

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

Vol. 43, No. 46

ASHLAND, KENTUCKY, DECEMBER 14, 1974

WHOLE NUMBER 2000

Schoolbooks That Stirred Up A Storm

The textbook controversy still rages in Charleston (Kanawha County), West Virginia, and we think it's time that President Ford took a stand concerning the matter. I agree wholeheartedly with Barry Goldwater who says he thinks it's time that the President parked his plane in the hangar, and stayed home to take care of domestic problems on the home front.

When one of his top aides made a remark that cast reflections upon the Jews, Mr. Ford called this man on the carpet for an apology. When Secretary of Agriculture, Earl Butte, told his cute little story with a mock Italian accent concerning the Pope, Mr. Ford had him in his office for fifteen minutes to read the riot act to him, and to demand that he apologize to the Romanists.

When Mr. Ford gets his private jet parked in the Presidential hangar, I would suggest that he call the Board of Education and the

Superintendent of Schools in Kanawha County and tell them to burn the textbooks which are protested by all Bible-believing fundamentalists. I would suggest that Mr. Ford tell the Board to either get rid of these blasphemous textbooks or else he would cut off all federal aid to the schools of Kanawha County. It wouldn't be long before a different tune was sung by the School Board of Kanawha County.

Certainly it's only logical that if one believes the Bible, he must oppose these textbooks. Alice Moore, the lone dissenting School Board member has stood firmly against these textbooks. But why shouldn't she? Here are three samples:

From a story in a book called "Biography 2" for high-school seniors: "... If the man in the store said he already had insurance, and if his attitude was bad — if he told me to get

the hell out — then I'd go back that night and rob him. I never carried a gun, never hurt anybody except the insurance companies and their bastardly thieves anyway . . . There's

★ BULLETIN ★



ELDER JOHN R. GILPIN

Pastor, Editor John R. Gilpin went to be with the Lord on Saturday, December 7, 1974 at 9:20 a.m.

Services were conducted on Monday, December 9, 1974 at 2:00 p.m. at Calvary Baptist Church, 3339 13th Street, Ashland, Kentucky. Burial was in the Rose Hill Cemetery in Ashland beside his grandson.

Additional information and plans for the future will follow in the next issue you receive. Please pray for us as we contemplate the future.

J.R.G., Jr.

only two ways to open a safe — you can beat the son of a bitch open or you can blow it. . . .

From a supplementary book for high-school seniors comes the story by Allen Ginsberg quoted below:

"A tall, red-headed chick. She had been mainly a whore, actually, with very expensive Johns, who would pay her a hundred dollars a shot. And she was a very lively chick, who took a lot of pot. Really a remarkable, beautiful, good-hearted, tender girl. I had a special regard for her from years before

(Continued on page 8, column 4)

Halliman Enjoying A Much Needed Rest With Family

FRED T. HALLIMAN
Missionary To New Guinea

Dear friends:

This is being written in New Guinea on November 18 and will be my last report from New Guinea for a while. Before you read this, I expect to be back in the states for a visit with my family and church and pastor. In fact, my plans are to be back there for the Thanksgiving Day service at our church.

This is the first time that I will have come back, and did not have an article relative to my coming before I left here. Also, this will be the first time that I will have no planned itinerary. In the almost 15 years that I have been a missionary to New Guinea, I have never yet had a rest when I came back home. For the most part, every time that I have been back, I have had a very tight schedule with no time for rest, or any time to spend with my family.

While, doubtlessly, there will be a few places that I will be visiting other than my own church, as of this moment I have no other plans to do so. May I ask you to bear with me this time and let me have an opportunity to be with my family some, and be able to get a little rest.

It has not been decided as yet just how long I will be there, before I leave to come back to New Guinea, but it will probably be about spring-time before I come back here. This

will be the first full winter that I have spent at home in almost 15 years. While I am looking forward to being with my family for a few months, I am not looking forward to the cold weather. This will be another reason why I am not planning to visit many places while I am there.

Forty Baptized

About two weeks ago we held a baptizing near the Mission Station in which several churches had a few candidates to be baptized. We had our regular service here at the church on the Mission Station that Sunday morning, and then, after that, we drove to the river where the baptizing was to take place. All the other churches had held their regular morning services also, and then when all were assembled, we had a very good service at the riverside where the 40 people were baptized. There are several more to be baptized at various places and this will be taken care of while I am away.

All other phases of the work are coming along well. We have run up against some real opposition in the new area where we have opened up this year among the Huli people, but this is to be expected, and we feel that it is a time of trial for the work there.

This is a rather short report, but inasmuch as I will be leaving here to come home soon, I will not at-time before I come back here. This

(Continued on page 5, column 1)

Meaning Of The Boards And Foundation Of Tabernacle

By WILLARD WILLIS
Monroe, Ohio

Exodus 26:15-30.

Our guide, the Spirit, in the message, will direct our attention to the framework and foundation of the Tabernacle proper. We, as we observe the framework and the foundation, will be amazed at the design that has gone into it. Our physical bodies, for example, show that they have been designed by a master mind. Our nose has been placed immediately above our



ELDER WILLARD WILLIS

mouth so that we can smell our food. Our teeth are immediately inside our lips. Our eyes are in front of our face so that we, by turning our heads, can see in all directions. The same applies to our ears, that is, we, by turning our heads, can pinpoint sounds. We

must conclude that our bodies have been marvelously designed and made. The same is true regarding the Tabernacle. Its framework and foundation which are now before us, were obviously designed by the one who designed our physical bodies. Let us then take a very close look at that which is before us.

The framework of the Tabernacle, which stood on the west side of the court, facing the gate, was made up of forty-eight boards. These boards were made of acacia wood, having a base of silver sockets. The boards were overlaid with gold (Ex. 26:5,29). The acacia ("shittim wood") wood of which the boards were made, foreshadowed our Lord's incorruptible humanity. Our Lord, even in death, did not see corruption.

The gold that overlaid the wood speaks to us of the fact that the man Jesus was, and is Divine, being the Son of God. He, according to John 1:1 and 14, was the Word of God — the Word which became flesh.

"The Word was God . . . the Word became flesh."

It is very interesting and instructive to observe from Exodus 26:15 that the incorruptible boards which were overlaid with gold, were standing up. We are fallen creatures, having a foundation of sand

(Continued on page 6, column 5)

New Birth Brings Believer Into A Glorious Position

MILBURN COCKRELL
Fulton, Mississippi

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

It is evident from the Scriptures that man does not come into the world a God-honoring being. The unregenerated man hates God. His heart is naturally opposed to God. He is far from God and unlike God.

The new birth is a great revolution in the spirit of man. Regeneration creates a new world in the spirit of man. It is the overthrow of Satan's empire, and the establishment of the kingdom of Christ in the heart. It is being engrafted into Christ. Regeneration is the renovation of all moral powers. It is the recovery of the lost, and it is life from death. It is starting a new life.

A GLORIOUS POSITION

First, Paul introduces the Corinthians to their glorious position: "Therefore if any man be in Christ . . ." This position is glorious because all spiritual blessings are in Christ according to Ephesians 1:3.

What is it to be in Christ? It is the union of the spirit with Christ which makes him a member and partaker of that regenerated, believing and justified humanity of which Christ is head. It

is not union with a system of doctrine, nor external influences, nor with a church. It is union with a personal, risen, living, omnipresent Lord. Organic union with Christ is union like that of a husband with his wife (Rom. 7:4) and the vine with the branches (John 15:1-2).

How does one get into Christ? First, he must have been chosen in Christ by the Father: "According as he hath chosen us in him be-



ELD. MILBURN COCKRELL

fore the foundation of the world" (Eph. 1:4). Those in Christ in this verse were chosen in Him before the time of the ages. The bestowment of spiritual blessings to these is an act of electing grace by which Christ's people were chosen in their Representative and Head.

Second, the elect are in time created in Christ: "For we are his" (Continued on page 4, column 3)

No Singing

When the noted agnostic Robert Ingersoll died, the printed funeral notices read, "There will be no singing." Look not for hymns, anthems, oratories, carols, and spiritual songs among infidels, agnostics, or skeptics. Without God, without Christ, without redemption, without a divine revelation, and without hope, what have they to sing about?"

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE SEALED WHITE ROBED SAINTS"

(Read Revelation 7).

It is my desire to give to you a picture of the sealed and white robed saints that I have read to you about in this 7th chapter of the book of Revelation. You will notice that the chapter begins by saying, "And after these things." In other words, it is a continuation of the 6th chapter, and the 6th chapter is a presentation to us of the seals — the breaking of them, and what comes out of these seals.

When the sixth seal was broken, it says that "The heaven departed as a scroll . . . and every mountain and island were moved out of their places." In other words, that would indicate that the mountains became islands, and islands became mountains; what was land became water, and what was water became land. Then it was that —

"The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty

men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb"—Rev. 6:15, 16.

What a day! Now this isn't Hell. This is a picture of what takes place during the great tribulation. What a scene it is! You couldn't

(Continued on page 2, column 2)

FOUR INDEPENDENT CHURCHES NEED PASTORS AT ONCE

Four independent churches — two in Ohio and one in Michigan and one in Kentucky — are in need of a pastor. They called upon us for a recommendation, though actually at the present time, we know of no one who might be interested

(Continued on page 8, column 5)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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TONGUES

We have been happy to print "Biblical Conclusions Concerning Tongues" by C. Norman Sellers of 13030 Northwest 18th Court, Miami, Florida 33167.



C. NORMAN SELLERS

I consider this booklet the very best that has ever been written concerning "Tongues" and I count it a joy to keep telling our readers about this booklet and to tell them they may secure it. The booklets sell for about 50c each and can be ordered either from Brother Sellers direct or from us.

WPDX

We now have a radio program over WPDX, 750 on the dial, Clarksburg, West Virginia, at 9:30 Sunday morning.

This is being paid for by Brother Ed Ratcliff and a group who worship with him, using our tapes which are available free of charge to all who request them.

We'd be most happy if you live in that area to have you listen in to these broadcasts.

GREAT REVIVAL ENJOYED BY CALVARY BAPTISTS

Calvary Baptist Church has just closed one of the best revival meetings we've ever had.

Brother Willard Pyle, pastor of the Mount Pleasant Baptist Church of South Point, Ohio, was the speaker, preaching each evening through Sunday of Thanksgiving week. I have heard some good preaching in my life, but I doubt seriously if I've ever heard any better preaching than that which was done by Brother Pyle. Thank God for the preaching of Bro. Willard Pyle.

I am not deprecating meetings that we have had in the past as I remember particularly those conducted by Brother Joe Wilson, Brother Jon Rule, Brother Milburn Cockrell, Brother Wayne Cox, and others. However, it seems that the spirit and the atmosphere of this meeting was perfect each night, with the result that Calvary Baptist Church was truly edified and revived.

Brother Jim Everman presided over the services each evening while Brother Paul Lewis led the singing. My daughter, Mrs. John Smith (Rhoda), presided at the piano. All these were members of the church and each one was faithfully regular for all the services of the week, with the result that throughout the entire week's meeting, seemingly we went from one spiritual height to another.

The choirs from Mount Pleasant Baptist Church of which Brother Pyle is pastor, and King's Addition Baptist Church of which Brother James Hobbs is pastor sang for us on Monday and Tuesday evenings, and in addition, the boy wonder, Luke Stephenson, sang for us on Tuesday and Saturday. We thank God for all this singing and especially for the solos by Brother Stephenson.

Indeed from the depths of this pastor's heart, I utter a hearty, "Amen" in view of the preaching, singing, and the faithfulness seen during the meetings.

"White Robed Saints"

(Continued from page one)
get kings, rich men, and chief captains to a service like this, today. How many times in life have I said to some banker friend, some lawyer, some professional individual, "I wish you would go to church with me on Sunday night." Somehow, they always have an excuse as to why they shouldn't do it. They find some kind of excuse to stay away from the house of the Lord.

Beloved, all of them are here in this meeting that is spoken of in this 6th chapter of Revelation. There is a crowd that you couldn't drag into a Baptist church today. In a lot of Baptist churches, there is no emotion; nobody says "Amen." Beloved, I tell you, there is a lot of emotion in this prayer

meeting, for they get so emotion-filled that they cry to the rocks and mountains, "Fall on us, hide us from the face and the wrath of the Lamb."

Now "after these things," John goes further and says, "I saw something else." In other words, this is a picture of what takes place during the great tribulation, when men suffer to the extent that they even look unto the rocks and mountains and pray to them. They wouldn't pray to God now, but they look up to the rocks and mountains and pray to them, and they say, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

John says that he saw something else, and what did he see? Listen:

"I saw four angels standing on the four corners of the earth"—Rev. 7:1.

Every once in awhile, someone will say to me, "Brother Gilpin, I believe the earth is flat." Well, if you believe it, that is all right. Just go on and believe it. But I believe that it is round, and I'll go on believing it, too. It doesn't say that he saw these four angels

We Covet Your Prayers!

standing in four square corners of the earth, but he says "on the four corners of the earth." Actually, in the Greek language, it means the four winds of the earth — the four directions. So when it says that he saw the four angels standing on the four corners of the earth, he means that he saw them standing in all four directions.

I might say this, I believe the earth is round, and I have two Bible reasons for it. When our Lord was talking about His second coming, in telling what is going to take place, He said, "in that day," and in the next verse He says, "in that night," as if to say that when He comes, it is going to be daytime some places and nighttime in some other places." Beloved, that shows us that the earth is round.

A second reason for believing that the earth is round is found in Isaiah 40:22, when the prophet Isaiah says:

"It is he that sitteth upon the CIRCLE of the earth."

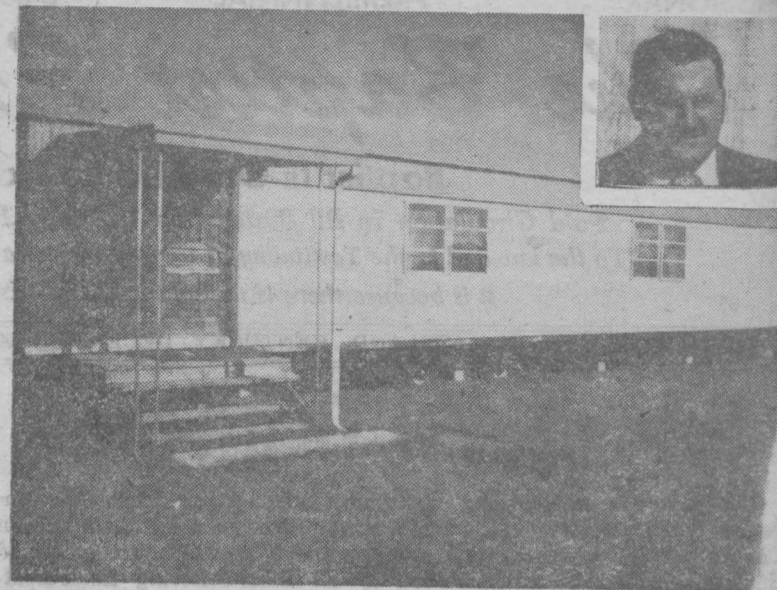
To me, that is positive proof that the earth is round. I have often said that when Columbus wanted Ferdinand and Isabella to finance his little expedition to the New Indies, he wouldn't have had nearly as much trouble as he did, if he had just known more about his Bible. Everybody in those days said that the earth was flat, and if Columbus had known more about his Bible so that he could have presented the Bible to Ferdinand and Isabella, he could have been able to persuade them to send those three little boats with him a long time before he did.

Be that as it may, here are these four angels standing in the four directions, and it says, "Holding the four winds of the earth." Then in the 3rd verse, he says to these angels:

"Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

Notice, beloved, the sovereignty of God. Who holds back the winds? God does. Who controls the winds? God does. I have a feeling, beloved, that if a wind storm comes and

WE THANK GOD FOR THIS FLORIDA CHURCH



BETHESDA BAPTIST CHURCH

Lutz, Florida

ELDER J. H. BOONE, Pastor

Here is a church who not only believes and preaches sovereign grace, but who advertises it every day on their bulletin board, in that under the name of the church appears these words in large letters, "Sovereign Grace." Beneath this are three other highly significant words — "Independent, Missionary, Landmark."

I don't know any better way to advertise itself than to just tell the world what it believes as this church does.

We have been hearing from Brother J. H. Boone, the pastor, for a long period of time and it has certainly been a blessing to have received his letters and his offerings that he has sent us. I don't think Brother Boone would object if I were to tell our readers that both he and his wife are members of our "Fifty Year — \$50 Club" and that his church sent a most liberal offering for our publication work.

