

More About The Many Heresies Of The ABA Churches

By JOSEPH WILSON, SR.
Gladwin, Michigan

I have a good friend named Tom Sollosi, in South Georgia. He, sometime ago, left the BBF and was baptized into the Rye Patch Baptist Church near Ludowici, Ga. Tom is now pastor of the Ella Grove Baptist Church in Glennville, Ga. Tom, some time ago, sent me the minutes of the Georgia State ABA, and part of an ABA adult quarterly. I wish to make a few comments on these.

In the minutes, I quote from the moderator's address:

"There are some coming, posing as pastors, they want to change the literature. The literature which has been pre-



JOE WILSON

pared by missionary Baptists with many years of study in the Word. Beware of this type pastor, because if he stays the church will go, go out of the association that our forefathers led us to. My prayer to God is that our churches will quit using these preachers and use our own kind."

I think that some of the preachers to whom this man refers, want to quit using ABA literature and (Continued on page 6, column 4)

The Daily Walk And Life Of All Christian Employees

By ARTHUR W. PINK

How intensely practical is the Bible! It not only reveals to us the way to Heaven, but it is also full of instruction concerning how we are to live here upon earth. God has given His Word unto us to be a lamp unto our feet and a light unto our path: that is, for the regulating of our DAILY WALK. It makes known how God requires us to conduct ourselves in all the varied relations of life. Some of us are single, others married; some are children, others parents; some are masters, others servants. Scripture supplies definite precepts and rules, motives and encouragements for each alike. It not only teaches us how we are to behave in the church and in the home, but equally so in the workshop and in the kitchen, supplying necessary exhortations to both employers and employees — clear proof God has not designed that all men should be equal, and sure index that neither "Socialism" nor "Communism" will ever universally prevail. Since a considerable portion of most of our lives is spent in service, it is both for our good and God's glory that we heed those exhortations.

A secular writer recently pointed out that "work has increasingly come to be regarded as a distasteful means to the achievement of leisure, instead of leisure as a recuperative measure to refit us for work." That is a very mild

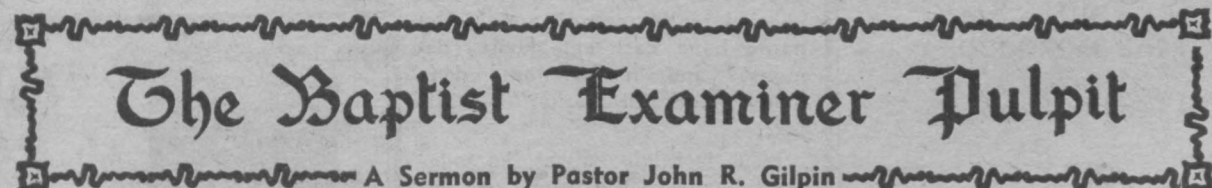
Dr. Luke, I think, points out to my position as to what the Bible teaches, "FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us" Luke 1:1.

We are behind you in believing the true interpretation of the Scriptures is not to be spiritualized. Another Scripture text which will prove this point in the Holy Scriptures is:

"GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" Hebrews 1:1-3.

Beloved people, there are many today in this world that are telling us that the Scriptures are not accurate, and that God will give us a revelation as to what the truth really is. Don't you believe them! We can go back in the Old Testament to the first book. There we can see God as He speaks unto Adam the first man. God instructed him as to what he must do to obey him. Then, God looking over His creatures, saw that the animals and other creatures were in a more

way of saying that the present generation is pleasure mad and hates any kind of real work. Various explanations have been advanced to account for this: such as the ousting of craftsmanship by machinery, the fear of unemployment discouraging zeal, the doles, allowances and reliefs which are available for those who don't and won't work. Though each of those has been a contributing factor, yet there is a more fundamental and solemn cause of this social disease, namely, the loss of those moral convictions which formerly marked a large portion of (Continued on page 7, column 1)



The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"GOD'S EXORCIST"

"And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus

happy situation than this man was. Each of them had a mate. It was then that the Lord God caused the man to be in a deep sleep, and He took one of his ribs and made him a mate, and this help meet of the man was to know the will of God — the man was to tell her. That was one of the ways in time past God spake unto us. This same woman, the help meet of the man, was the one that Satan, incarnated in the serpent, beguiled, causing her to partake of the fruit of the

OUR OFFICE WAS BURGLARIZED

On Saturday morning, June 15, our office was burglarized and our money box was stolen, which resulted in a loss of a little better than \$700 in cash, approximately a thousand dollars in checks, and about twenty-five credit cards, which we have used through the years in traveling.

Most of the checks can be recovered as I have written and called various individuals, asking them to stop payment on the checks that had been sent in and issue new ones. I feel reasonably certain that we'll lose nothing in this respect.

However, the better than \$700 in cash is irretrievably lost. About \$50 of this was TBE funds, and \$226 of which was money belonging to Economy Printers (the trade name of our printing shop), and the balance of it was personal funds which I had laid aside to pay on my hospital expenses. When I was in the hospital in February, it was impossible to ascertain just what I owed until certain factors were determined and certain costs were learned. We paid at that time a good part of the account, but was unable to pay it all since the hospital did not give me our final bills when I left. Thus it was that I had accumulated this sum of a little better than \$400, and was holding it to pay the hospital as soon as I received their bill. Ironically, this bill was received the day after the money was stolen.

This hits us hard, but at the same time, I recognize that God is sovereign and I have refused to worry over it. I confess that it puts us in a financial cramp, but believing that God knows and does best in our behalf, we face the future.

Christ to come out of her. And he came out the same hour"—Acts 16:16-18. I don't go to the movies, I don't recommend the movies, I don't advise you to attend the movies, and I don't want you to think that I slipped around to the backdoor and entered into a movie house to see the most talked about film of the past year — namely, "The Exorcist." All I know about it is what I have read, and the more that I

tree that God said not to partake thereof. Then in turn she gave to the man, and he also ate thereof.

It was way back then, man began to provide a way to cover his sin. However, the fig leaf apron was not sufficient to cover them. Here is what the Scripture says God did to cover their nakedness:

"Unto Adam also and to his wife did the Lord make coats of skins, and clothed them" Gen. 3:21. That was God speaking unto Adam. Remember our text in Hebrews said, "In times past God spake in divers manners . . ." This was one of the manners in which the Lord God spake, to father Adam. This covering God gave Adam and his wife had an effect on Adam which we believe the Psalmist saw:

"Thy word have I hid in mine heart, that I might not sin against thee" Psalm 119:11.

Yes, we believe that what God showed Adam back then, was that it would take bloodshedding to atone for our sins, and we believe he told his sons this. The older son was a spiritualizer and would not listen unto his father, but Abel, the younger son, heard God as He spake through his father Adam. He brought a firstling of his flock and offered it up unto God, and was accepted.

We could come right on down the line and tell how God spake in the times past unto the fathers, but we have not the time and space to tell, but let us say this: God spake unto all His people in divers ways before Christ Jesus. When Jesus came into the world, that was and is God's last message unto the world. Jesus was only here in this (Continued on page 8, column 1)

A Great Definition Of A Scriptural Church

By J. M. PENDLETON

Baptists believe that a Scriptural church is a local congregation of baptized believers independent, under Christ, of the state of every other church, having in itself authority to do whatever a church can of right do.

It requires but little reflection to see that the principle here announced is peculiar to Baptists. No other religious denomination holds it — certainly not in its entirety. The important question, however, is whether the New Testament sustains this principle; for if it does not, the principle possesses no

value. It will be observed that my reference is to the New Testament, for it would be absurd to go to the Old Testament to ascertain the nature of a Christian church. In the matter of church-building, as well as in other things, Jesus said to the apostles, "Teaching them (the disciples) to observe all things whatsoever I have commanded you." A scriptural church a local congregation of baptized believers. The Greek term *ekklesia* — translated "church" more than a hundred times in the New Testament (rendered "assembly" three times) — is compounded of two words literally meaning "to call out of." I shall not attempt to show how this meaning received a practical illustration when assemblies were called out among the Greeks. My present purpose is answered by the statement that in apostolic times a church was composed of persons who had been called out from the world, even as Christ chose His apostles "out of the world." They had been called from the bondage of sin into the liberty of the gospel; from spiritual darkness into the light of salvation; from the dominion of unbelief into the realm of faith; from an heirship of wrath to an heirship of glory.

This was true of the members of the first churches. Brought by the Holy Spirit into a new relation to God through Christ, they were (Continued on page 2, column 1)

Not Ashamed Of The Gospel Which Is For Sinners

By RICHARD E. FARNHAM
Noblesville, Indiana

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:16,17).

The apostle Paul said, under the inspiration of the Holy Spirit, I am not ashamed of the gospel of the Lord Jesus Christ. When he said I am not ashamed of the gospel of the Lord Jesus Christ, and that it was the power of God unto salvation, what did he mean? Was he speaking of the Word of God or was he speaking of a particular



RICHARD FARNHAM

message from the Word of God? Paul declares unto the Corinthian church: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scrip- (Continued on page 5, column 2)

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JOHN R. GILPIN Editor

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"God's Exorcist"

(Continued from page one)

It is the story of a little twelve year old girl who was possessed with demons. Even those of the world who offer advice say that children shouldn't see this movie, and that oftentimes even adults are taken with nausea and sickness as a result of seeing it. Therefore, it isn't recommended that people of a youthful nature or anyone that has a bad heart or anyone that has any physical illness should go to see it. I might say that I don't recommend that any of you go see it, and what I say there, goes for all other movies as well.

