

The Baptist Examiner

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

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WHOLE NUMBER 1977

A Great, Good And Godly Man Slandered

We have just received a book of about one hundred pages written by Marvin Fieldhouse, in which he attacks the character, the truthfulness, and the honesty of our dear brother and faithful missionary, Timothy Pietsch.

The title of this book is "The Truth and Timothy Pietsch." What Mr. Fieldhouse has printed by way of innuendo and insinuation about Timothy Pietsch would cause any candid reader to realize that what Mr. Fieldhouse has written should be termed, the Untruth about Timothy Pietsch.

At the bottom of the cover page appears a little two-line couplet:

"Oh, the tangled web we weave,
When first we practice to deceive."

This is the most appropriate portion of this book. Mr. Fieldhouse has certainly woven a very tangled web, and if one would take time to read the entirety of his tirade

against Brother Pietsch, he would find that Mr. Fieldhouse has practiced to deceive. He would certainly have to practice — and that overtime — to do as great a job of deceiving as he has in this book.

If we were to take time, we could tell of many of the compromises on the part of Marvin Fieldhouse since he went to Japan twenty-three years ago as a supposed missionary. His ministry has been tainted and blighted with false doctrine, unionism, modernism, feminism, as well as with most every conceivable heresy which has been rejected by true Baptists who believe the Bible.

Without reviewing the entirety of this tremendously disgusting tirade against the great man, Timothy Pietsch, may I say that Mr. Fieldhouse has gone farther with his malicious hypocrisy and deceit than most anyone whom I have known within the last fifty years.

Timothy Pietsch is a good man.

I do not say that he's perfect, but I do say that he's one of the soundest missionaries that I have ever known. If one would study closely and carefully this deceiving and malicious attack upon him on the part of Mr. Fieldhouse, he will see that it is the attack of a man, whose life, ministry, and preaching



TIMOTHY PIETSCH

is very contrary to the principles held by true Baptists for the past two thousand years.

This attack reminds me of the one that was made by the big "O" of Detroit and his cohorts of Baptist Faith Missions (a misnomer if there ever were one) against this editor some fifteen years ago. I had been lied to by the big "O" relative to the matter of mission boards in order to induce me to support the work of Baptist Faith Missions. As long as I went along with them, I was a great man. However, when I learned that for five years they had kept me in the dark relative to their plans and purposes and when I refused to any longer be a "cat's paw" in their behalf, I then became a scoundrel of the worst type, so they said. I have in my files a letter of endorsement written by and signed by the big "O" and a good part of (Continued on page 8, column 5)

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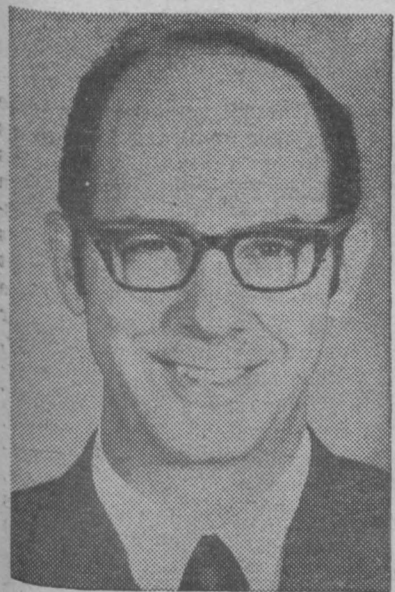
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The Joy Of An Unexpected Night Visit Of The Master

By WILLARD WILLIS
Monroe, Ohio

Herod, according to Matthew 14:1, heard of the fame of Jesus. It was not until then that the fame of Jesus reached his ears. The people over which he governed had already heard of the Lord's fame, but the message was slow in reaching the palace. I would rather be a beggar and learn of Jesus than to be a king with no knowledge of Him.

Herod weighed the words that had been told him regarding Christ and came to a very false conclusion.



ELDER WILLARD WILLIS

He concluded that the person they were telling him of was none other than John the Baptist whom he had slain. He, in fact, came to the conclusion that John had arisen from the dead.

"And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him"—Matthew 14:2.

Herod was a Sadducee and did not believe in the resurrection of the dead; yet he was compelled to make an exception in John's case. He did so because his superstition outweighed that which he claimed to believe. Herod, no doubt, on many occasions had questioned his

action toward John. I'm sure that the Lord caused this foul deed to weigh heavy upon his mind. Now he is sure that the many mighty works that were being done by the Lord were actually being done by John, who, he believed, had arisen from the dead.

Herod, some time earlier, had made a grave mistake relative to John. He, in fact, while in a drunken state, on his birthday, promised the daughter of Herodias whatever she would ask.

"But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask"—Matthew 14:6,7.

Here was a trade that stands at the top with the most wretched trades in the history of man. The trade involved a wicked dance for the head of one of the greatest men of all time. It may have appeared to those wicked people at the time, that a good trade had been made, but time has declared it to be otherwise. Herod, who is in the fires of Hell at this very moment, has wished time upon time again that he could live that moment of decision over again.

(Continued on page 6, column 4)

The Doctrines Of Grace

By ELD. JAMES E. HOBBS
McDermott, Ohio

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works"—II Timothy 3:16,17.

The doctrines of Grace are sometimes spoken of as the five points of Calvinism. This is a misnomer as Calvin did not start them nor did he introduce the belief of them. Our text tells us to learn from the Scriptures, so today we want to look at the Scripture and see what the Bible teaches us relative to the doctrines of Grace.

Where do we get the doctrines of Grace? Let us go beyond Calvin to Paul. We read in the book of Ephesians 1:3-6 that Paul believed and taught the doctrines of Grace. Notice — "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 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: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved." You will

notice that it says in here that Paul said that we were chosen before the foundation of the world; that we were predestinated unto the adoption of children.

So my friends, we see that Paul taught the doctrines of Grace long before Calvin, but unless someone thinks just one passage isn't enough proof, let's go to II Thessa-



ELD. JAMES HOBBS

lonians 2:13-14. And again we hear Paul as he says, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto (Continued on page 3, column 5)

Here Is The Account Of A Woman Ordained To Shame

By JOSEPH WILSON, SR.
Gladwin, Michigan

"Let your women keep silence in the churches: for it is not permitted unto them to speak; . . . for it is a shame for women to speak in the church"—I Cor. 14:34,35.

Here is a portion of the inspired Word of God. It is just as authoritative as John 3:16. If one is going to willfully disobey this verse, he or she will be exceedingly guilty before God. This verse applies as much today as it did when written in the first century. This applies as much to any church today as it did to the church at Corinth. This verse is not hard to understand. It may be hard for big-mouthed women and yellow-backed men to obey, but it is not hard to understand. If we couple I Cor. 11:10 with this verse, it means — as my good friend, Hugh Upchurch in Raleigh, N.C. puts it, "Women ought to cover up and shut up." Hugh is not nice like me. He is a little blunt, but he said it right this time.

I have before me the March 2, 1974 issue of the Western Recorder. I understand this to be the official paper of the Kentucky State Convention of Baptists, and of course,

this is connected with the infamous Southern Baptist Convention. Now, everyone who has ever read a Baptist State paper knows they are not worth the paper they are printed on. One Baptist Examiner will have more truth than 100 Baptist state papers — next time buy some comic books as far as the money will go. They have just as much truth and are a lot more interesting.

I quote from an article in this paper pertaining to a woman being ordained to the ministry:

"Miss Esther Hargis was ordained to the gospel ministry by the Lyndon Baptist Church on



JOE WILSON

February 17. The ordination service was preceded by an examining council in another service in which the entire congregation participated. The Lyndon church uses the entire congregation as an examining council and ordaining council for deacons and ministers. The entire congregation participates in the laying on of hands."

Since the Bible says it is a shame for women to speak in the church, we might entitle this article: A WOMAN OF SHAME, or A WOMAN ORDAINED TO SHAME. Surely, these titles are true, and no (Continued on page 5, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHAT JESUS' BLOOD MEANS TO US"

"Unto him that loved us, and washed us from our sins in his own blood"—Rev. 1:5.

Of recent date, I have found myself thinking much about the blood of the Lord Jesus Christ. I found myself thinking about how much it means to me and to all those who are redeemed of the Lord. As I have thought of it, my mind has gone especially to our hymnal as to the number of songs in the book that are related to the blood.

For example, in our own hymnal, No. 69:

"There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains."

Then there is No. 72, in our hymnal, "When I See The Blood," and I like to sing it. I enjoy it especially.

"Christ our Redeemer died on the cross,
Died for the sinner, paid all his due;
Sprinkle your soul with the blood of the Lamb,
And I will pass, will pass over you."

When I see the blood,
When I see the blood,
When I see the blood,
I will pass, I will pass over you." (Continued on page 2, column 1)

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JOHN R. GILPIN Editor

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"Jesus' Blood"

(Continued from page one)

Then No. 108 says:

"What can wash away my sin?
Nothing but the blood of Jesus;
What can make me whole again?
Nothing but the blood of Jesus."

