER

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The question exhibits wise concern.

We are convinced that when one follows and obeys the light which the Spirit of God gives him, he will finally become a Baptist.

Our Lord promised to build and preserve His church upon this earth (Matt. 16:18). He has accomplished this through Baptists in every age who have kept the faith once delivered to them, for there is but one Lord, one Faith and one Baptism (Eph. 4:5).

There is abundant history which shows the perpetual existence of churches, which are easily identifiable as Baptist.

All Baptists will not comprise the Bride of Christ, but we believe that all of the Bride will be made up from Baptist Churches.

It is evident from the Scriptures, that the Bride will be found in His churches (Eph. 5:26,27 and II Cor. 11:2), and that certain Baptist churches amply meet New Testament requirements for churches.

To believe in Baptist perpetuity is to believe in the Word of God.

To desire to be baptized into a Scriptural church is to be obedient to the Word of God.

To ascertain (in so far as is reasonable to do so), that one's church is in the lineage of our Lord's Church is to be careful with the Word of God.

Our Lord commands no more than that of his people. One who does those things is warranted to rest easy about his church membership.

Finally, where did the notion come from which requires that one be in the church in order that his prayers be heard? Certainly not from the Bible!

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER

Aripeka, Florida



I certainly feel like congratulating the questioner. To know that one is saved, to have followed Christ in baptism, and in church membership is certainly worthwhile. Some do these things, but are sadly remiss in relation to the other things mentioned. It is fine to want to have a life of prayer—a life that truly glorifies God. One should also want a genuine, true church membership. Unfortunately many carelessly say, "Oh, one church is as good as another, we are all working for the same place."

When I come to that part of the question relating to the "link in the church chain," I am unable to give any Scripture to answer it, and my mere opinion is not worth too much. If one joins a

Baptist Church and finds cause to think it is not a true church they should look into the matter. If they discover that it was not properly started and organized, they would do well to look up a better church. If, however, there is no reason to doubt the validity of the church, it wouldn't seem to be the right thing to embark on a historical investigation of the church. To historically trace a specific church clear back through the centuries to the days of Christ, would be in most instances an impossible task. I know of no teaching in the New Testament to the effect that we should spend our time in such historical research, and I don't believe that God expects such of us.

"But look here," I have had people say, "if you can't historically trace churches back through the centuries, what makes you think they have had continued existence through the long centuries?" My answer is this: my trust is in the words of Jesus (Matt. 16:18) "I will build my church, and the gates of hell shall not prevail against it." That is the promise that the church Christ started, as an institution, shall not die or go out of business. I am willing to take His word for it.

I would say to the questioner that if he devoutly seeks to worship and serve God, and lives a life of prayer and dependence on God for guidance, I believe that He will guide and direct him in the right path, as concerns his church membership.

E. G.
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BIBLE TEACHER

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When I come to a question like this one I feel less than I look. And many of you know that is pretty small. I feel so helpless when I am unable to find Scriptures to back me up in what I say. However, we have some criteria by which we can pretty well judge a church. There are not too many churches that can be traced all the way back to the first Baptist Church in Jerusalem. In the case of some of them the trouble lies in careless records by so many churches. Another hindrance lies in the fact that so few of us have the courage, zeal, patience and ability of Brother Milburn Cockrell when it comes to searching the records. Surely all will agree we could not have found a better teacher for our course in Church History. Too many of us are allergic to searching records.

But when it is impossible for a person to trace his church all the way back to Jerusalem, there are other things by which he may judge it. If he is unable to find any discrepancy regarding his church's authority as far back as he is able to go, and his church stands firm for the whole counsel of God, not rejecting any doctrine found in the Bible, I believe he has every right to feel that he is in a true church. A true church may succumb to the onslaught of the devil, the world, and the flesh

to the extent our Lord will remove the candlestick. And I am fully convinced that it is only by the grace of God that any true church can withstand that terrible onslaught in our day. So without that grace of God no church can contend for the whole counsel of God for any length of time. And a church that is not one of our Lord's true churches does not have that grace.

So, if you have been Scripturally baptized, and you are a member of a church that has stood, and is still standing for the whole counsel of God, and you yourself accept all the teaching of the Bridegroom, I feel that you have done all you can towards assuring you a place in that wonderful Bride. The important things are being born again, proper baptism, a sound church, and accepting the whole counsel of God, which requires living it as well as believing it.

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This is a question that has bothered many people. I'm not sure that there is a definite answer to it. There are some things that we can be sure of and we should begin with those.

We can be sure that the Lord's church is still in existence "... upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matthew 16:18). Christ said that nothing could destroy His church. Because of this we know that His church is here today. We can also know that there are local bodies in various places. (In other words, the church is not one universal invisible or visible organization, but several local bodies.) Paul in talking to the saints at Corinth said, "Now ye are the body of Christ and members in particular." (I Corinthians 12:27). He was not in that body at Corinth, he belonged to the church at Antioch, and so he told them that they are the body of Christ.

Another thing that we can know is that the church is the pillar and ground of the truth. "These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (I Timothy 3:14-15).

It is true that some churches have difficulty tracing its history back. Records are lost or destroyed. Some records are not complete or faded out from the passage of time. Some churches that were sound in the past have died out or ceased to exist today. As a result, sometimes it is difficult to trace a church back.

How can we know for sure? Let me offer some suggestions.

First: Check the doctrine of that church. Remember the Lord's church is the pillar and ground of the truth. Satan has many churches (or religious organizations) but he does not have any that teaches truth. He is the father of lies and therefore cannot speak truth. The Lord is not going to allow a false organization to have truth. They will have some truth but many lies. For instance it may teach the doctrines of grace, but not the church.

Second: Pray much about it. If you love the Lord and are deeply concerned, He will answer your prayers and see that you are in a true church. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." (John 14:13-14). "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." (I John 3:22).

