

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 1980

TONGUES

By WILLARD WILLIS
Monroe, Ohio

"And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? . . . We do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were perplexed, saying one to another, What meaneth this? Others mocking, said, These men are full of new wine"—Acts 2:4-8, 11-13.

It is obvious, from a careful read-

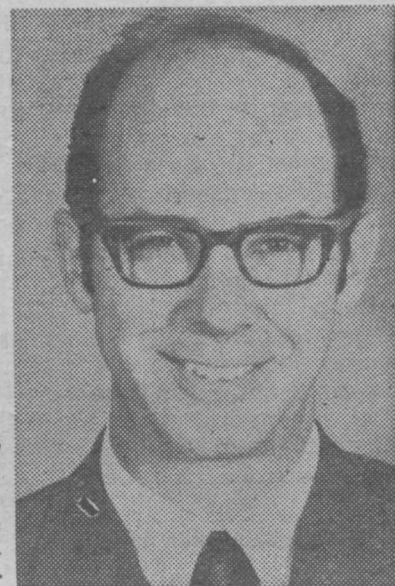
ing of these verses, that these men were not speaking in a heavenly language or a tongue that was unknown. It is to be noted very carefully that the reference is not to a tongue (language) in the singular, but its tongues (languages) in the plural. If a heavenly language or tongue had been intended, it would have been singular, or one heavenly language; that is, the heavenly language. We can be sure, then, that the reference to "tongues" in the plural, means that those who were speaking, were speaking in the various languages of those who were present.

"And how hear we every man in our own tongue (language) wherein we were born"—Acts 2:8.

There, in fact, were three miracles on the occasion before us: (1) the sound like a rushing wind filling the place where they were sitting; (2) the strange tongues of fire distributed upon them; sitting

like a torch upon each head; and (3) the spontaneous utterances of the disciples in the languages unknown to themselves, but familiar to those who heard them speak. We, if we were to claim the gift of tongues, would be required to claim the other two miracles: namely, the rushing mighty wind and the fire that sat like a torch upon their heads.

It is obvious that these three miracles were signs from God to confirm the arrival of God the



ELDER WILLARD WILLIS

Spirit to the Lord's church. The tongues "as of fire" signified the purifying works of the Holy Spirit and the "speaking in tongues" was a token of the universality of that message which they, as a church, were now being Spirit empowered to witness.

We, in Acts 10:44-46, also have the gift of tongues being manifested:

"While Peter yet spake these words, the Holy Spirit fell on them who heard the Word. And they of the circumcision who believed were astonished, as many as came with Peter, because on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God." (Continued on page 6, column 1)

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Unscriptural Error Of The Priesthood Of The Church

By MEDFORD CAUDILL
Hanover, Michigan

It is not our wish to cause hard feelings or dissension among the brethren. We are few, our churches are small. We have much to contend with on the outside, without fighting among ourselves. Occasionally, however, error creeps into our midst which must be put down, although we do not relish going against those who have been our friends and helped us much in the ministry.

Such an error is the so-called priesthood of the church. It is an error. It is wrong. It is unscriptural.

The church priesthood is a new theory. It can be traced back to the "New Liters" on the west coast, but there it stops. For two or three years this theory has been circulating, but that is all. Did J. R. Graves believe it? Did Pendleton, Boyce, Moody, Carroll, Fuller believe it? Did anyone anywhere believe it prior to a few years ago? No, it is a new revelation, a truth hidden for two thousand years and suddenly revealed. Rather than being as the Athenians at Mars Hill who, "spent their time in nothing else, but either to tell, or to hear some new thing," we ought to be like the noble Bereans who, "searched the Scriptures daily."

We admit that there are passages which seem to affirm that mem-

bers of the local church are priests. For instance I Peter 2:5. However, our church priesthood friends have forgotten a clear rule of Bible interpretation. What is affirmed of one group cannot be denied to another on the basis of that affirmation. For instance, "he that believeth and is baptized shall be saved."



MEDFORD CAUDILL

True enough but it does not limit salvation only to those who have been baptized, does it? You see when you have proven that church members are priests you have proven nothing for your theory. You must prove from Scripture (Continued on page 8, column 5)

21 Signs Of The Near Appearing Of Our Lord

By MILBURN COCKRELL
Fulton, Mississippi

In II Timothy 3:1-7 we have a divinely inspired picture of conditions as they shall be in the last days of this age. Paul was inspired to know that there were dangerous times in the days just before the coming of the Lord Jesus Christ. I believe we are living in the midst of the perils the Apostle wrote about. This general corruption is found in the church as well as in the world. The writer gives us twenty-one things which will make the last days of the church "perilous times."

In his first epistle to Timothy,



MILBURN COCKRELL

Paul revealed how the last days will be characterized by a departure from morality. Men will have a grossly immoral character while they have an outward form of godliness. By comparing Romans 1 with the revelation in II Timothy 3, I perceive that church members will be committing the same sins of the heathen.

The expression, "the last days," is a common expression in the New Testament (I Tim. 4:1-5; Jas. 5:3; II Pet. 3:3; I John 2:18; Jude 18). While the expression in Hebrews 1:2 takes in the whole church age, it is generally used to refer to the time before the coming of Christ (I Pet. 1:5; II Pet. 3:3; I John 2:18;

Jude 18). The last days for the church in our text is to be distinguished from the last days for Israel (Isa. 2:2-5). Israel's last days will be glorious, but the last days for the church are evil in character. That the last days of II Timothy 3 point to the time before the Second Coming of Christ can be seen from the expression, "shall come."

FIRST SIGN

The last days of the church will be hard times to live in because "men shall be lovers of their own selves." Selfishness will be the general characteristic of men in this time. This is an irregular, sinful self-love. This means churchgoers shall love their carnal selves better than their spiritual selves. Religious people will prefer their own gratification before the church's edification. How well Paul described our generation when he said: "For all seek their own, not the things which are Jesus Christ" (Phil. 2:21).

SECOND SIGN

The last days of the church shall be difficult times because men will be "covetous." There shall be a selfish greed for the accumulation of wealth. Man has always coveted to some extent in all ages, but his covetousness has been intense (Continued on page 7, column 3)

A Supposed-To-Be Baptist Church Really Compromises

JOSEPH. M. WILSON, SR.
Gladwin, Michigan

I have before me an article from the Louisville, Kentucky Courier-Journal and Times of Sunday, Apr. 28, 1974. I wish to give a quote from this paper, and then give a quote from the Word of God. I would like for you to compare the two quotes and relate them to the question of the proper mission of the Lord's Church.

Newspaper Quote

"Talents of Highland Baptist Church members will burst forth, beginning Wednesday, in a month long art festival, called Art-Spring. Both members, and people from outside the church will be presenting programs of art, creative writing, interpretive movement and music at the regular Wednesday and Sunday night services. The goal of the whole thing, said Rick Chaffin, minister of education and youth, is to show that God can be used in the arts — that people can find God in other ways than just hearing the preacher talk. The basic idea started out with a Southern Baptist Convention book, 'Youth, Arts Festival and Celebration.' Each week has a theme — joy, love, beauty, and celebrate. So far there has been a very positive reaction to the proposed festival

. . . the feeling is very, very good."

Bible Quote

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you"—Matt. 28:19,20.

Brothers and sisters, could two things be any more unlike, or any further apart than the above two quotations? The Bible has clearly spelled out the proper mission of the Lord's churches. A church is to preach the gospel to the lost. In its public services, in the witnessing of its members, and in its support of missions, the church is



JOE WILSON

to seek to reach the lost. The first "teach" in the commission is the verb of the word "disciple." We are to disciple the nations by giving them the gospel. The gospel is how that Christ died for our sins according to the Scriptures, that He was buried, and that He rose again the third day according to the Scriptures. The Spirit uses this gospel in giving spiritual life to dead sinners. Men, in this way, become disciples of Jesus Christ. Next, the church is to baptize those whom the Spirit makes disciples with a baptism that meets all the requirements of the Word of God. Then, the church is to teach the baptized (Continued on page 7, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"TEARFUL SOWING AND JOYFUL REAPING"

"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"—Psa. 126:5,6.

By way of preface, may I insist upon the fact that I am not a Hardshell Baptist. I believe the doctrines of election, predestination, and all the great doctrines of grace, but I do not go along with the Hardshell Baptists in their applica-

tion of God's Word.

Many times through the years gone by, it has been called to my attention that the Hardshell Baptists believe when God gets ready, He'll just knock a man down and save him, whether he has ever heard the Word of God or not. Sometime ago, I was talking to a man of the Hardshell Baptist persuasion and we were talking about our mission work that I'm very much concerned about, and have

always been very much interested in all my life. As we talked relative to our foreign mission work, he made mention of the souls that have been saved in foreign fields — that it wasn't necessary that a preacher go there and preach to them. He said that it wasn't necessary that a man go from this country and give to them the Word of God. He said that they are not saved through the hearing of the Word (Continued on page 2, column 2)

The Baptist Examiner "Sowing... Reaping"

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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A BRIEF WORD AS TO MY PHYSICAL CONDITION

"For indeed he was sick nigh unto death..."—Philippians 2:27.