So many of the snowbirds (Tourists) go south for the winter and I am sure that there are many of our readers who just now are in Florida for the winter. Let me suggest that if you have an opportunity, be sure to worship with J. H. Boone of the Bethesda Baptist Church of Lutz, Florida.

This is one church and pastor that I have never met but I am longing to do so, but if I never see them in this world, I expect to have truly a good time with them when we go up at the Rapture.

blows our church building down before I finish preaching, it would be because God is a Sovereign God.

When the storm came at Xenia, Ohio, this past year and created all the difficulty that it did, and destroyed the city, and then dipped down in central Kentucky and destroyed so much property, I said then, "God is a sovereign God." If God had so desired, He could have blotted Ashland off the map just as easily as He destroyed those other towns. You say, "Why did God destroy the city of Xenia, Ohio? Why did God destroy these towns in central Kentucky?" Beloved, I don't know. I don't purport to know why God does anything, but I know He does hold back the winds and He can let the winds blow. Listen:

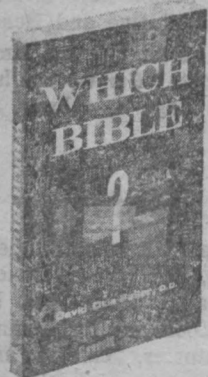
"The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the LORD HATH HIS WAY IN THE WHIRLWIND and in the storm"—Nahum 1:3.

You can be certain of one thing, beloved, God has His way. A fellow in Missouri was picked up by a storm, so they tell me, many years ago and was blown all the way across the Mississippi River and landed in a swamp out in southern Illinois. A man saw him fall and ran down where he was. When the fellow got up unscathed and unhurt, the man said to him, "The Lord sure was with you." He replied, "Well, if He was, He was certainly riding mighty fast." And I guess He was.

(Continued on page 3, column 1)

A TRULY GREAT BOOK

This is a fourth edition — revised and enlarged — which actually is a defense of the King James Version.



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

I would urge everyone to buy and read this paper bound book which contains almost 300 pages and sells for \$2.95.

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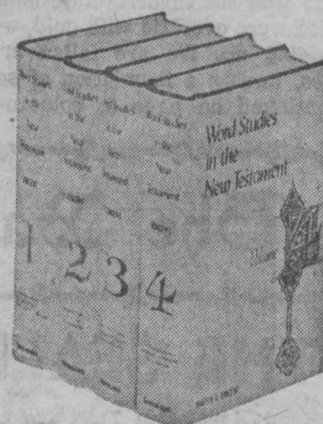
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THE BAPTIST EXAMINER

DECEMBER 14, 1974

PAGE TWO

"White Robed Saints"

(Continued from page two)
nut shell god and look at him and say, "Oh, what a beautiful thing God is!" We don't worship that kind of a god, but, beloved, I thank God that I preach a God of absolute sovereignty — a God who controls this world — a God who is behind every event that takes place. Oh, what a blessing it is to me to think of a God like that!

III

This God holds back the winds. He says to these angels, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." I wish you would notice, beloved, how these are sealed. God has a way of marking out His own people.

If you will go back to the night of that first memorable passover in Egypt, you will remember that the door posts on either side of the door and the lintel above the door was marked with blood. They were sealed that night. Every Jew was marked out — sealed to be saved that night.

If you will come to the time when Rahab was in the city of Jericho,

all that city was destroyed but one poor harlot — Rahab. She and her family were safe. Why? Because there was a scarlet cord hanging out the window of her house and God spared that house. Her house was marked — it was sealed.

The Word of God tells us that when the Antichrist takes over — and he is going to do that some of these days — when the Antichrist takes over, he is going to seal everybody in their forehead and in their hand, so that he cannot buy nor sell without the mark of the beast. Can you imagine a man going to market and a fellow says, "Before I give you a price, tell me, were you sealed? Take off your hat — there's no seal there. How about your hand? Show me your hand. No seal there." He can't sell nor buy unless he is sealed.

Beloved, my God is going to seal a certain number of people during the tribulation period and He speaks of this sealing when He says in this third verse, "Hold back the wind, until we have sealed the servants of our God."

You say, "What is the seal that He is going to put on them?" I don't know, but I read in Revelation 14:1, that it says:

"And I looked, and, lo, a Lamb stood on the mount of Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."

What a conspicuous confession it was when this hundred forty-four thousand are seen with "God the Father" written on their foreheads! At any rate, regardless of what the seal was, they were to be sealed in their foreheads.

IV

Notice this — God's mercy. If God's sovereignty thrills your heart in that He controls the winds, how much more should God's mercy thrill your heart when you realize that God says, "Hold back until I get my elect out." That is what it amounts to. God has a way of taking care of His elect.

Lot was the only one of God's elect in the city of Sodom. Lot's wife was not elect, Lot's two unmarried daughters were not elect, Lot's family — his married sons and married daughters were not elect, but Lot was one of God's elect. God burned up the cities of Sodom and Gomorrah, and the cities of the plain. God turned Lot's wife into a pillar of salt, and God

caused the two unmarried daughters of Lot to accompany their father out of the city, but they were non-elect to the extent that they had adopted the morals of the city of Sodom. Furthermore, God said that their descendants, the Moabites and Ammonites, could not enter into the congregation of the Lord even unto the tenth generation. Beloved, God got Lot out. Everybody else was burned up in the city, or else was turned into a pillar of salt, or else were barred from fellowship with God for ten generations. But God got His man out.

I see old Noah back there in his day. What a situation it was when the sons of God married with the daughters of men! I think it means that the ungodly line of Cain married the godly line of Seth. Regardless of what it may mean, at least we know this, that it was a terrible situation, and it got worse and worse until finally God sent a deluge of water upon the earth. How many were elect in that day? Noah, his three sons, their three wives, and Mrs. Noah. Beloved, God got them all inside the ark before that flood came.

I tell you, beloved, God is a God

of mercy. He is going to get His elect in.

I notice Rahab again. Here she is over in this city. The Word of God said she was a harlot, but she was one of God's elect. I see the walls of that city fall down, all the way round the city of Jericho, but here is one part of the city that the walls don't fall. I look, and there is a scarlet cord hanging out of the window. That is Rahab's house. She is one of God's elect, and God sees to it that that house stands and that Rahab and her family are saved. Why? She is one of God's elect, and God is going to get His elect out.

I look at those three Hebrew children cast into the fiery furnace in the land of Babylon. God destroyed that country soon afterwards, and it was destroyed to the extent that Babylon has never yet been rebuilt, and never will be rebuilt. But God took care of those three Jews when they went down into the fiery furnace.

I tell you, beloved, God loves (Continued on page 7, column 2)

THE BAPTIST EXAMINER
DECEMBER 14, 1974
PAGE THREE

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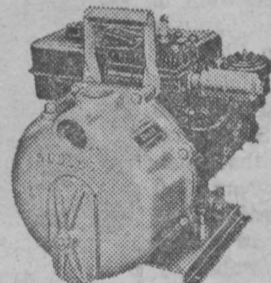


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The Baptist Examiner FORUM

"Should a New Testament Church receive letters from another New Testament Church? If not, give reason why."

ROY
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Arlapka, Florida



Yes, certainly, a sure enough Baptist church ought to receive letters from another church of like faith and order. I think this is a most common practice carried on by Baptist churches.

Sometimes I learn of peculiar happenings along this line. I think just now of a church that started a mission that grew into a church of good size. They obtained a pastor who was almost fanatically devoted to "the denomination" (Southern Baptist). The parent church didn't like some items of the Co-operative Program, so began to designate funds. In other words, they didn't give to "the whole Program." Finally, a man from the younger church joined the parent church on promise of letter. Under the leadership of the denominationally dominated pastor, the church refused to grant the letter on the ground that the church was not "of like faith and order." I have known of a number of instances in which this same thing occurred. If a church doesn't give to the whole Co-operative Program, they are not regarded as a New Testament Church evidently. Reference here of course is to Southern Baptist churches.

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



So far as I am able to know there is no reference in the Scriptures pertaining to the matter of a member transferring his membership from one church to another. But I am convinced there is no better way of doing it. Unless you have a letter from his home church, how would you know whether he was in fellowship with his church or not, or even whether he was a member or not? I am convinced that there is no other way a church can justify herself in taking in a member from a sister church. I realize there can be exceptions to this rule. You, no doubt, have known of a church excluding a member who, later, tried in a Scriptural way to be restored to the fellowship of his church, but his church refused to accept him. In that case, the church becomes the offender, and the member is free to join another church by statement, as I see it.

The more I study this subject the more I become convinced that our

lax practice may be more to blame for the church's woes than old Satan is. Several years ago, our church here became so desperate for a pastor that we called a man and received him into our fellowship by his statement. Later, the church really went through the "ringer" so to speak. We like Jonah of old went down into the depths of despair. At the time, we blamed old Satan for our woes. But later on, it began to dawn upon some of us that apparently the man we had called had never been a member of a church that had authority to scripturally baptize him. We were asking for trouble, and we really got it.

It is so pathetic to see some of our Lord's churches becoming so lax they will receive a member who is under the discipline of a sister church, when the member has made no attempt to be restored to his church. I may be old-fashioned, but I fully believe that when a member is out of fellowship with his church, he is also out of fellowship with his Lord. And if a dozen lax churches received him into their fellowship, he would still be out of fellowship with his Lord until he made things right with his original church. I further believe the lax church that takes him in is asking for trouble that she will sooner or later get.

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



I believe that we should receive letters from another New Testament church. I realize that we do not have Scripture that tells us specifically to do so, but I think we have ample teaching that would justify the practice.

Many passages in the Bible teach that a church is to discipline its members. An example is given in Paul's admonition to the Church at Corinth. "Purge out therefore, the old leaven, that ye may be a new lump, as ye are unleavened..." (I Cor. 5:5). A church cannot know if a person has been disciplined by another church unless they write for letters of commendation.

When we receive members from another church, we should be certain that they are in good standing. Before the Apostle Paul would send brethren to represent the mission work, he requested letters of commendation from their churches. "And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." (I Cor. 16:3) The word "letters" comes from the Greek word that means "a written message."

Since the church is admonished to do all things "decently and in

order" (I Cor. 14:40), I feel that the only orderly way to be certain of the members we receive from other churches is by letter.

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



Should a New Testament Church receive letters from another?

Answer: We assume that the question has to do with receiving a letter of "recommendation" membership as is the custom of Baptist churches.

Yes, we believe that such an exchange of letters is proper, assuming that the churches involved are of the same persuasion.

Intercommunication between the New Testament churches of the first century was probably a common practice. There are several Scriptural references to such practices:

- (1.) Acts 15:23 — the Church at Jerusalem sent letters of instruction to other churches.
- (2.) I Cor. 16:3 — the Church at Corinth sent approved messengers to the Church at Jerusalem with and for that Church.

There is also the instance where Paul commended Phebe to the Church at Rome that they might receive her. (Rom. 16:1, 2).

Baptists Churches must exercise care however, in receiving members by letter. Such a practice must guard against the carelessness of receiving letters from unsound churches regardless of the sincerity of the person involved.

New Birth

(Continued from page one)
workmanship, created in Christ Jesus unto good works... (Eph. 2:10). This is the regeneration of the elect in time by the Holy Spirit.

Third, the elect believes into Christ in their experience of grace. John 3:16 of the literal Greek speaks of believing into Christ. In John 3:16 the expression is found "whosoever believeth in him." The word translated "in" is "eis" in the Greek. This word can have the meaning of "into" as water salvationists often affirm by calling attention to Galatians 3:27.

Fourth, those chosen in Christ, those created in Christ, those who believe into Christ, are to be baptized into Christ. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3). This act declares the Father's choice the Spirit's regeneration, and the faith of the person baptized.

Water salvationists have a distorted idea of what is necessary to be in Christ. They make baptism the condition of being in Christ.

They never tell their followers of the eternal choice of some to be in Christ, nor of the Spirit's regeneration. It is worse than foolish to baptize a man whom God has not chosen from eternity. It is equally senseless to baptize a man who has not been regenerated by the Spirit. It is the height of folly to baptize a person and to assume the act of some preacher makes that person one of God's elect and regenerate.

A NEW MORAL CREATION

Then the inspired writer discloses the new moral creation: "... he is a new creature..." Here the new birth is called a new creation being a work of Almighty power. The Apostle in another place said: "For (Continued on page 5, column 1)

Baptist Paper Compromises As To Kathryn Kuhlman

JOSEPH M. WILSON
Tulsa, Oklahoma

"Let your women keep silent in the churches" — I Cor. 14:34.

I have before me the November 2nd issue of THE WESTERN RECORDER. This is the official organ of the Kentucky State Convention of Southern Baptists. There is a real shocker in this issue, one which many Baptists will find hard to believe. Yet, it is here in black and white for all to read. It is in the column: BAPTIST FORUM and is about Kathryn Kuhlman. It is surely a shame to read such an article in a column which bears the glorious name "Baptist" at its head. Few things could be less Baptist than what is written in this column.

The article to which I refer is a letter from a Mrs. W. M. Martin and evidently refers to a previous article in BAPTIST FORUM about an article in McCALLS magazine—all relative to Miss Kuhlman. The article is written to give the highest praise to heretic false-healer Kuhlman. Really, one would have thought the day would never come when an article praising this fake healer would be printed in a so-called Baptist paper. But by now we should have learned not to be surprised, or shocked at anything we might see in a Southern Baptist Convention related paper.

I quote parts of the letter in the WESTERN RECORDER!

"Kathryn Kuhlman is an ordained Baptist minister and I wonder how she would feel if this Baptist paper was sent to her. But with the love she has in her heart for others, I know that she would turn the other cheek without a word. I have attended five of Miss Kuhlman's meetings and would like to say I wish I could attend one each week. I have never felt the presence of God more than at these meetings..."

The letter goes on to praise Kuhlman in many ways. The writer insists on the reality of the so-called healings, brags on Kuhlman's meetings, and insists that the fake healer is a radiant Christian. Again I say, that it is a real shocker to read such an article in a Baptist (?) paper.

Kathryn Kuhlman is a fake and a fraud and a false prophetess. She is in the same class with Oral Roberts; the deceased alcoholic, A. A. Allen; the Christian Scientist fakes; and heathen with doctors. She is not a healer. She is not a minister. And of all the things she is not—she most assuredly is not a Baptist. She is a master of deceit. She

is a great actress. She is great at controlling an audience and a master psychologist. I consider it a proof of man's depravity that Kuhlman is allowed to perform on the American stage, and that people go to see and hear her. In a proper society, she would be in prison for fraud, deceit, and taking money under false pretenses. K. K. (I have more respect for the KKK) is an open rebel against the Word of God. She may be radiant as the article says, but she certainly is not a radiant Christian. She may have much love as the article says, but it is a love for self. Let her divest herself of her wealth and give it to those she loves so much, if the writer of the article under discussion is correct.

The article in the WESTERN RECORDER insists on the reality of the healings in the Kuhlman meetings. Who is she kidding besides herself. I know a woman who went, at great trouble and expense to a Kuhlman meeting, and she is still dying of cancer. I doubt that anyone has ever been healed in one of these meetings. They may have thought they were healed of a sickness they thought they had. If any healings have occurred, they have been by demonic power. My personal opinion is that the police ought to thoroughly investigate all so-called faith-healers. If the healers are honest men and women, they would welcome and even insist upon such an investigation. Then, if the healings were real, the police could report them as such. And if not they could, and should jail the sorry rascals who prey upon the fears of the sick, and steal their money with their fakery and deceit. I do not doubt that there was a power in the Kuhlman meetings that one could reach up and touch (as the writer: Mrs. Martin says), but I know who it was and what power it was — it was the devil and his power.

I do here and now, without compromise and without whispering, and hoping you can understand what I say — I do condemn all so-called faith-healers as liars, deceivers, frauds and preachers of the heresies of Hell, instead of the Word of God. No Christian should ever attend one of their meetings. No Christian should ever give one penny in support of such people and such meetings. It is exceedingly doubtful if any of them are saved people. It renders doubtful the salvation of those who are taken in by these fakes. If you are truly saved, how is it that you do not know more about God and His Word than to follow these fake (Continued on page 7, column 1)

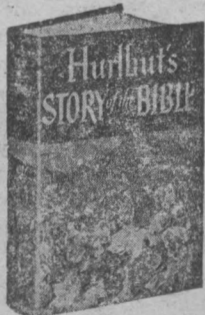
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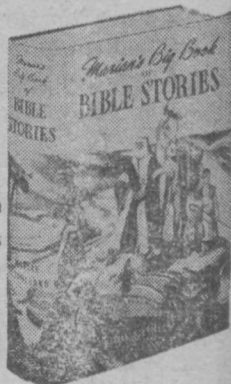


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(Continued from page one)
tempt any more from this end. Should any of you care to visit with me either personally, by letter or by phone, I would be only too happy to have you do so.