I like to think of the other verse that I have added to it myself:

"What can pay sin's old back debt?

Nothing but the blood;

What can make me a Christian yet?

Nothing but the blood."

Another in our hymnal that means a lot to me is No. 217, "Are You Washed in the Blood?"

"Have you been to Jesus for the cleansing power?

Are you washed in the blood of the Lamb?

Are you fully trusting in His grace this hour?

Are you washed in the blood of the Lamb?

To me these are precious hymns and I love to sing them. As I think of them and as I think of my text, I am blessed immeasurably.

My text of Scripture says that He washed us from our sins in His own blood. As I have thought about it, it dawned upon me as to the number of things the Bible says that we have through the blood of Jesus Christ.

I

REMISSION OF SINS.

When the Lord Jesus was instituting the Lord's Supper, on the night in which He did so, He took the wine and gave it to the disciples and said to them:

"This is my blood of the new testament, which is shed for many for the REMISSION OF SINS"—

Mt. 26:28.

What does the blood of Jesus do for us? It remits our sins.

Paul said:

"And without the shedding of blood is NO REMISSION"—Heb. 9:22.

In other words, Paul is saying, "You'll never be saved apart from the blood-shedding of the Lord Jesus Christ."

We find that Simon Peter in preaching to the Gentiles in the house of Cornelius said:

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive REMISSION OF SINS"—Acts 10:43.

Notice what it says. We shall receive remission of sins. How? Through the blood of the Lord Jesus Christ.

I say to you then, the first thing that we have that we receive through the blood of Christ is the remission of sins. Our sins would never be remitted and we would never have remission of sins apart from the blood-shedding of Jesus Christ.

If there is anybody here who believes that by joining a church, or by being baptized, or by espousing some religion, or by accepting some religious creed or tenet that you can be saved and go to Heaven, I'll persuade you at the very outset of my message that this is an impossibility. The Word of God makes it clear that there is no remission of sins apart from the blood of the Lord Jesus Christ.

II

JUSTIFICATION.

We have justification through His blood. Listen:

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous"—Rom. 5:19.

Every one of us are unrighteous creatures. We are all unrighteous. I don't care who you are, you are an unrighteous individual. The best that you have are some dirty, filthy rags of self-righteousness. The best you have is just your own morality, which is described in the Bible as self-righteousness. God says that all of our righteousnesses are as filthy rags. In other words, the best there is about you, apart from the Lord Jesus Christ, in God's sight is but a dirty, filthy rag. How do we become righteous? As this verse says, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

So I say, beloved, not only do we have remission of sins through His blood, but we are justified through His blood and we are made just through the Lord Jesus Christ.

III

REDEMPTION.

We have redemption through His blood, for the Apostle Paul says:

"In whom we have redemption through his blood"—Eph. 1:7.

What does the word "redemption" mean? It means "to buy back." You go to town when you get broke and you pawn your overcoat. They give you a pawn ticket. You go back later and pick up the overcoat and pay off the pawn ticket with a little bit of interest added to it and you have redeemed your overcoat. That is redemption. That is exactly what we have in Jesus Christ. The Son of God died for our sins. He died to redeem us out of the hand of the Devil, and the only way that we could be redeemed was for Jesus Christ to pay the price of our redemption.

I have said repeatedly, no man goes to Heaven by anything, or on any other basis, except the blood of Jesus Christ. I remember a man many years ago who said, "Brother Gilpin, I know I'm a bad sinner, but there's never a night but what I get down by my bed and I say, Oh, God, forgive me." I said, "Brother, you might just as well have said, Oh, God, damn my soul," because God does not forgive on that basis. He said, "Don't you think God will forgive a man?" I said, "Yes sir, God will forgive, but He only has one basis on which He forgives, and that is the blood of the Lord Jesus Christ."

Beloved, sin has to be paid for. You either go to Hell and pay for it in Hell, or Jesus Christ paid for it on the cross of Calvary. There is no need in arguing, for that is what

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the Word of God says. We are taught over and over again throughout the entirety and totality of the Word of God that men are saved by redemption — by being redeemed by the blood of Jesus Christ.

So I say, beloved, through the blood of Jesus Christ we have remission of sins, we have justification, and best of all, we have redemption and are bought back to the Lord.

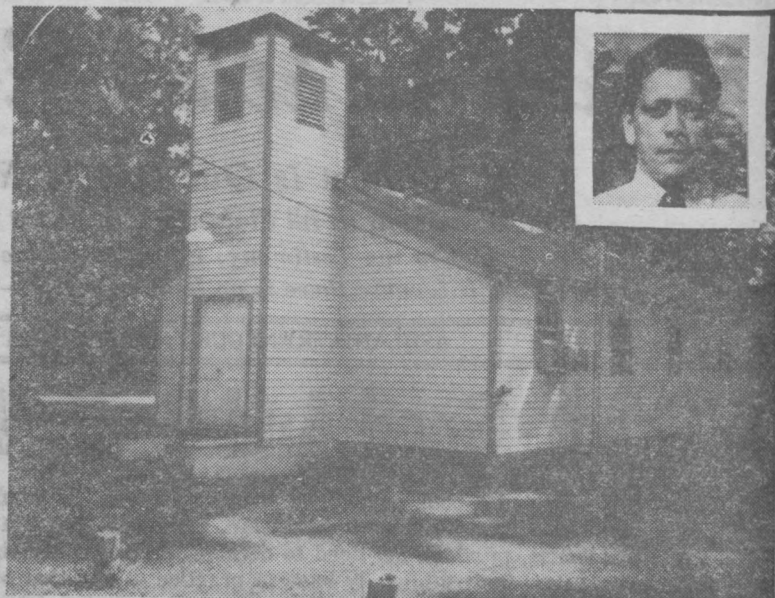
IV

FORGIVENESS.

The Word of God says that we have forgiveness through His blood. I ask you, how many sins do you suppose you have that are unforgiven? Well, how many sins do you commit a day? Beloved, they are plentiful — the sins of omission and the sins of commission, the sins of ignorance and the sins of presumption. Those are God's four divisions of sin. Mark it down, you have plenty of sins this morning.

What are you going to do about it? How do you get forgiveness of them? How many sins do you have? Do you suppose you sinned ten times a day this past week? I dare say that there isn't a one of us but what has sinned more than that. But suppose we say that you sin ten times a day. That means that this past week you have seventy sins to be answered for. How about in a year's time? If you sin ten times a day, you have 3,650 sins to be answered for. And suppose you live to be seventy years of age, it reaches into an astronomical figure. I tell you, beloved, I wouldn't be a bit surprised, if you are seventy years old, but what you have over a hundred

WE THANK GOD FOR THIS W. VA. CHURCH



MISSIONARY BAPTIST CHURCH

ELDER EDDY SEACRIST, Pastor

Brother Eddy Seacrist is the beloved pastor of the Missionary Baptist Church of Gallagher, West Virginia. It is a small church nestled among the hills of West Virginia, but it has a pastor who is "big" and is sound from all Baptist standards.

Bro. Seacrist not only is a good preacher, but a sound one — one who loves the Lord, His church, and His people greatly. He is most missionary minded. I thank God for our acquaintance and fellowship. I have been told that Brother Seacrist rarely has a service except that he remembers our mission work in prayer. Of course, this is to be expected in view of the fact that his church contributes regularly to our written ministry, The Baptist Examiner, and also our mission work in New Guinea.

There are not many members of this church. Even though small in number, they are exceedingly precious to our Lord, and likewise to the editor of this paper. Having visited with this church many times across the years, I can truthfully say the folk there are "the salt of the earth."

May God bless this great church and the people there; and if any of our readers have an opportunity, we would encourage you to visit and worship with this group.

thousand sins to be answered for. How are you going to get rid of them? Beloved, we have forgiveness of sins through the blood of Jesus Christ. Listen:

"In whom we have redemption through his blood, even the FORGIVENESS OF SINS"—Col. 1:14.

Notice, how do we have forgiveness? Even the forgiveness of sins comes through the blood of Jesus Christ.

I am glad for some texts in the Bible as to forgiveness. In the Psalms, we read that it says that He'll take our sins and remove them as far from us as the east is from the west. How far is it? In this age in which we live, with all the space exploits that have been made, we have learned that it is considerable — this distance from the east to the west. Of course, with space exploits as they have been, the world isn't as big as it used to be to us, but it is big. Just imagine! God says that He'll move our sins as far as the east is from the west.

The Bible talks about how He gets rid of our sins, for it says that He'll cast our sins into the depths of the sea. Stand on board a vessel and look down into the water. How deep is it? They tell me that the deepest point is between five and six miles to the bottom of the ocean. I tell you, when you think

about it, your sins are in a mighty safe place. They are put down five or six miles beneath the ocean, and no man could ever get them out of it. We'll never have to meet them again.

The Word of God says that He has cast all of our sins behind His back. Thank God for that, because God always goes forward and our sins are in a safe place when cast behind His back.

So I say, beloved, not only do we have remission of sins, and justification and redemption, but we have forgiveness of sins.