It is the story of the occult, which means something that you don't learn with ordinary mentality. The Word of God, I think, is very clear that the occult is one of the signs of the times so far as the end of this age is concerned. The Apostle Paul, in writing to Timothy, said:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils"—I Tim. 4:1.

We certainly have plenty of it abroad in the world today. This last week, in making some preparations for this message, I noticed that there are at least five different indications or trends so far as the occult is concerned in America.

There is, first of all, astrology, and the majority of people — I say the majority, maybe not you, maybe not me — but the majority of people study their horoscope in the daily paper every day. That is the reason it has a place in the daily paper. I know folk who would

not think about doing anything by way of a business nature without first of all seeing how the stars are today. I know individuals who wouldn't think of a marriage or friendship apart from having compatible birthdates. That is the first of the indications of the occult — astrology. I couldn't begin to tell you how many times in the past thirty years of my life that some business man has asked me this question, "What sign are you?"

The second of these manifestations of the occult is clairvoyance. That is what I think this little girl was that we read about in the book of Acts — she was a clairvoyant, a fortune teller. This clairvoyant that we read about, went about telling fortunes. When she saw Paul and Silas going down the street, she would run along after them and insult them by saying, "These men are showing us the way of salvation. They represent the most high God." She didn't mean that at all. She was only doing it in order to make fun of them. She was a clairvoyant.

That is what Jean Dixon is. Jean Dixon got her fame by prophesying three deaths: the death of Franklin Roosevelt, the death of John Fitzgerald Kennedy, and the death of Winston Churchill. She prophesied those three and hit it on the nose in every respect.

She missed a few too. The fact of the matter is, she has missed more than she has hit. Don't forget that. I was in San Antonio when she said that the needle that they were building out there, getting ready for the World's Fair at San Antonio — that the needle would fall before the Exposition was over. Well, the Exposition has been over for about four or five years and the needle never fell. She said also, so far as the future was concerned, that Jackie Kennedy was never going to remarry, but the next day she announced her wedding to Mr. Onassis. So Jean Dixon has missed about as many as she has hit. The fact of the matter is, I have been told by a man that has gone through all of her predictions that she has missed more of her predictions than she has hit. But that is clairvoyance. That is the second of the occult manifestations.

There is a third, that of spiritism. That is the thing that is sweeping the country today. The Episcopalians are shot through and through with spiritism — the last group in this world that I would expect. United Methodists are just about as bad. Of course, to begin with, they are modernists through and through. I would say that 99 per cent of the United Methodist preachers are clear-cut modernists, that have no place for the blood of Jesus Christ in their life. Yes, the modernists of the United Methodists and the Episcopalians are shot through and through with spiritism.

We have some Baptists likewise. There is a fellow here in the South by the name of Bubar. He is a Southern Baptist preacher and he boasts of the fact, "I don't talk to demons; I talk to spirits." Well, I don't know what the difference is, but nevertheless, he claims that he has ESP (extra-sensory perception). He claims precognition. He claims he has the use of telepathy. He claims the use of being able to find missing persons. That is nothing but spiritism, and that gives rise to women out of their place, talking in tongues; that gives rise to lots of other errors. It gives rise to more errors than I would have time to discuss at this time.

The fourth tendency of the occult is that of witchcraft. We thought witches died at Salem, Massachusetts, but they didn't. There is plenty of witchcraft today — both black magic and white magic. It all depends upon the character of the individual. If he is a good man, it might be white magic. If he is a bad man, it might be black magic — witchcraft. And by the way, courses in witchcraft are a very popular thing at most universities today.

The fifth tendency on the part of the occult is that of Satanism. The blasphemous Satanic church that started out in California has not swept the country as fast as they said it would, yet it has made tremendous inroads. We say that the one word for Christians is that of abstinence. In the Satanic church, they say the one word for their followers is indulgence — just the opposite of abstinence. We say that so far as we are concerned, we believe in honesty. They say they believe in emotional dishonesty — anything that is just the opposite of what we stand for.

These are the five outstanding tendencies on the part of those who go to the occult — astrology, clairvoyance, spiritism, witchcraft, and Satanism. I don't know where it is going to end, God only knows. All I know is that it says in I Timothy 4:1 that in the last days there are going to be doctrines of demons that will be abroad in the world. So I am not a bit surprised in view of this.

These spiritual forces are massively at work in our land today and they are carrying out dangerous, supernatural practices. Take this fellow, Manson, that was the head of the commune out in California that, a few years ago, killed a number of people. Manson is a sample. He claimed that he was Jesus. I say, beloved, these forces are putting out dangerous, supernatural practices in the world today.

This, beloved, is a brief history of the occult.

I

JESUS BELIEVED IN DEMONS.

I don't mean to say that Jesus practiced demonology. Far be it from that. Like I say, I believe in the Devil. That doesn't mean that I have any confidence in him. But I believe there is a Devil. When I say that Jesus believed in demons, I don't mean that Jesus practiced demonology, but I say that the Lord Jesus Christ knew that there were demons. We read:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils (demons)? and in thy name done many wonderful works?" — Mt. 7:22.

Jesus is talking about the judgment bar, how the people are going to come up to the judgment bar pleading the fact that they have cast out demons, and others are going to come to the judgment bar pleading the fact that they have done many wonderful works in the name of the Lord Jesus Christ. But to all these that thus plead, Jesus is going to say:

"I profess unto thee, I never knew you: depart from me, ye that

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ELDER JOE SHELNETT, Pastor

For years this church has been sending a liberal contribution for the support of our written ministry, and we rejoice to tell our friends of this church and pastor.

If any reader lives in this area, or if you are ever visiting in the Little Rock-Benton section, we urge you to attend this church and listen to our friend, Bro. Shelnett, as he expounds God's Word.

Bro. Shelnett is an excellent preacher of God's Word — sound as a dollar — and the church is hospitably warm with Christian atmosphere. The editor knows — he has preached there, and he takes great pleasure in saluting this good church and pastor.

work iniquity"—Mt. 7:23.

Do I speak to someone who thinks that he is going to Heaven because he is a good man or a good boy? If so, you are in a pretty big class. You are in the class of worldly unsaved preachers. You are in the class of those who claim to have cast out demons. You are in a big class if you are depending upon your works for your salvation. I say, in the light of this, Jesus believed in demons.

Listen again:

"And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him"—Mark 1:21-26.

This is the story of Jesus in the city of Capernaum. It tells us how the Lord Jesus Christ cast an unclean spirit out of a man, and how that unclean spirit recognized the Lord Jesus, and how that unclean spirit admitted that he was going to torment, for he said, "Art thou come to destroy us? I know thee who thou art, the Holy One of God."

Notice another Scripture of like

nature:

"And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you"—Mt. 12:27,28.

Jesus is saying that there are such things as demons, for He says, "I cast them out by the Spirit of God." He says, "Your children also cast out demons," but He doesn't say how they do it. He says, "I cast them out by the Spirit of God and that proves to you that the kingdom of God is come unto you."

The Lord Jesus Christ again talks about demons, for we read: "For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many"—Mark 5:8,9.

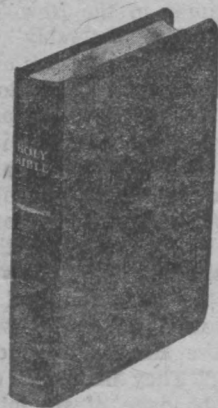
This verse of Scripture would indicate that demons are multitudinous. The man who had the demon cast out of him said, "My name is Legion, for we are many." That would mean that Satan's work is almost worldwide or is as worldwide, we might say, as the work of the Lord Jesus Christ, because wherever there are people, there are individuals who are possessed with demons.

The Lord Jesus tells us that when the demon was cast out of this man that he was in his right mind. Prior to that time, this man had been a maniac. He didn't wear any clothes. He cut himself. He lived in the tombs, the only place he

(Continued on page 4, column 4)

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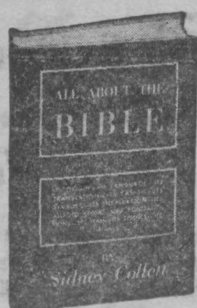
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THE BAPTIST EXAMINER

JUNE 29, 1974

PAGE TWO

THESE MANY LETTERS HAVE SURELY GIVEN US THE LIFT WE NEED

STANDS BACK OF US 100%

Dear Bro. Gilpin:
Just a few lines to let you know we are backing you one hundred percent in your teachings in THE BAPTIST EXAMINER.

Rye Patch Baptist Church
Ludowici, Georgia.

LOVE FOR BIBLE MUST COME FIRST

Dear Brother Gilpin:
It was also with heavy hearts that we read of your decision to remove Bro. Fields from the Forum. We know how very difficult it was for you — but at the same time, we rejoice that your love for the Lord and His Word must come before anything else. We are so thankful for your faithful stand in these perilous times.