My mailing address in the States will be, Route 1, Box 153, Garrison, Ky. 41141.

My phone number will be 606/473-7908.

May the Lord bless each of you and I hope you will find it possible to visit with me while I am back there this time.



New Birth

(Continued from page four)
in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature" (Gal. 6:15).

Those created in Christ Jesus are the workmanship of God. This excluded man from having a part in being born again since a creature cannot create. Only the Creator can make man a new creature. He who originally created man is the only one who can re-create him in Christ Jesus.

That which is produced in regeneration is called "a new creation" in the text. It is called "the new man" in Ephesians 4:24 and "the inner man" in Romans 7:22. It is also called "the hidden man of the heart" in I Peter 3:4 and "spirit" in John 3:6. To the Galatians, Paul spoke of it as "Christ being formed in you" (Gal. 4:19).

The Godchild produced in regeneration is a new man in distinction from the old Adamic man. The old man is the principle of the corrupt nature which is as old as the man. The new man is not the old man remade or repaired. The new man is the principle of grace infused in regeneration by the Holy Spirit of God.

The new birth is called by Paul a new creation. In this moral creation, there are several resemblances to the Divine mode of operation in the creation of the world. I will mention some of these.

Both are effected by the word of God. Concerning the creation of the world the psalmist said: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth" (Ps. 33:6). The children of God are born again of the incorruptible seed, even of the Word of God: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Pet. 1:23).

In both creations the first production is light. The command that disturbed the silence of untold ages was: "Let there be light." So it is in the new creation: "For God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).

The work of grace begins by the opening of the eyes of the understanding. A sight of our sin and misery, and peril and helplessness. A sight of God's love, Christ's merits, and the way of salvation by faith alone. The Scripture declares: "For ye were sometimes darkness, but now are ye light in the Lord . . ." (Eph. 5:8).

Both creations are good and holy. All God's works reflected His glory and declared His praise. Psalm 19:1 says: "The heavens declare the glory of God; and the firmament sheweth his handywork." This is more especially true in the new moral creation. It is the renewal of the mind in the Divine likeness. Colossians 3:10 informs us: "And have put on the new man, which is renewed in knowledge after the image of him that created him." The first creation of man was good in God's eyes, even so in regeneration he has "begun a good work" (Phil. 1:6).

In regeneration those in Christ receive a new heart and a new spirit: "A new heart also will I put within you" (Ezek. 36:26). They have a new name: "Thou shalt be called by a new name" (Isa. 62:2). They sing a new song:

"And he hath put a new song in my mouth" (Ps. 40:3). They enjoy the benefits of the "new covenant" (Heb. 8:8) and walk "in a new and living way" (Heb. 10:20). In every sense the born again man is a new man, created in righteous and true holiness (Eph. 4:24). No wonder the Lord says to him: "Behold, I make all things new" (Rev. 21:5).

AN UNMISTAKABLE EVIDENCE

The clear evidence of regeneration is seen in the phrase: " . . . old things are passed away . . ." The unmistakable evidence of regeneration is seen in some people more than in others. Reformation is not regeneration, but regeneration brings about reformation.

When one is born again there is a change wrought in that person's life. There is order instead of confusion and chaos — beauty instead of deformity — righteousness instead of sin — goodness instead of enmity. The corpse and its corruption pass away and a living man appears.

The evidence of conversion is tangible: "Old things are passed away," spontaneously, like snow of early spring before the advancing sun. That is, the total sum of all old things depart. There is a departure of old thoughts, old principles, and old practices. This change extends to the mind and its faculties for they are all renewed. The heart and its passions are changed.

THE GREAT CHANGE

Lastly, the Apostle lays stress upon the great change: " . . . behold, all things are become new." Regeneration creates a new world in the soul. The renewed man acts from new principles, by new rules, with new ends, and in new company.

The change is most admirable. The Apostle said: "Behold." It is worthy of gaze and attention by all intellectual beings. God beholds and promises His work to be good. The Saviour beholds and sees the travail of His soul and is satisfied. The Spirit beholds and takes up His abode in the temple of the new born spirit. Heaven beholds and there is rejoicing.

Now I want to enlarge on some points of this new creation. What are some of the "all things" which become new in the regenerate man?

There will be new habits. Once he cursed; now he does it no more. Once he would become drunk with wine; now he does it no more. Instead of going to the theater and the dance, he goes to the services of the church. Now he reads the Bible instead of some trashy magazine or book. His companions are the godly, not the ungodly. Now he puts on the Lord Jesus Christ and makes no provision for the flesh to fulfill the lusts thereof.

There will be new dispositions. Formerly, he was disposed to pride. Now to humility. Once he sought the praise of men, but now he seeks the praise of God. He used to labor in the field of sin for the devil. Now he labors in the Lord's vineyard for the glory of God and the good of souls. His life was once self-centered; now it is Christ-centered. Once he loved sinful pleasures; now he loves the Lord His God with all his heart.

There will be a new temper. Some believe salvation will change every thing but the temper. If the temper is not changed, there has been no conversion. An angry temper that is ungovernable is certainly not the evidence of a person's salvation. It is evident that he has the religion of the devil and is twofold more the child of Hell than before he made a profession.

Christians with a wrathful temper are a byword to scoffers. They are a curse to their families. Angry

believers are a stumbling block to enquirers and a reproach to religion. The words of the text are true! When a man has been made a new creature in Christ there is meekness and love in his heart. He has mercy and good reflections. There is self-control.

There will be new purposes and designs. The natural man lives to himself and goes his own way. The new man seeks to honor God. He desires the Lord to get glory out of his life. He cares about his Christian influence. He is concerned about a good report of them that are outside of the church. He is anxious about being a good witness to the unconverted.

There will be new expectations and hopes. The unrenewed man lives in perplexing uncertainty. The new man has a Divine hope. He is begotten again to a lively hope. He is looking for that blessed hope and the glorious appearing of Jesus Christ. His hope is sure and steadfast. It anchors his troubled heart in this world of sin and sorrow.

There will be new pleasures and joys. Those of the old man were the pleasures of sin which were short-lived and were followed by remorse and bitterness. The pleasures of the new man are spiritual, heavenly, and Divine. They are often unspeakable and full of glory.

Yet all of his cups of joy here are

(Continued on page 8, column 5)

LATEST PICTURE OF HALLIMAN FAMILY



Brother Halliman returned home from New Guinea on November 26. This picture indicates a happy reunion so far

as his family is concerned. Reading left to right is Grace, Peter, Daniel, John, Rhoda, Georgia and Brother Halliman.

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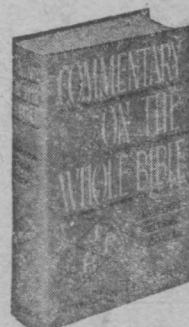
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THE BAPTIST EXAMINER

* O Box 910 — Ashland, Kentucky

B. J. U. Preacher Ignorantly Denounces Our Bro. Pietsch

By Timothy Pietsch
Missionary To Japan

Heguro P.O. Box 20
Tokyo, Japan 152
January 25, 1972

Charles Hand is a graduate of Bob Jones University (Phu) and he used to be the head of the "Bus Ministry" of the First (Baptist?) Church in Hammond, Indiana, where Jack Hyles is pastor. He is now pastor of the Emmanuel Baptist Church in Marion, Ohio. It is obvious from his correspondence with Bro. Pietsch that he is definitely "numbers minded," and that he's an Arminian like Bob Jones, Jack Hyles, and John R. Rice. He is a rank heretic as to the teachings of Jesus relative to the church, and also to the doctrines of grace. I would list him as an Arminian — frontside, backside, topside, and every side.

In view of the fact that he has led his church to withdraw their support from Bro. Pietsch, I would certainly pray that God would put it upon the hearts of many of our readers to take up the slack so far as Bro. Pietsch is concerned. Bro. Pietsch is a good man and a sound preacher, and a man whose stand for the truth has been a blessing to me.—J.R.G.

Emmanuel Baptist Church,
November 29, 1971.

Mr. Tim Pietsch
Meguro P.O. Box 20
Tokyo, Japan 152

Dear Sir:

It has been my practice to annually review the work of the missionaries I know. Would you please answer the following questions:

- (1) How many people did you personally lead to Christ in 1970?
- (2) How many were saved because of your preaching engagements?
- (3) Where is your church membership presently?
- (4) What do you consider the primary thrust of your work in Japan? (Church building, evangelistic meetings, radio, correspondence courses, etc.)
- (5) Do you have needs for which we should pray?

Thank you for your time. May the Father grant that you may win many to His Son during the holiday times.

Maranatha,
Dr. Charles Hand

CH:sg "Dictated and signed in his absence."

Dr. Charles Hand
Emmanuel Baptist Church
125 Fairview Street
Marion, Ohio 43302

Beloved Brother Hand:

Greetings in the Name of our Lord with Psa. 84:11, "No good thing will He withhold from them that walk (consistently) uprightly." See Gal. 2:14.

Your letter of the 29th of November has just come to hand this morning. You sent it by ordinary sea mail and thus took almost two months to get here. It was a surprise to me, for I had not heard that there was a change of pastors at Emmanuel Baptist. When did you become the new pastor? The church there has been very lax in writing us, though we have acknowledged every month when the gift of ten dollars has arrived. It would be encouraging to have had letters letting us know that folk were upholding us in faithful prayer and would take the time to let us know.

I will try to answer your questions in the order you have asked them:

1. Quite a number made profession of faith as we spoke to them personally. I do not try to keep track of how many come to the Lord in our ministry. THE LORD KEEPS GOOD BOOKS and my job is to give faithful witness to Him in season and out of season. I believe the keeping of numbers as to how many come to our Lord can be dangerous, for it builds a holy halo around the head of the missionary. If a man wins many to Christ that does not excuse disobedience in other areas.

2. Again I do not keep statistics. Recently I was in a church in the city of Nagoya and they had a special choir composed of those who had first heard the Gospel when I preached over the radio (this is my 21st year on local stations here in Japan) and they came to the church and made profession of faith and were baptized. I can seldom travel in Japan without someone coming up and saying that they have heard me preach the Gospel on the radio.

Hundreds upon hundreds write to us after listening to the Gospel radio broadcasts and ask for a free copy of the Gospel of John which we offer on every program.

Our only offer is to those who have never seen any part of the Bible.

On every program I plead for repentance and faith and beseech men to be reconciled to God. II Cor. 5:20.

3. Our church membership is now at Beth Eden Baptist Church, 2600 Wadsworth Blvd. in Denver, Pastor Earle Matteson. Dr. Bryce Ausburger is also in that church and he was pastor of the church in Chicago where I was a member for almost thirty-eight years until the new pastor there tried to muzzle me because of our stand on the Bible issue here in Japan. He was seeking to cover over the long compromise of Dr. John R. Rice and Bob Jones and was embarrassed by our forthright stand.

Dr. Ausburger, who is now pastor of Baptist Bible College in Denver, knew of our trouble with the new pastor, Wayne Van Gelderen, and so after much prayer, we moved our membership to that church. They receive all gifts for the work and send out the receipts and send the funds to the field. It is my strong conviction that the missionary should be responsible to the local church where he is a member. Mission boards many times seek to engender loyalty to themselves rather than to the local church.

4. The main thrust of our ministry is to be faithful to the Lord in all things. He has put me on the radio and we use this means to try to start new churches.

5. We are seeking to start another new radio program here in Tokyo area. Radio time is very high because of the great concentration of people. Could your church help us? Does your church have a limit of ten dollars a month for each missionary? This is what it has been giving us for more than 20 years. Please pray for Pastor and Mrs. Uchida of our new church in Kiyoshi. In order to keep from being sued in a heathen court, they agreed to pay nine hundred thousand yen (\$3,000.00) to the parents of the baby that died while Mrs. Uchida was caring for it. To date, one hundred and fifteen dollars has come in to help these faithful servants of the Lord in their time of deep distress. Can the church there do anything to help them?

Emmanuel Baptist Church
Charles Hand, Pastor
February 8, 1972

Mr. Tim Pietsch
Meguro P.O. Box 20
Tokyo, Japan

Dear Mr. Pietsch:

Your letter of January 25 has been received. I will be certain that this letter does not go by sea mail. Thank you for bringing that to my attention.

When we adopted the new budget on January 1, 1972, we made a very careful survey of our mission program and our missionaries. Each missionary was asked the same questions that you were asked. We waited for answers to the letters before raising or dropping support. At the deacons meeting in which the budget was drawn up, the deacons voted to delay your being placed in the budget for the coming year until more information was available. The information in your current letter could have altered that, but the information we received only made us more certain that we should permanently withdraw support. You have a right to know the reasons for our decision.

(1) I, personally, have been concerned about your lack of concern for the character of men such as Bob Jones, Jr., Bob Jones III and Dr. John Rice. Neither of the three are infallible and if they have erred in the matters you discuss, exposing frailties of men in the States will not help you win people to Christ in Japan.

(2) Since I have been pastor of this church, on at least four occasions, I have received materials

from you concerning these men. The support that you received from us was for the work in Japan, not to pay postage for attacks upon the Jones' and Dr. Rice. You have a right to an opinion, but it is crooked to use support money for work other than work on the field.

(3) Of the missionaries we support, you were the only one that failed to give the statistics for which we asked. You say that the "keeping of numbers" is dangerous. You also say that you have been on the radio for 21 years. That is a number. You say that we have supported you in the amount of ten dollars per month. That, too, is a number. Suppose you sent a tape to a radio station to be played six times during one day of broadcasting. Let us also suppose that you wrote asking the station to tell you how many times it had been played. If they wrote back saying, "God keeps good records," I am sure that you would inform them that you expected some kind of records from them, also.

(4) Criticism of the church that supports you is highly improper. In the opening paragraph of your letter you were critical in that you

your work. The way you receive this letter will do much to determine if the analysis of you being critical is justified. It would seem that 20 years support would warrant you accepting criticism kindly.

Maranatha,
Dr. Charles Hand,

The Tabernacle

(Continued from page one)

and a framework that is the very opposite of "shittum wood." We, in fact, have a corrupt nature that is wormy to the extent that every imagination of our carnal heart is only evil continually. We are fallen, but He, like the incorruptible boards overlaid with gold, is standing upright. He stands on the other side of the grave on resurrection ground. Man, on the other hand, lies prostrate in spiritual death. He was upright in all of His thoughts and ways. Our thoughts and ways are the very reverse of His.

"For my thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and My thoughts than your thoughts"—Isaiah 55:8,9.

The Holy Spirit, in describing the boards, explains that each board was one and one half cubits. A cubit is from our elbow to the tip of our finger, or part of our arm. Our Lord, on the other hand, is one and one half cubits, or one entire arm. We always come short of His glory, but He has never come short of anything. One who cares to pursue the cubits will find that the ark was one and one half cubits in height and breadth and the mercy-seat was one and one half cubits (entire arm in breadth). Both the ark and the mercy-seat, like the boards, portray the Lord Jesus in the combined glory of His person as the God-man. The boards, then, being one and one half cubits, show how our Lord goes beyond man and measures up to that which the Father requires of man. The golden boards, standing ten cubits high, also show how the Son measures up to the requirements of Heaven too.

The foundation of the Tabernacle rested upon ninety-six silver sockets. Each board was maintained in its place by the two tenons of "hands." These were fitted into the silver sockets.

"And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons and two sockets under another board for his two tenons"—Ex. 26:19.

We know from verse twenty-five that the eight boards on the western rear also had two sockets each.

The fact that the boards, which were overlaid with gold, had a foundation of ninety-six sockets, (Continued on page 8, column 8)

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complained that the church had been "very lax in writing." If I may be permitted to use a worldly expression, that is "biting the hand that feeds you."

Though this had nothing to do with your being dropped, there have been articles under your byline that have run in recent weeks in the newspaper published by John Gilpin in Ashland, Kentucky. You may not be aware of your material being published there. If you are, and hold to that position on the atonement, I can well understand why you "let God keep the records" and why you are of such a critical spirit.

All in all, it is my opinion, and the deacons concur, that your support should not be included in this budget or in future budgets.