Third: Have faith in God. A brother just recently was talking about this same question. He asked how far back should we try to go in proving a church. I asked him where you draw the line. Do you say that he is to be trusted after you prove the church back to 1945, 1920, or 1938? Who can say that we can't trust him at any time?

I believe that we can depend on the Lord to put us into the right church. "And the Lord added to the church daily such as should be saved." (Acts 2:47).

Before I close let me say that I believe that there are churches that are not strong now, but who have had Scriptural organization.

"Ignorance"

(Continued from page three)
vices of Satan overcome us. God's people, I say, are ignorant of these things.

God's people are ignorant as to their troubles, Paul talks about some of his problems. He said:

"For we would not, brethren, have you IGNORANT OF OUR TROUBLE which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of

HOW SOME FOLK WASTE THEIR TIME

Nineteen-year-old Jim Bakich of San Jose, Calif., claims to have set a record by revolving in a ferris wheel for 337½ hours. A few years ago, at the height of the "seesaw" rage, contenders in Hayward, Calif., broke the 172-hour teeter-totter record, and then, still tottering, learned that the world's record was really 200 hours; so, they decided to "teeter" on and pass the 200 mark. "It was lucky they found out," observed a bystander, "otherwise they would have quit too soon, and it all would have been a waste of time!" (Reader's Digest).

Millions of earth's confused people are wasting their lives in "ferris wheel fashion," or merely "teetering" away as the hours pass. Apparently millions see no point or purpose in life, and are merely "marking time" until they pass on.

It is only when the Lord Jesus Christ comes into a man's heart and life that he awakes to the fact that God has a purpose for each life, and we are to seek to know and do His will. When once we are "in Christ," as the branch is in the Vine, we will "bear fruit" for God, and glorify Him in our sojourn here below.

—Christian Victory

life: But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead"—II Cor. 1:8,9.

What is Paul saying? Paul says, "I don't want you to be ignorant about our troubles," and he refers to a trouble he had in Asia, where, in the sentence of death was passed upon him, yet God delivered him out of it. That reference to his trouble in Asia was at the time when he was at Ephesus and the silversmiths got up a mob and were about to kill him. The Word of God tells us how it was nothing but a miracle whereby Paul's life was saved. Paul says, "So far as we are concerned, I don't want you to be ignorant relative to your troubles."

Oh, I think of it so often. So many of us are ignorant about our troubles. Our troubles come to us and we fail to see that God has a purpose in everything that takes place. We are just ignorant. We fail to see the hand of God. We fail to see His purposes. But God has a purpose in everything that takes place.

Last Sunday, I was unable to be here on Sunday morning. I am so glad today that in God's providence I am able to preach to you. But God has a purpose in the experience through which I have passed. Humanly speaking, I ought not to be here today. You ought

(Continued on page 5, column 2)

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"RESIST THE DEVIL"

"... Resist the devil, and he will flee from you." (James 4:7).

Here is positive instruction with the end result shown. We are to resist the devil and he will flee from us. I'm convinced this is an oft repeated process as he seems to leave only for "a season". And this is good. For we are told to first "Submit yourselves, therefore, to God". By submitting ourselves unto God time and time again, we grow in grace and maturity in the Lord. On visitation one day, I met this woman preacher in a spiritualist church. When I tried to talk to her about sin, she stopped me cold. "She didn't have any problem with sin. The devil didn't bother her. She believed in prayer. She prayed one day, many years ago, that the Lord would remove Satan from her — and He did. And that was the end of that problem." We may smile knowing this is not the Scriptural way the Lord works, and yet many of us act as if Satan wasn't bothering us at all. We make jokes about him and shrug him off as if he were of none importance. Let us not shrug, but RESIST.

The devil is a thief. Now when a thief breaks into our house, he does not take the dirty laundry or every day dishes. No, he takes the most valuable possessions we have. And he is clever at gaining entrance. He will use anything or anyone against us, even as he tried to use Peter against the Lord (Matt. 16:23). He will dress up his men and masquerade them as the preachers of God. He is deceiving, and has many snares,

methods and devices.

The devil is very cunning and works by observation. He has had years of experience. He "considered" Job (Job 2:5). He knows exactly where we are the weakest, and attacks at that point—whether it is pride, children, possessions, parents, applause or money. The devil observes our prayers and emotions. He can interpret the silent language of a blush, a smile, a frown, the glance of a lustful eye, and the way we walk.

We must either resist him, or be taken captive by him. There is no middle ground. How then do we resist? The answer is before and after this command. First, "Submit yourselves, therefore, unto God," and "Draw nigh to God, and He will draw nigh to you." We do this many ways. First, by the Word of God. There is no way we can over emphasize the importance of being saturated with the Word. This is our rule book and warns of fouls and errors. It is our picture book that show us pictures of our Lord. It is our grocery store that feeds us. It is our doctor who heals us. It is our atlas that shows us the way, and the detours and construction areas. It is everything we need to resist the devil. But lying on the shelf, it will not help us at all. We need to read it, study it, meditate on it. When Satan tested the Lord Jesus, our Lord did not stop to debate with him. He simply and powerfully used the Word of God and that silenced him. And the devil fled from Him.

Prayer is another means of resisting the devil. We have an High Priest we can go to. Christ knows how to succour those who are tested. He that is in us is greater than he that is in the world. Satan may be our accuser, but Christ is our Advocate. Satan may be a roaring lion, but Jesus is the Lion of the Tribe of Judah. The bad angels may molest us, but we have good angels serving us and watching over us.

Faithfulness in service is another way of resisting. When we are faithful to Jehovah, we are unfaithful to Satan. When our time, interest, money, and talents are used for the Lord, it is a denial and discouragement to Satan.

Why does our Heavenly Father permit all this? Do not dangers make children cling to the parent more closely? We need not fear. When we are in Satan's hands—he is in the Lord's hands. Christ has already won this battle for us.