This verse is taken from Paul's letter to the church at Philippi in which he refers to the illness of his faithful associate, Epaphroditus.

What Paul says about Epaphroditus is certainly true so far as your editor is concerned. I was sick—"sick unto death." My doctor had told me that this was true, and beyond any shadow of a doubt, I had every reason to believe that he told the truth.

However, as God was merciful to Epaphroditus, He likewise has been merciful unto me. I am deeply grateful to Him today for all His goodnesses.

I don't mean to say I am completely well, but for a person of my age, I think I am enjoying remarkable health. By being cautious, I have a feeling that I'll be able to round out a good number of years yet in the service of our Lord. I preach twice every Sunday, and I am most thankful for God's goodness to me as to my physical health, as I am able to carry on our work just as in the past.

I'm not accepting outside invitations, as I feel that I should conserve what strength I have for Calvary Baptist Church and THE BAPTIST EXAMINER. This grieves me greatly not to be able to respond to the various invitations. Sometimes they come as high as three in a single week. However, I try to take the same inflexible attitude, and I am sure that our brethren will understand the circumstances.

This little note is just to let our readers know my physical condition. We have many inquiries from time to time, and I count it a joy that I can thank God for His goodness to me as to my health.

(Continued from page one)

— that whenever God gets ready, whether the preacher is there or not, God will just knock them down and save them.

I want to say to you, again, beloved, I'm not a Hardshell Baptist. I believe that God uses means to carry out His purposes. I believe that God uses earthen vessels to carry out His work. When I speak of earthen vessels, I am using the term as Paul does when he refers to preachers and servants of the Lord as earthen vessels. I think that God uses earthen vessels to carry His Word unto those in foreign fields that they might be saved, and I do not think that any man will ever be saved apart from the hearing of the Word of God. As I say, I am not a Hardshell Baptist;

OUR BURGLARY

As a result of the break-in at our office, whereby our cash box with the contents thereof was stolen, we have had a number of interesting letters, and as a matter of information, may I say that THE BAPTIST EXAMINER lost nothing. All the checks and money orders for TBE have been replaced with the exception of one, and it will be replaced as soon as the government's red tape will allow such.

It was quite a loss to us and quite a burden. Yet, it was one of those things that happens which is hard to understand. One dear brother wrote me saying that he had had three similar experiences within the last year, and he was most encouraging that I had never had such an experience previously.

Economy Printers (the trade name for our shop where TBE is printed) suffered the greatest loss, but though it is hard to know why God permitted this, we have a feeling that God is on his throne and that He has a purpose in it all. Truly, we believe that all events are of the Lord and I refuse to worry over this, or any adverse experience.

How we do thank God for the interest of our many readers who have written me about the situation.

I believe that God uses means and I'll cite you a few Scriptures in this respect.

We read: "The Lord gave the word: great was the COMPANY of those that PUBLISH IT"—Psa. 68:11.

Here is a verse that tells us that the Word comes from God. God gives the Book. Then He says, "Great is the company of those that publish it," which would show us that while God gives the Word to us, there is a great multitude of people whom God has called to carry out the Word, and publish it abroad.

Notice again: "And many of the Samaritans of that city believed on him FOR THE SAYING OF THE WOMAN, which testified, He told me all that ever I did"—John 4:39.

A GREAT ILLINOIS CHURCH AND PASTOR



CALVARY BAPTIST CHURCH

McLeansboro, Illinois

ELDER MURRELL COMBS, Pastor

Here is another of the many small churches who support the written ministry of TBE, and our other mission projects. For many years, Calvary Baptist Church of McLeansboro have been praying for us, supporting us, and encouraging us.

Brother Murrell Combs who is pastor of this church is one of God's great soldiers. Looking at him from any angle, we would say that he is "the salt of the earth." I doubt seriously if there is any man who stands more squarely, or more stalwartly for the things of God, than does Brother Combs. Deep down in my heart, I thank God for the day that our paths first crossed, and for the joy that he has been to me.

In this church, there are some of God's choicest jewels. Having visited in the church, and having known a number of them personally, I truly thank God as I reminisce concerning this group. Might it please God to enable many of our readers who live within going distance to visit this church and worship with Brother Combs and the church he pastors. I know you'll be glad I told you of them, if ever you have an opportunity to be in that area that you might worship with them.

This is the story of Jesus' dealing with the Samaritan woman. She had had five husbands and was then living with a man in open sin—not even the semblance of marriage so far as she was concerned. As Jesus came by the well at Sychar at the noon hour and paused to get a drink, she came out just at that time to draw water from the well. You can see how God predetermines and predestines events, for she came to draw water at the same time that Christ came there. The Word of God tells us as this woman came, that Jesus engaged her in conversation, talking first about one thing and then another until He came to the place that He presented Himself to her as the Bread of Life. The woman was saved. Then it says that she went back into the city and I can see her as she went from door to door, and I can hear her as she raps on the doors, and as she talks to the people to tell them about the Lord Jesus Christ. The Bible says that "many of the Samaritans of that city believed on him for the saying of the woman." In other words, God had used this woman as a means of bringing individuals unto salvation.

Notice another Scripture:

"The impotent man answered him, Sir, I HAVE NO MAN, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me"—John 5:7.

This is the story of Jesus dealing with the lame man at the pool of Bethesda, a man who had been there for thirty-eight years hoping to get a cure. One day Jesus came by and said to him, "Wilt thou be made whole?" It is rather interesting to me that Jesus didn't say, "Would you like for me to patch you up?" It is rather interesting to me that Jesus didn't say, "Would you like to work with me to effect a cure?" Rather He said, "Wilt thou be made whole?" The man said, "I have no man to help me."

He realized the need of a man.

I tell you, beloved, I believe that God uses earthen vessels. I believe that God uses human beings to carry out His work.

Listen again: "And he said, How can I, EXCEPT SOME MAN should guide me? And he desired Philip that he would come up and sit with him"—Acts 8:31.

This is the story of the Ethiopian eunuch that was saved as a result of the ministry of Philip. You recall that Philip was holding a revival meeting far away up in the northern section of Palestine and all of a sudden the Lord said, "Philip, close this meeting and go down there in the desert." Philip, being an obedient servant of the Lord, did exactly what God told him. He closed the meeting and started south, not knowing why he was going, nor where he was going. When he got out there in the desert, he found a man, an Ethiopian, a Negro, riding along in his chariot reading the Bible, and he was reading from the book of Isaiah. Philip said, "Do you understand what you read?" He said, "How can I, except some man should guide me?" You can see, beloved, his need of a man.

I tell you, beloved, I believe that

God uses earthen vessels. I believe that God uses human means for the carrying out of His Word.

Notice another Scripture which shows us the same truth:

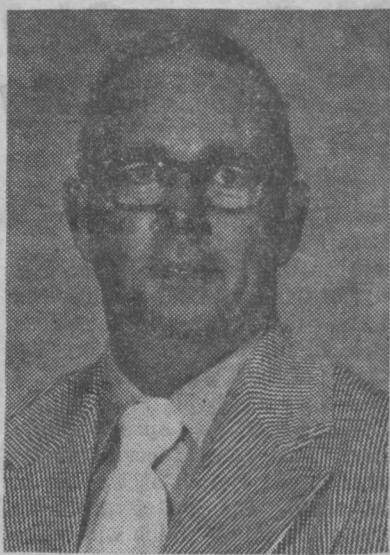
"TO OPEN their eyes, and TO TURN them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me"—Acts 26:18.

This is the experience of the Apostle Paul as he makes his defense before Agrippa. He is recounting to Agrippa the story of his conversion and his call to the ministry, and he says, "God has called me, and sent me to the Gentiles to do certain things for them—to open their eyes, to turn them from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sin." You can see, beloved, that Paul realized he was called of God to preach the Word of God.

With this as an introduction, I say to you, I am not a "New Litter" in any sense of the word, who says that the Lord just saves, and that the Holy Spirit takes hold of an individual and saves him apart from (Continued on page 3, column 1)

Does Some Church Near Memphis Need A Sound Preacher?

If there's a church within driving distance of Memphis, Tennessee, that is in need of a pastor or a preacher for any Sunday, or who wishes a Bible Conference, please



ELDER JEROME F. CHAPIN

write Bro. Jerome F. Chapin, 3682 Regal Wood Drive, Memphis, Tenn. 38128, who is available for such services.