With concern, Christian love, and prayers,
Bill and Ruth Springman,
Tecopa, California.

A VISITOR WE HOPE COMES BACK

Dear Bro. Gilpin:
Several months ago, we were staying at a motel near your church one Sunday evening, and attended your Sunday evening services. We enjoyed the experience so very much and you were so kind to place our name on your mailing list for THE BAPTIST EXAMINER. Thanks so very much!

We have enjoyed each copy and we are enclosing check to cover cost of ten subscriptions and our renewal. We hope to stop by your church again when we are up your way on one of our business trips.

Yours truly,
Mr. and Mrs. W. H. Harrison
East View, Kentucky.

TBE MEANS MUCH TO HIM

Dear Bro. Gilpin:
This is just a short note to let you know that I also thank God for a man who stands for the truth. I too believe the Bible means and teaches just what it says. It surprises me to find so many people who won't stand or take a stand for the truth of God's Word.

TBE has meant so much to me — in view of the fact that the truth of God's Word is perverted badly in my church. "Keep on fighting" — God bless you.

Robert E. Hogan
Frankfort, Ky.

PRAYS FOR THE ERRING

Dear Brother Gilpin:
We were sorry to hear that you had to break with Bro. Fields. It's always so sad when one you love and trust, departs from the truth. But may God lead him into the right way and out of error.

Love in Christ,
Mrs. Robert Porter,
Plant City, Fla.

GLAD BECAUSE OF OUR STAND

Dear Bro. Gilpin:
Your stand about spiritualizing the Scriptures is to be praised to high Heaven. Under the circumstance you could have not done anything else. I know it was not easy to do, but thank God, the spirit was stronger than the flesh. The church here and I am overjoyed at this move which you have made.

Yours in the Blessed Hope,
Eld. Milburn Cockrell,
Fulton, Mississippi.

GLAD OUR DOCTRINAL STAND CONTINUES

Dear Bro. Gilpin:
I would like to take this opportunity to tell you that you have truly been a blessing to my family down through the years. I learned the doctrines of grace and church truth through the paper, and that was about fifteen years ago.

We also want you to know that we stand behind you all the way in the action taken regarding the Forum in TBE. We are praising the Lord for the fact your doctrinal stand has not changed down through the years.

Gilbert and Eloise Howard,
Cleveland, Ohio.

NOTICED THE STRANGE TEACHINGS

Dear Brother Gilpin:
I too had been noticing these strange notions of Brother Fields. Even my wife said yesterday that she didn't care to read his part in the "Forum." I couldn't figure him out. I wondered if he was just trying to be different, or that he might have thought that he had a deeper insight in God's Word. Anyway, I will pray for him to see the right way, for I do believe he loves the Lord.

All because of His grace,
Sincerely,
Malcolm E. Tompkins
Ft. White, Fla.

BRIEF BUT SWEET EXPRESSION

GOD BLESS YOU BRO. GILPIN.
WE LOVE YOU IN CHRIST.

Evelyn C. James,
Aztec, New Mexico.

TBE MEANS MUCH IN EAST TEXAS

Dear Bro. Gilpin:
THE BAPTIST EXAMINER has meant so much to me, even though I have been reading it such a short time. Hearing your sermons while I was in Kentucky and reading THE BAPTIST EXAMINER certainly has increased my knowledge of our Lord and Saviour Jesus Christ.

May God bless you!
Benny Byley,
Bronson, Texas.

AGREES IN WHAT WE HAVE DONE

Dear Brother Gilpin:
I appreciate you and your stand on doctrinal matters that you have taken over the years that I have known you and the "Examiner."

You sure have been long suffering with Bro. Fields as he has taken some "far out" views of several Scriptural subjects — he got on my nerves with his interpretation of the woman's head and covering at one of the conferences a few years ago, and later in the Forum. I finally just quit reading his answers in the Forum.

I commend you and think you are doing the right thing about him. I know it hurts. I always loved him too, but you did the best thing for him and all concerned.

Yours always by His Grace,
Sherman Hartley,
Elizabeth, Tennessee.

SPIRITUALIZERS, NOT EVEN IN THE BOOK

Dear Bro. Gilpin:
Your decision to make a change in the Forum has made it a lot easier for pastors who had to spend so much time trying to settle down some of his upset members. I'm 100% for you in this move. Some members who were more vociferous than others began to question

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the sanity of such interpretations. One declared that such writers were out in left field on their interpretations. I disagreed. I said those kind of writers were not even in the ball park!

Yours in Christ,
Eld. J. Frank McCrum
Orchard Lake, Mich.

YES, HE HAS HEDGED US IN

The Lord has a high hedge around you!

A. A. Hinson,
Rosebud, Texas.

OUR STAND WAS ALL WE COULD DO

Dear Bro. Gilpin:
I agree with you 100 per cent about Bro. Fields. It was the only thing you could do and stay with the truth.

G. R. Boulton,
Hopkinsville, Ky.

ENJOYED TBE FOR MANY YEARS

Dear Bro. Gilpin:
Please find enclosed a check for \$28.00 and the names of 14 of our friends that we wish to have put on your mailing list for THE BAPTIST EXAMINER. We have enjoyed THE BAPTIST EXAMINER for many years and believe it to be one of the best religious papers in print today.

Yours by His Grace,
Melber Moore, Church Clerk
First Baptist Church
White Plains, Ky.

"TANGENTS" WAS A GREAT BLESSING

Brother Gilpin, your message on "Tangents" was a great blessing to my heart, and has given me even greater love for you and your work in Ashland. I know that this stand has cost you in this world, and has no doubt been a hard task at times in the flesh, but I am glad to know that God has men who will stand even when it costs the friendship of a very close brother in Christ. I know the great love you have for Bro. Fields and it is

THE BAPTIST EXAMINER
JUNE 29, 1974
PAGE THREE

a constant blessing to my heart, and encouragement, to try by God's grace to follow your example and continue to stand for these great truths.

These new doctrines some of the brethren have followed after, are not from the Word of God. It would be great if these men would conclude that there is no need for new doctrine, but a firm and bold stand for the great truths that sound Baptists have believed and stood for since Christ.

Your Brother in Christ,
David O'Neal,
Tulsa, Okla.

LOVES THE LORD'S CHURCH

"I love the Lord's church, but I am opposed to Hyper-churchism, as it is nothing but a rehash of Campbellism and Romish lies. I have gotten a little of it here back in Texas — and I am not very fond of it."

F. P. McKaig,
San Antonio, Texas.

THANKFUL FOR OUR STAND

Dear Brother Gilpin:
About Bro. Fields: For some time now, I have puzzled over his articles. I couldn't understand his answers. Now I know why. Thank you for standing for the truth through the years.

God bless you!
Sincerely,
Bessie Shantz,
Phillipsburg, Kansas.

STILL STAND BEHIND US

We in our home have lifted up Bro. Gilpin, and Calvary Baptist Church, to God in prayer for many years, and see no reason to cease now. And the reason is, we have believed the doctrines you have presented for over forty years ourselves. So, there is no reason to change sides, for our God is an unchanging God.

Yours by His Grace,
Alvin H. Harrell,
Murray, Ky.

CERTAIN GOD WILL GIVE US FRIENDS

Dear Brother Gilpin:
I knew that sooner or later GOD would give you, that which was needed, to contact Bro. Fields, and try to point out to him, wherein he was preaching and teaching error from the Word of God. You may lose some friends, but GOD will give you other friends who will be more precious to you.

Our LORD Cometh,
Eld. Martin E. Holmes,
Sunbury, Ohio.

HAD EXPECTED US TO DO AS WE DID

Dear Brother:
As I read your last issue of the great paper, THE BAPTIST EXAMINER, I was not a little surprised, as I had looked for your response to some of the messages

in that paper, and especially the one on "The Unpardonable Sin." How deeply I regret this thing. I love Bro. Fields and pray he will be considerate and change his mind in this matter.

O. B. Gabbard,
Hazard, Kentucky.

KNOWS MANY ARE INFLUENCED BY TBE

Brother Gilpin, I am writing this with tears in my eyes. I know that the many friends in the truth that I have are because of your work in the printing of THE BAPTIST EXAMINER which has brought us together. I know that if 75 per cent of the preachers I know would be honest, they would have to admit that the truth they love so much was taught to them by THE BAPTIST EXAMINER, or from some preacher, or church, that was influenced by this great paper.

Yours in Christ,
Eld. Daniel A. Phillips,
Bristol, Tenn.

THINKING OF US UP NORTH

Dear Bro. Gilpin:
I'm sure that you already know that we stand with you in the Fields' matter, but as the children wanted to send you a note, I thought I would put in a few words to let you know that you are on our hearts, and minds, and in our prayers.

Love always in Christ,
Laura and Maurice Zamarron
Gladwin, Michigan.

OLD WARRIOR STILL STANDS WITH US

Dear Bro. Gilpin:
You did the right thing and I am with you. You have been a great blessing to me and I love you. I am praying that the Lord will restore you to health and bless you.