I would not try to tell you how to run your work. If you were hungry, I would feed you. If you needed a place to sleep, I would care for that, but I cannot in good conscience, lead my people to support

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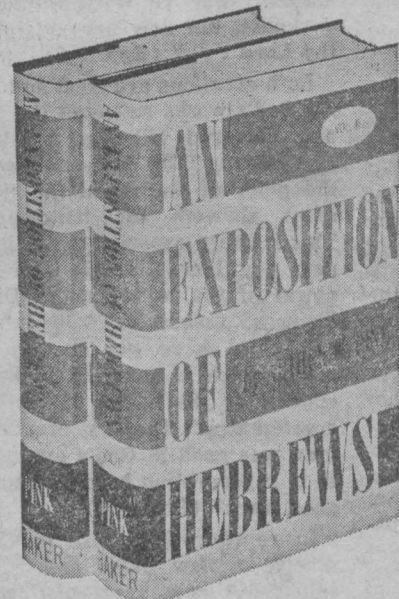
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PAGE SIX



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Joseph Wilson

(Continued from page 4)

healers? I suggest that Mrs. Martin, and all like her who attend, praise, or support any of these frauds, examine themselves as to whether or not Christ is in them, and as to whether or not they are saved. When one is as far from the Bible as these fake healers, it surely becomes a question as to the spiritual condition of themselves and of their followers. I assure you that I am being exceedingly kind to even put it as questionable.

I did not know that Kuhlman was an ordained Baptist minister. I assume that Mrs. Martin knows this, and since the WESTERN RECORDER did not question this, I assume that she does wear that title. I assure you she is not ordained. She is not a Baptist. She is not a minister. Only a true Baptist church can ordain a preacher, and I take the position that when a church would ordain a woman (especially one such as Kathryn Kuhlman) that if such organization ever were a church, it would cease to be such when it voted to do this, and thus its act would be null and void. In other words, it is absolutely impossible for a woman to be an ordained minister, because only a true Baptist church can ordain, and a true Baptist Church would not ordain a woman. K. K. is not a Baptist in any sense of the word. She does not believe and practice what Baptists teach. She is not a minister, for a minister must be called of God, and God has never, and will never, call a woman to be a minister. You see, God would not tell women to "keep silence in the church" and then call a woman to disobey what He had written. So the statement in Mrs. Martin's letter that K. K. is "an ordained Baptist minister" is a lie from start to finish.

Now as to Mrs. Martin, I wonder what she is. There is an old saying I heard as a boy which has a lot of truth: "Birds of a feather flock together." Judging by the company Mrs. Martin wishes she could keep each week, and judging by her praise of Kathryn Kuhlman, I assume that Mrs. Martin is just like K. K. Except she is not as much a master of deceit and probably not as rich. Mrs. Martin, I hope, is not a member of a so-called Baptist church. I do know that any church worthy of the name Baptist would exclude immediately anyone who would write such a letter as Mrs. Martin has. Mrs. Martin, I suggest you study the Word of God and be more careful of the company you keep. Keep hanging around Miss Kuhlman and it might rub off on you.

As to the WESTERN RECORDER, what can I say! I do not understand why a paper that is supposed to be a Baptist paper would print such an article as this without note or comment. Is this paper in accord with the sentiments of this awful letter? Why did the paper not point out the unbiblical and unbaptistic sentiments of this letter? It would seem to me that this paper must fall under the same condemnation as Mrs. Martin, Kathryn Kuhlman, and the letter itself. Surely, the Western Recorder owes its readers a strong

apology for allowing such rubbish to clutter up its pages. Oh, those State SBC papers! Why will they not take a strong stand for Baptist truth? I guess it is because their very existence is unscriptural and antiscritptural. I mean by that, not that religious papers are unscriptural, but that conventions and associations are unscriptural. Well, I do not expect much from the WESTERN RECORDER by way of an apology for this article, but by way of real standing for Bible truth.

Let us stand strong against fake healers like Kathryn Kuhlman, against women out of place, against conventions and associations. Let us stand strong for Bible and Baptist truth. God bless you all.

"White Robed Saints"

(Continued from page three)

His elect and He takes care of them. He'll get them out. He may have to start a war and move a man from one side of the earth to the other. He may cause a fellow to marry and move. He may cause him to get out of work and move. But there is one thing certain — God is going to get His man within the sound of the Word of God that he shall be saved.

Beloved, I see this so clearly, so plainly here in the mercy of God, how that God says, "Stop the wind. Don't let the wind blow on the earth, on the trees, on the sea, until I get my elect out and get them sealed." Oh, the mercy of God — how much He loves His elect!

V

Then I see that group that are saved — twelve thousand out of each of the tribes of Israel — lineal descendants. I don't go along with Garner Ted Armstrong when he talks about us English-speaking people being the ten lost tribes. I believe that these twelve thousand that are saved out of each of the twelve tribes of the Jews are the lineal descendants of those twelve tribes of Israel. I don't believe in spiritualizing the Word of God and making it say something that it doesn't say. I believe that God has twelve thousand in each of those twelve tribes and He is going to save each of those twelve thousand lineal descendants of Israel during the tribulation period. It is not talking about the ones that He is going to save otherwise — not talking about the ones that are saved now — not talking about others that may be saved later, but it is talking about the ones that will be saved during the tribulation period — twelve thousand of the lineal descendants of each of these tribes.

Then He said:

"After this I beheld, and lo, a great multitude"—Rev. 7:9.

Beloved, will you believe me when I say that the greatest evangelistic and the greatest missionary endeavor that this world will ever know will be during the tribulation period? Look at this: How many saved? "A great multitude, which no man could number."

We can number pretty high. We can number units of tens, hundreds, thousands, millions, billions, trillions — we can go up to octillions

and that is more money than I'll ever have. We can count high, but notice, here is a crowd that is going to be saved during the tribulation period. How great is it? It is so great that no man can number this crowd.

VI

Notice what their position is:

"A great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, STOOD before the throne and before the Lamb, clothed with white robes, and palms in their hands"—Rev. 7:9.

Look at this crowd that we read about in the 6th chapter of Revelation, how they fall on their faces and cry to the mountains and rocks, "Fall on us." Beloved, when the Lord saves His elect, they stand in His presence. Oh, what a contrast! Unsaved people falling on their faces in fear, crying to the rocks and mountains, "Fall on us." In contrast, God's elect, when they are saved, stand in His presence — stand with assurance.

VII

Notice that they are clothed. There's not a nudist in the crowd. The fact of the matter is, I wouldn't be a bit surprised if they didn't have on a lot more clothes than most women wear today. When it begins to get a little like winter, I always say "Thanks" to the Lord, but when the springtime comes, I say, "Nasty days are here again." Believe me when I say

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that even when the tribulation period comes to an end, the crowd that are saved during that tribulation period are going to be clothed. And how are they going to be clothed? With white robes.

We find out how they get their robes white, for we read:

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb"—Rev. 7:14.

There's not a Campbellite in the crowd who sings and says, "I met the blood in the water." There's not a Campbellite in the crowd, praising the water and saying "My sins were washed away in baptism." But what do they sing? They sing about how they have come out of great tribulation, and washed their robes, and made them white in the blood of the Lamb.

"What can wash away my sins? Nothing but the blood, nothing but the blood.

What can make me whole again? Nothing but the blood, nothing but the blood.

What can pay sin's old back debt? Nothing but the blood, nothing but the blood.

What can make me a Christian yet? Nothing but the blood, nothing but the blood."

Beloved, this crowd will come out of the tribulation with white robes on, and those robes have been made white in the blood of the Lamb.

VIII

Notice some of the characterist-

THE BAPTIST EXAMINER

DECEMBER 14, 1974

PAGE SEVEN

ics that they will have. It says in the 15th verse that they "serve him day and night." That is better than I do. I don't serve the Lord day and night. I don't know of anybody else that does. I wish I could — I wish I could be that loyal — I wish I could be that true to Him that I would serve Him day and night. We ought to serve our God every day, every night, every hour every day and night. This crowd does.

IX

It says also that "he that sitteth on the throne shall dwell among them." I like that word "dwell." "Shall dwell among them." When the Lord Jesus Christ came to this world, it said concerning His birth, that He dwelt among us. Listen:

"And the Word was made flesh, and DWELT AMONG US"—John 1:14.

The word "Word" means Jesus. In other words, it says, "Jesus was made flesh, and dwelt among us."

During the tribulation period, there is going to be a crowd of God's children saved and sealed, and they themselves are not only going to serve Him, but He is going to dwell among them.

Doesn't it thrill your heart to know that what is true of them is going to be true for you and me throughout eternity? We are going to dwell with the Lord Jesus Christ. We are not going to visit with Him, we are not going to see Him once in a while, but we are going to dwell with Him. As the Psalmist David said, "I shall dwell in the house of the Lord forever"—Psalm 23:6. Thank God for that truth!

It says, "They shall hunger no more." There's no more depressions, no more food shortages, no more having to call conferences relative to starvation of people throughout the world. I have seen pictures of recent date of the starvation that is abroad in the world today. Brother Halliman sent me some pictures just recently of some little children with their abdomens protruding on account of malnutrition. Beloved, there's a day coming when it says that "they shall hunger no more."

This not only refers to physical hunger, but to spiritual hunger. I get hungry physically sometimes. I have an enormous appetite. It has been my downfall from the time I was born, I think. I used to say that the Lord cursed me with a big appetite, but He blessed me with a good stomach. I don't know so much about the latter today, but at least He cursed me with a big appetite. However, I know what it is to hunger. I have been hungry in life. I went twenty-six hours once without food and couldn't get to it. I know what it is to be hungry.

Beloved, I know what it is to be hungry spiritually too — when I just feel so hungry for God's Book — when I feel so hungry for fellowship with God's people — when I feel so hungry for spiritual fellowship.

The Lord Jesus said:

"Blessed are they which do hung-

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er and thirst after righteousness: for they shall be filled"—Mt. 5:6.

Thank God, beloved, this crowd will hunger no more. It says, "neither thirst any more." They will not only be satisfied so far as hunger is concerned, but they will be satisfied so far as thirst is concerned.

X

Notice something else: "Neither shall the sun light on them, nor any heat." When it speaks about the sun lighting on them, it doesn't mean that the sun won't shine on them, but it means that the sun is not going to strike them. The sun is not going to shine upon them like a stroke, so as to smite them.

I don't ordinarily say anything about the Greek language because I know so little about it, and I know that you know even less, but may I say this in passing, without even quoting the Greek words, that the word used here, "the sun light on them," is an entirely different word than is used when referring to the sun shining. It is the word for strike or smite. It says that the sun is not going to strike anybody. There'll be no sun strokes. It is going to be a perfect environment.

Do you suppose the time is going to come when the Lord will give us

(Continued on page 8, column 1)

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"White Robed Saints"

(Continued from page seven)
a perfect environment? Men go to California, men go to Florida, men go all over the world trying to find the perfect place to live. I believe that the day is coming when we'll have a perfect environment right here within this world, and I'll tell you why I believe it. I think before the flood we had such. I think everything before the flood was a temperate zone — everybody lived in a temperate zone. I have two reasons for believing it.

At the South Pole, Admiral Byrd said that he found mountains of coal. I think it is generally conceded that coal is a product of decaying humus, that God has caused to become coal, and Admiral Byrd said that at the South Pole he found mountains of coal. How did it get there? Other explorers who have gone to the North Pole tell us that they have found animals — the remains of animals — frozen in the ice, that could only have lived in a temperate zone, and that their inwards are still intact. To me, this says that once upon a time, the earth was all a temperate zone. The South Pole, where the humus vegetation was that pro-

duced the coal, and the North Pole, where they found the animals frozen intact that were animals of a temperate zone — all this would tell me that once upon a time, we had a temperate atmosphere and climate, which was changed in a moment's time.

You know, beloved, your pastor has just enough faith in God to believe that the great, sovereign, omnipotent God can tilt this world again and give us a temperate climate the world around. I expect that to take place.

Look at this crowd. It says that they will hunger no more, thirst no more, the sun is not going to smite them. There will be a completely wonderful, marvelous temperature so far as the climate is concerned.

XI

More than that, the Lamb is going to feed them, and "shall lead them unto living fountains of waters." Did you ever get real thirsty? Isn't it wonderful to find a spring out in the woods when you are thirsty? A fountain of water, God, in that day, is going to lead us to living fountains of water.

XII

Notice also that "God shall wipe

away all tears from their eyes." Have you ever been sad? Have you ever had to cry? Have you ever felt so depressed that tears flowed from your eyes? Oh, yes, we have all had that experience. But one day, God is going to seal that white robe crowd that comes out of the great tribulation and they are going to sing His praises. He is going to lead them as they serve Him, and He is going to wipe all tears from their eyes. It is all going to be on one basis — they have washed their robes in the blood of the Lamb.

I say to you, God is going to deal with men and women during the tribulation period when He saves a hundred forty-four thousand Jews, and a great number of Gentiles — so great a number that you can't even count them. If that is the way God is going to deal with men during the tribulation period, why can't we see that the only hope that any man has today is the shed blood of Jesus Christ? Beloved, if you are depending on church membership, if you are depending on baptism, if you are depending upon anything other than the shed blood of Jesus Christ, you are a lost, doomed, damned sinner already, just waiting for God to cast you into Hell. I beg you to look up to the Cross of Calvary and trust Him who seals and saves by His mercy this crowd when He is just ready to bring on to the world a great catastrophe, and He holds back the wind long enough to seal this number. If that is the way God is going to deal with men and women during the millennium, I pray that you might see that that is the way God deals with us today. God has sent you here to this service — He held you back from going someplace else — He kept you from going elsewhere — He brought you here — He has held back the winds so far as you are concerned. May God help you to see that the blood of Jesus Christ is the only hope that you can have. May God bless you!

The Tabernacle

(Continued from page 6)

declares very plainly that redemption is the basis on which Christ has become the meeting place between our sinful selves and our holy God.

We are sure that the silver sockets speak of redemption, because, according to Exodus 30:16, the silver was obtained from the "atonement money." You may recall from Exodus 30:12 that every man in Israel was to give a ransom for his soul. The ransom consisted of half a shekel of silver. The money obtained for the service of the Tabernacle. A part of this service was to make the silver sockets on which the Tabernacle rested. The silver, of course, testified to the preciousness of our Lord's atonement. The silver could not redeem, but it declared how valuable is the redemption that is to be found in our Lord Jesus Christ.

"Forasmuch as ye know that ye were not redeemed with corruptible things, such as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot" — I Peter 1:18, 19.

The Tabernacle, God's dwelling place among us, was surrounded with incorruptible boards—boards that were overlaid with gold and resting on the precious silver (type of the redemption that is found only in God's Son). There would have been no Tabernacle if there had been no boards, since the boards housed the furniture and acted as an enclosure for the priests to serve in. We may go further and declare that without the boards, the beautiful curtains could not have been displayed. We make this statement because it was upon the golden boards, which were held together by golden bars and

resting upon silver sockets, that the entire weight of the curtains and coverings rested. We can see clearly from this type that it is on the God-Man that our redemption rests. We, therefore, must have faith in Him. We must look to ourselves, or the church, but only to Him for redemption.

"... for I know WHOM I have believed, and am persuaded that HE is able to keep that which I have committed unto HIM against that day"—I Tim. 1:12.

Our Lord, while He tabernacled on the earth, was sustained by the Spirit on earth and the Father from heaven. This fact is foreshadowed by the "tenons" or hands which grasped the boards and held them securely in their sockets. Our Lord, as the perfect servant, was upheld and sustained by the hands of God the Father from above, and He the Spirit as He ministered to Him here on the earth.

"Two tenons, (hands) shall there be on one board, set in order one against another: thus shalt thou make for all boards of the Tabernacle"—Exodus 26:17.

The golden boards which rested in silver sockets, were, according to Exodus 26:26-29, held together by five bars of shittim wood. These were overlaid with gold and inserted through rings or staples of gold which were inserted in the golden boards. The purpose of the bars was to unite all of the boards together so that the strength of all became as one. We see in this type that there was no division between the Divinity and the humanity of our Lord. The God-Man performed the work of redemption to the letter. There was perfect union between the two natures and this is that which the bars teach.

Schoolbooks

(Continued from page one)
because she had really put herself out to straighten me out and here she was like a big, expensive whore."

In a book for high-school students, a poem about the marital habits of South African natives, excerpted below:

"I tell you the man must've been crazy who suggested One wife for one man. Just tell me how one wife can be enough for a man?"

I ask our readers if they would want their children to read such literature. I am told that this language is pornographic and that the radio, TV, and newspapers have refused to comment on the actual text which is being fought by the protestors. This means that they have no way to get their message fairly before the public, since the

news media is afraid to produce it, thinking they will be charged with printing pornographic material. What a day we have come to! The news media says to print such, is pornographic, but the School Board asks children to read this same material. God deliver us from such a School Board.

I offer four suggestions to the protestors:

(1) At the next regular election, elect an entirely new School Board, getting rid of the pussy-footing compromisers that are now on the Board.