V

PEACE WITH GOD.

Do you know what it is to be at peace — I mean with God, not with man? There'll never be any peace among men until the Lord Jesus Christ comes back and sets up His kingdom. There'll be no peace in this world until the Son of God establishes His kingdom within this world. Beloved, do you know what it is, to be at peace with God? Are you at peace? Can you put your hand upon your bosom and say, "I know that my Redeemer liveth?" You say, "I'm a member of the church. I've been baptized. I have subscribed to certain religious creeds and oaths." Beloved, that doesn't give peace. There is

(Continued on page 3, column 1)

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We Thought You'd Like To See This Clipping From A Secular Paper Visited Dawson's Church

Editor, Opelika-Auburn News:

Having read much for, against and by one Henry Dawson in this column, I decided to pay his church a visit.

On my arrival I noticed a rack of religious literature located in the auditorium lobby. I didn't pay it too much attention. If I had, I might have turned around and walked out.

During Sunday School, Mr. Dawson gave a clear statement of Christian security. The only thing he said that I didn't wholly agree with was the perfection of the King James Bible. It's not perfect, but it's the nearest perfect translation we'll get in this world. As for the R.S.V. and the Living Bible, they're not worth the paper they're printed on.

At the beginning of the preaching service, Mr. Dawson made a pitch for John R. Rice's "Sword of the Lord" publication. It was then that I realized I wasn't in a church; I was in a "rice paddy."

I then sat while Mr. Dawson blindly rattled off John R. Rice's version of the "unpardonable sin," which according to Rice (and Dawson) is resisting the Holy Ghost until He turns away from you, leaving you eternally lost.

It is my belief that this teaching is 100 percent

ED. NOTE: Yes, "Another John R." can surely tell you about John R. Rice, having known him for 50 years. Through all these years, he has compromised as to the church that Jesus built as well as concerning the great doctrines of grace. On these truths, he is a heretic of the deepest dye!

"Jesus' Blood"

(Continued from page two)

not anything in this world that I, as a preacher, can do for you, or the church can do for you, or that you can do for yourself, that will give peace. There is only one way that peace can come and that is, through the Lord Jesus Christ. How I thank God for this blessed truth!

"And, having made PEACE THROUGH THE BLOOD of his cross"—Col. 1:20.

How do we get peace? Through the blood of His cross.

I ask you, are you at peace this morning? Did you have a good night's sleep last night? Were you able to lie down last night and close your eyes and get a good night's rest, and did you awaken refreshed this morning? Sinner friend, listen. Thank God, if that be your experience, for it might be the last night's rest you'll ever have. It might be the last night

of peace you'll ever have, for if you die today, you'll go out into an eternity where the Bible says that they have no rest day nor night. How do we have peace? How do we have rest? How can we know that we are at peace with God? The Bible says that He has made peace through the blood of His cross.

VI

ACCESS TO GOD.

We have access to God through the blood of Jesus. Listen:

"By whom also we have ACCESS by faith into this grace wherein we stand"—Rom. 5:2.

Notice, this tells us that we have access to God by faith.

Do you want to come to God? Do you want to be on speaking terms with God? Isn't it wonderful to be on speaking terms with your wife, with your husband, with your children, with your family, with your friends? Isn't it wonderful to be on speaking terms and to have

wrong. If you will turn to Mark 3 and read verses 22-30 and then re-read verses 22 and 30, I believe you will find that the scribes gave Satan the credit for Jesus' ability to cast out devils. In so doing, they were "speaking against" (blaspheming) Jesus' true source of power which was the Spirit or Holy Ghost of God. "For this," Jesus said, "is no forgiveness."

I believe John R. Rice's version is more of a "scare tactic" than anything else.

I read in the O.A. News column of May 20, 1974 where a man calling Mr. Dawson a friend put him in the class with Wesley and Whitfield. Considering the fact that they organized a religion contrary to Mr. Dawson's thinking, I don't think somebody was thinking.

If by chance there is a reader who would like to know more about John R. Rice, you can write "another John R.," Box 910, Ashland, Ky. Tell 'em what you want and they'll give it to you, believe me.

The opinions expressed in this letter were formed on May 19, 1974, and Mr. Dawson has my name and address on file.

(Name withheld by request)

(Paid for by the writer of this letter)

access to come unto them? I tell you, beloved, there is something more wonderful than that, and that is to be on speaking terms with God, and to have access unto God.

We read:

"We have access by faith into this grace wherein we stand"—Rom. 5:2.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus"—Heb. 10:19.

How do we have access to God? It is through the blood of Jesus Christ. Oh, what a privilege it is, what a joy it is, to have access that we can come to God, knowing that this access is ours by the blood of Jesus Christ.

Down in Mexico, I have stood and watched those poor natives as they come into the Catholic churches and drop down beside a confessional box, with a sinful man on the other side of the partition just as sinful as they are. I have seen those poor natives shell out the last penny that they had to confess their sins into the ears of an equally sinful man. As I have looked at them, I have thought to myself what good has it done? It doesn't bring access to God. There is no access to God in coming to man and telling another man about your sins.

I have seen individuals come into a church and have their sins washed away, they thought, by the waters of the baptism. Now I am just as strong for baptizing saved people as any man in this world, but I don't want to ever be guilty of baptizing someone who thinks he is going to get his sins washed away in the baptism.

When I was a boy preacher, a great uncle of mine came to me and said, "I want you to take me out here to the pond this afternoon and baptize me." I told him I couldn't do it for two reasons. I said, "In the first place, I don't have any authority to baptize you. That would have to come through a church. I can only have that authorized by a church. In the second place, I wouldn't baptize you anyhow, because you are thinking you are going to have your sins washed away in that water."

Beloved, listen, you'll never get access to God by going down into the baptism to have your sins washed away.

When I was a boy, I attended a Campbellite church which empha-

sized this fact that your sins are washed away in the water. I remember one preacher who came to that church and he emphasized so very, very strenuously that our sins are always remitted in the water. He picked out an old man, a stock trader, in that church, and he pointed his message to him every time. That stock trader was there every morning and every night. He walked around with a cue stick in his hand for a cane. He bought lots of cattle and he used that cue stick in driving the cows, and also for walking. I remember that this preacher kept looking at him during the two weeks of the meeting, and all the time kept telling him that he would have his sins washed away in the water. When they went down to the mill pond on the last day of the service, this preacher said, "If there's anybody else that feels the weight of sin, just come on out here in the water, and I'll baptize you, and your sins will be remitted." This old stock trader hadn't made a profession, and he hadn't asked to be baptized, but when this preacher made a last appeal, I can see that old man now—shoes, hat, cue stick and all—wading out in the water. When he got out there beside this preacher he said, "Now, preacher, before you baptize me, I want to ask you one thing. Do you mean to say that I'll positively have this burden of sin gone?" He said, "Yes sir." The old man said, "You don't know what a burden of sin I have. I have been an awfully bad man, a bad sinner, and I have an awful lot of sin in my life." He said, "Will you guarantee that this sin will be washed away?" The preacher said, "It will. You just let me baptize you and it will wash your sins away." The old man took the cue stick in his hand and said, "I'll tell you one thing. When I come up out of this water, unless this burden is gone, and those sins are gone, I'll wear this cue stick down to a toothpick on your head and back before we leave this pond." The preacher dropped the man's hand and ran for shore. He wasn't willing to risk his religion on the promise of a threat, because he knew that his religion wouldn't produce.

Beloved, there's no water in this world that will wash the sins from your life. There's no water in this world that will give you access to God. The only way that we can have access to God is, as this text says, that we have "boldness to enter into the holiest by the blood of Jesus."

Thank God for His blood! Oh, how I praise Him this morning that Jesus came to this world and lived and died for my sins, and having trusted Him as my Saviour, I have remission of sin, I have justification, I have redemption, I have forgiveness, I have peace with God, and I have access to God, all because of the blood of the Lord Jesus Christ. I don't have anything because I'm a church member. I don't have anything because of the fact that I'm a preacher. God forbid that I should ever

glory in my ministry! I thank God that He called me to preach, but God forbid that I should ever glory in the fact that I am a preacher. I am just a sinner saved by the grace of God, and it is through the blood of Jesus Christ that I have these great blessings that I have shared with you this morning.

May God bless you!



Doctrines Of Grace

(Continued from page one)

He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." So we see that Paul, here, taught that God chose before the foundation of the world, all who would be saved and He chose that it was to be through the Gospel—the preaching of the Gospel.

Now my friend, that is far enough to let us know that the doctrines of Grace were taught before the days of Calvin. But that still isn't far enough, we can go beyond Paul; let's go to Peter. Peter was preaching before Paul was saved. Let's look into what Peter has to say. We read in I Peter 2:7-8, "Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed."