Your brother in Christ,
Eld. William J. Crider,
Tulsa, Okla.

BELIEVE WE HAVE DONE RIGHT

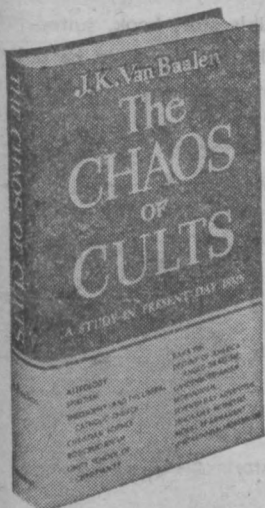
Brother Gilpin, we believe you did what had to be done with Brother Fields. The Lord can change his heart and mind. I am praying that he'll wake up and get back on the right track.

Love ya!
The Brewers,
Tulsa, Okla.

THANKS GOD FOR COURAGEOUS STAND

Dear Brother Gilpin:
I praise God for a man who will stand for the truth like you have. There are no words to tell how much I appreciate you. I thank God that he gave you the courage to take the stand you have as of recent date.

Your friend in Christ,
Jeanie Maddix,
Tulsa, Okla.



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The Baptist Examiner FORUM

"Please comment on these following Scriptures: I Cor. 6:9-10; Rev. 5:19-21; Rev. 21:8, studying this in the light of v. 27 of the same chapter; Rev. 22:15. I have heard it said that these Scriptures speak of saved persons that are not in the church. I think they represent lost people. What do you say?"

ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



Let us take a look at the Scriptures referred to. I Cor. 6:9-10. "Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God."

Rev. 21:8: "But the fearful and unbelieving and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, have their part in the lake which burneth with fire and brimstone, which is the second death."

Rev. 22:15: "For without are dogs and sorcerers and whoremongers, and murderers and idolaters, and whosoever loveth and maketh a lie."

All of the Scriptures given above relate to the same group — the grossest of sinners. We have thousands of just such characters in the world today, and this is the reason the newspapers are so full of stories of crime of every description. Lost persons are referred to in these Scriptures, and it is hard to understand how any person could for a moment think of them as saved. The question is: SAVED FROM WHAT? Salvation is from sin, and these persons described here are guilty of the worst sins that could be named.

Yes, you are right when you say, "I think they represent lost people."

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



When answering a question of this type, it is necessary that we consider each one individually. Let me also remind you that we must consider the context in order to be able to determine about whom a passage is written.

In I Cor. 6:9-10, we have a passage that to me is very clear. Apparently the brethren had taken some of their brethren, possibly even church members to law. Paul is pointing out that we should not take our brothers to the courts because the courts of the world are

made up of unrighteous people. Why should we take a child of God to be condemned or judged by ungodly people. In verses 9-10, he is showing what kind of people they are. The key is found in verse 11. "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." You see, he is pointing out that these saved people knew what kind of people they were because they were at one time in the same condition.

Since Revelation 5 does not have 19 verses, I assume you are referring to Chapter 3. At least this is one passage that is misused.

Most people refer to verse 20 as the heart door of the unsaved. I have heard many an invitation where the preacher said that the Lord wants to get into your heart and the latch is on the inside. Then the appeal, "Won't you open your heart and let Him in?" This is not only wrong, it is blasphemous. In the first place, we do not read anywhere that the Lord wants in our sinful heart. In the second place, if He wanted in He could get in without depending on us. The passage here is written to a church. "And unto the angel of the church of the Laodiceans write . . ." (verse 14). Here is a church that has left the Lord out. It is busy with everything but glorifying Him and He is saying "I am at the door." We as members of a church must each one see that the Lord is the center of our service.

Revelation 21:8 is obviously talking about the lost because only the lost will be cast into the lake of fire.

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



In the case of I Cor. 6:9-10, the context answers the question for us. In the first eight verses, Paul is talking to the saints at Corinth about some of their faults. In these verses he is using what we call second person. But in the verses before us he switches to third person. He is still talking to the same people, but now he is talking to them about some other people. And in verse 11, he switches back to second person, and tells these same people that at one time some of them were in the same condition that the ones he was talking about in verses 9-10. But he says now you are washed, sanctified and justified. In other words, he is saying that you were once lost just as

they are, but now you have been saved.

Our second reference must be a typographical error, and I am not able to determine what Scripture our querist had in mind. Rev. 21:8 is self explanatory. These people are cast into the lake of fire. None but lost people end up in this awful place. If a person is saved and never joins any church he will still spend eternity in Heaven, but he will receive no reward for anything he may have done. For anyone to argue that these people were saved but not in the church would be to argue a church salvation. Let's leave that teaching for the Catholics. Baptists have no need of it, therefore we have no business with it.

I can see absolutely no connection between verse 8 and verse 27. The people in verse 8 end up in the lake of fire, therefore they are lost people. Verse 27 is talking about the Holy City, New Jerusalem which will be the future home of our Lord's Bride. No lost person can enter this wonderful city. But there will be other people living in this new earth. In verse 24 we see the nations walking in, the light of this city. This means spiritual light of course. Then in verse 25-26 we see the glory of the nations being brought into this city.

Rev. 22:15 is speaking about lost people. The dogs according to Isa. 56:11 are false shepherds. Let us not confuse the Holy City with the kingdom of God. This city will be a very important part of that kingdom. But those who are not in the Bride will be in the many mansions in John 14:2. And there will be nations of people living on that new earth. And the Jews will be living at Canaan for ever. Ezek. 37:25.

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



The Scripture references given, by the querist (with the exception of Rev. 5:19-21 — there are no such verses) all deal with unsaved people.

We have tried to see if we could juggle these verses enough to make them say that they are referring to saved non-Baptists, but that would require more acrobatic talent than we possess.

In every reference, certain overt kinds of sins and sinners are mentioned. It is clearly stated that these kinds of sinners are non-inheritors (unsaved). There is no reference here to sinners saved by grace; but rather to sinners who know nothing of being delivered from the bondage of sin.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12).

TIBER'S ANSWER FOR LAST WEEK'S FORUM

Certainly there are other ways, but we don't think they are necessarily better.

Firstly, let it be clearly understood that tithing (10% of income) is God's prescribed way for his people to worship him with their substance (Lev. 27:30-31).

Secondly, one's tithe should be brought into the storehouse (church) if he is a member of a Scriptural church. It is not the prerogative of an individual Baptist to determine what to do with his tithe. He should bring it into the Lord's church where he is a member (Mal. 3:7-10).

We believe that the collection box is the best method for collecting tithes and offerings because it allows the giver to give discretely.

On the other hand, the offering plate is more of a public display of giving. Scripture teaches that giving is to be done for God's glory, not man's (Matt. 6:1-4).

"God's Exorcist"

(Continued from page two)
could live. They had no insane hospitals in those days and the only place that he could stay was out in the cemetery. He was in the tombs night and day, cutting himself, howling and making all kinds of weird noises. But when he was saved, the first thing that is said about him was that he was clothed and in his right mind. I wonder if we might learn from that that clothing and the right mind go together.

Notice again:

"And they that kept them fled, and went their ways into the city, and told everything, and what was befallen to the possessed of the devils"—Mt. 8:33.

Notice, they told everything that had befallen the one that was possessed of the devils.

As I read these verses of Scripture, I say to you, the Lord Jesus Christ believed in demons. So many people fail to consider this. So many people fail to understand what the Lord Jesus Christ believed. Well, this was one thing that the Son of God believed. As I say, He didn't practice demonology, but he certainly believed that there were demons. For example, we read that the demon said to Jesus:

"What have we to do with thee, Jesus, thou Son of God, art thou come hither to torment us before the time?"—Mt. 8:29.

Yes, beloved, Jesus believed in demons. He cast demons out of this maniac of Gadara, and He cast out demons out of many other individuals.

The Word of God goes further and indicates to us that these demons are able to inflict physical maladies upon individuals. We read:

"Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw"—Mt. 12:22.

You can see from this that the demon spirits are able to inflict maladies, for here is a man that was both blind and dumb as a result of demon spirits that had possessed the individual.

I say to you, beloved, it is well for us to remember the words in I Timothy 4:1, when Paul says that in the last days we can expect such iniquities, for it says that people will give heed to seducing spirits, and doctrines of devils (demons)."

We have the story of seven indi-

viduals that tried to pull some fakery in the matter of exorcism. Listen:

"Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of the house naked and wounded"—Acts 19:13-16.

This is rather interesting to me. I think a lot of the things that take place so far as exorcism is concerned is genuine. I think a lot of it, likewise is a fake and a fraud. Here we see an example of fraud in the Word of God. Here are seven sons of a man by the name of Sceva, a chief of priests. They were religious individuals and they attempted to cast out demons in the name of Paul and in the name of Jesus. The demon said, "I don't know you. I know Paul, and I know Jesus, but I don't know you." The man in whom the evil spirit was, leaped on them, and beat the devil out of them. He whipped all seven of them to the extent that they fled out of the house naked. If I say he beat the devil out of them, he beat the clothes off them for one thing, and they fled out of the house naked. That is a sample of the fraud, and a lot of the things that take place today are nothing but fraud.