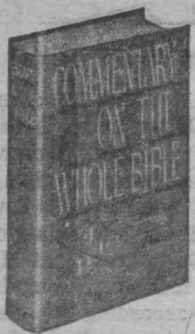
This brother teaches during the week, but is available for preaching on Sunday and if some church nearby—that is within a hundred miles—wishes such a preacher, then write him directly at his home address.

It's needless to say that he believes the doctrines of grace and takes the same position relative to the church that Jesus built that this paper takes. If you want to hear the truth, then let me say—"nuf sed."

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THE BAPTIST EXAMINER

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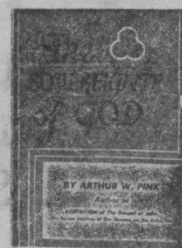
PAGE TWO

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If you are looking for a book that really gives you the "meat" of God's Word on the doctrines of election, predestination, particular redemption, etc., then here it is. There is no other book on the theme of God's Sovereignty that THE BAPTIST EXAMINER can recommend any more highly than this work by Pink.

CALVARY BAPTIST CHURCH

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It is impossible for the human mind even to imagine how great Christ is.

"Sowing ... Reaping"

(Continued from page two)
the Word of God. I have read several instances of recent date and have heard several individuals speak, who say the same thing that the Hardshell Baptists have preached for years that the Holy Spirit takes hold of a man and saves him apart from the Word. There is not a word of truth in it and I'll prove it to you before I finish this sermon. I say to you, I am not a Hardshell Baptist, and I am not a New Litter, who are nothing but Hardshells in their doctrine. I believe that God uses human means for the carrying out of His work to the ends of the earth.

GOD HAS SOME CHOSEN WORKERS.

My text would indicate that God has some workers whom He has chosen, for He talks about those who go forth weeping and bearing precious seed. I think that every God-called preacher is in that class. I think every individual who teaches a Sunday School class is in that category. I think that every one of you who are saved, whom God uses is called of the Lord. I say, beloved, God has some chosen workers.

I go back to the 6th chapter of Isaiah and read the story of Isaiah's call. The Word of God tells us how he saw the Lord, "high and lifted up, and his train filled the temple." It says that Isaiah stood there and looked. He saw the seraphim as they covered their eyes with their wings, as they stood in rapt adoration of the Lord Himself. Isaiah said, "If the angels of God, if the seraphim stand thus before God, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Then God said, "Isaiah, I have a job for you. I want to send you out to preach my Word. But you are not going to have any results. I'll tell you in advance, I am going to harden their hearts, but nevertheless, I want you to go preach my Word." Beloved, I say to you, Isaiah was

one of those chosen workers of the Lord.

You and I are probably in that same group of chosen workers. You may never see a seraphim. You may never see one of God's celestial beings stand in adoration before the Lord. You may never have a vision of the Lord that those seraphim and Isaiah had. You may never have an experience similar to Isaiah's experience. But I'll say this, God in Heaven knows that you as a saved man will hear the Lord say to you many, many times, "I have a task for you; I'm going to send you out to carry out my Word." That is what He said to Isaiah.

Jesus said:
"GO YE into all the world, and preach the gospel to every creature"—Mark 16:15.

"YE SHALL BE WITNESSES unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth"—Acts 1:8.

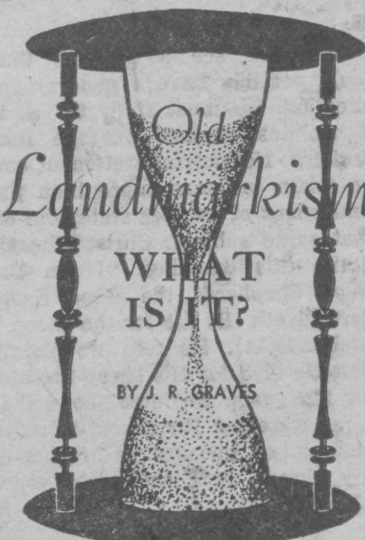
I tell you, beloved, I have a conviction that God has many chosen workers in this world that He is using today for the carrying out of His Word unto those that are lost.

For example, the Apostle Paul was called of God for that task. We read that the Lord said to Ananias:

"Go thy way: for he (Paul) is a CHOSEN VESSEL unto me, TO BEAR MY NAME before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake"—Acts 9:15,16.

Ananias was hesitant about going to see Paul. He had heard about Paul, what a character he was, and he was hesitant about going to see him. God said, "You go on, Ananias, and deal with this man Paul, because he is a chosen vessel unto me."

Beloved, I am saying to you, I, as a Missionary Baptist, believe that God uses earthen vessels for carrying out His Word. I believe also that God has chosen workers whom He has chosen, like Isaiah in the Old Testament and like Paul



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in the New Testament. I believe that God has chosen workers today whom He sends out to preach His Word that men might be saved.

II THESE WORKERS BEAR PRECIOUS SEED.

My text says, "He that goeth forth and weepeth, bearing precious seed." Thank God, beloved, we don't go out to tell sob stories. We don't go out to tell funny yarns to get people to laugh. God never yet has sent a preacher out in this world to amuse nor to mystify. God sends His preachers out to bear precious seed.

Most people today have come to the place that they think for a man to be a successful evangelist particularly, or even a pastor, he must be able to cause you to cry one minute and laugh the next. Beloved, I tell you, it is not so. God has never sent any preacher out to entertain. If God had wanted me to entertain you, I'd try to do it, but God never said one thing about entertaining you. Beloved, if you want entertainment, go to the movies. If you want entertainment, look at your television. If you want entertainment, go to the people who perform entertaining acts. God calls preachers for a different purpose.

What is it? To bear precious seed. God's Word is the seed that God wants me to bear.

A man kept count some few weeks ago as to the number of Scriptures that I read during my sermon. I don't know how many I read. But he came to me at the close of the service and told me how much he appreciated my sermon. He said, "Brother Gilpin, you read thirty-one passages of Scripture to prove your points and it thrilled my soul to hear them." I want to tell you, beloved, that is exactly what I ought to do. I ought to read from God's Word. I ought to because that is the precious seed that God sends the preacher forth to carry.

We read:
"Faith cometh by hearing, and HEARING by the WORD OF GOD"—Rom. 10:17.

Don't tell me, beloved, that these New Litters are right in their interpretation. Don't tell me they are anything like near to the truth when they say that God saves a man through the work of the Holy Spirit, and you don't have to hear the Word of God to be saved. The Bible says that "faith comes by hearing, and hearing by the word of God." Beloved, there'll never be a man saved that doesn't hear the Word of God.

The Apostle Paul said:
"I am not ashamed of the GOSPEL of Christ: for IT is the power of God UNTO SALVATION"—Rom. 1:16.

Beloved, this doesn't say that the Holy Spirit saves you by Himself. Rather, it says that the gospel is the power of God unto salvation. Men are saved when they hear the gospel of Jesus Christ and the Holy Spirit carries that Word into their lives.

Notice again:
"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"—II Thess. 2:13.

This doesn't say that He has chosen you to salvation through the Spirit and stopped there. If it does,

then I would say that the New Litters are right. If it says that, then I would say the Hardshells are right. If that were all the Scripture said, then I would have nothing more to say. But the Scripture doesn't stop there. It says, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Beloved, you'll never be saved apart from believing the truth, and you'll never believe the truth except as the Holy Spirit applies it to your life.

Notice another Scripture that you might see that the Word of God has to be preached:

"Being born again, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD"—I Pet. 1:23.

Notice, this says that we are born again of incorruptible seed, not corruptible. And what is that seed? The Word of God.

One of these New Litters said recently in my hearing that the Word of God here refers to the Lord Jesus Christ. I thought, how stupid can a man be! That isn't an explanation. That isn't an exegesis of the Word of God. That is not an interpretation of God's Book. That is just literally putting a man's own interpretation to a passage of Scripture. Beloved, English grammar wouldn't permit you to say that; Greek language wouldn't permit you to say that; rhetoric wouldn't at all allow you to say that. The Word of God refers to the Lord Jesus Christ. It is simply a statement that this old Book is the incorruptible seed that is used by the Lord whereby men are born again and brought into the kingdom of God.

Listen again:

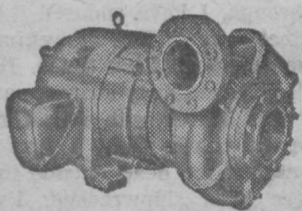
"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ENGRAFTED WORD, which is able to SAVE YOUR SOULS"—James 1:21.

(Continued on page 4, column 5)

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PAGE THREE

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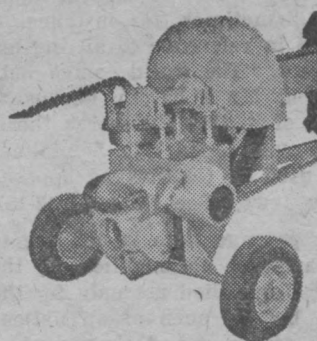


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The Baptist Examiner FORUM

"Please explain 1 John 2:2."

ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



The question refers to the Scripture that reads like this: "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

The teaching here is that Christ is a propitiatory sacrifice for our sins. His shed blood makes a sufficient atonement for all of our sins. This relates, of course, to those who by faith accept his sacrificial atonement. The sacrifices offered back there in Old Testament times, pointed forward to Christ's sacrifice of Himself on the cross. Satan counterfeits all of the doctrines of the Bible, and especially those that relate to salvation. So many people have a false way of salvation, and pass their false ways on to others. How often we have heard even preachers tell the lost, "Give your heart to God." But God's way is not for us to give him something, but to receive from him the gift of His Son, as the propitiatory sacrifice made for our sins. John here, in writing to fellow believers, says, "He (that is, Christ) is the propitiation for our sins." Not the sins of unbelievers — lost sinners — but "our sins" — the sins of the believers in Christ, to whom he was writing. Then he adds, "but also for the sins of the whole world."

Does that mean that Christ made propitiation — made atonement — for all people of the world, even those in sin and wicked unbelief? Of course not. Universalists believe and teach this. I knew an old man once who vigorously argued that since Christ died for the world, He settled for the sins of everybody. He believed that everybody would go to Heaven at death regardless of how they lived, or whether they ever received Christ or not. He discovered his error years ago, when he died.

Those of Arminian persuasion have a different interpretation, and it is more inconsistent than the view of the Universalists. They hold that Christ died for, and made propitiation for every person on earth, but that this involves the personal acceptance of individuals. But if Christ died for all people, paid the sin debt of all, then multitudes have died without ever receiving Christ, and are now in torment. That could only mean that they are being punished for sins that Christ died to make propitiation for. That would mean that God punishes them for the sins that Christ already paid the penalty for.

The truth as held by believers in unconditional election, is that Christ died for the elect. All of the elect will be saved, and Christ's death will prove effective for every person for whom He died.

But what about the statement, "for the sins of the whole world?" As in many other passages, "world" is not used in the all inclusive sense. It refers to all kinds of men, of all kinds of races and tribes and tongues. Many illustrations of this could be cited, but I mention only one instance. Turn to Romans 1:8, and you will read, "Your faith is spoken of throughout the whole world." Paul certainly did not mean that people of every race and nation of the world were talking about their faith, for multitudes in different lands had never heard of those Roman Christians. He was using the term world loosely, as we often do. People often speak of how the "world is going to the devil" today. They don't mean every person on earth, for there are multitudes of good Christian people. No one seeks to press the word world beyond what it is intended to mean, neither should the term world in our Scripture be pressed such as to have universal meaning.

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Baptist Church
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This is a passage that many people find difficult to understand. Any difficult passage must be studied in the light of other Scripture. There is one rule that I think must be followed when interpreting the Bible. That rule is that every verse must agree with other passages in the Bible. In other words, the Bible is its own commentary.

The word "world" seems to be the main problem. When people try to disprove the Bible doctrine of election they immediately take such passages as this and make the word "world" to mean everybody without exception. Actually, the word "world" is used in many ways. Sometimes, for instance, it is used in reference to all the unbelievers. "The world cannot hate you; but Me it hateth, because I testify of it, that the works thereof are evil" (John 7:7). Sometimes it is used of Gentiles as opposed to the Jews. (See Rom. 11:12-15).

The passage here is alluding to all parts or nationalities of the world. Jesus died not only for the Jews, but for men of all nations and kindreds. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation" — Rev. 5:9.

John is simply pointing out that Jesus is the Saviour of all believers the world over. It does not matter what language they speak, what color their skin might be, or

what location their home might be.

When we see a passage that could possibly have a general application, we must study to see if it violates another passage that limits it. No general statement can be taken to mean more than the limitations of another statement on that same subject. Christ Himself limits this teaching. "I am the Good Shepherd: the Good Shepherd giveth His life for the sheep." (John 10:11). He tells us plainly that He died for His sheep and not for the goats. He later shows that some were not His sheep. "But ye believe not, because ye are not of my sheep, as I said unto you." (John 10:26).

E. G.
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Philadelphia
Baptist Church
Birmingham, Ala.



This verse of Scripture poses a problem that requires much prayerful digging. In fact, it may very well require more than this unworthy one is able to do. The great majority of church people, and I might narrow it down and say the great majority of people called Baptists believe it means that Christ is the propitiation for the sins of all of Adam's race, but that the propitiation is effective only to the ones who believe. And I must admit that on the surface, without proper research, that is logical thinking.

However, there are two words in this verse that requires much prayerful study and research in order for a person to arrive at a proper conclusion. They are "propitiation" and "world." If we go wrong on the meaning of these two words we are bound to end up with the wrong conclusion. So may we take the word "propitiation" and see if we can come up with a Scriptural meaning for it. This word comes from HILASMOS which means to cover up and remit. The word "remit" comes from APHEMI which means to send away. So propitiation means to cover and send away. David says in Psa. 103:12, "As far as the east is from the west, so far hath He removed our transgressions from us." So we can say that propitiation means that our sins are covered and sent away as far as the east is from the west. And furthermore, it is an unconditional meaning. There is absolutely no place for an "if" in that meaning. So I ask you, would God be a just God if He were to cast a person in Hell whose sins had been covered and sent away as far as the east is from the west?

Our other problem is the word "world" which comes from KOSMOS. And this word KOSMOS has more different meanings than we can afford to discuss in an answer for the Forum. So may we just confine our study to this word as it is used in the Scriptures. In the verse before us as in Jno. 3:16, most Baptists will say this word "world" means everybody. But I ask, how do you know that it means everybody? In Jno. 1:29 John says, "Behold the Lamb of God, which taketh away the sin of the world." If this means that He took away the sins of everybody, then Hell will be full of people who have no sins to suffer for. In Jno. 4:42 the Samaritans say, "we have heard Him ourselves, and know that He is indeed the Christ, the Saviour of the world." There is no room in this statement for an "if." So if the "world" here means everybody, Hell will be full of saved people. In Jno. 12:19, the Pharisees say,

"Behold, the world is gone after Him." Now if you believe this word "world" means everybody, I suggest that you go to a good brain specialist for a major tune-up job. This word here can only mean that a lot of people had gone after Him.

Then when we come to Jno. 17:9 anyone with one eye and half sense knows there are two different groups of people here. Christ prays for one group, and refuses to pray for the other. He prays for His elect here and in verse 20, and refuses to pray for the world of non-elect. So if there is a world of non-elect, it goes without saying that there is a world of the elect. Still, most Baptists say Christ is trying to save everybody. If He wanted to save everybody, why did He not elect everybody to salvation, and then pray for everybody in Jno. 17:9? According to Jno. 11:42, if He had prayed for everybody, then everybody would have been saved.

In Luke 2:1, Caesar Augustus sent out a decree "that all the world should be taxed." Every fair minded person must admit that he meant the Roman world. He had no authority to tax the Japanese, the Chinese or anybody else except those who lived in the Roman Empire. In I Jno. 5:19, John says, "We know that we are of God, and the whole world lieth in wickedness." Here again in this verse are two different groups of people. The "we" speaking of the elect, and the world speaking of the non-elect. In Rev. 12:9, we see Satan deceiving the whole world, but in Mt. 24:24 we learn that it is not possible for him to deceive the elect. So the whole world that he deceives has to be the non-elect world.

This should prove to everyone that there is an elect world, and there is a non-elect world. So if you want to make the Scriptures harmonize just say that God so loved the elect world in Jno. 3:16. That He refused to pray for the non-elect world in Jno. 17:9. And that in I Jno. 2:2, He has covered the sins of the whole elect world, and sent them away as far as the east is from the west.

PAUL
TIBER

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



The word "propitiate" means to regain good will, or to appease or conciliate.

It is a precious truth for God's people — we are reconciled to God through the completed work of His son, Jesus Christ the Righteous.

We assume that the main issue in the question, however, has to do with our Lord being the "propitiation of the sin of the whole world."

We don't establish doctrine upon a single line of Scripture when there is a great deal of verse written on the subject. It is necessary to compare Scripture with Scrip-

ture in order to rightly divide the Word of Truth.

The verse in question is NOT teaching that Jesus Christ is making reconciliation or appeasing God for every sinner who ever lived. Some reasons why not:

(1) The existence of a place of eternal punishment and suffering (Rev. 20:11-15); no soul could be consigned to such a place if he were reconciled to God.

(2) Jesus specifically excluded the "world" when he prayed to His Heavenly Father on behalf of His people (John 17:9).

(3) Numerous references to "His people, elect, foreordained, from before the foundation of the world," etc. (Let the reader research and study such references) teach the preponderant portion of the human race is NOT reconciled to God.

What, then, does this verse mean?