Peter, the preacher that was preaching before Paul was saved, said these people stumble at the Word and they were appointed to this. God in His sovereign grace had appointed that these people would stumble at the Word. So we see that Peter believed the doctrines of Grace. And in the sermon on the day of Pentecost, we found this out. In Acts 2:23, for instance, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." He said the Lord Jesus was delivered by the determinate counsel and foreknowledge of God. God in His sovereign grace determined that the Lord Jesus would be put to death so we have gone even beyond Paul and we see that Peter taught the doctrines of Grace.

Well, that ought to be far enough to let us know that the doctrines of Grace were certainly taught by the men of old, but we can go even beyond Peter. Let's go back to the one who taught Peter, the Lord Jesus Christ while He was here in human flesh. In John 6:37 and 44, Jesus when He was talking said in these verses, "All that the Father giveth me shall come to me and him that cometh to me I will in no wise cast out" . . . and in verse 44, "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." He said all that the Father gives Me shall come to Me and He says no man can come except the Father. (Continued on page 4, column 3)

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THE BAPTIST EXAMINER

JULY 6, 1974

PAGE THREE

The Baptist Examiner FORUM

"Does God answer the prayer of an unsaved man?"

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH

1643 Lee Road
Cleveland Heights,
Ohio



Before one can have communication with God, one must first be in fellowship with Him. In order to be in fellowship with Him, one must walk in the light (by His grace). Read John 1:6.

Sin is that which prohibits fellowship with God; therefore, sin inhibits prayer.

God's people do not know how to pray except the Holy Spirit makes intercession for them (Rom. 8:26, 27). Because unsaved people have not the Spirit of God in them, there is no possibility that their prayers would be answered.

Scripture teaches, plainly, that sin is the barrier to answered prayer — therefore, God does not answer the prayers of the unsaved (I Pet. 3:12).

We hasten to add, however, that unconfessed and unrepented sin in a saint will cause his prayers to be hindered as well (Isaiah 59:2).

It behooves God's people to continually examine themselves in order that their fellowship with Him be unbroken.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1).

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



Generally speaking, it seems to me that the Bible says "no" to this question. For instance we read in John 9:31, "Now we know that God heareth not sinners." Again we read concerning Christ, "No man cometh unto the Father except by the Son." Christ Himself said, "No man cometh unto the Father, but by me." That would seem to hold good in the matter of prayer, as well as anything else. A sinner, of course, has no Christ through whom to gain access to God.

But now — what about this —? Cornelius, when he sent for Peter, was not a saved man. We know this for certain, for the angel of the Lord told him so. Acts 10:30, 31 says: "I prayed in my house and behold a man stood before me in bright clothing, and said, CORNELIUS THE PRAYER IS HEARD."

Here is a man who was not saved, for we read in Acts 11:14, "Who shall tell thee words whereby thou and all thy house SHALL BE SAVED."

But let us notice something. Cornelius was a Gentile who had em-

braced the Jewish religion. He was a worshipper of the true God, and was a devout man. Quite different from the rank, wicked, unbeliever, who thinks that he can live in his sin and yet get help from God when he needs it. God took note of this devout man who wanted to know the will of God. He was certainly one of God's elect, for in the light of other Scriptures, his name had been written in the Lamb's Book of Life, before the foundation of the world (See Ephes. 1:4). So, God heard his pleadings and sent him a man to tell him about Christ and the way of salvation.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



Quite a few years ago I heard over radio a preacher in California who preached messages that were far above the average radio preaching, but he would always ruin his good message by telling lost people to pray the publican's prayer. It was always a mystery to me why a man who could preach the kind of messages he preached could not see that the publican in Luke 18:13 was not saved because he prayed that prayer, but rather he prayed that prayer because he was already saved. The word "merciful" in this verse comes from "HILASKOMAI" which means propitiated. Every person on earth today is a sinner. These sinners are divided into two groups. One group is under sin, Rom. 3:9b. The sins of the other group are under the blood, that is, they are covered, Rom. 4:7. So this sinner in Luke 18:13 is really saying, "Look upon me as one whose sins are covered."

In Heb. 11:6 we read, "Without faith it is impossible to please Him." The unsaved person is without faith. So nothing he can do would please God. And if God is not pleased with his prayer, He most certainly will not answer it. If the preacher could induce a lost person to pray for salvation, the only grounds he would know to ask for it on would be that he was sorry he had sinned, and a promise not to sin any more. When a preacher brings people into the church on these grounds he is just sprinkling a little wool on a goat's back to try to make him look like a sheep. He is just adding to that great host in Mt. 7:22.

In Prov. 15:8, Solomon says, "The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is His delight." The latter part of the verse tells whose prayers are answered. No unsaved person is upright in God's sight. In verse 29 of this chapter we read, "The Lord is far from the wicked; but He heareth the prayers of the

righteous." In Isa. 1:15 God says, "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear; your hands are full of blood." Then in John 9:31 we read, "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth." This shows that God does not hear all saved people when they pray. Certainly He would not hear a spiritually dead sinner who cannot possibly do His will, when he prays.

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HOBBS

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McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



There is a big difference between hearing and answering. We must remember that God is everywhere, knows all things, and hears all things. This is the understanding given us of Isaiah 59:1,2: "Behold the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." It is not that He cannot hear but that He will not hear.

With this information we now know that the word "hear" is usually used with the meaning of "hear to answer." God does not hear to answer the sinner. "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth" (John 9:31).

Proverbs gives us a contrasting verse. "The Lord is far from the wicked: but He heareth the prayer of the righteous" (Prov. 15:29). God hears and answers the prayers of the righteous (those covered with the robe of righteousness), but He does not hear and answer the prayers of sinners.

This is why Paul said what he did in Romans 10:13-14. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe on Him of whom they have not heard? And how shall they hear without a preacher?" We see, then, that to call on God we must believe in Him. Obviously then, those who try to get unsaved people to "pray through" are trying to get them to do something they cannot do.

Before we close, let me also point out that God will not answer prayers of saved people who wilfully continue in sin. "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight" (I John 3:2). Obviously, He will not answer if we are not obedient to Him and if we do not do those things that are pleasing to Him.

Doctrines Of Grace

(Continued from page three) er which has sent Me draw him. And in the 10th chapter of John, the Lord Jesus still talking, said in verses 25-26, "Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you." He says you do not believe because you are not my sheep. In other words, He is teaching that God has sheep and these people were not of that sheep. They were goats and they would not believe because they were not sheep. Well, certainly, beloved, we could

IS HE SELFISH?

"Why should God ask for time from me, For I have so little for myself you see? There are so many things to do today Therefore, I cannot give any time away.

If I can finish all of my work And none of my duties neglect or shirk, Then perhaps, just perhaps, I will have time To do His work, as well as mine.

Is He selfish in asking so much of me? I have only six days of my own, you see, To do the things that I long to do, When He has all time and eternity too.

No, He is not selfish in asking of me My time and my talent my Lord's should be. For I am not my own, I am His, you see, For He purchased me as He hung on the tree."

THE FIRST THREE VERSES WERE COMPOSED BY BRO. JOE SHELNUTT AND THE LAST ONE BY J. E. ABBOTT IN REPLY TO HIS QUESTION.

stop right here and our message would be far enough to let us know that the doctrines of Grace came from the Lord Jesus Christ while He was here in the flesh; from Peter, who learned from Jesus; from Paul who, too, learned from Jesus in the Spirit of God that taught him. But beloved, the doctrines of Grace went back farther than that. They were being taught before Jesus came in the flesh. The book of Isaiah teaches the doctrines of Grace. In Isaiah 61:10 it says, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isaiah says I will rejoice because He clothed me with the garments of salvation. A little bit different from the idea of many people in the world today who say, "Look what I did . . . I did this and I did that . . . I saved myself." He says God clothed me. In the 43rd chapter of Isaiah we hear Isaiah again as he says in verses 11-13, "I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God. Yea, before the day was I am He; and there is none that can deliver out of my hand: I will work, and who shall let it?" He says I am God and there is none that can deliver. He says I have declared, I have shewed and He says I have made it clear I am God, I will work and who can stop it. We see, beloved, that the sovereignty of God is once again pointed out. Even back as far as Isaiah.

But let's go beyond Isaiah. Let's go to Moses, the one who wrote under the inspiration of the Holy Spirit the first five books of the Bible. We read in Exodus 15:11-13, where Moses says, "Who is like

unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy mercy hast redeemed: thou hast guided them in thy strength unto thy holy habitation." He says who's like unto thee, O Lord, Who's like thee, glorious in holiness; fearful in praises, doing wonders. He says you stretch out your right hand and the earth swallowed. Thou in thy mercy hast let forth thy people whom thou hast redeemed. This is the doctrine of Sovereign Grace being taught in the book written by Moses. Certainly, one would say that ought to be far enough to let us know that the doctrines of Grace came from way back in the channels of history.

Well, beloved, we can go even farther back than that. The book of Job is the oldest book in the Bible. Job wrote as he was suffering in the 19th chapter, verses 25-27, "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." We see, beloved, that Job is talking about the Redeemer and the fact that He would die and yet live and that He will stand upon the earth some day and all of God's people will see Him. He believed in a sovereign redemption.