Beloved, I have read to you these verses of Scripture which would show us that the Lord Jesus Christ, as well as Paul, believed in demons.

II

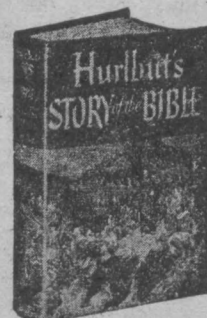
THE WORTHLESSNESS OF SELF-REFORMATION.

Sometimes a person will try to put the demon out of his own life, but this is worthless. You can't whip the Devil in your own strength. Now just remember that. Some people say, "I'll join the church; I'll be baptized; I'll quit my meanness; I'll turn over a new leaf the first day of January; I'll never do such bad things again." Let me tell you something, beloved. It is worthless. There is nothing more worthless than self-reformation.

The Lord Jesus tells us about it, for He says:

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, (Continued on page 7, column 1)

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THE BAPTIST EXAMINER

JUNE 29, 1974

PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"THE TWO JEZEBELS"

Recently, when doing some character studies in the Scriptures, I was impressed with the similarities of Elijah and John the Baptist. Jesus said if we were able to receive it, John the Baptist was Elijah. John came in the power and spirit of Elijah. When we think of Elijah, our thoughts just naturally go to the woman, Jezebel, who sought to kill him. Even so, John the Baptist. Herodias was successful in her scheme to kill him. Herodias is truly the "Jezebel" of the New Testament. Let's look at the similarity of these two vile and vicious women and profit thereby.

Both of these women had names that did not fit their character. Jezebel means "Chaste, free from carnality." This is truly a misnomer. Jezebel was so determined to satisfy the desires of her flesh she would not let anyone or anything stop her. Murder was no barrier to her if it accomplished her whim of the moment. Even so with Herodias. Her name means "heroic." But we find her hiding in the background as she sacrifices her daughter's modesty to inflame Herod's passions.

Both of these women were daughters of rulers and married rulers. They were the "high-society" women of their day. They had everything that any poor girl could wish for. All the education, the clothes, the power, the servants and the luxuries. Yet, they were both most miserable creatures — obsessed with hatred for God's prophet. They were idolaters.

Both of these women were dominating wives. Wherever you see a dominating wife, you see a weak husband. They were "power behind the throne." Instead of being submissive to their husband, they were treacherous and scheming. Ever plotting how to satisfy their fleshly desires.

Both of these women retained their obstinate, unbending character to the very end. Jezebel died a quick horrible death. She has just fixed her hair in an elaborate style and painted her face when she was thrown out an upstairs window. Her blood splattered the wall and the dogs ate her flesh. Herodias died a slow "living death." She was banished in exile with her husband (per Josephus). Banished from the palace, the court, the ladies, parties and all the things that made her happy. Banished to die in a strange land. Yes, both of these women sowed to the wind and reaped the whirlwind.

"Now all these things happened unto them for ensamples: and they

are written for our admonition" —
I Cor. 10:11.

Not Ashamed

(Continued from page one)
tures; And that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:1-4). We would conclude from what Paul says that he is not speaking of the Word of God in general, but of a particular message in the Word of God. He is speaking of what Jesus Christ did for us on the cross of Calvary. He is declaring that message which has life in it. The message is that Jesus Christ came into the world for the express purpose of dying and shedding His precious blood for the elect of God. There He took the sins of His elect upon himself and He suffered the wrath of God. He suffered that same wrath which would have been poured out upon them. In dying there on the cross of Calvary, for their sins, shedding His precious blood for their sins, He obtained eternal salvation for them. Not only is His death a part of the gospel story, but the burial and resurrection as well. Without the burial and resurrection, the gospel story is not complete. There has to be a death, and there has to be a resurrection.

In John 12:23, the Lord Jesus Christ explained this when he said, "... The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." And so we find that if there is not death, there can be no life. If the Lord Jesus Christ had not died on the cross of Calvary, for our sins and risen again, we would have no hope of eternal life with the Lord Jesus Christ in eternity.

When we study the various accounts of Jesus preaching in the Scriptures, we find that the gospel was preached in all of these places. In Acts 2, Peter goes into much detail concerning the gospel of the Lord Jesus Christ and verse 37 says: "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" These people heard the gospel and their hearts had been renewed by the Holy Spirit and through the preaching of the gospel and they believed.

The gospel is an instrument the Lord uses to bring us to the Lord Jesus Christ. "... because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." (II Thess. 2:13-14).

The words, through sanctification of the Spirit, simply mean the setting apart by the Holy Spirit and the belief of the truth. He goes on in verse fourteen and explains what that truth is, it is the gospel,

The Story Of Amazing Grace

John Newton, the celebrated English preacher and hymn writer, realized that he was a trophy of divine grace. A while before his death, a brother minister came to have breakfast with him. Family prayers followed the meal. Mr. Newton's sight had almost failed him, and he was unable to read. He sat and listened to his friend as he read the 15th chapter of I Corinthians. When the tenth verse was read, "By the Grace of God I am what I am," Mr. Newton began to speak: "I am not what I ought to be. Ah! How imperfect and deficient! I am not what I wish to be. I abhor what is evil, and I would cleave to what is good. I am not what I hope to be soon. Soon, I shall put off, with mortality, all sin and imperfection. Though I am not what I ought to be, nor what I wish to be, nor what I hope to be; I can truly say that I am not what I once was, a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge, by the grace of God I am what I am."

John Newton could say that with conviction and joy. What had he once been? When he was seven years old he lost his mother. A little later, he went to sea with

his dad and learned all the evils of the seaman's life. Still later, he was forced into the Navy. He deserted, but was caught and stripped and beaten until the blood flowed from his wounds. He had now become a hardened infidel. He fell in with African slave traders. He went from bad to worse, until he himself was sold as a slave. It was a Negro woman who bought him, and she gloried in her power over him. She made him depend for his food on the crusts she tossed under the table. He had fallen to the depths of human degradation. And yet the grace of God found him, and saved him, and made him one of the greatest ministers of Christ, and a writer of hymns that have stirred the hearts of men the world over. Truly he could say, "I am not what I once was." And truly he could say, "By the grace of God I am what I am."

Knowing this do you wonder at John Newton's message in the grand old hymn:

"Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see."

Amazing Grace.

John Newton.

McIntosh, C. M.

Arr. by E. O. Excell.

When we read this story of John Newton's life we can understand why he wrote the nine verses (along with the regularly sung verses) which are so seldom used today. We have gotten so busy that we do not have the time to sing all the verses of many

of our grand old hymns, and many times we fail to get the message that the song writer meant to convey. This is certainly true of this great song. Read carefully the nine "missing" verses:

"AMAZING GRACE"

In evil long I took delight,
Unawed by shame or fear;
Till a new object met my sight,
And stopped my wild career.

I saw One hanging on a tree,
In agonies and blood;
Who fixed His languid eyes on me
As near His cross I stood.

Sure, never till my latest breath,
Can I forget that look;
It seemed to charge me with His
death,
Though not a word He spoke.

"our gospel, to the obtaining of the glory of our Lord Jesus Christ." The Scripture teaches us that we are quickened by the Holy Spirit; "And you hath he quickened, (or made alive) who were dead in trespasses and sins;" (Eph. 2:1). Jesus Christ died for us on the cross of Calvary. He shed His blood for the forgiveness of our sins. He was buried and resurrected for our justification, that we might have eternal life. Of course, this salvation is not apart from the precious blood of the Lord Jesus Christ, which is one of the things that we hear little of today.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, (ye cannot buy your salvation) from your vain conversation (or citizenship, received by tradition from your fathers (because your parents were in the family of God); But with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:

My conscience felt and owned the
guilt,
And plunged me in despair;
I saw my sins His blood had shed,
And helped to nail Him there.

Alas, I knew not what I did,
But all my tears were vain;
Where could my trembling soul be
hid,
For I the Lord had slain!

A second look He gave that said,
I freely all forgive!
This blood is for thy ransom paid,
I died that thou mayest live.

The Lord has promised good to me,
His Word my hope secures;
He will my shield and portion be,
As long as life endures.

Yes, when this flesh and heart
shall fail,
And mortal life shall cease;
I shall possess within the veil,
A life of joy and peace.

The earth shall soon dissolve like
snow
The sun forbear to shine,
But God who called me here
below
Shall be forever mine.

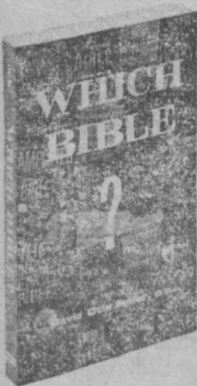
Jesus Christ. We do not have to pay for our sins, Jesus Christ did it for us.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (II Cor. 5:21).

Christ was made to be sin for us. Jesus Christ, who knew no sin, the sinless Son of God, was made to be sin. He took our sins in His own body and God poured out His wrath upon the Lord Jesus Christ that we might have the righteousness of the Lord Jesus Christ. When we are saved, when we respond to the gospel of the Lord Jesus Christ, we become righteous in that our righteousness is not our own, but the righteousness of the Lord Jesus Christ. When Jesus Christ took our sins upon Himself, He in turn gave us His righteousness. (Continued on page 6, column 1)

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I am not saying that the King James Version is perfect, but I do believe that it is by far the best version of God's Word. I do not care for the modern versions as they merely indicate the rising tide of modernism.