(2) Fire the present Superintendent of Schools at the earliest opportunity and blackball him all over America.

(3) Never compromise or give up until the battle is won.

(4) Secure Jesse Stuart's Reader or the old McGuffey Reader, and watch for an improvement in the morals of Kanawha County.

God bless the protestors.

Pastors Needed

(Continued from page one)
in becoming pastor of either of these churches.

If there is somewhere a preacher who might be available, we would certainly be glad to hear from such, and would be most glad to correspond with such a one relative to these four pastorates.

New Birth

(Continued from page 5)
but a foretaste of the eternal joys of Heaven. Our present joy is limited though very wonderful. We will never experience the fullness of joy until we go to Emmanuel's land. The Psalmist said: "Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:11).

CONCLUSION

Do you desire this happy state? Do you see yourself as helpless before a just God? Do you realize that if salvation is to come to you God must make you a new creature? Are you willing to trust God to make you a new man? Do you want your sins washed white as snow? Remember the text said: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

It says: "... if any man be in Christ..." If a black man be in Christ, he is a new creation. If a red man is in Christ, he is a new man. If a white man be in union with Christ, he is a new born babe. If one be a Jew or Gentile, a beggar or a rich man, a wise man or a fool, he is a new creature if he be in union with Christ.

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THE BAPTIST EXAMINER
DECEMBER 14, 1974
PAGE EIGHT

FIFTY YEARS AND NUMBER 2001

After fifty years and two thousand papers, the ministry of John R. Gilpin and THE BAPTIST EXAMINER came to an end on December 7, 1974, at 9:20 a.m. Just recently, you probably remember reading an article in TBE under title, "Will We Make It To 2001?" Well, the paper that you are now reading is Number 2001.

They came — they left — the relatives, the friends, the acquaintances, and the enemies to express love and respect for one they looked to as a "leader" regardless of whether they agreed with him or not.

Dad was born in Boone County, Kentucky, on May 8, 1905, and deceased this life on December 7, 1974. He was going about his usual Saturday morning routine of picking up the mail before arriving at his office and on the way to the Post Office, just slumped over in the seat and went to be with the Lord.

As to the relatives, most were able to attend the funeral, but some could not make it. His younger daughter, Ruth, flew in from Texas to be here, but was unable to bring any of her family. His brother, Uncle Arthur, as he was always affectionately referred to, his wife, Aunt Clara, and daughter, Mrs. Robert Zimmerman, were unable to attend because of the snow on the roads at that particular time. My son, Jere' Ronald, who now makes his home in Seattle, Washington, was also unable to attend. The balance of the family were present and, like most funerals and weddings, everybody seemed to enjoy each others company.



As to the friends, and by that term I mean close personal friends, there were many in attendance, and so helpful and considerate. Let me say, in behalf of the family, a hearty "Thank you" to each one from the bottom of my heart, and also for Mother, Rhoda, and Ruth. I will not even try to name them or enumerate, for fear of leaving out someone which I would not want to do, so may the Lord's blessings be upon all of them and we deeply appreciate them.

As to the acquaintances, they came from far and near. I always knew that Dad had a great influence upon a lot of people's lives, probably both for good and evil, but I never dreamed that so many would come and express some special meaning or experience that they remembered Dad for.

As to the enemies, and yes, they were there, too. I guess the Lord had a purpose in their being there, so the least I say may be the better.

Elder Jim Everman and Elder Owen Croy, who are both members of Calvary Baptist Church, assisted in the service with the reading of Scripture and the offering of prayer.

The music for the service consisted of Calvary's own song leader, Brother Paul Lewis (who as Dad would say, can't sing a lick), leading the congregation in "Amazing Grace," followed by a duet by Mrs. Willard Pyle and Little Joe Wilson, singing "Trust and Obey," and Willard Willis, one of Dad's boys, singing "When The Morning Comes."

The pallbearers consisted of the grandsons: John R. Gilpin III, Joel Gilpin, David Smith, Darrell Smith, Douglas Smith, Daniel Smith, and even Deron Smith (age 7).

The arrangements were made and carried out through the cooperation of the Miller Funeral Home of Ashland, and many thanks to them for the kindness and help they provided.

The Funeral

The church's missionary to New Guinea, Elder Fred T. Halliman, who is at present home on furlough, conducted the services at the request of the family. Brother Fred used Dad's favorite passage in I John 3:2 and preached a splendid message to the living and not to the dead. There were some people there who, in all probability, will never darken the doors of a church again in their life except for their own funeral, but they heard Jesus proclaimed once for which they will have to answer at the judgment.

The Future

Let me say that I am writing this on my own under no authority of any person, church, or other influence. In other words, anything that I might say as follows could be revoked. As to the future, we must take one step at a time and the first thing that must be done is that the church secure a pastor that we again might have a "leader."

Nothing in life can be achieved or gained if you don't have someone to lead.

On Wednesday evening, December 11, 1974, at 7:00 p.m. (Continued on page 2, column 4)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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

Vol. 43, No. 47

ASHLAND, KENTUCKY, DECEMBER 21, 1974

WHOLE NUMBER 2001

"SONS OF GOD"

FUNERAL MESSAGE TO THE LIVING BY FRED T. HALLIMAN

"The great men pass, we stand appalled and say, How shall we live when These have left our day? How shall we fight when Splendid leaders fall? How work, when silent Is their bugle call?"

Beloved, the one who has been The Champion of Baptists for 50 years is gone, but in his going, like the setting sun, he has colored the sky with a flame of golden glory. He is dead, but he lived the life of an immortal and died the death of the deathless.

Truly, he has sounded forth the trumpet that shall never know defeat.

The Apostle Paul wrote in Rom. 1:14, "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise."

Beloved, each Baptist is a "debtor." By the very fact that Christ is our Creditor, makes us a debtor. Brother Gilpin left this world owing nothing on his spiritual debt. If any Baptist ever cancelled out his spiritual debt to the world before he died, Brother Gilpin did.

Jude 3 tells us to "Earnestly contend for the faith." Brother Gilpin was a constant contender and the price has been great. But knowing him as I did, I am sure that these words would apply in his case.

"Must I be carried to the skies On flowery beds of ease, While others fought to win the prize, And sailed through bloody seas?"

Sure I must fight, if I would reign; Increase my courage, Lord; I'll bear the toil, endure the pain, Supported by Thy Word."

Brother Gilpin was ever mindful of the fact, "Should Jesus bear the Cross alone, And all the world go free; No, there's a cross for everyone, And there's a cross for me."

Now, let us consider our text for

the message. I John 3:2 was one of his favorite Scriptures. We read: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when He shall appear, we shall be like Him; for we shall see Him as He is."

When an individual has reached this point here on earth, nothing could change his standing before God.

There is not one thing that I could say this afternoon that could change Brother Gilpin's standing before God. Let me repeat and emphasize, when I say that there is not one single thing that can be said that will change an individual's standing before God. (Continued on page 4, column 4)

Halliman's First Letter Since Returning From New Guinea

FRED T. HALLIMAN
Missionary To New Guinea

Beloved friends:

As I write this I have been home from New Guinea just over two weeks. I am still trying to get myself adjusted to the sudden change in the weather conditions. After having spent fourteen and one-half years where nothing more than a pair of light-weight pants and short sleeved shirt is required, I find the cold weather back here more than just a little uncomfortable.

God was so good to me in that He allowed me to get home in time for the Thanksgiving service at our church. I believe all would testify that were there that day that we had a wonderful time in the Lord and a great time of fellowship with each other. It was truly one of the highlights of my entire Christian life. I have had occasion to thank God over and over again for this blessing.

As all of you have, no doubt, learned before you read this, that my beloved pastor, Brother Gilpin, has gone to be with the Lord since I have been home. I am especially thankful to God that he spared him and let him live until I was able

to get back and spend a little time with him before he went on to be with the Lord. Many times this year, I have asked the Lord, as I would pray, to let him live until I could get back and see him again. I feel that I have been especially honored in that God in His providence has brought this about.

While I saw Brother Gilpin at church on Wednesday night before he died on Saturday, the last long talk that I had with him was on Monday of that week. On that day I went to his office and we talked for about an hour and a half. Our



FRED T. HALLIMAN

talk was centered mostly on the mission work in New Guinea. Never have I seen any individual, other than my family and myself, so interested in the New Guinea mission work as Brother Gilpin was. He was truly a Missionary Baptist right down to the end.

Beloved friends, while I loved and respected my pastor as no other living man, and perhaps, this could be said of many of you, and to the most of you to a lesser degree, the fact remains now that our brother has gone on to be with the Lord and we are left behind. This is no time for anyone to throw their hands up and give up. Certainly, this would be the last thing that Brother Gilpin would want. To do so would be to destroy all that he has taught us by example and precept over the years. No, beloved friends, rather than give up

The Baptist Examiner Pulpit

A Sermon by John R. Gilpin, Now In Glory

"FIFTY YEARS MEDITATION ON ONE VERSE"

(PREACHED THANKSGIVING MORNING)

"Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him"—Isa. 43:7.

I don't believe that any man is capable of expounding some portions of God's Word. There are some portions of it that I am sure every preacher here would say that he wouldn't feel himself capable of expounding. Nearly fifty years ago, I preached from the

10th verse of the 43rd chapter of Isaiah, "Ye are my witnesses," and I remember that I pushed this 7th verse, that I have just read to you, aside, because I said that it was too deep for my comprehension. For nearly fifty years, I have been thinking and meditating in terms of Isaiah 43:7: "Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."

Three verbs stand out in this text, which are most unusual — "created," "formed," "made." I don't consider myself an Hebrew scholar. I studied Hebrew, but I do not consider myself to be an Hebraist in any sense of the word. However, I have studied these verbs most carefully through the years — and what a blessing they are to me!

God says I have created, as if (Continued on page 2, column 1)

(Continued on page 4, column 3)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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"Meditation"

(Continued from page one)

to say, I have produced out of nothing. "Formed" — I have given him that particular form and shape which are best suited to his situation in life. If you are long, if you are short, if you are tall, if you are skinny, God has given to you that particular form and shape which are best suited for your situation in life.

Then He says, "I have made him." In other words, "I have adapted him to the accomplishments of my counsels and my designs."

So God created us. He made us in the shape, the size and the form that we are, and He has adapted us to carry out His counsels and His designs. Now that is the meaning of those three verbs: "created," "formed," and "made."

This was spoken primarily to the Jewish nation. God created them out of nothing. He took a Gentile by the name of Abraham and made a Hebrew out of him, and all Hebrews — all Jews — today are the product of that one Gentile, Abraham. He created them out of nothing. He formed Israel and gave them the shape and the size that they have as a nation, best suited to God's purpose and to the situation of the Jew in life. He certainly has adapted them to the accomplishment of His purposes, His counsels, and His designs, and, beloved, God is going to continue until He finishes His task with the Jews.

What is true of the Jew is true of the church that Jesus built. He created it out of nothing. He has given to His church the particular form and shape and doctrines and ordinances that He wanted His church to have. Beloved, He has adapted His church for the accomplishment of His purposes and His designs to the end of the age, and He'll never quit until His work with His church is finished.

What is true of the Jewish nation, as this was spoken originally, and what is true of the church that Jesus built, is true of every one of us who are here this morning. God created you and me out of nothing. Tell me, can you explain the procreation of human life? The man or woman, the scientist, the psychologist, the physiologist does not live who can explain the procreation of human life. God has created us out of nothing, and He has given to each of us the shape, the size and the form that He wanted us to have which was best suited for our particular situation in life. On top of that, He has set you and me aside and adapted us for the accomplishments of His purposes and His designs in our lives.

I

THE SOVEREIGNTY OF GOD.

No text in all the Bible magni- (Continued on page 3, column 1)

THE BAPTIST EXAMINER

DECEMBER 21, 1974

PAGE TWO

Thanksgiving Day Services Greatest In J.R.G.'s Opinion

G stands for Gilpin, and for Him whom I have preached, and whose I am, and whom I have served these many years.

Thursday, November 28th, dawned like most any other fall day and very early in the morning the crowd began gathering at Calvary Baptist Church for our annual Thanksgiving service and for the celebration of my fiftieth anniversary in the ministry. More than three hundred of God's own gathered in the auditorium for one of the greatest meetings I have ever attended.

It was a far cry from the first sermon that I preached fifty years before. That one was preached in a little school house high up on the mountain side at Bon Jellico, Kentucky, some two miles out of Williamsburg, Kentucky. Then, a scared nineteen-year old boy preached his first sermon on Matthew 5:16, thinking that God had called him to the ministry. But like any other lad preaching for the first time, he wondered about the future. Many and varied have been the experiences in these fifty years and on this particular day in 1974, we met in the beautiful, worshipful auditorium of Calvary Baptist Church in Ashland to praise God for His goodness to us through the years.

In the week preceding, many were the telephone calls by way of congratulations that came from all over the nation, along with letters and telegrams which expressed the particular best wishes, along with congratulations from our friends scattered near and far.

Calvary Baptist Church really honored their pastor — far beyond what I deserved but truly, I deep-

contestant ever won a belt buckle for his competition in a rodeo could be as happy as I am being the possessor of such. Boxers are given belts signifying their accomplishments in the pugilistic field. I think I have several knockouts to my record over the past fifty years and I am proud possessor of this most beautiful buckle and belt given to me by the most wonderful church in all the world.

In addition, the church gave Mrs. Gilpin, who has surely been a loyal trooper these many years, a beautiful initial pendant. Truly, no wife could have ever been more loyal than she has, having stood with me throughout these fifty years. There were also some personal gifts that were given us and for all these, we are most grateful.

On Thanksgiving morning a tremendously large crowd filled our church building, including preachers who had come from six states to be with us. How it thrilled my soul to hear these preachers, one by one, express their appreciation of what my ministry and THE BAPTIST EXAMINER had meant to them. These brethren will never know until they get to Glory just how they made my day happy, and how I rejoiced for their presence.

Perhaps the highlight of the day was Brother Halliman's appearance. Though his family had known he was coming home for six weeks, they had been as silent about the matter as the campus of a correspondence school at midnight. He arrived on Tuesday and was kept hidden until Thursday morning — even then, coming to church scooted far down in the car so that no one would see him. Then after

ELDER OWEN CROY TO TAKE CARE OF RADIO MINISTRY



OWEN CROY

For the time being and on a tentative basis, the church has decided to continue the radio broadcast with one of our members, Elder Owen Croy, conducting the services.

Those of you who have been receiving our tape ministry and for your information in particular, this will be handled just as it has always been.

—John R. Gilpin, Jr.

of Sunbury, Ohio, came their beloved pastor — a personal friend of many years — Brother Martin Holmes and two of his laymen, Brother Vernor Gallogly and Brother John Lenegar. What a blessing to meet friends like these who have been loyal to our written ministry, lo, these many years.

At the noon hour, we had dinner at the Queen Castle Restaurant — turkey and all the trimmings. The Queens have been personal friends for many years — friends whom we deeply appreciate, and I think they went out of their way to prepare and serve this dinner to us. Not only was it a good meal, but the personal fellowship enjoyed on the part of those present was just a little foretaste of Heaven itself.

Well, fifty years are in the background. We're starting now on the second fifty. One dear brother who joined our "Fifty Year — \$50 Club" said he wanted to become a member of the "Hundred Year Club." Well, I assure him that I won't "blackball" him. By the grace of God, we'll continue preaching His Word for another fifty years, or for as long as He may allow me to do so — being confident that there'll be no change in doctrine, and that I'll never dip my colors to any foe. Fifty years is a long time to preach God's Word without compromise, but as we look out today toward the second fifty years, I'm ready to say, "Sail on!"

This was the last article that Dad ever prepared for TBE. We are running it as he wrote it, to give you some idea of his impressions relative to the Thanksgiving Day services.—J.R.G., Jr.



Number 2001

(Continued from page one) ber 11, 1974, the church met for regular Wednesday evening prayer service, and after a short devotional type service, we dismissed to meet in an open session where all the members, both men and women, could feel free to speak, and ideas were espoused and the ground work for future plans was laid. The old saying, "Two heads are better than one," certainly holds true in the situation through which we are passing. Many good points, thoughts, and ideas were brought out and the grand conclusion at this time is that we must find a pastor before going ahead.

The only thing that was definitely taken care of was the removal

of Dad's name as pastor from the church's outside bulletin board. On a tentative basis and subject to action by the church, all were in agreement that Elder Owen Croy be in charge of the church's radio ministry for the time being. So for the present, we will attempt to continue the tape ministry which so many of you are receiving. As to the book store and New Guinea Missions and THE BAPTIST EXAMINER, each is dependent upon the other and right now, we just don't have the answer. I know from talking to Brother Halliman privately, and he also brought it out publicly, that he feels led at this time to continue as a missionary to New Guinea under the auspices of the church.