This ought to be far enough back to cause us to rejoice, but we can go even beyond that. Beloved, God taught us in the day of Creation of His Sovereignty in Genesis 3:21: "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." Adam and Eve had made clothes for themselves when they sinned, knowing that they did not deserve (Continued on page 6, column 1)

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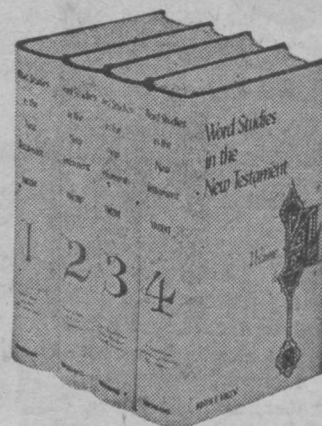
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PAGE FOUR



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"SUFFERING, AFFLICTION AND PATIENCE"

"Take, my brethren (sisters), the prophets, who have spoken in the name of the Lord, for an example of suffering, affliction, and patience" (James 5:10).

When we complain, or brag, about the suffering we go through we need to take another look at the prophets. They are a true example of suffering, affliction and patience. Suppose the Lord said to you what He said to Isaiah: "At the same time spake the Lord, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from off thy foot. And he did so, walking naked and barefoot. And the Lord said, Like as My servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia; so shall the king of Assyria lead the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt" (Isa. 20:2-4).

No, the Lord doesn't ask us to walk naked and barefoot as a sign to an ungodly nation, today, but He does command us to put our clothes on. To dress modestly. To look like a woman, instead of a man, or an harlot. He does ask us to do these things as a sign to the ungodly nation we live in. Oh, folk will make fun of us and talk behind our back and make snide remarks to us even as they did Isaiah.

Suppose the Lord said to you what He said to Hosea — "Go, take thee a wife of the whoredoms: and children of whoredoms: for the land hath committed great whoredom, departing from the Lord. So he went and took Gomer the daughter of Didliam; which conceived and bare him a son" (Hos. 1:2,3). How distasteful this must have been to such a godly man! Yet he loved Gomer and was a good husband to her. And all this as a sign to adulteress Israel who had committed spiritual adultery. No, the Lord doesn't ask us to do these things, but He does command us to be faithful to His church. He commands us to seek the kingdom of God, FIRST. To be in every service. Love the brethren in Christ. To give of ourselves and our means CHEERFULLY to His service. Oh, it would cost us something. The more time we spend with the Lord and His people, the less time we have to spend with the ungodly and their amusements. This might gender some name-calling and ridicule. But surely that

could not be compared to the suffering of the prophets. And they are our example in this.

Micah was in prison for the Lord's testimony. So was Peter and Paul and Silas and countless others. How would you like to spend three years in the woman's prison because you witnessed for the Lord Jesus Christ? Not many of us are in danger of this. We hardly witness at all. The people who are dearest to us according to the flesh seem to be the hardest to talk to about the Lord. Our mother, father, brothers and sisters; the neighbor; our boss; our best friend. We are afraid of ridicule or a sharp retort. We have little chance of being scourged and cast into a dungeon.

It is the lot of every believer to suffer — but especially so the prophets (preachers). They are called the filth of the world (I Cor. 4:13) and the glory of Christ (II Cor. 8:23). They are an example unto us.

It is true we will suffer. If we do not witness for our Lord, He shall chasten us. This is great suffering for the Christian. If we are faithful in our witness, we will suffer at the hands of the ungodly. So what makes one kind of suffering better than the other? "But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled" (I Pet. 3:14). There is great joy and peace in the midst of suffering for the witness of the Lord. But no chastening for the present seemeth to be joyous, but grievous.

There are those the Lord counts worthy to suffer for His name. They do not suffer with the world, but with the prophets. What honor, this! May it please our Lord to include you and me in this high calling of suffering for His name's sake.

Joseph Wilson

(Continued from page one)

one can object to either one of them, unless the objector is an unbeliever and a rebel against the Word of God. Either this woman is a woman of shame or the Bible is not true. I prefer to believe the Bible, even if so-called Baptists and all the world is on the other side.

The woman's Lib movement is of the Devil, and is in direct opposition to the teaching of the Bible. Every member of, and every favorer of Women's Lib, is in the same category. But I will say that these Women Libbers are devoted followers of the Bible (which they are not) compared to this woman preacher(?), and this church which ordained her. I have just as much respect for a cigarette-smoking, beer-guzzling woman libber as I do for a woman preacher. Both are rebels against God.

What a sad day it is when those who call themselves Baptists participate in such an event! The amazing thing about it is, that in-

We Commend The Jaycees For This Step

The Ashland Area Jaycees have been putting on a campaign relative to drunken driving and drinking drivers.

While I am not a Jaycee (it takes all my time, and then some, to be pastor of Calvary Baptist Church), I am in accord with their program of instructing the public as to drinking drivers. I commend this organization very highly for what they are doing.

The brochure which they are putting out is as follows:

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(Page One)

HAS DRINKING MADE YOU AN ILLEGAL DRIVER?

Estimated % of alcohol in the blood by number of drinks in relation to body weight — within one hour.

Number of Drinks — % Blood-Alcohol												
BODY WT. — 120 LBS.												
1	2	3	4	5	6	7	8	9	10	11	12	
.026	.052	.082	.110	.137	.165	.193	.220	.247	.275	.300	.325	
BODY WT. — 160 LBS.												
1	2	3	4	5	6	7	8	9	10	11	12	
.013	.038	.060	.082	.103	.124	.144	.165	.185	.205	.225	.246	

1 Drink = 1 oz. 86 proof whiskey or 12 oz. beer
Caution: This is an average. Many factors influence the effect of alcohol on different people and the same person at different times.

Caution: Many drinks have more than 1 oz. of alcohol.

(Page Two)

I sincerely trust that God blesses the efforts of this organization in their worthwhile efforts concerning this tremendously grave social problem.

stead of hiding their heads in shame, these so-called Baptists publish their sin for the whole world to read. Surely, this whole congregation is like those in the days of Jeremiah who were so hardened in sin that they could not blush or be ashamed. People who call themselves Baptists have departed a long ways from the paths of their forefathers, when they thus act.

Let February 17 go down as a day of shame and disgrace among Kentucky Southern Baptists. Let history record that, on this day, a people committed great sin against God that will live with them through all time.

This is a day of shame for Ethel Hargis. Surely, she had already been guilty before God of disobeying His Word in occupying a place forbidden to women. For a year she had acted as intern pastor at this so-called church. So for a year she had been in disobedience. I do not know when it started. Maybe, when she took part in the BTU program, for surely many women begin their sinful speaking before men in the church in such a way. So, somewhere she started this shameful course. Was there no man with a backbone around her? Were all the men in this church compromising, jelly-fished, weaklings? Who was her pastor? Why did he not warn her against this sin? Or did he maybe encourage her in her course of rebellion? Why did not her Dad, who presented her the Bible at her ordination, who was an active layman in the church for years, why did he not read his Bible, believe it, obey it, and speak to his daughter about this rebellion of hers? Rather, it seems he encouraged her. Oh, what a church is this! Was there not even one Bible-believing and Bible-obeying person in the whole congregation to issue a warning to this young rebellious female? Did they all join in with her and encourage her in this?

This is a day of shame for Mr. Roy Hargis, the father of the young girl. He blushed not in shame at the sin of his daughter, but took part in her high-handed rebellion against God.

This was a day of shame for

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(Page Three)

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When you drive anywhere in the State of Kentucky, you are deemed to have given consent to a chemical test to determine the alcoholic content of your blood if you are arrested by a law enforcement officer who has reasonable grounds to believe that you are driving while under the influence of intoxicating liquor or that your driving ability is impaired due to drinking. If you are arrested and requested to give a test and refuse, this refusal can result in the suspension of your license for a period of six months.

Presumptions of Law (KRS 189.520)

% Blood-Alcohol	"Under the Influence?"
.000 to .050	Presumed not
Over .050 but under .100	No presumption
.100 or more	Presumed "yes"

(Page Four)

Hugh Goldsby. He is pastor of this organization that calls itself a church. He was in charge of the service, and delivered the charge to the congregation. Oh, I would hate to stand in his shoes — the ring-leader, the arch-villain — the one more to be blamed than any other on this black day in Kentucky. How will he answer when he faces the Lord? What excuse can he then make for being the ring-leader in a band of criminals against God and man? I wonder what charge he gave the congregation. I wonder if he read to them I Cor. 14:34,35, and told them its truth. It is a sad day when the man who is to be a spokesman for God becomes a spokesman against God. It would be better for this man if he would turn in his ordination papers, resign his pulpit and descend into the streets of the city and collect garbage or some other honest living.

This was a day of shame for Dan Stone. He is a member of the staff of the Georgetown College. He delivered the charge to Miss Hargis. I wonder if he told her, that in the Lord's church she was to "cover up and shut up." No, I do not really wonder. I know he did not. He aided and abetted her in her crime against God.