The word rendered "world" here is "KOSMOS" in the original language. Among several usages of this word, in Scripture, one is the material universe. When our Lord died, He did so in order to redeem or reconcile what fell to sin. What fell was man and creation — what will be reconciled to God will be regenerated men and a regenerated universe (read carefully Rom. 8:22, then II Peter 3:10-13).

We conclude, then, that this verse teaches that Jesus is the propitiation (reconciliation) of His people and this fallen creation — both by this regenerating power.

"Sowing ... Reaping"

(Continued from page three)

Notice what He says to receive. Receive the Holy Spirit? No, that is not up to you at all. The Holy Spirit works just as uncontrolled as the wind. Beloved, He does say for you to receive "the engrafted word, which is able to save your souls." Whenever a man tells you that you can be saved apart from the hearing of the Word of God — when he says that you can be saved apart from hearing God's Bible, just mark it down that that man is absolutely in ignorance himself, and is not preaching the Word of God.

We read:

"I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" — II Tim. 1:10.

Paul says, "All that I have gone through, I have endured it for the elect's sake." How many times was he whipped? Five times. He said, "I received forty stripes, save one. I was beaten with rods three different times. Once I was stoned and left for dead outside the city. I've been shipwrecked. I've had all kinds of troubles, and I've done all this for the elect's sake." In other words, Paul realized that God used human means, and he said, "I've gone through all that I have just in order that I might preach the Word of God unto the lost."

(Continued on page 5, column 2)

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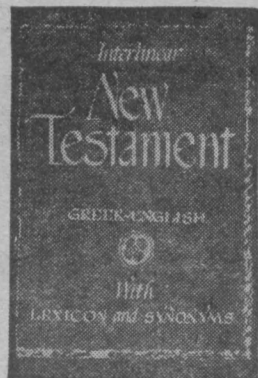
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"FILTHINESS OF THE FLESH"

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1).

Perfecting holiness — in the fear of God. What does that mean to you? It would seem from our text it is the opposite of "filthiness of the flesh." It is appalling to witness the carelessness about sin in the lives of the Lord's people. There seems to be little striving against sin in our lives. Let someone begin to name a particular sin and right away the howls go up. You are a "holier joe" — self-righteous — are you without sin, yourself? — etc., etc. Are we not to rebuke and correct one another in the spirit of Christ, and in love? is not this the way we win our sister and protect her from even more sin? In our text, Paul had previously warned the Corinthians about being unequally yoked together with unrighteousness. We are told to be separated from it, and not to even touch the unclean thing. It is then he gives the promise that God would be a Father unto us, and we would be His daughters. Then our text says, "Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh and spirit."

In the past several weeks I have heard seven of the Lord's people talk about going to movies with a PG rating. It is my understanding that a PG movie is a bad movie. Not as bad as an R or an X rated movie, but still bad enough that Parental Guidance should be exercised. It either had excess sex or violence in it. It is not considered a "family" movie. Remember that these ratings are established by men of the world who have a more liberal view of sin than does the Christian. It's like saying it's only a little bad. That is Roman Catholic teaching. Stealing a "little" is not as bad as stealing a lot. Telling a "little" lie is not as bad as a big one. Peter admonishes us, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as He which hath called you is holy, so be ye holy in all manner of conversation" (I Peter 1:14,15).

As Children of God, we should not be amused and entertained by the same things that the lost people enjoy. As Christians we are told not to mutilate our flesh with so much as a tattoo. Then, we get pleasure out of seeing somebody

brutally dismembered or violated in some way. How is this consistent with our testimony? Paul said the world was crucified to him and he unto the world. Is there no power in us, today, to enable us to say "no" to the lusts of the flesh, and things of this world? Perhaps this is one reason there is so much strife and contention in our churches today, because there is so much liberty of sin in the individual believers.

Ladies, we are to strive against sin. It is a battle — a war. Let us not surrender to the enemy without a struggle. We have all the might of heaven in our camp. The air is filled with chariots of angels ready to do battle in our behalf. The One Who is in us is greater than he that is in the world.

Demas is an example of what can happen to us. Paul speaks of him greeting the brethren. He was a co-worker with Dr. Luke. He seemed concerned about the welfare of the Lord's people. Just two years later we hear Paul tell Timothy, "For Demas hath forsaken me, having loved this present world, and is departed . . ." When we love this world, we have departed. Departed from our sisters in Christ — departed from the Word — departed from our Lord Jesus Christ. Even though we may still be in the church, we have departed.

Let us be like the prodigal son. Let us repent and return unto the Father — knowing with assurance that the filth of the pig-pen is not good enough for the children of God. We have more holy food to satisfy us. We have a table to eat at that the world knows not of. May it please our Lord to whet our appetites for holy manna, that we might cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

"Sowing . . . Reaping"

(Continued from page 4)

In John's Gospel, we find the Lord Jesus making a statement that is often quoted, but is so very rarely understood. Listen:

"Verily, verily, I say unto you, He that HEARETH MY WORD, and BELIEVETH on him that sent me, hath everlasting life" — John 5:24.

When do you believe on Jesus Christ? After you hear the Word of God. Oh, how ridiculous it is for a man to say that you can be saved by the Holy Spirit apart from the Word of God, for here is a text that says that you are to hear His Word, in order for you to believe on Him, that you might be saved.

Listen again:

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have BEGOTTEN YOU through the GOSPEL" — I Cor. 4:15.

How had they been saved? By

the hearing of the Word of God — by the gospel.

Of recent date, I heard a man say over the radio that the gospel was for the saved. I listened and I thought, has he made a mistake? I thought this preacher had certainly made a mistake when he said the gospel was only for the saved. I listened and he went back and repeated it a second and a third time — "The gospel is only for the saved." But Paul says, "In Christ Jesus, I have begotten you through the gospel."

Some of you may say, "I don't understand why this is so important." I'll tell you why it is. It is the outstanding error and heresy

sends out with precious seed must have some zeal, for my text says, "They that sow in tears shall reap in joy. He that goeth forth and weepeth."

Notice, there ought to be some zeal in the life of a child of God. Jeremiah said:

"Is it nothing to you, all ye that pass by?" — Lamentations 1:12.

I think about the unsaved that are on the road to Hell. I say to you that are saved, "Is it nothing to you, all ye that pass by?"

Do you realize that if you are a lost man or a lost woman, if your pulse were to stop right now, you would go to Hell. If you were to breathe your last breath — if your

and on the road to Hell, I ask you, "Is it nothing to you, all ye that pass by?" Doesn't it mean anything to you. The Psalmist said that when you go forth bearing precious seed, do it with tears.

I am old enough that I can remember the old blacksmith shop in every community. It was an established institution in every community, and the blacksmith was an important man in every community. I can remember a blacksmith who had no place for God in his life. Time after time, individuals had invited him to go to the house of God, but all to no avail. He never found time — he had no place for God. One cold morning, ten degrees below zero, when he was working in his shop, a man came walking in. He had walked four miles from his home out in the country to the blacksmith shop. There was a revival meeting going on in that community and this man had gotten interested in the soul of this blacksmith. He walked in four miles one morning when it was ten degrees below zero to try to witness to this blacksmith. When he got there, as he stood in his presence, before he could ever say a word, the tears coursed down his cheeks, and there wasn't a thing he could say. He turned and walked out. He couldn't control himself. But God took those tears and gave each of those tears a message for this blacksmith. That night he was in the services for the first time. That man was saved. Somebody asked him later as to what it was that caused him to be saved. He said, "Not a single person that has ever come to the shop and invited me. Not a single person that has ever preached to me. Not a single person that has ever talked to me. But when I saw this fellow, realizing that he walked four miles on a cold wintry morning, standing there beside me crying, I couldn't turn that down."

Beloved, this is what this text says, "He that goeth forth and weepeth, bearing precious seed."

Oh, would to God that we had some zeal like that today! How long has it been since you saw a tear in the house of God? How long has it been since you saw somebody cry? "Oh, we are past that stage." What is wrong with tears, beloved? What is wrong with a man or woman shedding tears when he thinks about his son or his daughter lost and on the road to Hell? We ought to cry. We ought to be zealous. It ought to mean something to us that they are lost and thus on the road to eternal damnation.

Years ago, there was a mission in New York City, known as the Water Street Mission. It has been there for years — still existing. It was located in a section of town that I guess we would call Skid Row. The man who started it, and was so successful in carrying it on, was Jerry McCauley. For years, Jerry McCauley carried on the mission there — Water Street Mission. Lots of people were saved. After he had passed on, Sam Hadley became superintendent of the mission, but they didn't have the souls saved and they didn't have the interest that they had had before. One day Mr. Hadley, trying (Continued on page 6, column 1)

A Great Florida Preacher And His Wife Visit With Us



ELDER AND MRS. ROY MASON

Of recent date, Elder and Mrs. Roy Mason of Aripka, Florida, visited in our home and in Calvary Baptist Church for a weekend. To say the least, it was indeed a joy and a delight to have these folk as our guests.