The book store depends, of course, on the paper to sell books; so therefore, it is dependent upon the paper. Or in other words, the success of New Guinea Missions, the book store, and other related activities all fall upon TBE. Frankly, I don't know the answer, but I believe the church's action in trying to secure a pastor is a good one and maybe by taking one thing at a time, which we plan to do, and letting the Lord lead and direct, we can come to a God-honoring solution. I feel that I must be honest with everyone and I must state that by the terms of Dad's will, he wanted The Baptist Examiner to continue if possible. The paper could go on sponsored by our church, or any other church who would want to undertake such a task.

As a father and son often talk, when he was "high upon the mountain," it would be obvious to me that he would enjoy seeing the paper go forth, but when he was "in the valley of depression," it was his desire that the paper die when he did. I never knew that he felt so strongly about this until we read his will. Please pray for us and bear with us as we try to work all these details out. Since I am in the dark, I am probably leaving you in greater darkness, and we just don't know what to do at this time. If you feel led of the Lord to continue your support of all the various activities that we have tried to carry on, we will deeply appreciate it. If you wish to write me personally and offer any suggestion, please feel free to do so. My address is the same as everything else, P.O. Box 910, Ashland, Kentucky 41101. A telephone number with which you can reach me, if you so desire, is 606/324-2335, between the hours of 12 noon and 3:00 p.m.

(Continued on page 8, column 1)

ly appreciated it all. On either side of the pulpit stand were two large baskets of yellow rosebuds — my favorite flower — twenty-five in each basket, representing my fifty years in the ministry. On one of these, printed in gold was the statement, "To Our Beloved Pastor," and on the other were the words, "Fiftieth Anniversary."

On behalf of the church, I was presented with an alligator belt and the most beautiful belt buckle one might imagine — made of sterling silver overlaid with gold with rubies in each of the four corners, and in the center, my initial made of beautiful rubies. It would be impossible to describe its beauty. One would have to see it to realize how beautiful it is, and I hope I live long enough that I can preach in several hundred pulpits that you might see it, and I assure you that whenever I do, I will be wearing this belt and buckle as a remembrance of my fifty years in the ministry.

I might add in this respect that I have often looked through western catalogues and have seen the rodeo trophy belts, and have wished that I might have such. I never had the money to buy one, and I certainly never won any with rodeo competition. However, now I am the possessor of the most beautiful one that I ever saw, and no rodeo

services began, he made his appearance. This almost was too good to be true, that he had traveled fifteen thousand miles to get here in time for our Thanksgiving service, and my fiftieth anniversary in the ministry.

In this respect, we must also speak of Brother A. E. Massey of Lawtey, Florida, who spent Tuesday, Wednesday, and Thursday night, as well as being present for the Thursday morning anniversary services. Brother Massey sang for us and spoke to the congregation on Wednesday evening and shouted "Amen" a great number of times in all the services. What a blessing to have known him and to have had fellowship with him through the many years we have been acquainted with him. And certainly, his presence was a blessing to each of the four services that he attended.

Speaking of highlights, I must speak of the presence of Mrs. Frank Parrish and her son, Tim, of Courtland, Virginia, and Mrs. John James of North Carolina. These folk came together and stayed with us through the services on Friday evening. I'm satisfied that this was one of their great spiritual experiences and truly, each of these was an inspiration and an encouragement to us.

From the Grace Baptist Church

Where Are Pastor's Critics?

By OSCAR B. MINK
Mansfield, Ohio

My pastor has been criticized for preaching too long and for not preaching long enough.

He has been criticized for preaching too loud and for preaching too low.

He has been criticized for preaching over people's heads and for preaching sermons that hit below the belt.

He has been criticized for being firm and for being friendly.

He has been criticized for being dramatic and for being dogmatic.

He has been criticized for preaching from notes and for using too many Bible quotes.

He has been criticized for unethical(?) conduct in the pulpit and for off-key singing in the pew.

He has been criticized for exercising pastoral authority and for not asserting enough leadership.

He has been criticized for recommending discipline and for recommending Scriptural means to reclaim the erring.

For sure, much criticism has been warranted and my pastor has profited therefrom. But, where are those who have unduly criticized my pastor and challenged his God-given overseership? (Acts 20:28; Eph. 4:11). Investigation will reveal that many are sick, many are weak, and many have died. Many, having loved this present world, have denied the faith altogether. Many have lodged themselves in churches which teach contrary to everything they claimed to believe

when they were with us.

I am sure some will criticize this statement, saying, "He is too pro-pastor." Well, be that as it may. My pastor is thankful for his critics. He knows honest criticism is necessary for the good spiritual health of both pastor and people.

"Honour thy father and thy mother. Let the elders that rule well



OSCAR B. MINK

be counted worthy of double honor, especially they who labor in the word and doctrine" (Eph. 6:2; 1 Tim. 5:17). Be twice as slow in criticizing the pastor as you would your own father or mother.

"He suffered no man to do them wrong; yea, He reproved kings for their sakes; saying, Touch not Mine anointed, and do My prophets no harm" (Psa. 105:14-15).

"Meditation"

(Continued from page two)

fies the sovereignty of God quite like the text that I have read to you, for it says, "I have created," "I have formed," "I have made." God is the one that is speaking.

Sometimes we think we are sovereign. In the New Testament, of a man who thought himself sovereign, we read:

"This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, THOU FOOL, this night thy soul shall be required of thee" — Luke 12:18-20.

Beloved, you are not a sovereign. God is the only sovereign. When I turn to the Word of God, over and over again, I find God's sovereignty taught and exemplified. Listen:

"For every beast of the forest is mine, and the cattle upon a thousand hills: I KNOW all the fowls of the mountains: and the wild beasts of the field are MINE. If I were hungry, I would not tell thee: for THE WORLD IS MINE, and the fulness thereof" — Psa. 50:10-12.

Listen again:

"The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will" — Prov. 21:1.

Your heart is in God's hand, too. If God hadn't wanted to turn you this way this morning, you would not be here. If God hadn't put it in your heart this morning, you would have been someplace else. You could easily have found a reason for being someplace else today. If God wanted you to hate me, and hate the things that I stand for, He would have seen to it that you hated me. If He wanted you to love me and love the truth that I stand for, He can make you do it. The king's heart, and my heart, are in the hands of the Lord and He turns the heart like He can turn rivers of water.

Notice again:

"See now that I, even I, am he, and there is no god with me: I KILL, and I MAKE ALIVE; I WOUND, and I HEAL: neither is there any that can deliver out of

my hand" — Deut. 32:39.

Beloved, don't read this unless you want to believe that God is a sovereign God. Talk about the accidents on the highways. The National Safety Council has estimated that so many hundred people are going to be killed over this Thanksgiving weekend. I tell you, beloved, everyone that God permits to be killed will be killed, and everyone that God wants to spare, will be spared. He is a sovereign God today.

Notice another Scripture:

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked: THE LORD HATH HIS WAY in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers" — Nahum 1:3,4.

Don't tell me that God doesn't have His way. I tell you, if a cyclone comes along today and blows your house across the river in Ohio, you can be certain of one thing, God had His way. Doesn't it thrill your heart this morning to know that God is a sovereign God?

I am not controlling my life. The infidel wrote the poem in which he said:

"I am the master of my fate,
I am the captain of my soul."

I tell you, beloved, in contrast, God is the Master of my fate, and Jesus Christ is the Captain of my soul. God is sovereign.

II

THE IRRESISTIBLE CALL OF GOD.

This text also brings us a truth that is so seldom taught today, and that is, the irresistible call of God, for it says, "Every one that is called by my name."

Sometimes when the preacher finishes his sermon, he will go down into the audience and "buttonhole" somebody whom he suspects as being under conviction, and drag him down to the front and pull a profession from him just like you take a corkscrew and pull a stopper out of a bottle. Beloved, I don't believe in a man calling men to God. I believe in the irresistible call of the Holy Spirit of God.

We read:

"Who hath saved us, and called us with an HOLY CALLING, not according to our works, but accord-

ing to his own purpose and grace, which was given us in Christ Jesus before the world began" — II Tim. 1:9.

"Wherefore, holy brethren, partakers of the HEAVENLY CALLING" — Heb. 3:1.

Notice, Paul says that he has a high calling. I thank God for this truth — God calls us — and the man who is saved and on the road to Heaven is saved because God called him, just like God called Paul on the roadway to Damascus. If God hadn't called Paul, he would have gone on to Damascus persecuting Christians. If God hadn't called you, you would have gone right on in your sins without ever trusting Jesus Christ as a Saviour.

Beloved, I am glad that when God does the calling, He never changes His mind afterwards. Listen:

"For the gifts and calling of God are without repentance" — Rom. 11:29.

The word "repentance" means "a change of mind." In other words, this says that when God calls you, He never changes His mind about it.

You have heard of Indian-givers. So many times I have seen people who were Indian-givers — they give you something today, and ask for it back tomorrow. A woman gave me a dog several years ago, and I took the dog home and got attached to it overnight. The next day I loved the dog to death. That night that woman almost cried her eyes out. The next day she called me, and said, "Brother Gilpin, I wonder if you would give me my dog back."

Beloved, God doesn't give like that. God isn't an Indian-giver. "For the gifts and calling of God are without repentance." When God calls you, beloved, you can be certain of one thing, He will never recall that call.

III

THE COMPLETED WORK OF GOD.

This text tells us something about the completed work of God. If you will read the entire text and context, you will find that Isaiah tells how God is going to reach out to the north and south, and the east and the west, and He is going to call the Jews all together as a nation. He is not going to leave them scattered all over the world, but some of these days, every Jew in this world is going to be back in Palestine. That is where he belongs and God is going to take him there. God is going to complete His work. That is what this text says.

What God says concerning the Jew is true of His church, and it is true of you. He is going to complete His work. Listen:

"Being confident of this very thing, that he which hath begun a good work in you will perform (finish) it until the day of Jesus Christ" — Phil. 1:6.

Thank God, He never puts His hand to anything and then turns aside, until He finishes it. I am glad that He is going to complete the work that He has begun.

Some of these days, God is going to complete the work of redemption in this world. We read:

"They shall not hurt nor destroy in all my holy mountain: for THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF THE LORD, as the waters cover the sea" — Isa. 11:9.

I know we are living in a day when we see so much crime, and immorality, and injustice, and war, and raping, and acts of violence on every hand, but the day is coming when the Lord's Word is going to cover the earth, just like the waters cover the sea.

Listen again:

"He SHALL NOT FAIL NOR BE DISCOURAGED, till he have set judgment in the earth" — Isa. 42:4.

Beloved, I get tired sometimes, and I fail. I get discouraged sometimes. But God hasn't given up and God isn't one bit discouraged. He is a sovereign God, and He is not going to quit. He is not going to fail. He is not going to be discouraged until He has set judgment in the earth.

Don't think for one moment that we are on the losing side. We are on the winning side. Some of these days, out yonder in the future, the Lord is going to look out over the host of His redeemed. When he does,

"He shall see of the travail of his soul, and shall be SATISFIED" — Isa. 3:11.

Oh, what a day it is going to be when Almighty God looks out over the travail of His soul and sees the souls that have been saved in New Guinea under Brother Halliman's ministry, the souls that have been saved under the ministry of these brethren here, and the souls that have been saved the world around! It says that He is going to be satisfied. Why? Because every one that He has called, has been drawn irresistibly by the Holy Spirit, and all of them are going to be in that group that He has called.

Beloved, it thrills my soul just to leave everything in God's hands. In that respect, I am reminded of that old race horse that had become blind and peevish and fretful, and was kept in a stall and not allowed any freedom because he was peevish and fretful. One day, when a change of stable hands came about, the young man that was assigned to take care of him, reached over, as he dropped some hay and grain into the manger, and put his hand on the muzzle of that old horse — the first act of kindness that this horse had known for months and months. He strangely responded to it. Instead of biting and kicking, instead of responding as he had in the past to the lack of care and the lack of love, he responded strangely to that affection. The boy began to lead him around, and then later to drive him around, telling the folk that he was getting ready for a race. They laughed at him. But let the poem tell the story:

"The record was this, when the day was done,
Rhythmic, the great blind conqueror won;
He sped in the dark, though the sun rode high
In the cloudless arch of an August sky.

He knew not where his feet would fall,
To the eye of the driver he trusted all;
And he trusted the hand on the line, and he knew
The hand on the whip was love's hand, too.

Strength and courage, faith and speed,
These won the day for the brave blind steed.
Great is the lesson, O mortal blind,
Christ is your Master, His whip is kind.

Then trust in His wisdom, though dark be the night,
And the hand of the Saviour will lead you aright.
Faith and courage, an even pace,
With God's eye guiding, will win the race."

Beloved, I say to you, God isn't going to be defeated. His Word is going to be fulfilled. His work is going to be completed just exactly as He planned, and our business is to submit ourselves into His hands.

IV

ALL OF THIS IS FOR GOD'S GLORY.

My text says, "For I have created him for my glory." Did you ever stop to think that when you were born into this world, regardless of what your status and your stature is today, you were created for God's glory? Beloved, God does everything for His glory. The Word of God tells us that what God does, He does for His own glory. Listen:

"And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, THE GLORY OF THE LORD appeared in the cloud" — Ex. 16:10.

When the seraphims stood in the temple, we read:

"And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is FULL OF HIS GLORY" — Isa. 6:3.

Listen again:

"And I will shake all nations, and the desire of all nations shall come: and I will FILL THIS HOUSE WITH GLORY, saith the Lord of hosts" — Hagai 2:7.

When we come to the night when the Lord Jesus Christ was born, the angels in that first seraphic melody that was ever sung at the birth of Jesus Christ said:

"GLORY TO GOD in the highest, and on earth peace, good will toward men" — Luke 2:14.

When the Apostle Paul wrote to the church at Corinth, he said:

"Whether therefore ye eat, or drink, or whatsoever ye do, DO ALL TO THE GLORY OF GOD" — I Cor. 10:31.

When the Apostle Paul wrote to the church at Ephesus, he said:

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

Thank God, He is going to be glorified. He is a sovereign God. Yes, beloved, He calls us. Yes, He is going to complete His work, and, yes, it is all for His glory.

Doesn't that give you something to make you humble this morning? Can you think of anything that would make a man more humble than the sovereignty of God — the fact that He sovereignly chose us; the fact that He irresistibly called us; the fact that He has promised to never quit until the job is all done; the fact that it is all for His glory? Can you think of anything that would make you any more humble than that?

How thankful we ought to be! Talk about Thanksgiving. I tell you, a child of God has something to thank God for when he thinks about this text of Scripture.

Yes, personally, how much I have to thank God for! I go back to the day when God saved me. I thank Him this morning because He saved me.

I thank Him because He called me to preach. You know, if you had been looking the whole country over for a preacher in that day, I would have been the last fellow that you would have called. I will say this, if you had gone out hunting that morning with a shotgun and was going to shoot the first preacher that you found, I would have been the last fellow that you would have ever shot. But God called me. To think that God would call me into His ministry! I am thankful for it.

And to think that God gave me a love for His Word. I love this Bible, beloved. It has been my desire and my delight to study it through the years. I have gone through this Bible two different times and read every word of every verse in the light of every other use of that word in the Bible. In other words, I started in Genesis 1:1 and read "In the beginning God . . ." and I took that word "beginning" and I studied it every place that it was found all the rest of the way through the Word of God. I took every word in the Bible and studied it that way. I studied through the Word of God twice, word by word, of every verse, in the light as it is used in every other verse in the Bible. Beloved, I love His Book. It means something to me this morning. I hug it to my bosom as the greatest thing in this world as far as information and inspiration is concerned, and I thank God that He has given me this love for it.

I thank God that He has kept me from being a modernist. God could just as easily have made a modernist out of me as a Baptist preacher. Of course, I had one advantage that a lot of fellows don't have in that respect. They say that modernists are all nice looking, handsome men, and I had one advantage. I had one thing in my

Bro. Cook Differs With Bro. Burke On Life After Death

By E. G. COOK
Birmingham, Alabama

In the October 19th issue of TBE Brother Bill Burke, Jr. has an article on the subject of our life after death. Though I do not know this young Brother personally, I am convinced that he is a scholarly person, and one who is sincere all the way. And I want to help him, in my weak way, to denounce those whom he says teach from the pulpit that saints at death go to be with the Father and are crowned and glorified as kings and priests. Those who teach such stuff as that should be denounced from the housetop, and from everywhere else. So far as I am able to see, they do not have a single Scripture reference to support their teaching. And if there is no Scripture to support it, such as this should not be taught.