As we fight this warfare let us put on the whole armour of God. Let us not be discouraged or dismayed. Look up, Jesus is coming soon.

"Ignorance"

(Continued from page 4)

to have gone to my funeral last week. But I am here.

I think of Paul. He said, "We had the sentence of death in ourselves." I think of my experience. I don't see for the life of me how it is that I am living today. I am frank to say, I can't understand why I am alive. Now I know why I am alive — because God took care of me. I know why I am alive because the Lord protected me. I think there were some angels underneath that tractor. I think there were some angels that got underneath that corn picker. I think there were some angels that got underneath that wagon and sort of held up on it. I don't think I got the full 16,000 pounds of weight on my body. I just don't believe that it happened that way. I think God had some angels down there assisting me.

Be that as it may, Paul said, "I don't want you to be ignorant of your troubles. I don't want you to think when troubles come to you that such is your problem alone. Just remember, God has a purpose for every trouble."

I ask you, do you have any troubles? I don't know, but I know one thing: before the day is over, before the week is over, before

the year is over, we'll all have troubles — sickness and problems of one kind or another. Maybe death will come into your home. But remember this, God has a purpose in every trouble, and God doesn't want you to be an ignoramus when it comes to your troubles. Just remember it is His will, and trust Him.

II

THE UNSAVED IN TRYING TO GO TO HEAVEN BY THEIR OWN WORKS ARE IGNORANT.

That is what the majority of people are trying to do; they are trying to go to Heaven by their works.

You go out on the street this morning and stop ten individuals,

LOOK ON THE SUNNY SIDE

There are always two sides,
The good and the bad,
The dark and the light,
The sad and the glad—

But in looking back over
The good and the bad
We're aware of the number
Of good things we've had—

And in counting our blessings
We find when we're through
We've no reason at all
To complain or be blue—

So thank God for good things
He has already done,
And be grateful to Him
For the battles you've won,

And know that the same God
Who helped you before
Is ready and willing,
To help you once more—

Then with faith in your heart
Reach out for God's hand
And accept what He sends,
Though you can't understand—

For our Father in Heaven
Always knows what is best,
And if you trust in His wisdom
Your life will be blest,

For always remember
That whatever betide you,
You are never alone
For God is beside you.

Helen Steiner Rice

or you go to work and ask ten men that you work with, "Do you expect to go to Heaven when you die?" Beloved, every last one of those ten will say, "Yes, I expect to go to Heaven." Then ask a second question: "On what basis do you plan to go to Heaven?" Do you know what he will say? "I'm not a very bad man. I'm doing the best I can." I'll guarantee that nine out of ten that you talk with tomorrow will say, "Well, I am not very bad. I'm doing the best I can." What is he hoping for? He is hoping to go to Heaven on the basis of his deeds.

May I remind you God says that the man who is thinking this is purely ignorant. No man is saved by his works. It takes the finished work of the Lord Jesus Christ for your salvation. Oh, how it thrills my heart that back yonder as a boy of sixteen years of age I trusted a Christ who finished the plan of salvation for my soul! I have never regretted this for one moment's time, I have never regretted one thing that I have lost so far as this world is concerned since the day that I saw that my works had nothing to do with my salvation, but that my salvation depended entirely upon the finished work of Jesus Christ on the cross.

Oh, brother, sister, are you depending on yourself just a little bit? Are you trying to hold out faithful to the end? If you are, then you are not depending on Jesus Christ.

Let me ask you a question, and the question is a loaded one. I'll tell you in advance. Don't make

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up your mind too soon as to how you would answer. Just listen, and answer, but don't answer it too quickly. You say you are saved. Then I'll ask you this question: Suppose you were to quit going to church, quit praying, quit reading your Bible, quit living right, quit doing the things of the Lord, I ask you, would you be saved or lost?" You say, "Brother Gilpin, I would be lost." No, beloved, you are already lost. That just shows that you are depending on some of those things for your salvation. I tell you, it isn't what you do before you trust Jesus Christ or after you trust Jesus Christ; it is what Jesus did on the cross two thousand years ago when He paid in full our sin debt and said, "It is finished." Beloved, everything that could be done, that needed to be done, that ought to be done, that should be done for my salvation was done two thousand years ago at Calvary.

That man who is trying to save himself is ignorant, for Paul says: "They being IGNORANT OF GOD'S RIGHTEOUSNESS, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God"—Rom. 10:3.

What is he saying? There are two righteousnesses which you can depend upon. One is your righteousness and the other is the righteousness of Jesus Christ. Now which is it? Are you depending upon yourself that you will be able to work out your salvation with your own works, your own righteousness, or are you depending upon the finished work of Jesus, that He completed it, and that He has clothed us now in His righteousness?

Oh, I am so glad for the way I'm clothed. I am so glad that the day Jesus became my Saviour that He covered me with the righteousness of His Son, so that when God sees me now, He doesn't see me as a dirty, filthy sinner, but He sees me covered with the righteousness of His own Son.

I tell you, beloved, the man that doesn't believe that is ignorant. God pity him! God pity the man or the woman who is ignorant of the righteousness of God!

III

GOD WINKS AT THE IGNORANCE OF THE UNSAVED.

You often wonder, I am sure, why it is that an unsaved man can live his life and seemingly get along, and looks like he is blessed more than we are. That was what Asaph said. He had in mind that they were getting along much better than we who are saved. I am satisfied that most of us ask oft-times in life, why God lets the unsaved hellion go on as he is? Why does God let this devil triumph and prosper while His own children suffer and are ground in the dust? I'll tell you why. God just winks at the deeds of the unsaved now. God is just winking

at their ignorance, but there is a day coming when there is going to be a settling point. Listen:

"The times of THIS IGNORANCE GOD WINKED AT; But now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead"—Acts 17:30,31.