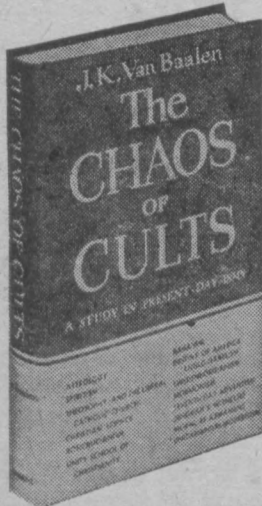
This was a day of shame for the entire congregation of the Lyndon Church. They all participated in the

examining and the ordaining of this young female rebel. They all laid hands upon her. I understand the laying on of hands sometimes speaks of identification. Here it surely did speak of the identification of this whole congregation in the sin of this woman. No one of the membership of this organization can plead innocent before God. They openly, and impudently, and high-handedly sinned against the Bible her Dad gave to her at this time. It is bad when a single member of the church is in rebellion against God. But, oh! it is worse when the whole congregation joins in such rebellion.

This was a day of shame for Kentucky Southern Baptists. Surely, every member of every S.B.C. church in Kentucky will bear part of the blame for this sin against God. The only way I could see for any such to clear themselves of this guilt would be to repent, confess their sin to God, and immediately, get out of the church of which they are a member and join an Independent Baptist Church.

This was a day of shame for the Southern Baptist Convention. But what matters this to that monster of iniquity? She has had so many days of shame, and sinned so many times against the Word of God, that she surely at present cares very little about what God says or

(Continued on page 6, column 3)



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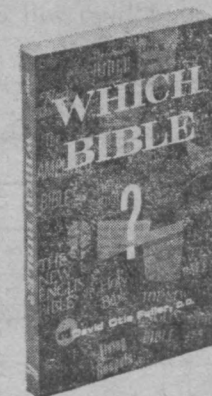
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THE BAPTIST EXAMINER

JULY 6, 1974

PAGE FIVE

Doctrines Of Grace

(Continued from page 4)

any of God's blessings, but it says God made coats of skins and put them on them. Like Isaiah said when God clothed him in robes of righteousness. My friends, God in doing this gave us a picture and He said when Adam and Eve sinned, the only covering that was satisfactory was a covering that He would place upon them. And we see the doctrine of Sovereign Grace being taught that day by Almighty God, Himself.

Beloved, our great doctrines did not come from any man but from God. And our text says that they are profitable. They are something that we need to learn from that will guide us in our life. When one understands the Doctrines of Grace what does it do in the life of a person? Why should we want to understand more fully these great and precious doctrines? Because, beloved, to understand that God is Sovereign and that the doctrines of Grace are indeed taught by Almighty God, it makes us to be first of all humble. In Galatians 6:14, we read these words, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Paul said God forbid that I should glory except in the cross of our Lord Jesus Christ. Beloved, to know these great and precious doctrines is to not want to glory in anything except the One who died for us; who suffered in our place on the cross of Calvary. To know the doctrines of Grace makes us to be secure. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." (I John 5:13). He said these things are written unto you that believe that you may know that you have eternal life. As we live in this life, in this world, the one thing that we want more than anything else is security. If we work on a secular job we will do everything we can to try to guarantee that we're secure in our job. We'll work hard to that end. Well, beloved, we need security in what we believe, and to believe that a Sovereign God purposes and works all things according to His will gives us security.

We know that if a Sovereign God saves, that God will keep throughout eternity and we can rest secure in the hands of God. In fact, to go along with that, to believe and to know and to understand the doc-

trines of Grace not only makes us humble, not only makes us secure, but it makes us to be at peace with every facet of our life. John 14:27 says, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." In the 16th chapter and the 33rd verse again we hear the Lord Jesus as He says, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." See, we have peace with Jesus Christ. We know that we can't overcome the world, but He can, and we have peace. In the world ye shall have peace in Him.

To believe the doctrines of Grace not only makes us humble, not only makes us secure, not only makes us to be at peace, but it makes us to be evangelistic. "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (II Tim. 4:5). Paul in writing to those preachers says (remember Paul is the one who taught these doctrines of Grace, too) "you do the work of an evangelist." In the 10th chapter of Romans he was talking about something similar. And he says in Romans 10:1: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." He says my heart's desire and prayer to God for Israel is that they might be saved. Now he knew that they wouldn't all be saved, but he had a burden for them. Why did he want to be evangelistic? Why did he want to pray that they might be saved. He knew that there was always some who were God's chosen who would be saved. In Romans 11:5, "Even so then at this present time also there is a remnant according to the election of grace." He says why, right at this time, right now there is a remnant according to the election of Grace. And he believes that the preaching of the gospel is the power of God unto salvation. "For I am not ashamed of the gospel of Christ; to the Jew first, and also to the Greek." (Romans 1:16). You see he believed that God chose those who would be saved. He also believed that God chose the means through which those individuals would be saved, and that is the preaching of the Word, because as Peter told us in I Peter 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." You see he, like Peter, believed that the new birth

came through the Word of God. And in order that everyone understands what the Word in I Peter means, he explained it further in verse 25 . . . "But the Word of the Lord endureth forever. And this is the Word which by the gospel is preached unto you." You see the Word is preached by the gospel.

And so, beloved, to believe the doctrines of Grace would make one want to go out and preach the message of salvation, because it pleased God through the foolishness of preaching to save those who believe. Where do we get the Doctrines of Grace?

They come down through the years through the teaching and preaching of the saints of old; from the very beginning to history when Almighty God Himself taught it to

women in the church I pastor. It is not a large church. It would not be much in the eyes of the world. But I can say that the women in our church obey I Cor. 11:10 by wearing a covering on their head when they are in church. And they obey I Cor. 14:34 by being silent in the church. Praise God for women who are willing to obey the Bible instead of following the fashions of this God-hating world. I thank God for the women of our church, and for others like them in other true churches. It is a joy to pastor a woman who loves the Lord, wants to serve Him, but wants to serve the Lord in obedience to the Bible. I would not trade one woman in the church I pastor for a whole congregation of women like Esther Hargis. Her ordination paper is a document which publishes her shame. I could wish that she might gaze on that document. Then gaze into the Word of God, and then repent of her sin and be obedient to the Lord.

Women: God bless you. You have a place in the service of God. You do not have to rebel against the Bible to serve the God of the Bible. Obey Him. Serve Him according to His Word. Do this and you will be a blessing to the church you are a member of, to the community, and will have great reward when you meet the Lord. God bless you all.

Night Visit

(Continued from page one)

Herod's deed was not done in the dark, for the Lord Jesus heard of his vile act.

"When Jesus heard of it . . ." —Matt. 14:13.

Nothing we do escapes the eyes of Him with whom we have to do. He saw Cain kill Abel and He saw John killed as a result of Herod's decree. There is nothing we think or do that escapes the eyes of our God.

"The eyes of the Lord are in every place, beholding the evil and the good" —Prov. 15:3.

The Lord, after hearing of Herod's action, did not gather up an army and attack Herod. He would bring him into judgment at a later date, but for the moment, He would retire to a desert place.

"When Jesus heard of it, He departed thence by ship into a desert place apart; and when the people had heard thereof, they followed Him on foot out of the cities" —Matt. 14:13.

Several things are told us here in this verse. They are as follows: our Lord "heard," "departed," traveled "by ship" to a "desert place" where many "people" had gathered.

It would appear that our Lord had gone to the "desert place" so as to escape from the people. It would appear that He was seeking

a place to rest and meditate, but we know, of course, that His departure and the events that followed were all purposed from before the foundation of the world. It would appear, in fact, that the death of John had put a damper on all of His actions; that He finally had met His master in Herod; that is, since Herod had slain one of His best soldiers — John. The Lord, however, by His action that followed, silenced for all time those who would suppose that His hands could be tied by a mere man or number of men. He, in fact, after losing John, His great soldier, proceeded to perform a great miracle in a desert place.

The people who had traveled by foot out of the cities to the desert place had not prepared food for the journey. They had not taken a basket lunch so as to ensure themselves against hunger and weakness. The only food, in fact, that was in their possession was "five loaves and two fishes."

"And they said unto Him, We have here but five loaves, and two fishes" —Matt. 14:17.

We have, then, a very serious problem on our hands. We, in fact, learn that the time was late, the multitude was great and to make matters worse, they were in a desert place.

"And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals" —Matt. 14:15.

It is obvious from this verse that the problem was a great one. How could food be supplied in this desert place for such a great multitude? The answer, of course, rested in our Lord. He was there and when He is present there is no problem too great to be resolved.

"Judge not the Lord by feeble sense, But trust Him for His grace, Behind a frowning providence He hides a smiling face. Ye fearful saints, fresh courage take, The clouds ye so much dread, Are rich with mercy, and shall break In blessing o'er your head."

It is true that the problem before us was great, but He made the difference. Let's observe how this fact is made evident from the word "Me" in Matt. 14:18:

"And they say unto him, We have here but five loaves and two fishes. He said, Bring them hither to me."