Furthermore, I am in full agreement with Brother Burke as to the place where the spirits of the Old Testament saints went at death. We are also in agreement as to where Abraham and Lazarus were at the time our Lord was teaching in Luke 16. And I have no doubt at all whatsoever as to where Christ and the thief went at death in Luke 23. They went to the compartment in Hades called Paradise, or Abraham's bosom. So I agree with our dear Brother Burke all the way concerning these things.

However, I must admit that I do hold to what Brother Burke calls the Heaven theory. But I want to assure him, and everyone else again, that I abhor the kind of teaching that he sets forth in his article. Those who teach that at death the saints receive the fullness of joy and are glorified, deserve to be denounced. All those wonderful things must await the resurrection. At that time we receive that glorified body like unto our Lord's glorious body, Phil. 3:21.

Brother Burke quotes some truly great scholars of the past. And I want to hasten to say that I hold these brethren in high esteem. They probably knew more about the dear old Book than I will ever know in this life. I have "The Seven Dispensations" and also "Old Landmarkism" by Graves, and I prize them dearly. But I just do not have room in my little library for his book on the parables and prophecies. In this book Brother Graves teaches a split rapture which I cannot swallow. So, after all, those great men of past generations were just like us in our day, in that they were not infallible. They were imperfect just as you and I are.

So if we desire an infallible source of information, we simply must go beyond these truly great men of the past to the infallible Word of God. I feel that our beloved Brother Burke may have stopped too soon in his search for the truth concerning Paradise in our day. For this, we must go beyond the Old Testament teaching, and beyond the teaching of Christ Himself during His earthly ministry. We must go on to the teaching especially of Paul and John, whose teaching is just as much the Word of God as the words actually spoken by Christ Himself.

In Eph. 4:8 our version seems to me to be just a little fuzzy. It may not seem that way to you. But some other versions make this verse more clear to me. For instance, the Williams version has this verse saying, "He led a host of captives, when He went up on high." To me these captives are the same ones our Lord preached to while His body lay in Joseph's new tomb. So I hold that all this means that Paradise, which was a part of Hades until the time of our

Lord's ascension, was at that time transferred to Heaven. There it is in His very presence. I believe Paul bears this out in Phil. 1:23. And again I quote from Williams, "I am hesitating between two desires, for I long to depart and be with Christ, for that is far, far better." I believe we all agree that at the time Paul said this, Christ was seated at the right hand of the Father on high. And if Paul would go to be with Christ at death, it goes without saying that the same would be true of all the saints. If Paradise at that time was still in



E. G. COOK

Hades, and Paul went to that place, he could not possibly be with Christ who was in Heaven.

Our dear Brother used a reference in II Cor. 12 to support his view that Paradise is still in Hades today. And who am I to say he is wrong? There is so much that I do not know concerning the precious Word that I oftentimes feel ashamed when I stop to think that my dear Lord has given me 76 years, and so many opportunities in which to learn His Word. I freely admit that I could be wrong, but to me this reference is a strong support for my view that Paradise is now in Heaven. If you notice, in verse 4 Paul was caught up into Paradise. In my way of thinking, Hades is not up. Furthermore, Paul heard words in this Paradise that were not lawful for man to utter. I have serious doubts about this kind of conversation being carried on in Paradise while it was in Hades. So Paul's being caught up into Paradise and his hearing words there that were not lawful for man to utter, literally forces me to believe that this Paradise was in the very presence of Christ Himself.

My final reference on this subject is one that I do not believe anyone can say that it applies to Hades. Quoting from Williams again Rev. 6:9 says, "When he broke the fifth seal, I saw under the altar the souls of those who had been slaughtered for being faithful to God's message and for the testimony they bore to it." Surely, no one would think for one fleeting moment that this altar has been transferred from Heaven to Hades.

So to sum up my humble belief concerning our life after death, I hold that the spirits of the saints who died in Old Testament times, and on up to the time of our Lord's ascension back to the Father, went to Paradise in Hades. I further hold that when Christ ascended on high He transferred Paradise from Hades to Heaven. Here the spirits of the saints from that time until their resurrection are confined. They are comforted, but not glorified. Their glorification awaits their resurrection. Then after our reign with Christ for a thousand years, I hold that Heaven itself will be transferred to the renewed earth. There God Himself will dwell with men — Rev. 21:3. "And we shall reign for ever and ever." Rev. 22:5. I further hold that we shall reign for ever and ever over the nations found in Rev. 21:24, while the apostles reign over the

twelve tribes of Israel, Mt. 19:28. Of this reign I can see no end.

First Letter

(Continued from page one)

or slack off in any wise now, there is more reason for each of us to be strong in the Lord and in the power of His might.

The same God that was able to raise up a great leader in Brother Gilpin is the God of Abraham and Moses and Paul and other great men before him. And if the Lord so chooses, He is able to raise up another just as great as any of the previous ones mentioned above. But if the Lord is not pleased to raise up one at this time who will take the lead in all things as these great men did, He is able to take of the same spirit and anoint each of us to carry out individual jobs that will get the job done. So fear not, beloved friends, for we look to Him who is the author and finisher of our faith and in Whom there is no defeat.

Insofar as I am personally concerned, I intend to carry on just as I have been doing in the past. There have been many opinions expressed by other folk as to what I might do or what they thought I should do, but as of this moment, I have no thoughts of doing anything other than continuing on with the New Guinea mission work. I have always tried to be open to the leadership of the Lord at all times, and that is no different now. If the Lord were to be leading in my doing anything else other than a missionary to the people of New Guinea, I feel that I would be the first to know it, and certainly, I would not want to be out of the will of the Lord. However, insofar as I can determine at this time, my life's work will be confined to New Guinea.

Over the years I have enjoyed the friendship and the prayerful and financial support of many of you. I trust that this will continue to be so in the future as it has in the past. Without your support, it would be humanly impossible for us to carry the work on in New Guinea. Inflation has eroded our economy here in America until it takes an enormous amount just to make ends meet in most cases. However, America is not the only place that is plagued with inflation. It seems that our dollars go nowhere there in New Guinea, and in order to maintain our present rate of growth in the work, it is imperative that our financial support be maintained and, if it is expected to grow more, it would have to sharply increase.

It seems to us that the work in New Guinea has only begun. Baptist work is not an innate, dead organization, but it is a living organism. Whether in America or in New Guinea, it must ever be reaching out. This year in New Guinea has been a tremendous year insofar as the growth of the work is concerned.

As to The Baptist Examiner, as such, this will be the last issue, but this does not mean, if God so provides, that we will not have some sort of a printed ministry. The extent of our printed ministry in the future will depend, no doubt, largely on two things. One of them is whether or not the pastor we get will be willing to assume this responsibility. But perhaps the one thing that will figure the most in this is whether or not we would receive the support in the future, as we have in the past with The Baptist Examiner. It takes a tremendous amount of money to put out a paper such as The Baptist Examiner.

To a great degree, the Mission work there in New Guinea depends heavily on a paper such as The Baptist Examiner has been, for without such we would be out of touch with the Lord's people, and there would be little to no opportunity to keep the work before the people in such a way that new support could be coming in for the work as is needed.

I cannot, and am not, speaking

the mind of the church here at this time, for we have made no decision as yet what we are going to do; however, I feel that we will try to carry on some sort of printed ministry, but since we have a small membership, and with all the expense involved, we could put out no more than a token paper without your continued support such as you have been doing with TBE. Just how interested are you in seeing the truth continued to be published such as it has been in TBE in the past several years? To what extent are you willing to make this possible? Beloved, I would say that in the main our printed ministry does not lie so much with the desires of our church as it does with those of you that could make it financially possible.

The Baptist Examiner, as such, died with Brother Gilpin, but I would certainly hate to see the truth, such as has been published in TBE for all these years, die also. There are multiplied thousands that depend on such a paper for the truth they get. The truth that has gone out in TBE, and that could no doubt continue to go out in a similar paper, has brought more young preachers to the truth than any other source known to us this century. It has been the "tie that binds" that has kept sound Baptist more or less in touch with each other for the past several years.

Your response by way of suggestions, your assurance of continued support with an offering for such a ministry at this time will, no doubt, weigh heavily as to what we will and/or can do to try to continue to send the truth out. We would be most happy to hear from you.

I am not the pastor and do not expect to be, but the church has asked me to help assume some of this responsibility until such time as we get a pastor. We live quite a long way from the church and would never expect to be as efficient as Brother Gilpin has been in getting mail answered, but if you care to write to me to discuss these or any other matters, I will be glad to do what I can by way of getting an answer back to you. You may send any mail to me in care of P.O. Box 910, Ashland, Kentucky 41101.

May the Lord richly bless each of you.

Sons Of God

(Continued from page one)
ual's standing before God when the last breath has been drawn. Listen, "As it is appointed unto men once to die, but after this the judgment" Heb. 9:27.

Therefore, beloved, in view of this teaching, the remainder of my message this afternoon will be directed to the living and not the dead.

Why We Need To Be Made The Children Of God

Since we will not be able to develop the entire passage of I John 3:2, we will direct our attention to the phrase, "now are we the sons of God." A better rendering of the word "sons" in that passage is children and it should read, "now are we the children of God."

One of the first thoughts that comes to our minds then is, why the need of becoming the children of God. The Bible tells us that we, "... were by nature the children of wrath" — Eph. 2:3. Therefore, all people by nature are depraved and, apart from Christ, are utterly lost and without hope in this world or the world to come. Folk, generally, do not believe they are depraved and lost, but I turn to the Word of God and I read:

"Who can bring a clean thing out of an unclean? not one" — Job 14:4.

I turn further to the Word of God and I note:

"Behold, I was shapen in iniquity: and in sin did my mother conceive me" — Psa. 51:5.

Once again the Psalmist reminds us,

"The wicked are estranged from the womb: they go astray as soon

as they are born, speaking lies" — Psa. 58:3.

Beloved, should you be wondering to whom is the Lord referring when He speaks of the wicked in the passage just read? Once again we turn to the Word of God and we read:

"The heart is deceitful above all things, and desperately wicked" — Jer. 17:9.

Who are the wicked? All that have a heart, God says they are wicked. The Bible tells us that we are not just ordinarily wicked, but that man in his lost and depraved condition is **desperately** wicked and that his heart is **deceitful above all things**. Therefore, without the precious blood of Christ applied to the deceitful and wicked heart by the Holy Spirit, and apart from being born from above and becoming a new creation in Christ Jesus, man will forever remain a child of wrath by nature; his heart will never be anything other than deceitful and desperately wicked.

Beloved, let the Word of God tell us once again what we are like in our lost condition:

"All we like sheep have gone astray; we have turned every one to his own way" — Isa. 53:6.

I tell you, beloved, that man in his natural state has no desire to turn to God, but rather, he turns to his own way. Whatever else this might mean, it certainly means that man's ways are not God's ways. Listen:

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" — Isa. 55:9.

Once again as we turn to the Word of God and note man's lost and depraved condition:

"From the sole of the foot even unto the head there is no soundness in it: but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" — Isa. 1:6.

Beloved, the Lord tells us in His Word that from the very bottom of our feet to the top of our head, there is nothing whatsoever good within us. Therefore, man needs, by the saving grace of God, to be born again and made a child of God if he ever expects to reach Heaven.

What Has God Done To Provide For This Sonship?

The second question might be asked, What has God done to provide for this sonship? I hasten to tell you this afternoon, that God has provided Himself through the Person of His Son as our sacrifice and our substitute. Beloved, I can remember a time in my life when I was searching out the deep mysteries of God. I was anxious about the possibility of a just God pardoning me. In due time I saw by faith and understood that the Very Son of God, in His own Beloved Person, bore my sin in His own body on Calvary's cross. I saw that the chastisement of my peace had been laid upon Him and that with His stripes I was healed.

Let me ask you this solemn question this afternoon. Have you come to the place where you can see that? Have you ever understood how God can be just to the full, not remitting penalty nor blunting the edge of the sword, and yet, be infinitely merciful and justify the ungodly who turn to Him? Beloved, it was because the Son of God, supremely glorious in His matchless person, undertook to vindicate the law of a righteous God by bearing the sentence due me, that God is able to pass by my sin. The law of God, I believe, was more vindicated by the death of His Son, than it would have been had all the transgressions been punished forever.

Beloved, for the Son of God to suffer for sin was a more glorious establishment of the government of the just and righteous God than for the whole human race to suffer through all eternity in Hell. Jesus Christ has borne the death penalty in our stead, and on our behalf. Let me ask you this afternoon to try to behold the wonder, if you

(Continued on page 7, column 1)

THE PASTOR

Sermon preached at Grace Baptist Church in Rome, Ohio at an all-day fellowship meeting, by James E. Hobbs, pastor at King's Addition Baptist Church, South Shore, Kentucky.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts 20:28.

We have a very interesting and important message from the Lord.

Many churches call a man as pastor and then refuse to stand behind him or follow him. You know, beloved, if a church calls a man as pastor they should call him because they feel that the Holy Spirit has led them in this direction. If he accepts the call, then they should know that that is indeed an answer that the Lord has led. If the Lord has led a man here then he ought to be respected as your pastor. He ought to be one that you look up to as your pastor.

A lot of churches think that when they call a man a pastor, they have hired a gardener, a maintenance man, a custodian and anything else that they can think of. Let me suggest that if you want those things, and if you want the man that has been called as your pastor to do that, you should pay him the going rate. You know, I think the rate for labor runs anywhere from \$3.00 to \$5.00 an hour, and any time that he does that kind of work instead of the work of the ministry, then he ought to be paid for it. Now there is nothing wrong with the preacher helping the brethren as they work on the building (I say helping the brethren work on the building), but it's wrong for the brethren to expect the pastor to do it. And I say that with emphasis, because it is!

Let's consider what the Bible teaches as the responsibility or position and obligation of the church. I get very disturbed when I find the church not supporting their pastor in prayer and help. I get very disturbed. You know, when I preach in a church and if I should happen to preach something that the pastor would disagree with, that's fine. I would expect the members of the church to say, "Well, Brother Hobbs, that sounds good, but I will have to follow my pastor." If you respect him enough you will do it! Now there may be some Scriptural grounds where the man may be wrong, but brethren, if you can't respect your pastor, get one you can!

What Is The Pastor's Position?

The pastor's position is the shepherd of the flock. Turn with me, if you will, to the book of Ephesians 4:11, it says: "And he gave some, apostles, and some, prophets; and some evangelists; and some pastors and teachers." The Greek word for the word pastor is shepherd — the shepherd of the flock. In the book of I Peter, we're told a little more about that.

Turn with me, if you will, to I Peter 5:1-4:

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; Feed the flock of God which is among you, taking the oversight therefore, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

And so, beloved, I say here that the pastor of the church is the under-shepherd of the flock. The Lord is chief shepherd. He is the one that is over the pastor. The pastor is the ruler over the church. You say, "I don't like that word." Beloved, the Bible uses it. Turn with me to Hebrews 13:7: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." I Timothy 5:17 tells us: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." I want you to no-

tice, beloved, that these are showing us that the pastor or the shepherd of the flock is the ruler of the church.

Now, beloved, I'm not saying that he is the dictator. There's a difference between being a dictator and being the ruler of the church. There is a difference between standing up and saying this is it, and that's all there is to it; and standing up and teaching what God says, and that's all there is to it. I want to give you an example. Turn with me to Acts 15:7 and 12:

"And when there had been much



ELD. JAMES HOBBS

disputing, Peter rose up, and said unto them, Men and brethren, you know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe."

Alright now, beloved, I want to point out that there had been a lot of disputing and discussion in the church about whether or not the Gentiles should have heard the message. Whether they should be accepted, and so on. When the time came that the discussion had gone far enough, Peter stood up and said, now brethren, that's the way it is! And in verse 12 it says:

"Then all the multitude kept silence, and gave audience to Barnabas and Paul, declared what miracles and wonders God had wrought among the Gentiles by them."

Brethren, when you get into discussions over things as to whether they are right or wrong, when it comes to the place that the discussion has gone too far, it's time for the pastor to stand up and say Brethren, God says this, and that's it.

I recently taught in a Bible class on the life of Paul and when I began the lesson, I said to those that were sitting in the class room, "I know that there will be differences of opinion as far as doctrines are concerned, that's fine. And any time that any of you want to start a discussion on it that's alright, but when I think the discussion has gone too far, I'm going to say that is it, and I expect that to be it. I'm the teacher of the class."