What does it say? Right now, God is just letting the unsaved do as they please. He is just turning them loose, and letting them run to the end of the tether. He is just turning them loose and letting them do as they please. Why? Because He has appointed a day in the which He will judge them by that man whom He hath appointed — the Lord Jesus Christ.

So I say, beloved, God is just winking at ignorance. He is letting the unsaved have their way. They can go to church or not go to church. They can do as they please. God is just letting them have their way for a season.

IV

JESUS HAS COMPASSION FOR THE IGNORANT.

Jesus has compassion for you. Listen:

"Who can have COMPASSION ON THE IGNORANT"—Heb. 5:2.

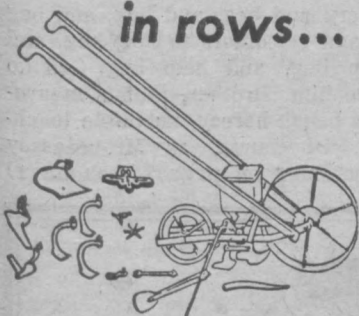
Isn't it wonderful to know that the Lord sees you and me — that He sees the man who is unsaved and ignorant, and God is compassionate toward us. If the Lord whipped us every time we do wrong we would all be whipped every hour of the day. He is compassionate toward us.

I think of that man or woman that is unsaved, how compassionate He is toward you. You breathe His air, you enjoy His sunshine, you eat His food, you drink His water, and He lets you go on. He shows compassion. He even gives you a Bible. You may not read it. You may not pay much attention to it, but He gives you a Bible, and in that Bible He tells you about His Son, that died on the cross for your sins.

Oh, how compassionate God is toward the ignorant — what compassion He has shown toward you if you are saved; what compassion He shows toward churches, for churches sometimes get wrong the same as saved people; what compassion He has shown so far as the unsaved who are here. Beloved, every one of you could have been killed before you got here this morning, but the Lord is compassionate. You are here. Might you look up this morning to Calvary and see the Lord Jesus Christ who died for your sins. May you trust Him and receive Him as your Saviour. My earnest prayer for you today is that God's compassion might overflow your heart this morning.

May God bless you!

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Billy Graham

(Continued from page one)

quoted Dr. Graham and if Dr. Graham or his association had asked for a correction or retraction. Today I had a telephone call from Maureen D'Honau which lasted for about twenty minutes. She spoke perfect American style English and she said that English is her native tongue and her only language since she has not learned Japanese. She said most emphatically that she had not misquoted Billy Graham, and she had complete notes of her almost two hour interview with him and Mrs. Graham in their suite at the Imperial Hotel. She said Grady Wilson met her at the elevator and escorted her into the Billy Graham suite, but he was there for only a short time at the beginning. I made a tape of our telephone conversation. She said that Billy Graham was here in Japan secretly preparing for his meetings in Korea, but a friend of hers saw him in the lobby of the Imperial Hotel and told her about it, so she phoned him and asked for an interview. She said indeed Billy Graham did say that the eight precepts of Mao are "basically the same" as the Ten Commandments. She is putting in writing her statement that she did not misquote Billy Graham in any manner. She said Billy Graham had made only one request, and that was that her article not be published while he was still in Japan, as he wanted to keep his presence in this country secret. She said that she was sure Billy Graham was happy with her article for she had quoted him correctly, and he had never complained about the article or asked for a correction of any kind. Nor had any one in his organization asked for a correction on his behalf. She said she had had no letters in regard to the article until she received the one from me. She said there was no problem whatsoever in language translation for everything was in English.

I read to her what Mr. Featherstone had written and she said it was not true. She was all in favor of Billy Graham, and thought he was right in being willing to accept the eight precepts of Mao, if we can't have the Bible in schools. We ought to have some kind of regulations, and if the Ten Commandments are not acceptable because they are connected with Christianity, then we ought to have something that will be accepted. She said she had gotten this from Billy Graham, though she didn't

know exactly what the Eight Precepts of Mao are, and Billy Graham had not told her what they are. She said other clergymen in Tokyo had also told her the eight precepts of Mao Tse-Tung are the same as the Ten Commandments.

Now it is easy to see how the spokesman for Billy Graham was trying to deceive and cover over. It is evident that the methods of Watergate are not unknown and unused by the Billy Graham Assn. It is high time that God's people got their eyes opened to the terrible dangers in the path that Billy Graham is leading evangelicals. His continued downward course shows what happens to a man who desires the praise and esteem of the world as did Balaam (Rev. 2:14)

We should pray earnestly for Billy Graham that he will repent and change his path of calculated spiritual adultery before it is too late.

Joseph Wilson

(Continued from page one)

it and learn its message by heart so as to be able to answer mourner's bench heretics.

Now, I am sure that Mr. Willis needs no help from me in defending himself and his beliefs from the attacks of others. My impression of Mr. Willis, received from his writings, is that he is very capable of setting forth Scriptural proof for the things he teaches. So, it is only in the spirit of brotherly love, and knowing that we stand for the same truths that I write this article.

I have before me a letter written to TBE and its editor relative to Mr. Willis' article referred to above. This letter is from a Mr. Kenneth W. Massey, who is pastor of Old Union Baptist Church??? of Bowling Green, Ky. The letter is an attack on Mr. Willis personally and on the above referred-to article by Mr. Willis.