We may have but a few members in our church, or we may have but a few dollars in our pocket; even as the multitude only had five loaves and two fishes. Let us, like them, bring our few members, few dollars or few talents to Christ. He will bring water (Continued on page 8, column 1)

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Adam and Eve when they sinned. And the doctrines of Grace make a person to be humble, secure, at peace, and evangelistic. No, we do not call them the five points of Calvinism. We call them the Doctrines of Grace that come from Almighty God.

May God bless you.

Joseph Wilson

(Continued from page five)

thinks about any matter! But, still the S.B.C. is partly responsible, and must share in the guilt of this sin of the Lyndon church. I do wonder how you folk who pretend — and I did say pretend — to have any respect for the Word of God can stay a moment longer in your S.B.C. church. You may not give me an answer. You will give one to God some day, or rather you will stand speechless in His presence.

This was not a day of shame for some. Thank God, there are true Baptists left on the earth. There are those who believe and endeavor to obey the Blessed Bible. There are those who are Independent, were started by a true church, they are missionary, and they are sovereign grace. They have no connections with the S.B.C. or any of its affiliated institutions. They have taken their stand for God and against that which went on at the Lyndon Church on February 17. Thank God that I — and many like me — can say that we had no part in such doings, and we will have no part in such doings, and we will stand against all such rebellion against God.

I will say that there is one partial out for these folk. It is not a complete out for them — they are still very guilty before God. Miss Hargis is wrong and is a rebel against God. But it may be that she has not spoken in church. I say this, because it is very possible — yea, it is most likely true — that this organization is not a true church of Jesus Christ. It is possible that they never were a true church. It is possible that if they were, the candlestick has long since been removed. This will not excuse them. They pretend to be a church. They have done that which is contrary to the Word of God, but yet, she may not be speaking in church.

I now want to praise God for the

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PAGE SIX

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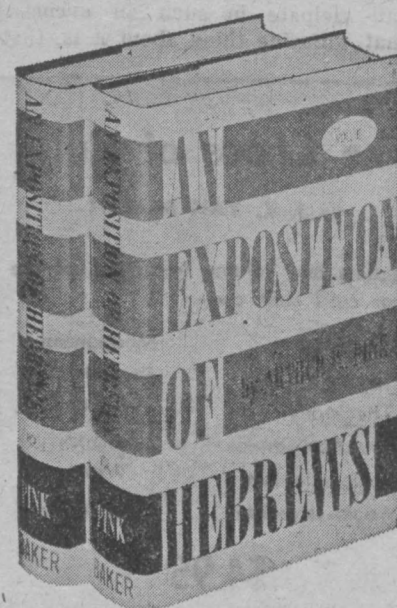
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AN OUTSTANDING MESSAGE ON . . .

TITHING

By **FERRELL KENNEDY**
Normantown, West Virginia

Why do I tithe? For a number of reasons, all of which seem sound, logical, and in harmony with the Holy Scriptures. I tithe because the Lord has said, "The tithe is the Lord's. It is holy unto the Lord." Now, if the tithe is the Lord's, it doesn't belong to me. It has merely been entrusted to my care. If a neighbor entrusts his money to my care, and I refuse to return it at his request, what manner of man would I be? The answer is obvious. I would be no better than a thief. Now God, from whom we profess to take our instructions, has said, "The tithe is the Lord's." In Numbers 23:19 we read that "God is not a man, that He should lie." In the book of Hebrews we read of "God who cannot lie." So if God who cannot lie has said "the tithe is the Lord's," then it is evident that it doesn't belong to me. If it doesn't belong to me, by refusing to return it to its rightful owner, I have been dishonest. I have robbed God. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." (Malachi 3:8). Do you believe that? I do.

At this point, the non-tither usually begins to cry out and say, "That is in the Old Testament. You're trying to live under the law of Moses, and that was given to the Jews." Well now, let's examine a few hard facts. In the first place, tithing was a practice among the faithful, hundreds of years before the law was given to Moses. If you doubt this statement, read Genesis 14:20 and Genesis 28:22. But I hasten to agree that tithing was later written into the law. To me, that is a recommendation for tithing, for Paul, in the days of the New Testament church, bore this testimony. "The law is holy, and the commandment is holy and just, and good." (Romans 7:12). Apparently, tithing hadn't greatly damaged the law of God in Paul's day.

As to the importance of the Old Testament Scriptures, let us remember this: The texts of Christ, John the Baptist and the apostles were all from the Old Testament, as they were the only Scriptures in existence at that time. Would anyone dare to say their preaching was improper or ineffective? Was not the Ethiopian eunuch converted under Philip's preaching? And did not Philip preach from the Old Testament Scriptures as recorded in the prophecies of Isaiah? Later, when the Old Testament Scriptures were still the only ones in existence, Paul had this to say, "ALL SCRIPTURE is given by inspiration of God, and is PROFITABLE FOR DOCTRINE, for reproof, for correction, for in-

struction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (II Timothy 3:16-17). Do you believe that tithing is a good work? I do.

We are all human. I know something of human nature. I've had a long experience with it, and have learned some of its selfish whims and inconsistencies. I have learned that it is native to this human nature to disclaim any responsibility of obedience to the Old Testament Scriptures. But at the same time, I've learned that we are very prompt to claim its promises. How, or by what rule, do we deny responsibility, and yet claim the promises, promises given only to the obedient? Isn't that being inconsistent? Isn't that being both childish and foolish?

So the law of tithing was given to the Jews. So was the law of marriage. So was the law of caring for the poor. How many objections to these laws do we hear from Christian circles? In Romans 3:1 we find that all the oracles of God were committed to the Jews. Most people will admit that. But immediately they say, "The Scriptures were meant for all of us." I agree. And as tithing is a very definite part of the Scriptures, then tithing must have been meant for us, too. So, having regarded the law of marriage, of capital punishment and of the care of the poor in a favorable light, why do we single out the law of tithing as the object of our hatred? Is it possible that we are motivated by COVETOUSNESS? On the other hand, what else?

Why point to the Jews, or speak of them as though they were some sort of subhuman beings from an alien world? Be careful. Listen to the words of Paul in Galatians 3:29, "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." These words were spoken to Gentile Christians. Do you believe them? I do.

Why do I tithe? Abraham commenced tithing (Genesis 14:20). God, through Moses, commanded tithing (Lev. 27:30). God again commanded tithing, and added the promise of blessing to the tither (Mal. 3:10). Jesus commended tithing (Matt. 23:23). So why shouldn't I tithe? Can you think of better authority? After all, if the Bible can be believed, the tithe doesn't belong to me. If I'm honest, I'll return it to its rightful owner. If I'm not honest, I'm not the God-fearing, God-honoring Christian I profess to be.

"All I have belongs to the Lord." How often we hear that excuse. Well now, if it all belongs to the Lord, why not return to Him the tenth that He claims. It's a strange

situation. Of all those who loftily offer the excuse that their all belongs to the Lord, I know of no single one of them who is willing to give Him a tenth of His belongings. Truly, "the legs of the lame are not equal." (Prov. 26:7).

Some say they would give the tithe and more if it was necessary. Who then is qualified to decide when it is necessary, and when it isn't? Who is able to say that one of God's commandments is not necessary? In my Bible, I find that God has commanded, commended, and by the promise of blessings, placed an indelible stamp of approval on tithing. In my humble opinion, that makes it necessary. So there goes another feeble excuse.

Why do I tithe? Let's look at the matter from still another angle. When the Lord saved us, He gave us a new nature. But the old earthly nature is still with us, waging a continual warfare against the Spirit. So saith the Scriptures. This old carnal nature is selfish, self-seeking, self-centered and covetous. Now if I allow this old nature to get the upper hand, if I allow it to dominate my life, then I will become selfish, self-seeking, self-centered and covetous. And when I become selfish, self-centered and

lieve that "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (II Corinthians 9:6). I have a great desire to hear these words from the lips of my Saviour, "well done, good and faithful servant." But if I deliberately withhold that which the Lord declares to His own, then I become an unfaithful servant, and my prospects of hearing that divine "well done" become dim indeed. I have misused the goods entrusted to my care. I have robbed God. Do you believe that? I do.

Why do I tithe? By personal observation I have learned that the tithing church is the church most able and most willing to give generously to missions. I have learned that the tithing church is the church most able to afford a full-time pastor and pay him the living wage he deserves. How many non-tithing churches do we know, who have a seven-day-a-week pastor, drawing a salary sufficiently large to provide for his family? In I Cor. 9:14 we read, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Do you believe that? I do.

Why do I tithe? Now as I give this reason I can almost hear the angry cries of protest from the non-tithers. Well, I tithe because I am convinced that our willingness to tithe and the liberality of our offerings is a reliable yardstick with which to measure the depth of our love for our God. No one gives liberally to someone or something in which he has no confidence and for whom he has little regard. So, if our confidence in God is weak and love for Him is an uncertain thing, it is made manifest by our failure to tithe and by our miserly offerings. On the other hand, if our confidence in God is strong and if our love for Him is a deep abiding love, that faith and love is manifested by our willingness to tithe and by the liberality of our offerings. Do you believe that? I do.