I have known Brother Mason ever since I was a boy preacher. He has been a blessing and an inspiration to me all through the years, and I thank the Lord for him and for his testimony for the Truth, his faithfulness to God, and for the encouragement that he has given me through the years. I consider Brother Mason one of the greatest men of God that I have ever known.

Brother Mason is blessed of God with a remarkable helpmeet. What a joy it was to have fellowship with "Delightful Nellie."

May it please God to give Brother and Sister Mason long years in the service of our Lord.

of this day. There are lots of errors today and lots of heresies, but the error of this day — the outstanding error — the outstanding heresy of this day is that men are saved without the hearing of the Word of God, and it is a lie in every particular.

I turn to Psalm 119 and I read you four verses. Listen:

"QUICKEN thou me according to THY WORD" — (25th verse).

"THY WORD hath QUICKENED me" — (50th verse).

"With THEM (that is, the precepts) thou hast QUICKENED me" — (93rd verse).

"QUICKEN me according to thy WORD" — (154th verse).

Beloved, here are four verses taken from Psalm 119 which tells us that we are quickened by the Word of God. Beloved, I say to you, any man who talks in terms of salvation apart from the hearing of the Word of God is talking nonsense. The fact of the matter is, I'll go further and say this, you might just as well read a comic book. Right! Right! You might just as well read a comic book as to listen to a preacher who says that you are saved by the work of the Holy Spirit apart from the Word of God, because there is more truth in what the comic book says than what the preacher says.

III

GOD'S WORKERS MUST HAVE ZEAL.

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PAGE FIVE

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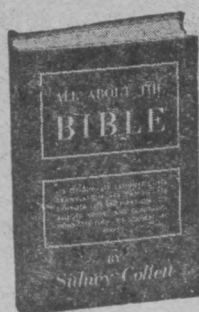
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"Sowing . . . Reaping"

(Continued from page five)
to find out what might be the cause, called upon the janitor and said, "Can you tell me why my work isn't succeeding like Jerry McCauley's?" He said, "You preach just as good. Your prayers are just as fervent. The work here goes on just the same. I don't see any difference." Mr. Hadley said, "Do you see any little thing that he did that I don't do?" The janitor said, "Yes, I do. Come back here in this room." He took him back into a private room and he said, "You put your head down on your hands on that table and you weep like your heart would break over these that come here from off of Skid Row. You weep over their souls." Sam Hadley said, "But I don't feel it. I can't." The janitor said, "There's the reason. There's the cause. There's the difference. I never saw Jerry McCauley conduct a service but what he wept his heart out before he did so."

I want to tell you, beloved, God says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

IV

THE WORKER'S SURE RESULTS.

My text says that he "shall doubtless come again." Not any "maybe," or "probably," or "perhaps," but he "shall doubtless come again with rejoicing, bringing his sheaves with him." Oh, how I thank God for this truth!

We read:

"My word shall not return unto me void"—Isa. 5:11.

God's purpose for His Word, is that His Word shall be preached, and it shall not return void.

Beloved, my prayer to God this morning is that God will help you and me to take this text, and to realize that the saved man is to do some tearful sowing, and if we do, God is going to give some joyful reaping.

May God bless you!



Tongues

(Continued from page one)

Here, we have a similarity to that which occurred at Pentecost. The Holy Spirit, at Pentecost, had made himself known and felt. He had, by the three miracles, declared His presence and power in the Lord's church. He, here in Acts

10:44-46, appears again. His purpose on this occasion was to show that the Gentiles were accepted too. He, through the church, would also be with them and empower them in the service of the Lord.

The Gentiles here in Acts 10:44-46, as was true of the Jews in Acts 2:4-13, began speaking in tongues which they had never learned. They, therefore, in the power of the Spirit, were being told that their message would be taken into all the world.

The third and last instance in which the book of Acts refers to speaking in tongues is found in Acts 19:4-7.

"Then Paul said, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him who should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Spirit came on them, and they spake with tongues, and prophesied, and all the men were about twelve."

This action by God the Spirit was again on a one-time basis and not intended to be a part of our worship today. The Holy Spirit, in granting this particular gift to those men who were present, was only exalting the Lord Jesus over John. He was saying, in essence, "Hear the Lord Jesus and Him only."

It is thought by many groups today that the gift of tongues is a sign that one has received the Holy Spirit. They, therefore, beg and plead with God for this gift. Let it be known, however, that those who received this gift did not beg or plead for it. Let it be known also that the majority who turned to Christ did not exercise this gift.

We come to I Corinthians 12:8-11 where the Apostle, in listing the gifts, places the gift of tongues last.

"For to one is given, by the Spirit, the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gift of healing by the same Spirit; to another, the working of miracles; to another, prophesy; to another, discerning of spirits; to another, various kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will"—I Cor. 12:8-11.

We, in I Corinthians 12:28, have the gift of tongues referred to again and here, as in the above

passages, it is mentioned last.

"And God set some in the church: first apostles, second prophets, third teachers; after that miracles, the gifts of healing, helps, governments, diversities of tongues"—I Cor. 12:28.

This twelfth chapter of I Corinthians closes with the words:

"But covet earnestly the best gifts; and yet show I unto you a more excellent way"—I Cor. 12:31.

Paul, in I Corinthians 14:5, informs us that prophesy is far more valuable for edification than is the gift of tongues.

"I would that ye all spoke with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying"—I Cor. 14:5.

Paul, when referring to his own personal life, declares that tongues are not nearly as valuable as prophesying and teaching.

"I thank my God, I speak with tongues more than ye all; yet in the church I had rather speak five

Spirit moved upon a man to proclaim to the church a message from God in a language that could be understood by all. There was no value to the church if a man spoke in a language which the church did not understand. The message in the unknown language was only valuable when the man speaking could interpret, or if some one was present who could interpret it. The message was the important thing rather than the ability to speak in tongues. Paul, in fact, emphasized to the church at Corinth that one should pray and sing in the tongue (language) known by all so that all could participate and be blessed thereby.

"For if I pray in an unknown tongue (language), my spirit prayeth, but my understanding is unfruitful (in the lives of those who are listening)"—I Cor. 14:14.

"What is it, then? I will pray with the Spirit, and I will pray with the understanding also; I will sing with the Spirit, and I will sing with the understanding also"—I Cor. 14:15.

Paul sealed the matter in I Corinthians 14:19 when he said:

"Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue (language)."

Paul exercised this gift during his many travels. He, when away from his native people, could still deliver the gospel message, in view of the fact that God the Spirit gave him the ability to speak in the language of the people to whom he was speaking. He, therefore, spoke in tongues, that is, various languages.

The purpose of the gift of tongues, or the ability to speak in a language that one had never learned, was for a sign. This sign was not for the purpose of convincing believers, but unbelievers.

"Wherefore, tongues (languages) are for a sign, not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them who believe"—I Cor. 14:22.

Paul, in I Corinthians 14:21, referred to "men of other tongues" whom God would use to speak to His wayward people. His people, who would not hear (see Isaiah 28:1-13), would be taken captive and live in the presence of tongues (languages) which they would not understand. These tongues or foreign languages would be a sign of God's displeasure with them. It was the unbelievers in Judah—the unbelievers who failed to hear and heed Isaiah's prophetic warning, that would be subjected to the tongues, or the foreign languages of their captors. Paul had these unbelievers in mind when he spoke to the church at Corinth (I Cor. 14:21,22).

We see, then, that tongues (languages) were for the purpose of

promoting faith in those that lacked it, that is, saved people who lacked it. Speaking in tongues served a similar purpose as props do under a weak branch of a fruit tree.

The unbelievers at Pentecost who heard the disciples speaking in tongues, became more so in their unbelief. They, in fact, said, "What meaneth this?" Some considered those who spoke in tongues to be "filled with new wine." We find that the tongues did not convince the unbeliever. They were not convinced until Peter preached his great sermon.

We see, then, why it was that Paul discouraged the use of tongues.

"If therefore, the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth"—I Cor. 14:23-25.

It is interesting to note from I Corinthians 14:26 that every one wanted to participate in the service for the purpose of being noticed rather than for the edifying of the body.

"How is it, then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying"—I Cor. 14:26.

Paul informed those in the church who claimed to have a tongue to keep silent if there was no one present to interpret to the body that which they were speaking.

"If any man speak in an unknown tongue (language), let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God"—I Cor. 14:27,28.

Those who would speak in tongues without an interpreter, were to speak silently to themselves and God. This action would soon halt those who were performing for show. It would halt those who were performing for the applause of men.

Paul, however, in I Corinthians 14:39, did not want tongues (languages) to be forbidden altogether. "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues."

God had graciously given the gift of tongues to His church at Corinth so as to strengthen the weak knees of faith; however, this gift was to be used in an orderly fashion. We know, however, from (Continued on page 7, column 1)

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words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue"—I Cor. 14:18, 19.