Mr. Massey says: "I was astonished and disappointed as I read Willis' article, 'Folly, Fallacy and Fake of the Mourner's Bench.'" Now, for the life of me, I cannot see why Mr. Massey should be astonished and disappointed by this article. The Baptist Examiner has stood like a rock against the heresy of the mourner's bench since its beginning. There have been many articles in TBE which have clearly set forth the fake and fallacy of the mourner's bench. TBE has often, clearly and strongly, set forth the Bible way of salvation

through God-given faith in the gospel. Only God knows how many articles have appeared in TBE on this subject. Did Mr. Massey think TBE had changed its beliefs in this respect? Did he think TBE had quit its strong stand for truth and against heresy? When a paper has for years stood against something, and has often printed articles against that something, why should a man be astonished to see another article taking the

line of Baptist churches dating back to Jerusalem and the days of Christ and the Apostles." I hope this is true. I certainly believe that true churches are descended by link-chain succession from the Church that Jesus started in His earthly ministry. But I will say that a true church can lose its candlestick and cease to be a true church of Jesus Christ. And I will say that a church advocating the teaching of Mr. Massey is in grave danger of losing its candlestick, if it has not already done so.

Mr. Massey says: "Now, Mr. Willis sounds more like a Hardshell Baptist than anything else." This is absolutely untrue. One can read Mr. Willis' article on the mourner's bench carefully and repeatedly — look at it under the magnifying glass — dissect it with the surgeon's scalpel — and he will not find one word of Hardshellism in it. In fact, Mr. Willis' unlikeness to Hardshells is one thing that has attracted me to his writings and blessed me so much in them. Mr. Massey is either inexcusably ignorant of what Hardshellism is, or he is so blind that he cannot read what Mr. Willis wrote, or he has deliberately lied about the matter. Mr. Willis' article is not forty-second cousin to Hardshellism. Mr. Willis has preached the gospel, and emphasized that sinners are brought to salvation by Spirit-wrought faith in that gospel — and brother, that is Missionary Baptist doctrine, not Hardshellism.

I will say that Mr. Massey

sounds more like a holy-roller than anything else. His beloved mourner's bench and holy-rollerism go hand-in-hand. His letter to TBE sounds much more like a letter from a holy-roller than a letter from a Baptist.

Mr. Massey speaks of, "the sinner's God-given right to pray." Now, I would like for Mr. Massey to show where God gave sinners this right. The Bible is clear that "God heareth not sinners," that prayer is the PECULIAR privilege of the child of God and does not belong to the unsaved at all. Mr. Massey has taken a privilege that belongs ONLY to God's children, and given it to the unsaved. Mr. Willis, in his article, clearly proves from Scripture that the unsaved cannot pray acceptably to God, and Mr. Massey's unfounded and unproven statements cannot change God's Word.

Mr. Willis points out the verse which heads this article, and this verse does confirm Mr. Willis' article and does do away with the mourner's bench. Sinners are to be taught the gospel, and urged to repent of their sins and believe the gospel. When a sinner is enabled to trust Jesus Christ as Saviour, he is saved for all eternity. The sinner is not to be instructed to go to the mourner's bench, and to cry and beg, and beg, and beg — and get others to help beg, and help beg, and help beg God to save him. Brother, that is mourner's bench heresy, not Bible teaching. Of course, as Mr. Massey

(Continued on page 7, column 1)

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same stand that TBE has always taken? I would certainly be astonished and disappointed if I should see an article in TBE advocating and defending the mourner's bench, and I would have every right to be. But Mr. Massey has no reason to be astonished at TBE printing another article teaching the same truth that the paper has always stood for.

Mr. Massey says to the TBE editor: "It is my supposition that you are in full agreement with the statements made in this article" (Willis' article on the mourner's bench). Well, I would not often try to answer for Brother Gilpin, but knowing him as I do, I think I can say to Mr. Massey that his supposition is correct. Bro. Gilpin certainly agrees with Mr. Willis on the fake and fallacy of the mourner's bench. In fact, I have heard Bro. Gilpin refer to the heresy of the mourner's bench in rather strong language. This statement by Mr. Massey is about the only true statement in his letter to TBE.

Mr. Massey says: "Perhaps, Mr. Willis was being overwrought in order to get his picture and name in the paper." Now I doubt that. I have just looked again at Bro. Willis' picture and at my picture on the same page of this issue of TBE. I don't think either one of us are over anxious to have our picture anywhere. I think rather, that Bro. Willis was anxious to get the truths of God's Word in the paper. I don't think he was over-concerned about his name or picture, but rightly concerned about God's Word. This is just slander by Mr. Massey.

Mr. Massey says: "I am endeavoring to pastor a church that was organized in 1795. This Baptist body is a descendant in a long

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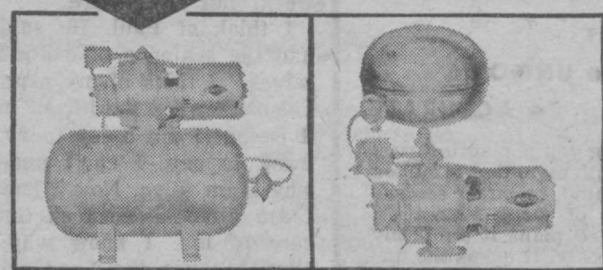
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(Continued from page 6)

says, there is a belief that does not save for "the devils do believe and tremble" and are not saved. But this false faith does not do away with the saving faith of God's elect, which is wrought in them by the Holy Spirit, and enables them to really trust and receive Jesus Christ as Saviour. Mr. Massey does not like Mr. Willis' use of Acts 16:31, but I would like for Mr. Massey to show us the mourner's bench in that Scripture.

"God heareth not sinners," John 9:31.

This verse is Scripture, it is true, and it demolishes the mourner's bench. Mr. Massey says: "John 9:31 only proves that God will not save a man against his will."