Why do I tithe? Let me present this proposition to the non-tither. Go through your Bible, page by page, from Genesis to Revelation. Search out every Scripture that deals with tithing. List all the places that command tithing. List all the places that commend tithing. List all the places where blessings are promised to those who tithe. Then go through your Bible again, page by page, list all the places where tithing is forbidden. List all the places where tithing is denounced. List all the places where you are told that tithing is no longer required. List all the blessings promised to those who refuse to tithe. Compare the two lists. Now, whose future prospects are brighter, the tither's or the non-tither's? Are you convinced? I am.

Why do I tithe? By every imaginable standard, by Scriptural precept, by sound reasoning, by cold logic, by history, by testimony, by observation, by personal experience, all (and I repeat) all evi-

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dence declares the Scripturality, the soundness, the wisdom and the manifold blessings of tithing.

I have not presented these arguments out of malice or dislike of any brother, be he tither or non-tither. I can say with Paul, "I write not these things to shame you, but as my beloved sons I warn you." (I Cor. 4:14). Again I quote the great apostle in defense of my motives, "Am I therefore your enemy because I tell you the truth?" (Gal. 4:16). But regardless of how these words are received, the fact remains that the main reason for our failure to tithe is our love of money. "For the love of money is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows." (I Tim. 6:10). Surely, we have no desire to fall into such a state as this. Let our watchword be the exhortation to Timothy concerning this same matter, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness" (Verse 11).

Sometimes our faith is weak. Sometimes our love of God seems to have lessened. Then we become fearful of parting with our money. At such times it would be well to remember the words of the wise man in Proverbs 11:24: "There is (Continued on page 8, column 5)

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covetous I'll soon begin searching for an excuse to withhold the tithe that I might use it for self-gratification. That is a hard saying, but I think it's worthy of our consideration.

Why do I tithe? Because I like and believe the promise in Malachi 3:10, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it." Over the years I have accepted this commandment and claimed this promise. I have found Him faithful who promised. I have a monthly income of \$150.00. I live in a rented house, with gas bills, electric bills, telephone bills, grocery bills, clothing bills, transportation bills, some medical bills, and my tithes and offerings to be paid out of this limited income. Some say it looks impossible. But with God all things are possible, and inflation hasn't affected God's economy. The shrinking dollar is still at His command. So I tithe, and God, according to His promise has bountifully supplied my every need. I couldn't afford not to tithe. So why shouldn't I tithe?

Why do I tithe? Because I love God and seek to keep His commandments. "For this is the love of God that we keep His commandments, and His commandments are not grievous" (I John 5:3). I love Him and being entrusted with a portion of that which belongs to Him, I gladly return it, as He requires me to do. To me, this is not a grievous commandment. And to the tithe, I frequently add a free will offering because I love Him.

Why do I tithe? Because I be-

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JULY 6, 1974

PAGE SEVEN

WHY WE BELIEVE IN CREATION NOT EVOLUTION



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Night Visit

(Continued from page 6)
from the rock and meat for the eater. He will stop the mouths of the lions, or slay the Goliath in our life. Do you have only a few years left upon the earth? Present those years to Christ. He will make the most of them.

Our Lord, according to Matthew 14:19, commanded the multitude to sit down on the grass there in the desert place. It would appear that it was time for leaving rather than sitting down, but when Jesus is

near, we can sit at His feet and relax for He will not fail us. He will open the Red Sea if necessary, or He will cause the sun not to set until all is well with us.

Our Lord, after the multitude were comfortably seated upon the ground, took the five loaves and two fishes, turning them into a feast—a feast which I would have enjoyed greatly, in view of the fact that our Lord was the Master of the feast and the Apostles were the butlers.

It is interesting to observe from Matthew 14:20 that "all" ate and

were filled. The fact that this entire multitude enjoyed that which our Lord prepared is also a miracle. We all differ as to our likes and dislikes. Some of us like salt and pepper and others do not. Some of us like fish and others do not, but all liked that which our Lord prepared.

"And they did all eat and were filled"—Matt. 14:20.

The Gospel is suited for the rich and the poor. It is for boys and girls, men and women. It is for kings and for beggars. All need Him and without Him all will perish.

The meal our Lord prepared in that desert place was more than sufficient, since there were twelve baskets of food left over. There, in fact, was a basket left for each of those who had served, proving that those who work for Him will not go away empty handed. They will not come out the loser by being His servants. They, on the other hand, will be blessed abundantly. The giver for the Lord will also be the receiver. He will learn that it is more blessed to give than to receive, for in giving he is assured of receiving many times over that which he or she gave.

The banquet was finally over and the men who numbered "about five thousand," beside women and children, were wiping their lips and enjoying the good feeling that comes from a full stomach. It would appear that the disciples would now be allowed to walk among the crowd and receive a pat on the back because of the service they had rendered. The Lord, however, constrained His disciples to leave at once.

"And straightway Jesus constrained His disciples to get into a ship, and to go before Him unto the other side, while He sent the multitude away"—Matt. 14:22.

Our Lord, like the true captain of a ship, would be the last to leave. The crowd had followed Him there. He had met their need and now He would send them away. Our Lord, after having sent the multitude away, did not remain there on the grass and bask in the thoughts of His great achievement, but He went up in the mountain apart to pray.

"And when He had sent the multitude away, He went up into a mountain apart to pray: and when evening was come He was there alone"—Matt. 14:23.

It appeared, after the Lord had sent His disciples into the sea, that He had made a dreadful mistake. His action seemed to be a grievous error, since He had sent them straight into the teeth of a terrible storm.

"But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary"—Matt. 14:24.

John had lost his head and our Lord didn't interfere. Would He now ignore the plight of His disciples even though He was the one who sent them into the storm? We, of course, know that He did not forsake John, in view of the fact that John's work was finished and neither would He forsake the disciples.

We, too, find ourselves in the midst of life's sea with problems that are greater than we can handle. They, in many cases, are problems that have arisen because of our stand for the truth. These problems, in other words, are the result of our obedience to Him even as was true of the disciples. The question, then, is, will He send us on a mission and not sustain us in that work? Will He send His disciples into the teeth of a storm and leave them there to swim or sink? The answer, of course, is that He will never leave us.

"Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave

thee, nor forsake thee"—Hebrews 13:5.

The disciples had endured the storm through the first, second and third watch of the night, but it appeared that all was lost. They, however, if they were to die would die with a full stomach, since the Lord had fed them before sending them on their journey. They may, in fact, have had some of the food still in their possession. The Lord had kept them from starving. It appeared, however, that He would now leave them to drown. Did He know that they didn't need that food if they weren't going to be living long enough to digest it? All of these assumptions were

during the fourth watch. He has come to us walking on our problem. We have learned that which one writer said, in essence, "no prayer is too hard for Him to answer. There is no need too great for Him to supply. There is no passion too strong for Him to subdue. There is no temptation too powerful for Him to deliver us from, and no misery too deep for Him to relieve."

May the Lord richly bless you with the message He has given us.

Tithing

(Continued from page seven)

that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

So if you are a Christian, but not yet a tither, why not prove God? Why not try tithing? I think you'll like it. I do. So why shouldn't I tithe? Why shouldn't you tithe? I recommend it as the Christian's best investment. There will be no crashes in God's stock market. And the dividends are sure, as God's promises are sure. In conclusion, let me quote four pointed words, "You can't outgive God." Do you believe that? I do.

Slandered

(Continued from page one)

the Board of Baptist Faith Missions declaring their belief in me as a man of God. But after I broke with them because of their dishonest deception, I then became a target of their malice. They even went so far as to put out a special edition of their paper in which every accusation in this world was brought against me with the result that Baptist Faith Missions has dwindled and struggled from that time down to this, whereas God has blessed my ministry several hundredfold. I couldn't begin to tell how many letters we hold that have been written by those who formerly supported Baptist Faith Missions but now do not do so—letters of commendation concerning my ministry.

Well, it's my sincere prayer that my experience shall be the experience of Brother Pietsch. He deserves better treatment than that given by Mr. Fieldhouse, and I'm sincerely trusting that God blesses the ministry of Timothy Pietsch a thousandfold in the future, and if it please God, He'll put a curse upon the life and ministry of Marvin L. Fieldhouse, just as he has blessed me and cursed the big "O" and Baptist Faith Missions.

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quickly put to rest during the fourth watch of the night, for it was during this watch that the Master came to them.

"And in the fourth watch of the night Jesus went unto them, walking on the sea"—Matt. 14:25.

The Lord came to them walking on their problem—the sea. He came walking on the very thing that was causing them so much grief. The sea—their problem—was under His blessed feet, or His complete control.

I'm sure that we all have had similar experiences. We have gone through the first, second and third watch of the night and then experienced a visit from the Master

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May the Lord bless you to be able to continue pastoring Calvary Baptist Church and editing TBE for years to come.

Elder David S. West,
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