I have quoted these various passages so as to show that the gift of tongues was not one of the highest gifts, nor was it a gift which one was to earnestly seek after.

I also hasten to point out that all of the early believers did not possess the gift of tongues.

"Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gift of healing? Do you speak with tongues? Do all interpret?"—I Cor. 12:29,30.

Paul, of course, expected a negative answer to these questions. We see, then, that the baptism of the Spirit and the speaking in tongues are not to be joined together as is practiced by many groups. I say this because the above verses declare that every believer did not speak in tongues even though he or she had been baptized into the Lord's church. We, in fact, know from Acts 2:38 that the three thousand who were baptized into the Lord's church did not speak in tongues.

We, in pursuing the matter further, will observe from Acts 6:1-7 that even the deacons were not required to exercise the gift of tongues, that is, have the ability to speak in different languages.

Persons in the early church, sometimes, under the guidance of God the Spirit, spoke in a language which they had never learned. The person speaking, however, profited no one but himself if an interpreter of the language was not present.

"For he that speaketh in an unknown tongue speaketh not unto men, but unto God; for no man understandeth him; howbeit, in the Spirit he speaketh mysteries"—I Cor. 14:2.

"He that speaketh in an unknown tongue (language) edifieth himself, but he that prophesieth edifieth the church"—I Cor. 14:4.

Prophesying in the early church was one of the special gifts of the Spirit for that time only. The Holy

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PAGE SIX

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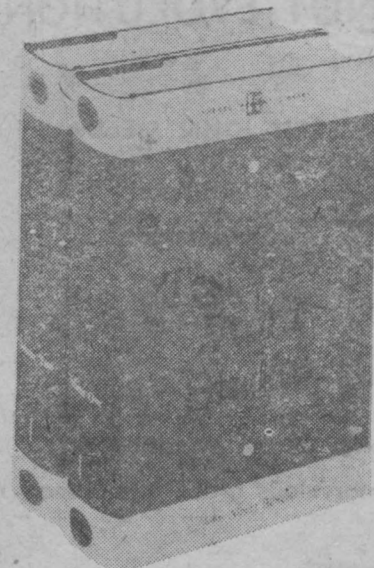
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Tongues

(Continued from page 6)

Paul's second letter to this church that "tongues" had ceased. Paul, by removing the applause of men from the act of speaking in tongues, took away that which had been its greatest motivator.

We see, then, that those who speak in "tongues" today and use such as a sign of true Christianity, are badly deceived. There, in fact, is no such thing as an unknown tongue. If it is a tongue (language), it must be known, or it would not be a tongue. It is obvious from Acts 2:8 that "tongues" do refer to various languages.

"And how hear we every man in our own tongue, wherein we were born?"

Let us never judge a person on the basis of that which he or she says, but by their action or fruit. Mr. Spurgeon said, in essence, "Some people talk cream, but like skim milk."

We don't need to speak in tongues today, but we do need grace to keep the tongue we have.



Joseph Wilson

(Continued from page one)

disciples all that Jesus Christ has commanded in His Word. Now these three things constitute the whole, the proper, and the only mission of the Lord's Church.

It is not the mission of the church to feed the world, to control the politics of the world, to educate the world in secular matters, or to entertain the world. There are many things that are all right in themselves, and it is not wrong to do them, but they are not a part of the mission of the church. Scout troops, ball teams, suppers and the like — these things are alright, but they are not the mission of the church, and the church should not be involved, as a church, in these things. Nothing can be properly included in the work and mission of the church unless it fairly comes under one of the three-fold tasks of the church as set forth in the Great Commission.

Now read again the quote from the Courier-Journal. I ask you if, by the wildest stretching of the imagination, this Art-Spring month of the Highland Baptist Church can, in any wise, be declared to be a part of the mission of the Lord's church. Surely, this organization has forgotten its high and noble calling. It has surely come down from the "great work" to which the Lord calls His churches. It is taking the time and money that should be spent on Great Commission work, and spending it on the lowly things of the earth. What is wrong with the pastor of this church, that he should allow such to take place therein? You can twist and turn all you desire. You can labor many long hours. But

you will never get this Art-Spring to fit into the Great Commission as a proper part of the work of a church of Jesus Christ. I think one might say to this church, "Let the dead bury the dead, but go thou and preach the gospel."

Wednesday night and Sunday night for a whole month! What wasted hours are these in this church. Hours that should be devoted to the glory and praise of God, and the preaching of His Word, now devoted to the promoting of the glory of the flesh, and the entertaining of the world. Does not the Bible tell us that the church is "the pillar and ground" of the truth? Yet, for a season, the Highland Baptist Church is to become the "pillar and ground" of art, poetry, creative writing, interpretive movement, etc. How degrading and defiling is such as this!

Please note in the quote that it is said that they want to show that people can find God in other ways than just hearing the preacher talk.

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation"—Rom. 1:16.

"So then, faith cometh by hearing, and hearing by the Word of God"—Rom. 10:17.

"It pleased God by the foolishness of preaching to save them that believe"—I Cor. 1:21.

Now, how do these verses fit in with the "finding God in other ways" theory. Brethren, it is through the preaching of the gospel, that men are saved. We are Missionary Baptists. We are not Hardshell heretics who believe one can be regenerated apart from the gospel. We are not "other way" heretics such as this Art-Spring thing of Highland Baptist Church.

I tell you that men are not saved by art, interpretive movement, poetry, or creative writing. I assure you that no souls will be brought to Christ on Sunday night and Wednesday night in the Highland Baptist Church, as they forsake the true mission of a church and descend into the earthly arena of fleshly pride and human entertainment.

I am not at all surprised that this started with a Southern Baptist Convention book, as the article says. This is about what one has come to expect from this monster of iniquity. The SBC was unscriptural to start with. It has become more and more that way as well as anti-Scriptural. The SBC is a rotten, Bible-defying, God-hating organization. So, I do not wonder at anything this black society would recommend. After all, the SBC did recommend to its BTU people that they read the dirty sex book by James Baldwin. So, why be surprised when the SBC has a book on "Youth, Arts Festival and Celebration." Frankly, I have reached the place that nothing that comes out of the SBC surprises me.

Well, there you have it. You have the Art-Spring festival of the High

land Baptist Church. You have the God-given mission of the true churches of our Lord. Are you a member of a church that is endeavoring to carry out the program of the Great Commission? Are you a member of a Hardshell church—no matter what it calls itself—that is not carrying out any commission? Are you a member of a church that is carrying out some other commission? Right mission—No mission—Wrong mission—What mission is your church endeavoring to carry out? I have called the organization referred to, the Highland Baptist Church because that is the name used in the article. I have suspicions about an organization being a church when it so far forgets what the mission of the church really is.

May God bless you all.

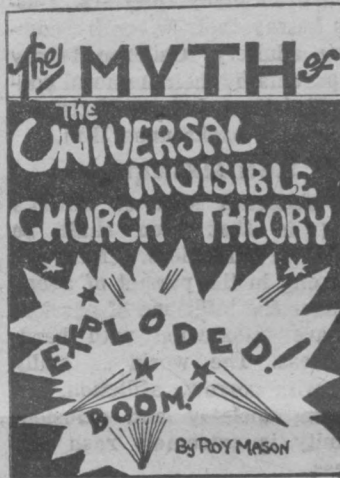


21 Signs

(Continued from page one)

sified in this century as there is more to covet than ever before. The Apostle speaks of a time when men will be out to keep what they have and out for what they can get. Surely, this is our time. In these days men are influenced by the almighty dollar more than the Almighty God. Our day is not only

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a time when people have money, but also a time when people's money have them.

THIRD SIGN

Then the text mentions "boasters." This is an empty boasting of people about what they have not. In the educational world people boast of their great progress in the field of science and technology. In the political world men boast of their party and its campaign fund. In the religious world church people brag about their great denomination and the scholarship of their ministers. Many church members crowd of their salvation by church membership.

SIGN FOUR

Then he said men would be "proud" or "haughty." They shall show themselves above their fellows. In the church it is very evident that church members are assuming a "holier than thou" attitude. Modern church members are descendants of the ancient Pharisees.

SIGN FIVE

The times shall be grievous in the last days since men will be "blasphemers" or "defamers" or "evil speakers." People shall openly speak evil of others. Some can hardly open their mouth without cursing. There was a time when men respected womanhood enough to refrain from cursing in her presence, but this is no longer the case. Now the women curse as bad, if not worse, than the men. In our

time preachers, deacons, Sunday school teachers and church officials can be heard blaspheming the name of God. James said: "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (Jas. 3:10).