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Not Ashamed

(Continued from page five)
ness. When we stand before God we stand not as guilty sinners, but righteous people before a righteous God. Now the Scripture tells us again that the gospel is the power of God unto salvation.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21).

What was it that he preached? Well, Paul says in the second chapter, the first and second verse:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified."

This is the message that is the power of God — Jesus Christ and Him crucified.

"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 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. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed." (Romans 10:8-11).

This belief is not human faith that we have in the Lord Jesus Christ, but it is a spiritual supernatural gift that God has given us. Our hearts cannot believe in the Lord Jesus Christ because the Scripture says that the heart is desperately wicked; it is deceitful above all things, and who can know it. We cannot believe in the heart on the Lord Jesus Christ unless we have been first quickened and that is by the working of the Holy Spirit — the sanctification of the Spirit, the setting apart of the Holy Spirit — and the preaching of the gospel of the Lord Jesus Christ.

The Scripture promises us, if we proclaim the Word, if we sow the Word, we will reap the harvest. In Psalm 126:5,6, it says:

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Now the Lord God could save us any way He chooses, but He chooses to save us by the preaching of the gospel.

In the last part of Romans 1:16, it says,

"... the gospel of Christ is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek." To everyone that believeth. Let's look at John 3:14-16:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The Scripture tells us it is not whosoever will, may be saved, but whosoever believeth in Him should not perish, but have everlasting life. The gospel is the power of God, not to everyone in the world, or not to whosoever, but to those that believe.

In John 6:35, the Scripture says: "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

Those who do not come to the Lord Jesus Christ shall hunger for spiritual things and they shall hunger eternally if they are not the Lord's elect and they that do not come unto him shall thirst. But those who believe on him shall never hunger and they shall never thirst for spiritual things. It doesn't mean that they will be spiritual giants right from the beginning, but it does mean that we must believe on the Lord Jesus Christ in order to be saved. We have to believe the gospel of the Lord Jesus Christ. In John 12:46 we read:

"I am come a light into the world, that whosoever believeth on me should not abide in darkness."

Those who believe on the Lord Jesus Christ do not abide in darkness. It seems strange to me that so many people, today, who say they believe on the Lord Jesus Christ do indeed abide in darkness. They abide in so many false doctrines and yet they say they believe on the Lord Jesus Christ and are saved by His precious blood. I believe that if a man is saved that he does not abide in darkness and that he does learn of the things that God has for him from day to day.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which

hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." (John 6:37-40).

And again, the Scriptures tell us that the elect of God will come to the Lord Jesus Christ and all those who believe on the Lord Jesus Christ will have everlasting life and will be raised up the last day. Verse 44 says:

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

There is no salvation outside of the Lord Jesus Christ and outside of God the Father. We cannot work for our salvation. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9).

We learn from these things that God has chosen us from before the foundation of the world to be His very own. He has chosen those who are to be saved; in the process of time, the Lord Jesus Christ came and died for those whom God the Father elected. He paid the price on Calvary's cross. He shed His precious blood for their sins that they might have eternal life, and was buried and resurrected the third day that they might partake of the resurrection. Finally, the Holy Spirit, in due time, comes making alive the elect of God, using the gospel of the Lord Jesus Christ.

Finally, in Acts 16:30-33, the Philippian jailor says: "... Sirs, what must I do to be saved?" What did Paul tell him? "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."

The gospel had been preached to this Philippian jailor, the Holy Spirit made him alive, and he saw just exactly what he was — that he was spiritually bankrupt, and needed the Lord Jesus Christ. Paul said believe the message that I have preached you. Believe on the Lord Jesus Christ and thou shalt be saved.

If you have not believed on the Lord Jesus Christ in a scriptural way, if the Holy Spirit has not made you alive and you are not believing in Christ by faith, I say to you today, believe on the Lord Jesus Christ. Believe the gospel of the Lord Jesus Christ, that Christ indeed came into the world to save sinners, that he was buried and resurrected the third day for your justification. Believe today on the Lord Jesus Christ, and thou shalt be saved.

THE BAPTIST EXAMINER
JUNE 29, 1974
PAGE SIX



"Come thou with us and we will do thee good."

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Joseph Wilson

(Continued from page one)
just use the Bible in the Sunday School. Well, what is wrong with that? I will tell you what is wrong. It will take money from the ABA which they make on their literature. It will stop some of the heresies being taught to the churches which are taught in the ABA literature. It will cause those who turn from literature to the Bible to come to see the unscripturalness of the ABA, and they will come out and be Independent Baptist churches. The moderator has admitted this last, for he said that if these kind of preachers stayed, the churches would go out of the association. So, this is what is wrong with changing from ABA literature to the Bible.

But, brothers and sisters, what is the proper literature of a true Church of Christ? Is the church commissioned to teach "all things commanded by Christ"? Are not those things in the Bible? Is the church the "pillar and ground" of the truth? Is not that truth contained in the Bible? Surely, the proper literature for a Baptist Church is the Word of God. How can a church or an association call itself Baptist when it prefers the literature written by men, to that written by God? The moderator speaks of literature "prepared by Missionary Baptists with many years of study in the Word of God." We have something better than that. We have literature inspired by the Spirit of God, and given us by Jesus Christ, the head of the Church. The question is, are you going to obey the headquarters of the ABA, or are you going to obey the Head of the church?

The moderator speaks of these churches leaving the association which "our forefathers led us to." I am glad he put it like that. Truly, they were led to this association by

their forefathers. Truly, those individuals in these churches which are in the ABA were led there, not by the Lord, but by their forefathers. Mr. Moderator: are you suggesting that we ought to follow our forefathers? Why should we not rather follow our Lord Jesus Christ? My immediate forefather was a holiness preacher. Shall I follow him into the heretical organization of which he was a member, or shall I follow the Lord Jesus Christ into the church? He started, and continues to this very day?

Brothers and sisters, here is the origin of conventions and associations: the forefathers. And all of you who are in any of them are following the forefathers, and not following the Word of God. The moderator then prays to God that ABA churches will quit using preachers which will lead churches to swap ABA literature for the Bible, and lead the churches to follow the Lord instead of the forefathers. The moderator prays to God that ABA churches will use their own kind of preachers: that is, preachers who prefer ABA literature to God's Word, and who prefer the leadership of the forefathers to the leadership of the Lord Jesus. I leave such praying in the hands of a sovereign God.

Now, I look at the ABA adult quarterly, and the lesson for Oct. 14, 1973. The lesson is entitled: "The Divine Purpose" and the material quoted is Ephesians 1:3-12. After reading over this lesson, I do not wonder that a preacher would want to change this literature for the Bible. In fact, I suggest that, if ABA churches do not want to swap their literature for the Bible, they should swap it for comic books. Comic books are as near the truth as this ABA lesson is, and they are a lot more interesting. I quote from the quarterly's comments on "chosen in (Continued on page 7, column 3)

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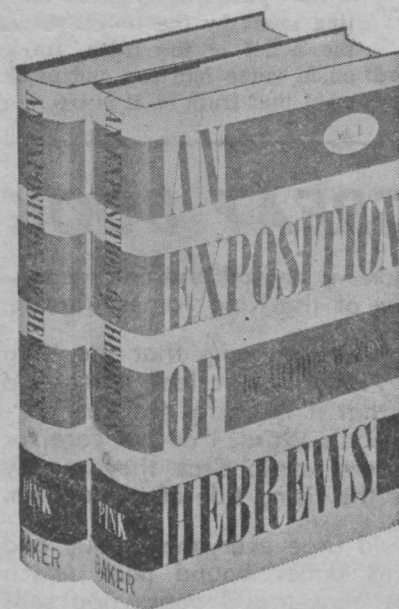
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Employees

(Continued from page one)

church-goers, who made conscience of serving the Lord while engaged in secular activities, and who were actuated by the principles of honesty and integrity, fidelity and loyalty.

Nowhere has the hollowness of professing Christians been more apparent, during the last two or three generations, than at this point. Nowhere has more reproach been brought upon the cause of Christ than by the majority of those employees who bore His name — whether it be in the factory, the mine, the office, or in the fields — one who claims to be a follower of the Lord.

Jesus' follower should stand out unmistakably from his fellow employees who make no profession. His punctuality, his truthfulness, his conscientiousness, the quality of his work, his devotion to his employer's interests, ought to be so apparent that there is no need for him to let others know by his LIPS that he is a disciple of Christ. There should be such a marked absence of that slackness, carelessness, selfishness, greed and insolence which mark the majority of the ungodly, that all may see that he is motivated and regulated by higher principles than they are. But, if his conduct belies his profession, then his companions are confirmed in their opinion that "there is nothing in religion but talk."