Wow! Will you look at that. Tell me how on earth Mr. Massey gets this out of John 9:31. If he can get that out of this verse, then he can easily get the mourner's bench out of Acts 16:31. No wonder the man is a heretic on the mourner's bench — he can't read and understand plain language. Mr. Massey argues that the word prayer is not used in the verse, John 9:31. But surely the words "heareth not" refer to prayer not being heard. Mr. Massey says the word "heareth" means "regardeth," and that prayer is not referred to. Well, again I say, no wonder the man believes in the mourner's bench! Mr. Massey then refers to the rest of John 9:31 to prove his point. "But if any man be a worshipper of God, and doeth his will, him he heareth." Mr. Massey explains worshipper as meaning "seeker." Mr. Massey then says that the "any man" in the last part of the verse who is a worshipper of God and doer of His will is the same as the "sinner" in the first part of the verse. Now, brother, when a man can explain (mis-explain) Scripture like this, then he can prove mourner's bench or anything else he wants to. Surely, if one will read John 9:31, he will see that there is the "sinner" whom God will not hear" and there is the "worshipper of God and doer of His will" whom God will hear. Mr. Massey makes them both to be the same person. I would like to ask Mr. Massey, since when, is an unsaved person a "worshipper of God and doer of His will?" Surely, when we agree that God hears those who worship Him and do His will, we do not

have to say that God hears the unsaved sinner.

"But without faith it is impossible to please him: for he that cometh to God must believe that He is, and that he is a rewarder of them that diligently seek him." Heb. 11:6.

Mr. Massey tries to use the above verse to sustain his mourner's bench heresy. But anyone who can read, can see that one who believes that God is, and that He is such as described here, already has saving Faith. The "seek" here is that of a saved person who seeks more and more of God's presence and God's blessing in his life.

"For whosoever shall call upon the name of the Lord shall be saved." Rom. 10:13.

Mr. Massey uses this verse to sustain his heresy, and well nigh accuses Mr. Willis of calling Paul a liar because Mr. Willis does not believe in prayer for salvation.

"How then shall they call on him in whom they have not believed?" Rom. 10:14.

Does Mr. Massey not know that verse 14 follows verse 13 in Rom. 10? If they cannot call on Him in whom they do not believe, then they believe first, and they are saved before they call. Or does Mr. Massey not believe that you can "believe on the Lord Jesus Christ and thou shalt be saved?" Prayer is the evidence one is saved, not the way one gets saved. Read that again. When Ananias was told by the Lord to go to Saul, and when Ananias hesitated because he had heard of all Saul's persecution of Christians, the Lord told Ananias — as an evidence that Saul was now saved — "Behold, he prayeth." Acts 9:11.

Mr. Massey says: "There's your Scriptural way to the Lord; whosoever calls, prays, seeks him with all the heart in repentance and faith (Heb. 10:39) shall receive forgiveness of sin." Well, I will say that whosoever has God-given repentance and faith also has forgiveness of sins and does not have to seek and pray for them.

Mr. Massey says: "If Mr. Willis is a born-again, God-called man, then he has met the terms of the gospel in repentance toward God and faith in Christ. And this concludes the inevitable fact that he, too, prayed a sinner's prayer to God." Well, I have no doubt that Mr. Willis is a born-again, God-called man. I am extremely careful in passing judgment on any man being a saved man. I do not

know what Mr. Massey is hinting at here. But I do know that Mr. Massey has added to the Word of God. The Bible teaches repentance and faith as the means (not conditions) of salvation. The Campbellites add baptism. Mr. Massey adds prayer. He is as bad as the Campbellites in adding to the Word of God, and God says, "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:6. It seems to me that this verse includes the Campbellite, and also, includes Mr. Massey.

Mr. Massey speaks of "the sinner's prayer." Now, what is this, and where is it found in the Word of God? It is certainly not the prayer of Luke 18:13, "God be merciful to me a sinner." For that prayer is an expression of one who is trusting in the shed blood of propitiation, and who is saved by that blood and not by prayer. The word "merciful" there is the word "propitious" and refers to the mercy seat and the blood on the mercy seat. The publican was trusting in shed blood and not in his prayers.

The mourner's bench is an idol god, as much so as any other idol god. Multiplied thousands have gone, and are going to Hell, trust-

came from the quiet serenity of heaven to be our sacrifice for sin. We, in Leviticus 1:3, take our eyes off the sacrifice for a moment and take note of the offerer. The offerer, according to this verse, was to offer his sacrifice of his own voluntary will. We see from this fact that God only accepts willing souls. We hasten to add, however, that God is the one who makes us willing.

"For it is God that worketh in you both to WILL and to DO of His good pleasure." — Phil. 2:13.

The willing person, then, was to secure his sacrifice from the herd or the flock — the herd or flock that were grazing in the quiet pasture, and lead his offering to the door of the tabernacle where the priest — God's representative — would meet him and proceed with him on to the altar where sacrifice was to be made.

The offerer, before his animal was slain, was, according to Leviticus 1:4, to put his hand upon its head. The expression "put his hand," in the Hebrew, means to "lean his hand" upon the animal's head. The word "lean," of course, is much more expressive than the word "put." The word "lean," in fact, means that we are to trust Christ, our sacrifice, completely. We, by faith, are to lean or rest entirely upon His sacrifice for us.

Thus far we have observed as the willing offerer secured his male sacrifice from the herd or flock that were grazing peaceably in the quiet pasture. We have observed as the offerer led his offering to the priest, God's representative, at the door of the tabernacle and leaned his hand heavily upon the head of his sacrifice.

The time had now come for the animal to be slain and its blood poured out in behalf of the offerer. The life of the flesh, according to the Scripture, is in the blood, therefore, the animal, in shedding its blood, was giving its life for the one who offered it.

The warm crimson blood of the animal was sprinkled round about the altar and upon the altar. This action held the blood up for all to see so that the cry of the blood from the altar was—"look unto Me, and be ye saved, all the ends of the earth." All within the camp might look, by faith, and live; for the sacrifice represented Christ dying for His people.

"And he shall flay the burnt-offering, and cut it into his pieces" — Lev. 1:6.