SIGN SIX

The sixth sign of the Second Coming of Christ is "disobedient to parents." The last days are a time of gross immorality even among the young. Disregard for parental authority indicates a disregard for all law, civil and Divine. An increasing number of crimes are being committed by the youth of our country. Juvenile delinquency is to be seen everywhere. Today instead of children obeying their parents, the parents obey the children.

SIGN SEVEN

The seventh sign is "unthankfulness." Religious people are to be destitute of gratitude for favors from God or man. In our time people are unthankful for religious liberty, for many never go to church on Sunday. They are not thankful for the mercies and blessings of God. We have more material blessings to be thankful for than any former generation, yet we are so unthankful! God's giving deserves our thanks-giving, but how few realize this!

SIGN EIGHT

The character of men in the last days will be "unholy" or "irreligious." Holiness is almost a foreign word in our vocabulary. Men care little for virtue and honor. Life and health and sanctity are sacrificed to fashion because of the pride of men's hearts. Modesty in dress, and even in conversation and conduct, are things of the past. Some of you older people can remember when women did not sport themselves on the streets of our towns almost nude. If a woman would have walked down the street half-naked thirty years ago like the average church woman does today, she would have been put in jail for indecent exposure.

SIGN NINE

The hard times of the last days shall be "without natural affection." This means void of love with a natural affection. The common instinct of nature is to be so destroyed that men become inferior to the beasts. Even the beasts of the field do not go off and leave their young to starve to death as some human beings do today.

Natural affection is due to all, especially our relations. But we all know that families are not as closely knitted together as they once were; neither are husbands and wives. Today it seems that children have little or no respect for their parents and the parents don't seem to care. We are all too busy with the affairs of this life to enjoy the fellowship of others. In our churches the strong cords of love are predominately lacking. We all know that true fervent love among the brethren in the church is lacking.

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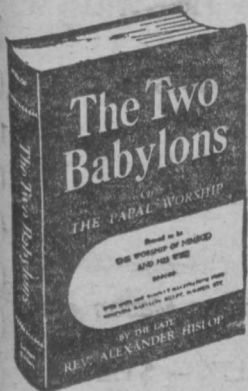
Churchgoers before the coming of Christ are to be "trucebreakers" or "implacable." They are such as will not be appeased and who resist all attempts made for reconciliation. It is no marvel that people who do not have natural affections should disregard leagues and covenants. There was a time when a man's word was his bond, but this is a thing of the past now.

SIGN ELEVEN

In the last days of the church on earth religious people are to be "false accusers" or "slanderers." Men, like Satan the accuser of the brethren, will from malice accuse one another. Men will not regard the good name of others. This is seen in all circles, and the church is included. If this is not a time when men are false accusers, I do not want to be living when they are!

SIGN TWELVE

In these grievous times men are to be "incontinent" or "without self-control." Here Paul speaks of men of unbridled passions who refuse to control their evil propensities. In the minds of the public, adultery is no longer a disgrace. Shame is gone; modesty is gone; virtue is gone. Promiscuous sexual relationship is freely advocated and (Continued on page 8, column 1)



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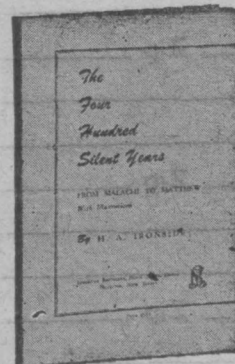
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21 Signs

(Continued from page seven) practiced. Nudism is flourishing; divorce and remarriage contrary to God's laws are popular; social diseases are everywhere. How fast the downward grade! The next generation — ah! but will there be a next? This one is committing moral suicide. Where, oh where, will we

be ten years from now?

The advocates of the new morality say homosexuality, sodomy, fornication, illegitimacy and abortions are moral. This is not new morality; it is a revival of the old immorality in the Old Testament. It is a return of the days of Noah and Lot. We live in a day of barnyard morality, when preachers condone sin instead of preaching

against it.

SIGN THIRTEEN

In our time, as Paul predicted, churchgoers are "fierce" or "untamed" or "brutal" or "merciless." Day by day man is giving sway to his violently carnal nature. Hippie music, which is enjoyed by so many church members who call themselves civilized, is proof that religious folks are becoming more violent and savage.

SIGN FOURTEEN

The Apostle said: "Despisers of those that are good." The world of unsaved religionists look with contempt upon the true Bible-believing Christians of our day. The way of truth is evil spoken of (II Pet. 2:2). These times of spiritual dissension are times when sound New Testament churches and Christians are hard to find. Those who dare to contend earnestly for the faith once for all delivered to the saints are dubbed "hardshells" and "too old-fashioned." But I had rather be an old time Christian than any thing I know.

SIGN FIFTEEN

In fulfillment of Paul's prophecy church members are "traitors" or "betrayers." We live in a time when men are betraying their country and friends. We do not know who to trust. You think you have a real friend, but the first thing you know he has betrayed you. Judases and Benedict Arnolds can be found in many quarters. Husbands betray their wives by committing adultery. Children betray their parents by their immoral conduct. Christians betray Christ by turning their backs upon Him.

SIGN SIXTEEN

The sixteenth sign of Christ's coming is that men shall be "heady" or "reckless." Men are headstrong in the pursuit of a bad end under the influence of passion. They are intoxicated with hardness of heart. The world is sadly drunk with sorrow, affliction, superstition, idolatry and delusion. Humanity is extremely rash and reckless.

SIGN SEVENTEEN

The seventeenth sign of the last days of the church is men being "highminded" or "clouded with pride." This merely means that men are to be inflated with self-conceit. Today men have a distorted view of themselves as compared with others.

SIGN EIGHTEEN

Another sign is men shall be "lovers of pleasures more than lovers of God." In our time people are pleasure-lovers rather than God-lovers. Church members delight in fashion, amusement and revelry instead of religion and service to God.

America is pleasure mad. The picture show runs wide open on Sunday and the people attend it instead of the Lord's church. The beer joints, dance halls, swimming pools, ball games, and other places of amusement get the crowds while churches are empty and preachers are left to preach to empty pews! Why? It is because God's people are "lovers of pleasures more than lovers of God!" There are enough church members right here in America to fill every church house every Sunday if it were not for the fact that this Scripture is true.

SIGN NINETEEN

Verse 5 says: "Having a form of godliness, but denying the power thereof: from such turn away." What a description of our day! There was a time when we held meetings in which the gospel was preached, and men and women were saved by the thousands and added to the churches. People came down the aisles of the church with tears of penitential grief flowing down their cheeks and sorrow in their hearts because of their sins.

Now, formalism has taken the church. A formal service leaves God out; it rules the Spirit out; it rules the Bible out; it rules Christ out. It substitutes the cold formalities and Spiritless services of man and Satan.

SIGN TWENTY

In verse 7 Paul said: "Ever learning, and never able to come to the knowledge of the truth." People are ever learning new doctrines from religious quacks, but they are never able to attain the real apprehension of the truth. Today you have in the ministerial

going from bad to worse. Conditions are to grow worse and worse according to this verse until the end of the age. The world is growing more wicked every day, and unless something is done soon, it will be beyond redemption — if it is not already. Statistics on crime and morality verify this.

At the present rate of expansion, our population growth far surpasses our evangelistic growth. It is no longer a question as to how soon the world will be Christianized, but how soon the world will be paganized! There is no hope for times to get better till Jesus comes.

War clouds are gathering in the Middle East. Shadows of hate are lengthening! Tears flow in homes that have been broken by sin! Lives are being wrecked because of a universal disregard for God! Fear grips the nations of earth! The forces of iniquity are frantically active! God is calmly watching and waiting! True Christians are hoping for a better day! And the question is being asked everywhere and by everybody: "What is coming next?"

World conditions are ripening for the one-world church and the False Prophet and the one-world government and the Antichrist. The time of tribulation draws near. At any moment "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (I Thess. 4:16). There is no hope for times to get better for the children of God till the Rapture takes place. I am looking forward with great anticipation of the climactic moment of that dynamic event! Are you?

Priesthood

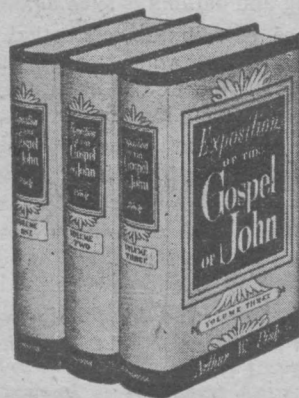
(Continued from page one) that others outside the church are not priests. That you cannot do.

Revelation has a verse which all church priesthood followers would do well to study. Revelation 20:6, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years." Plainly, he that has part in the first resurrection is a priest. To be consistent with Scripture the church priesthood advocates then must contend that only members of the church take part in the first resurrection.

Can you not see that this doctrine leads to hyper-churchism. This doctrine is the first step towards, "you have to be a Baptist to be saved." Stay away from it. It cannot do you any good, and can cause much harm. Clearly, it is an unscriptural error.

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