Nor does the whole of the blame rest upon them: THE PULPIT is far from being guiltless in this matter. The Lord has expressly bidden His servants to preach thereon, as being a subject of great importance and an essential part of that doctrine which is according to godliness. "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and His doctrine be not blasphemed. And they that have believing masters, let them not despise them because they are brethren, but rather do them service because they are believing and beloved, partakers of the benefit: THESE THINGS TEACH and exhort" (1 Tim. 6:1, 2). But where is the minister today who does so? Alas, how many have despised and neglected such practical yet unpopular teaching! Desirous of being

(Continued on page 8, column 3)



"God's Exorcist"

(Continued from page 4)

he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first" — Mt. 12:43-45.

Notice what it says. Here is a fellow that puts the Devil out of his life. He reforms and puts the Devil out of his life, but Jesus Christ doesn't come in. That is what reformation is. Reformation is putting the Devil out without Jesus Christ coming in. That is what this man does. He puts the demon out, and after awhile, he cleans up his life. I guess if he were a drunkard, he won't take a drink of whiskey for a good while. If he were a liar, he would be more cautious about his lying. If he were a gossip, he would be more cautious about his gossiping. For awhile, he goes along all right. He has put the Devil out. Then after awhile, the Devil says, "I believe I'll go over and see how my old house is getting along," and he slips around and peeks in his old house, into the life of the man that has put him out. When he looks in, he sees the old house that he used to live in. It is all empty, swept, and garnished. It looks good, but it is empty. What is wrong? Self-reformation without regeneration that comes only through Jesus Christ. He has put the Devil out, but he didn't put Jesus-Christ in.

What is the result? That evil spirit sees that his old house is empty, swept, and garnished, so he goes and gets seven other spirits more wicked than he was, and they enter in and take possession, and the last state of that man is worse than the first. In other words, that fellow is worse off as a result of his self-reformation than he would have been otherwise.

I tell you, beloved, that man or that woman who is demon-possessed will never get a victory through self-reformation.

I might go further and say that neither can the church or the preacher put the demons out. Sometime ago, in the news comment in the evening over television, I saw a reference to this. A woman had gone to a priest and told him that she knew that she was demon-possessed and that she wanted him to practice exorcism in her behalf to cast out the demons. It gave a picture of what was going on, how that that priest took her by the head and shook her. It seemed to me that he ought to have shaken the Devil out of her, in view of the amount of shaking that she went through.

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Finally, dazed and wobbly, and about half-drunk from what she had gone through, she walked out of the church building and said that she felt better. I think she would have, too, when she got away from there. I think she would have felt a whole lot better just as soon as she got out of there. I think, going through what she did, that she certainly would have felt a great deal better to have gotten out.

I say to you, beloved, no individual can put the Devil out of his life, and no individual can have the demons cast out through anything that the church or the preacher does. I'll even go further and say that all the Campbellite preachers in the world that take a man down into the water and baptize him will never put a demon out of him by baptizing him. They'll never put a demon out of an individual by anything that they do. You can observe the Lord's Supper and invite every unsaved man there is in this town to come here and take the Lord's Supper and it is not going to put the demon out of that man's life. I tell you, it is helpless, and hopeless, and worthless to talk about getting rid of demons by anything that you and I as individuals do.

III

JESUS IS GOD'S EXORCIST.

God has an exorcist, and that exorcist is Jesus Christ, His Son. Do you want to get rid of demons? Do you feel like you are demon-possessed? Do you feel like you have demons in you? Would you like to get rid of those demons? Beloved, Jesus Christ is God's exorcist, and Jesus Christ can cast the demons out of your life. Listen:

"And they overcame him by the blood of the Lamb" — Rev. 12:11.

This is talking about the Devil and it says that "they overcame him by the blood of the Lamb."

That is God's exorcist. If you want exorcism that will work, then find God's Son, Jesus Christ. If you want to get the demons out of your life, if you want to be saved, then may I ask you not to go to a spiritualistic medium nor to an exorcist, don't go to any priest nor preacher, but rather, go to the Lord Jesus Christ, God's exorcist.

It says, "They overcame him by the blood of the Lamb." The only hope that I have for any man is the blood of Jesus Christ. Many times I have held up the blood of Christ in the years of my ministry and I have time and time again said that I have no hope for any man's salvation apart from the blood of the Lord Jesus Christ. Thank God He died for our sins! Beloved, you will never be saved, you will never get the Devil out of your life, you will never get rid of the demons that are inside you, and you will

never become what you ought to be in the service of Jesus Christ until God's exorcist, Jesus Christ, casts the demons out of you.

May God bless you!



Joseph Wilson

(Continued from page 6)

Him" in Eph. 1:4. "Does this mean God chose one to salvation and another to destruction? No, it means He chose us in Christ which means he made it possible for each person who placed faith and trust in Christ to be saved." Now read the quarterly's comment on "predestinated us unto the adoption of children" in Eph. 1:5 as follows: "This is our present standing, but it comes about because of our faith in Christ Jesus." Another quarterly quote, "We are never to get away from the fact that everything hinges on what we do with Jesus."

Now please note, that in these quotes from the ABA quarterly, it is taught that God elects a plan and makes it thus possible for anyone who puts his faith in Jesus to be saved. That men are predestinated because of their faith in Jesus Christ. And that everything hinges on what we do with Jesus. This is the teaching of the ABA quarterly, which the Georgia moderator said was prepared by Missionary Baptists with long years of study in the Word. Well, I must say that they were wasted years. It should not take a man long years to learn better than the heresy printed in this ABA literature. Study, you say! Study of what? Of the Word you say. Of what Word? It certainly is not a study of God's Word. This lesson is filled with heresy, yet the Georgia moderator is criticizing churches for having preachers who want to change the literature. Any sound church, and any sound preacher, would change this ABA heretical literature just as fast as possible.

The Bible teaches that God elects individuals to eternal salvation.

"God hath from the beginning, chosen you to salvation" (II Thess. 2:13).

"According as He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4).

Many Scriptures could be quoted to show this Bible doctrine. Yet the ABA literature teaches that God did not choose one to salvation. The Bible teaches that God's election and predestination is unconditional and according to the good pleasure of God's will. The ABA literature teaches that it is because of faith in Jesus Christ. The Bible teaches that saving faith is the gift of sovereign grace. ABA literature does not say where the faith comes from, but implies that it is up to man. The Bible teaches that everything depends on God's grace and God's power. The ABA literature teaches that everything hinges on what we do. Now, brethren, it does not take any great wisdom or deep understanding to see that the Bible teaches one thing. The ABA literature teaches what is exactly contrary to the Bible. So I would say that it depends upon whether one wants to follow the Word of God, or wants to follow the heresies of man, which the Georgia moderator said had studied many years in the Word. Those who stay in the ABA are in the association which the moderator says "our forefathers led us to." Those who get out, are in this respect, following the founder and head of the church, even Jesus Christ. Those who use ABA literature are studying the false doctrines of men. Those who use the Bible as their only literature are studying the pure Word of God. So, I would say that the proper literature for Baptist churches is not ABA, SBC, BBF, GARB, or any

other kind of man-made, yea, man-defiled literature. But the proper literature for Baptist Churches is the precious, inspired, infallible, authoritative Word of God. I know that if you are in one of these conventions or associations, they will urge you to use their literature, and you will be criticized and black-balled if you don't. This ought to tell you something. It ought to tell you to come out of them, my people, and touch not the unclean thing.

There is something badly wrong with the Georgia moderator, when he speaks out against those preachers who want to change the ABA literature. There is something wrong with any preacher, and with any organization, when such are against a church using the Bible only for its Sunday School and church literature. It would seem that this one thing is enough to show anyone who wants to know the truth, that conventions and associations are contrary to the Word of God. They do not want the Bible as the only literature in their churches. They keep their churches brainwashed and in line by the heresies of their own literature. As the Georgia moderator said, when their churches change their literature, they will soon go out of the association. The Bible will lead them out of bondage to the association and into the glorious liberty of the Word of God.

May God bless you all.



Scriptural Church

(Continued from page one)

prepared for church-relations and church-membership. This preparation was moral, consisting of "repentance toward God and faith toward our Lord Jesus Christ." But repentance and faith are exercises of the mind and are consequently, invisible. They are private transactions between God and the soul. The world knows not of them. Churches, however, are visible organizations. This being the case, there must be some visible ceremonial qualification for membership. This qualification is baptism. There can, according to the Scriptures, be no visible church without baptism. An observance of this ordinance is the believer's first public act of obedience to Christ. Regeneration, repentance, and faith are private matters that take place in the unseen depths of the heart. They involve internal piety, but of this piety there must be an external manifestation. This manifestation is made in baptism. This is "the good profession" made by a most significant symbolic act. The penitent, regenerate believer is baptized" into the name of the Father, and of the Son, and of the Holy Spirit." There is a visible, symbolic expression of a new relation to the three Persons of the Godhead — a relation really entered into in repentance, faith, and regeneration.