The act of flaying removed the skin from the animal, so that that which had protected the animal from cold and heat, rain and hail, was removed. The removal of the skin left no protection for the animal. This is a very accurate type of our Lord Jesus laying himself entirely open to the severe fire of the Father's wrath in our behalf. He could have called all the power of Heaven to His rescue, but He chose to lay himself bare before the wrath of the Almighty. This, of course, was the only way that the

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wrath of God's law against the law breaker could be satisfied.

The animal, after being flayed, was cut into his pieces (Lev. 1:6). The act of cutting into pieces left the animal a mangled mass of flesh and bones. There, in fact, was the entire dislocation of every joint and the separation of every limb and member.

Keep in mind that all of these steps were necessary, in the type, so as to remove God's wrath from the individual who had brought his sacrifice from the quiet pasture to the altar. We see, then, that the sinner without a sacrifice must, himself, be the recipient of the knife of God, his judge. We see that the sinner, in Hell, will have no protection against the hot anger of the Almighty. This is seen by the fact that the skin of the animal was removed. We see in the cutting of the animal into pieces that there will be no sparing of the sinner's total suffering in Hell. The sinner will suffer to the uttermost in hell, just as the sacrifice is destroyed to the uttermost.

We also see by the fact that the animal was cut "into his pieces," that order was observed. The cutting, in fact, of the sacrifice was (Continued on page 8, column 1)

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ing in an emotional experience they had at the mourner's bench, and not trusting in Jesus Christ. Blind leaders, such as Mr. Massey, are leading blind sinners into Hell, by setting before them an idol god — the mourner's bench — instead of Jesus Christ as Saviour. May God bless you all!



The Burnt Offering

(Continued from page one)

and the flock were chosen for use in the burnt-offering.

We may also cite another reason for the use of the herd and flock. This reason being that the abode of the herd and flock, as a rule, was in the tall grass by the river side, or some other body of water, while the home of the tiger and the lion is in the wilderness.

The ox and the sheep were taken from the quiet pasture, which, in many instances, was by the quiet river side. Our Lord, in like manner, came to us as a sacrifice from the quiet serenity of heaven, yea, He had been "by the streams that make glad the city of God." This glorious place, in fact, had been His home from ages past.

We may also cite a third reason for God specifying the herd and the flock in the burnt-offering. This third reason rests in the fact that the herd and the flock were horned animals. The horn is an emblem of power and honor and is therefore a true type of the power of Christ and the honor due Him.

It was essential, according to Leviticus 1:3, that the sacrifice be a male. The animal, in fact, was not only to be a male, but a perfect male; that is, one without blemish. Here, again, our blessed Lord is brought before us in the type. Here He stands, in type, as the perfect Lamb of God who

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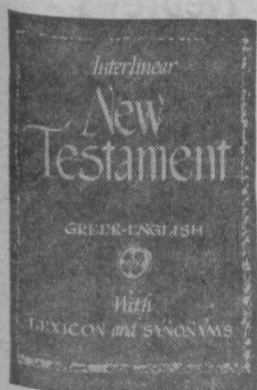
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The Burnt Offering

(Continued from page seven)

done in a deliberate and systematic fashion. So will it be with the sinner in Hell; that is, every suffering which they must endure will have been designed by their Almighty God and judge. Every pang will have been weighed on God scales so that the suffering of the sinner will be exactly according to God's prescription. The same can be said of the suffering of our Lord. God's prescription for His suffering had already been written, even before He suffered in my place. The Son, of course, knew the contents of the cup which He was called upon to drink—the cup which was filled with the Father's prescription for Him.

"And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the altar"—Lev. 1:7.

The Father was the one who placed His fire of wrath upon His Son, yea, the Father was the one who laid "the wood in order upon the fire." The fire, in fact, which consumed the Old Testament sac-

rifice, was a continuation of the fire which descended from the cloudy pillar. The fire, therefore, was from heaven and intended to show "the wrath of God revealed from heaven." The wood which "lay in order upon the fire" was designed so that the extent of the suffering meted out was exactly in accord with God's divine prescription.

"And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar"—Lev. 1:8.

The "fat" represents the inward parts of the animal while the head represents the outward part. We see, then, in the type, that the entire inward and outward being of Christ was laid down for us. The Lord's entire manhood, body and soul, was placed on the altar and in the fire. It was there that He endured the wrath of God and won the greatest victory that has ever been recorded in the annals of history. It was there that more slaves were set free than in all the victories of all time.

"But the inwards and his legs

shall he wash in water: and the priest shall burn all on the altar, to be a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord"—Lev. 1:9.

The reference to the "inwards" is to the intestines. The "inwards" and "legs," in fact, refer to inward and outward defilement. One, in fact, can be defiled as much by the outward act. Thus the inwards and the legs were washed so as to show that there was nothing in the sacrifice which might indicate personal defilement on the part of Christ—our sacrifice. Our Lord's body and soul, all of His person and all of His acts were far beyond any shadow of reproach. His walk and inner most affections were perfectly holy. His sacrifice, therefore, resulted in a "sweet savour to the Lord."

"And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish"—Lev. 1:10.

It appears that the wealthier class brought oxen for their sacrifice while the middle class brought sheep or goats and the poor brought doves (1:14). There, in other words, was no excuse for anyone not bringing a sacrifice. It is also a fact today that all who fail to receive Christ are without excuse.

"And if the burnt-sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of turtledoves, or of young pigeons"—Lev. 1:14.

The dove or the pigeon was to be a male. This is obvious, in view of the fact that the Hebrew word for young pigeon is "sons of the dove."

The dove and the pigeon were in abundance in the Holy Land so that the poor were left without excuse as far as an offering was concerned.

The dove and the pigeon are also gentle birds, therefore, they are a fit type of Christ—our sacrifice. The dove, in fact, brought the message of peace to Noah while he was in the ark. The turtle dove is the emblem of peace, because its voice is heard from the calm and quiet security of the olive tree.