That baptized believers are the

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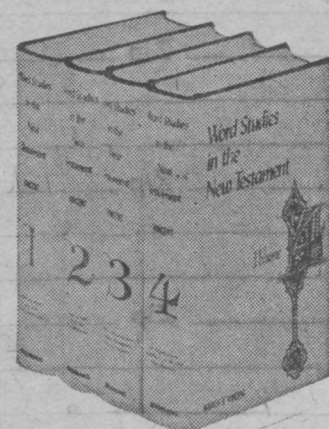
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only persons eligible to church-membership is clear from the whole tenor of the Acts of the Apostles and the Apostolic Epistles. Everywhere it is seen that baptism preceded church-relation; nor is there an intimation that it was possible for an unbaptized person to be a church-member. On this point, however, there is no controversy between Baptists and Pedobaptists, for both believe in the priority of baptism to church-membership. The difference between them is on the question, What is baptism? The Baptist answer to this question has been given in the preceding article of this series. According to that answer, baptism is the immersion in water of a believer in Jesus Christ.

If, then, a church is a congregation of baptized believers, it is a congregation of immersed believers. An unimmersed congregation, therefore, even if a congregation of believers, is not a New Testament church. Baptists do not deny that there are pious men and women in Pedo-baptist churches, so-called, but they do deny that these churches are formed according to the New Testament model. They are without baptism and to use the words of a very distinguished Pedobaptist, E. D. Griffin, "where there is no baptism, there

(Continued on page 8, column 3)



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THE BAPTIST EXAMINER

JUNE 29, 1974

PAGE SEVEN

Julius D. Wishon

(Continued from page one)

world about 33 years, and the last three and half years He spent preaching, teaching, and gathering His church. He instructed His church as to what their duty was. He did not take time to tell the church and her leaders every thing, but He promised them that He would send them a Comforter that would teach them, and bring all things into their remembrance of Him. Beloved, you can read this in John, chapter 14 and 16.

Our Lord and Saviour knew that the apostles would eventually die as all other mortals, but it was this Comforter, the Holy Spirit, that caused each book of the New Testament to be written — that is God speaking unto us by His Son. The entire New Testament was written by Matthew, Mark, Luke, John, Paul, James, Peter, and Jude. There are many prophecies of the Old Testament that

have never been fulfilled, but the writers of the New Testament refer unto them, and every one of them will be fulfilled.

Again let me say, any one that comes along claiming they have new lite, apart from the written Word of the New Testament, they lie, and do not believe God. The writer of this epistle of the Hebrews gives the last will and testament of our Lord, and it is God speaking unto us. After Jesus fulfilled his days in the flesh, it was then, that He freely died, and that death purged us from our sins. Jesus is now, at this writing, sitting at the right hand of the Majesty (our heavenly Father). And He will sit there till all enemies are made His footstool. The true ministers of the Lord Jesus Christ, are speaking the words of God, and that is what the first Baptist preacher said they would do. Listen as he speaks:

"For he whom God hath sent speaketh the words of God" John

3:34.

We hope these few words might be a help to strengthen someone in the faith, as to what is really the speaking of the Lord God — the figment of our imagination, or the written words of the New Testament. May the God of all grace be with you all.

Scriptural Church

(Continued from page seven)

are no visible churches." Even if Pedobaptists practiced immersion, and immersion only, the introduction of the infant element into their churches would vitiate their claim to recognition as New Testament churches. The infant element must predominate over the adult element, in obedience to the law of increase in population; which law renders children more numerous than parents. Surely, as Pedobaptists practice an uncommanded ceremony instead of baptism — on unscriptural subjects instead of on believers — their churches can lay no claim to conformity to the New Testament standard of church organization. They are not congregations of baptized believers. There can be no ecclesiastic fellowship between them and Baptists, for the latter hold most tenaciously that a Scriptural church is a local congregation of baptized believers.

That a church is a local congregation needs no elaborate proof. The fact is sufficiently indicated by the use of the word in both its singular and its plural form. We read of "the church at Jerusalem," "the church of God which is at Corinth," "the church of the Thessalonians," "the church of Ephesus," "the church in Smyrna," etc. Nor is it to be supposed that it required a large number of persons to constitute a church. Paul refers to Aquila and Priscilla and "the church that is in their house," to Nymphas and "the church which is in his house;" while in his letter to Philemon he says, "to the church in thy house." A congregation of saints organized according to the New Testament, whether that congregation is large or small, is a church.

The inspired writers, too, use the term "churches" in the plural; and, as if for ever to preclude the idea of a church commensurate with a province, a kingdom, or an empire, they say "the churches of Galatia," "the churches of Macedonia," "the churches of Asia," "the churches of Judaea." In reference to an organization in a city or town or house, the singular "church" is used; but when regions of country are mentioned, we have "churches," in the plural. Wherever Christianity prevailed in apostolic times, there was a plurality of churches.

Employees

(Continued from page seven)

ing regarded as "deep," they have turned aside unto doctrinal disputes or prophetic speculations which profit no one. God says "If any man teach otherwise . . . he is a fool, knowing nothing" (I Tim. 6:3, 4).

Once again is the pastor Divinely ordered, "But speak thou the things which become sound doctrine: that the aged men be sober . . . the aged women likewise . . . young men likewise exhort to be sober minded . . . Servants to be obedient unto their own masters, to please them well in all things; not answering again, not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things" (Titus 2:1-9). Are you, fellow minister, speaking upon THESE things? Are you warning servants that all needless absenteeism is a sin? Are you informing

those of your church members who are employees that God requires them to make it their constant endeavour to give full satisfaction unto their masters in every part of their conduct: that they are to be respectful and not saucy, industrious and not indolent, submissive and not challenging the orders they receive? Do you teach them that their conduct either ADORNS or DISGRACES the doctrines they profess? If not, you are sadly failing in carrying out your commission.

In view of the almost total silence of the pulpit thereon, it is striking to see how frequently the New Testament epistles inculcate and enlarge upon the duties of employees. In Ephesians 6 we find the Apostle exhorting, "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ. Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart. With good will doing service, as to the Lord, and not to men" (verses 5-7). Christian servants are required to comply with the calls and commands of their employers: to do so with respectful deference to their persons and authority, to be fearful of displeasing them. They are to be as diligent in their work and to discharge their duties with the same conscientious solicitude when their master is ABSENT as when his eye is upon them. They are to perform their tasks "with good will," not sullenly and reluctantly, but thankful for an honest means of livelihood. And all of this as "the servants of Christ," careful not to dishonour Him by any improper behaviour, but seeking to glorify Him: working from such motives as will sanctify our labors and make them a "spiritual sacrifice" unto God.

In Colossians 3 the apostle also exhorted, "Servants, obey in all things your masters according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (verses 22, 23). Every lawful command he must obey, however distasteful, difficult or irksome. He is to be faithful in every trust committed to him. Whatsoever his hand findeth to do, he must do it with his pleasure in his work. All is to be done "as to the Lord," which will transform the secular into the sacred. Then it is added, "Knowing that of the Lord ye shall receive the inheritance: for ye serve the Lord Christ" (verse 24) — what encouragement to fidelity is that! "But he that doeth wrong, shall receive the

wrong which he hath done" (verse 25) is a solemn warning to deter from failure in duty, for "either in this world or the other, God will avenge all such injury" (J. Gill).

"Servants, be subject to your masters with all fear: not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience endure grief, suffering wrongfully" (I Peter 2:18, 19). This repeated insistence of the apostles for employees discharging their duties properly, indicates not only how much the glory of God is involved therein, but also that an UNWILLINGNESS on their part makes such repetition necessary—evidenced by those who take two or three days' extra holiday by running off to religious meetings, thereby putting their masters to inconvenience. Holiness is most visible in our daily conduct: performing our tasks in such a spirit and with such efficiency as will commend the Gospel to those we serve. Let it be borne in mind that these instructions apply to ALL servants, male and female, in every station and condition. Let each reader of these pages who is an employee ask himself or herself, how far am I really making a genuine, prayerful and diligent endeavour to comply with God's requirements in the performance of my duties? Let no "rules or unions" nor "regulations of shop stewards" be allowed to set aside or modify these Divine commandments.

It is to be pointed out that the above precepts are enforced and exemplified in the Scriptures by many notable examples. See how the Spirit delighted to take notice of the devotion of Eliezer, even praying that the Lord God would "send me good speed this day, and show kindness unto my master Abraham" (Gen. 24:12), and note how faithfully he acquitted himself and how well he spake of his master. Jacob could say, "ye know that with all my power I have served" (Gen. 31:6); can you aver the same? Though a heathen "his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight" (Gen. 39:3, 4): what a testimony was that! Scripture also chronicles the unfaithfulness of Elisha's servant and the fearful judgment which came upon him (II Kings 5:20-27). Finally, let all domestics and employees remember that the SERVANT PLACE has been honored and adorned for ever by the willing and perfect obedience of the incarnate Son of God!

"Whatsoever thy hand findeth to do, do with thy might" (Ecc. 9:10) — put your very best into it.

SAYS TBE IS GREAT . . .

I am enclosing \$10.00 in this letter to help. It's small but hope to be able to send more if it's the Lord's Will. I am not very good on giving advice, only to say keep up the good work. I am 100% Baptist. The Baptist Examiner is great to me. I've learned so much from it. Will just say, may God bless you and keep you well in every way, and to keep on until Jesus comes.

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