The oxen and sheep were taken from the peaceful pasture, while the dove was taken from the quiet and peaceful olive tree or some other place where it was resting in peace. The dove, in fact, was violently taken to the altar and wrung to death, so was it with the Lord from glory.

"And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar"—Lev. 1:15.

We, in this verse, read of the wringing off of its head and that its blood was wrung out. This action sounds very cruel, but let it be remembered that the dove typified the Lord from glory and that which He suffered in our place. The dove also declares what will be the sinner's lot in Hell.

"... the blood thereof shall be wrung out at the side of the altar"—Lev. 1:15.

The blood was squeezed or pressed out so that it ran in a crimson stream down the side of the altar. This was done in view of all. The blood, in fact, cried out, "look unto me, and be ye saved, all the ends of the earth."

"And he shall pluck away his crop with his feathers, and cast it beside the altar, on the east part, by the place of the ashes"—Lev. 1:16.

The "crop" contains the food and seems to be considered unclean. The crop, in fact, is an emblem of man's carnal appetite and therefore must be removed before the sacrifice could properly typify Christ who had no carnal appetite.

The "feathers" were also removed, since they, like the skin

of the animal, were a means of protection. The feathers were to be removed so that the dove would be left uncovered or unprotected from the fire that was to burn it. Our Lord, in like manner, lay himself bare to the fire of God's wrath.

The crop and the feathers were cast into the ashes, leaving the dove to be offered in a state of purity and unprotected.

"And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord"—Lev. 1:17.

The act of cleaving, as stated in this verse, implies a separation that is not complete. It, in fact, is a dislocation, but not a total separation of the parts ("but shall not divide it asunder"). We, in

cause they were or ever would be holy; but that they might be so.

Those and those only, partake of faith, who are called by divine grace; but such only are called to faith and holiness, who were predestinated to be conformed to the image of Christ. For whom he did predestinate, them he also called.

Again: The chosen of God are the sheep of Christ. None but those who are so denominated believe on Him, according to his own declaration: **Ye believe not, because ye are not of my sheep.** By which we are taught, that believing in Him does not make us sheep, or give us a right to the character; but is an evidence that we were so considered in the sight of God, and given into the hands of the great Shepherd to be saved by him.

Once more: **God hath called us with an holy calling, not according to, not in consideration of our works, whether part of future; but according to His own purpose and grace, which he purposed in Christ Jesus before the world began.** If, then, we are not called according to our works or worthiness but according to the everlasting purpose, and free distinguishing grace of Him who **worketh all things after the counsel of his own will;** much less is it to be supposed, that we were chosen according to them, or in any foresight of them.

To illustrate the truth and confirm the argument, it may be further observed, that faith and holiness, in the method of grace, occupy a middle station. They are neither the foundation, nor the top-stone, in the Spiritual building. Though inseparably connected with election, they are neither its cause nor its consummation. That is sovereign grace; this infinite glory. Faith and holiness are, as one observes, what stalks and branches are to a root; by which the vegetable juices ascend, to produce and ripen the principal fruit. **By grace ye are saved THROUGH faith—chosen to salvation THROUGH sanctification of the Spirit and belief of the truth.**

Consequently, they are no more the cause of election, than the means necessary to attain any valuable end are the cause of appointing that end; than which nothing can be supposed more absurd. Besides, if men were foreseen as possessed of faith and holiness, prior to their election, and independent of it, it is hard to conceive what occasion there was for their being elected. There could be no necessity for it to secure their final happiness. For the judge of all the earth must do it: and eternal misery was never designed to be the portion of any who believe and are holy; for peace and salvation are inseparably joined to such a state, and to such characters. To have ordained those to happiness and glory that were foreseen to be thus qualified, would, therefore, have been altogether unnecessary.

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this type, are to learn that not one bone in the body of our precious Lord was broken. His bones, according to Psalm 22:14, were out of joint, but they were not broken.

"... with the wings thereof." The wings were to be removed so that there would be no means left whereby the bird might escape. Here, again, we have a perfect type of our Lord who gave Himself up freely for His people. He, in fact, was poured out like water for you and me.

"I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels"—Psalm 22:14.

Election

(Continued from page one)

by such an attack upon it. Hence, the few notaries of this unpopular doctrine must reproach and ridicule, if not something more severe, to attend the profession of a tenet so impolite.

"Fruits" Not the Cause of Election

Faith in Christ and holy obedience are represented by the unerring Spirit as the fruits and effects of election; they cannot, therefore, be considered as the cause without absurdity in reason, and a contradiction to divine revelation. For it is written: **As many as were ordained to eternal life, believed—He hath chosen us—that we might be holy.** They believed because they were ordained to eternal life; not ordained to eternal life, because it was foreseen they would believe. They were chosen, not be-

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Just a few lines to say I have not forgotten you and Calvary Baptist Church. I have been trying to think how it would be to not receive The Baptist Examiner, and I shudder. I sure am thankful for the things and blessings I receive of the Lord through TBE, and the tapes I receive each week.

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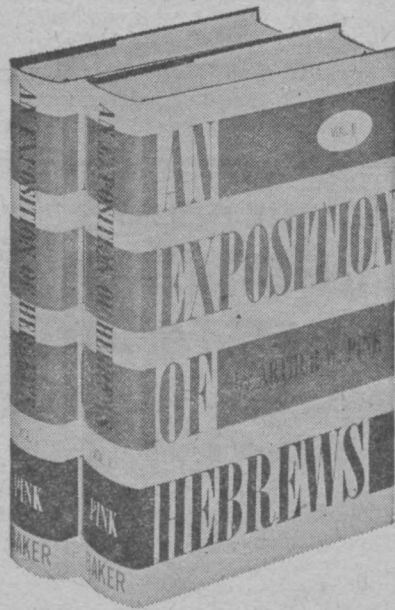
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