Now, brethren, that's the way it should be. I'm the pastor of our church, I'm the leader of our church, I can be wrong, but, beloved, if I'm wrong, then someone should show me in love, some time apart from the discussion of the church. I'm leading that church, and I'm going to lead it! If the church doesn't like it, they can get somebody else and I'll go somewhere else.

Brethren, if you don't respect your pastor, get somebody you can respect. That's what I mean. Let him be your leader, he's your shepherd, he's the one. You know, the

flock doesn't tell the shepherd where they are going, they go where he tells them to go. He's the shepherd over the flock. He's the overseer. We use it in our text in the 20th chapter in Acts and the 28th verse. The Apostle Paul had called some of the elders from around the area to him. And after he had taught them he said, "Take heed to yourself first of all." The pastor ought to take heed to himself, and if he's not the man he ought to be, he will be. Respect him, help him to take care of himself, and to take care of the flock over which the Holy Ghost hath made him overseer. The overseer doesn't lay down looking under, he's on top. He's on the top of things. He's in charge of things. He's running things. The Greek word for overseer is superintendent, an officer in general charge of the church. Everything that goes on in our church, I'm looking around seeing what's going on, even to the repairing of the building. I don't do a lot of the work because I don't know how to do it, but I'm there. And when they're doing it, I see to it that they are doing it the way I think it ought to be done. And I think they respect me for it. If they don't, I expect them to tell me so, because, beloved, I'm the pastor of that church. God called me there. I have a group of people, God's people that are there, and I'm responsible for them. I'm responsible for those people and I have the responsibility of seeing to it that they are taught the things of God. If I see them doing something wrong, I have to tell them so, because I'm the pastor. This is the duty, this is the position of the pastor.

Another position of the pastor is to be the teacher of the church. You will notice in the book of I Timothy 3:3 it says: "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach." Notice it doesn't say that he might be apt to teach, it says that he is to be apt to teach. I can't imagine a pastor that can't teach his church. I can't imagine a pastor that can't teach the things of God. And it's one thing to get up and say, this is the way it is, and another thing to teach what God says is the way it is. And that's where you are not ruling as a dictator, you are ruling as God's shepherd of the flock. There's the difference, and, of course, it's done in love. In the book of II Timothy 4:2 it says:

"Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine."

Reprove, rebuke, and exhort in all long suffering and in doctrine is to teach and if he knows that things are going on that are wrong, he should get up, and talk about it, and teach it and preach it.

You say, well, I wish that the preacher would quit preaching about it, well, quit doing things you shouldn't do, and he will! Start living like you should and there won't be anything to hurt you when the Word of God is preached. Quit going to the supermarket on the Lord's day! Quit mowing the grass on the Lord's day! Start doing a little more praying and studying and witnessing for the Lord and serving the Lord and the rebuke won't be so hard on you, and you will appreciate it that much more. Because it's the pastor's responsibility to reprove, rebuke, and to exhort with all long suffering and doctrine. You thought I was just going to preach love all the time, didn't you? That's love, beloved, that's love for you. I'm concerned about you. Titus 1:9 says:

"Holding fast the faithful word as he hath been taught that he may be able by sound doctrine both to exhort and to convince the gainsayers."

He is to be a teacher of the church and apt to teach, he is to preach the word reproof, rebuking and exhorting and with sound doctrine teach the things that are true.

I have had people say to me, "Well, my pastor doesn't believe

some of the doctrines of the word." Well, you better get in a church where the pastor does. Or get a pastor that does, one or the other. I'll tell you, beloved, this is serious business. This is the house of the Lord. This is the Lord's work! The man of God is supposed to be with the church as a unit, one church working together for the glory of God. Instead of saying, I don't like my pastor, you should say, my pastor is the best preacher there is around! That's what you should say. You should say my pastor is the greatest man I know of! God's used him in a special way.

Sometimes we're a little prone to start picking out preachers and saying, I like this one better than that one. That's not right. Brethren, there are some that have a different delivery than others, but they're all God's children. Let's love them and especially love your pastor. Love him as the greatest man that God has given.

What Is The Pastor's Obligation?

Brethren it's not his obligation to do the physical work of the church. That's the deacon's job. You know, beloved, whenever there's anything that needs to be done in a physical realm, I tell my deacon, and he either does it, or has some of the members do it. It's their job to take care of the physical things. That doesn't mean the pastor can't help, but it's not his duty to have to do it all! He shouldn't even have to worry about it.

His obligation is to fulfill the commission of the church. Turn with me to Matthew 28:18-20:

"And Jesus came and spake unto them, saying, All power is given to me in heaven and in earth. 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: and, lo, I am with you always, even unto the end of the world. Amen."

You see, that's the commission of the church. Surely, because he's the leader of the church. He's the one that you have called to represent the church and to do the work of the church. Beloved, if he has an opportunity to preach to someone somewhere, he should go preach to them! If he has an opportunity to teach someone, he should teach them! That's his duty! As the pastor of our church, I get a lot of calls to go different places and preach at different places. If the time is sometime during the week when it's not a regular church service, I just announce to the church, I will be preaching, at such and such a place at such and such a time. Because I'm to represent the church. They called me. Why should I have to ask them? They respect me enough, they should know I'll take every opportunity I can to present the Word. If it's a time when it is a regular church service, I ask them but I expect them to say go ahead. Their one requirement is that I make sure someone preaches at our church. I don't even have to ask them when I pick someone to do it. They respect me enough to get somebody to do it. I'm going to Tulsa in the very near future. I asked them if I could go. I expected them to tell me to go. I asked them and they said I could go, just make sure I had someone for the pulpit and I got somebody and I announced who it would be and that was it.

Some say, "That's going too far, isn't it?" If it is, then they ought to get somebody they can trust. Because I'm their pastor. God led me there. They called me. And if they can't trust me, who can they trust?

You say, well, Brother Hobbs, I don't agree with you there. That's alright, don't agree with me, but I believe this is the way God teaches it. Turn with me to Ephesians 4:11-16:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. The perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the

unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

What's the duty of the pastor in fulfilling the commission of the church? To build up the church! Now, brethren, let me ask you this: Supposing that a group of people were in need of some teaching and they called me, and say, "Bro. Hobbs, we need someone to come and help us out, we're in need of some teaching, and the church says you can't do it. I tell you, beloved, there would be something wrong. The church that loves the Lord is going to say "We want you to help everywhere you can." Beloved, everytime that a pastor is helping a group of people, he is not only helping them, he's helping himself and his church. I tell you, beloved, the work of the ministry is a great work. It's a work that needs to be done constantly. I think a preacher ought to be busy all the time. He doesn't just preach twice on Sunday and once on Wednesday, he should be busy all the time! Everytime he has the opportunity, he should be preaching to the lost and teaching the saved. And when that happens, beloved, the church is going to be brought closer together and built together and is going to be one unit protected, and working together, and building up for the glory of God, because it's a church that's proud in the Lord. There's nothing wrong with being proud in the Lord. Wrong kind of pride goeth before destruction, but being proud in the Lord is a church that glorifies Him. Just think what it would be like if you had a pastor that people would love enough to come and help them out. Wouldn't you be thankful? You love your pastor and you say he's the man that can help them. (Or you say he's a great preacher and you don't want anybody else to know about it. Don't want him to help anybody else, just us. Something's wrong, brethren, something's wrong). Now what is the obligation of the pastor besides fulfilling the commission to the church? That's a lot! That's a full time job right there. But you know, a preacher works 24 hours a day, six days a week. Read Acts 6:3, 4:

"Therefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word."

Now I want you to notice what is the duty of the preacher, what's the obligation, "that he give himself continually to prayer." How can the pastor be spending a great deal of time in prayer for you, if he is too busy taking care of the physical needs of the church? Say, mowing the grass. You've got a big lawn out here. If the pastor spends all his time mowing the grass, that's time taken away when he should be out doing the ministry of the Word. What is the ministry of the Word? Preaching it! Teaching it! Living it! Witnessing, with all those things that needs to be done.

I Timothy 4:11-16:

"These things command and teach. Let no man despise thy youth, but be thou an example of the believers, in the word, in conversation, in charity, in spirit, in (Continued on page 7, column 4)

THE DOCTRINE OF SANCTIFICATION

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MILBURN COCKRELL
Fulton, Mississippi

PART I

It is to be doubted that any doctrine is as poorly understood in the Scriptures as "The Doctrine of Sanctification." The body of Scripture bearing upon our subject is more extensive than appears to the reader of the English Bible. The same root Hebrew and Greek words which are translated "sanctify" are also translated by two other English words, "holy" and "saint." This means we must consider the passages where these words occur, if we are to come to a full understanding of our topic.

In ascertaining the truth of our subject, we must be governed by three general conditions. This doctrine must be interpreted in the light of other Bible doctrines. The real truth of this matter cannot be gleaned from Christian experience; it must come only from the Word of God. A proper understanding means we must consider as many Scriptures as possible bearing upon the topic under discussion.

"Sanctify"

The word "sanctify" in its various forms is found 106 times in the Old Testament and 31 times in the New Testament. The root idea of its meaning is always some person or thing is separated and set apart from the secular and sinful for God's sacred purpose. It indicates classification in matters of position and relationship. The word does not necessarily imply a state of sinlessness. In the Old Testament it is said that people who washed their garments and separated themselves from some defilement were sanctified before God. The word does not necessarily imply finality. The Israelites were sanctified time after time.

"Holy"

Then there is the word "holy" which is used 400 times in the Old Testament and 12 times in the New Testament of believers. The word means to be separated from that which is unholy. Jesus Christ was "holy, harmless, undefiled, separate from sinners." This word does not imply sinless perfection. We read of a "holy nation," "holy priests," "holy prophets," "holy apostles," "holy men," "holy women," "holy brethren," "holy mountain," and "holy temple" in the Bible. Yet any one knows these things were not sinless before God. These were only called "holy" because God had chosen them and separated them for His use.

"Saints"

Then, too, there is the term "saints." This term is used of Israel about 50 times and of believers about 62 times. It is applied only to living persons and relates only to their position in the reckoning of God. Being set apart in the plan and purpose of God causes them to be referred to as "saints." The passages containing these words do not anticipate a time when they will be saints. They are already sanctified, set apart, classified, "holy brethren," who therefore may be called "saints." Sainthood is not a future attainment after death; it is the present position of those "sanctified in Christ Jesus" (I Cor. 1:2).

How The Words Are Used

It would be well for us to consider how the words are used in the Bible. The Lord Himself is said to be sanctified in Leviticus 21:8 and John 17:19. This means He is set apart from sin and altogether holy. God is often said to sanctify persons like in I Thess. 5:23. God sanctifies days, places and things like in Genesis 2:3 and Exodus 29:43.

Man can sanctify God. I Peter 3:15 reads: "Sanctify the Lord God in your hearts." This is to set God apart in our own thoughts as

holy. Man can sanctify himself. Many times Israel was called upon by God to sanctify themselves. He commands believers in this age: "Be ye holy; for I am holy" (I Pet. 1:16). Saints are called upon in II Corinthians 6:17 to come out from among the ungodly and be separate. Man can sanctify persons: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy" (I Cor. 7:14). Man can sanctify things: "So they sanctified the house of the LORD in eight days"



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(II Chron. 29:17). One thing can sanctify another. Jesus asked in Matthew 23:17-19: "For whether is greater, the gold, or the temple that sanctifieth the gold? For whether is greater, the gift, or the altar that sanctifieth the gift?"

The Two Views Commonly Held

Christendom in general has two leading views of the doctrine of sanctification. One group holds that sanctification is imperfect in this life. Even the regenerate in this life cannot live above sin. The fault of these is that they often ignore experimental sanctification and glory only in positional sanctification. The opposing view is just the opposite. They say entire sanctification is attainable in this life. They are guilty of the error of taking experimental sanctification to the extremes and ignoring any kind of positional sanctification. As usual, the truth is to be found between the two extremes and a consideration of all that the Scriptures say on this important matter.

It seems to never have occurred to some that there are several different aspects to sanctification. These differ as to time, purpose and persons involved. I read in Jer. 1:5 where the Lord "sanctified" Jeremiah before he was born and then I read in Leviticus 20:7 that a man is commanded to sanctify himself. I also read in Jude 1:1 that believers "are sanctified by God the Father," then I read in I Peter 3:15 that I am commanded "to sanctify the Lord." In comparing such Scriptures which seem contradictory, I am caused to realize that there must be different aspects to sanctification. And it is these different aspects of sanctification that I want us to consider in this article.

Positional Sanctification— God The Father

Positional sanctification is the position of honor to which God the Father has appointed His people. Jude 1 speaks of this: "Jude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." In Hebrews 10:9 I see where Christ said: "I come to do thy will, O God." Then speaking of God the Father's will, verse 10 says: "By the which will we are sanctified." Before time elect were set apart by God's decree, to be a holy seed to Himself. Psalm 4:3 reads: "But know the Lord hath set apart him that is Godly for Himself." These were separated from the perishing world to "be vessels" un-

to "honor, sanctified, and meet for the master's use" (II Tim. 2:21). These the Father chose in Christ "before the foundation of the world" (Eph. 1:4) that they should be holy or sanctified. These were predestinated to be conformed to the image of Christ (Rom. 8:29).

Thus, we see God the Father is the Originator or Author of our sanctification. If God had not made an election, a selection or a choice of a people to be made like Christ, we would have no sanctification. I thank God not only for my salvation, but also for my sanctification. I can say with Paul in II Thessalonians 2:13: "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." If one does not realize this phase of sanctification, he will be forever left without an explanation of Jeremiah 1:5 which says: "Before thou camest forth out of the womb I sanctified thee."

Someone is probably saying, "I don't believe a word of this." You may not, but I want you to know that I do. I do not believe it because I want to, but because the Bible plainly says so. Someone else might inquire, "Why doesn't my preacher preach on this?" To which I can only say that if I did not believe the Bible, I would not preach on it either.

Procuring Sanctification — Jesus Christ

Procuring sanctification is a state of purity which Christ has purchased for those whom the Father chose. Positional sanctification looks back to the Father and eternity. Procuring sanctification looks back to Calvary and Jesus Christ.

The Word of God teaches that Jesus Christ is "made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30). We are not wise enough to sanctify ourselves, but Jesus Christ is wise enough to do this for us. We are not righteous in ourselves; Jesus Christ has been made unto us righteousness. We are not capable of sanctifying ourselves, but Jesus Christ has been made unto us sanctification. We are not sufficient to redeem ourselves, but Jesus Christ has been made unto us redemption. We are not accepted by God in ourselves, but we are accepted in the Beloved.

The blood of Christ is the procuring cause of our sanctification. We read in Hebrews 13:12 these words: "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." When Christ rose from the dead, God saw all believers linked with Him, for Hebrews 2:11 reads: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." According to Hebrews 10:29 we are sanctified by "the blood of the covenant."

Because of the blood of Christ shed at Calvary believers "are sanctified in Christ Jesus" and "called saints." (I Cor. 1:2). The Corinthians are said to be sanctified in I Corinthians 1:2 and 6:11, but they were a sorry lot, as may be seen from the charges made against them in Paul's letter.

This sanctification by Christ's blood is a perfect sanctification. Hebrews 10:10 says: "By the which will we are sanctified through the offering of the body of Jesus Christ one for all." In verse 14 of this same chapter believers are said to be perfected forever: "For by one offering he hath perfected forever them that are sanctified." Paul said in Colossians 2:10: "And ye are complete in Him, which is the head of all principality and power." If something is complete and perfect, then it is good as it can be. Notice the tenses here. It reads, "are sanctified" and "are complete." Why are we presently (Continued on page 7, column 5)

Jack Matheny	Clendenin, West Virginia
Mr. and Mrs. Charles Byland	North Liberty, Indiana
L. Edward Burgess	Spring Valley, California
Virgil R. Hughes	Marion, Kentucky
Mr. and Mrs. Bill Springman	Yearington, Nevada
Mr. Raymond May	Grundy, Virginia
Calvary Baptist Church	Titusville, Pennsylvania
Wayne E. Morris	Titusville, Pennsylvania
Velma Huth	DuQuoin, Illinois
Carl Templeman	Portage, Indiana
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Ruth, Pete and Judy Rule	Ashland, Kentucky
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Mansfield Missionary Baptist Church	Mansfield, Ohio
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Dewayne Austin	Mainesville, Ohio
Don Austin	Fairfield, Ohio
New Testament Missionary Baptist Church	Bristol, Tenn.
Judge William Fanning	Ashland, Kentucky
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Mrs. Maggie Sevy	Vincent, Ohio
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Fred T. Marler, Jr.	Houston, Texas
G. R. Boulton	Hopkinsville, Kentucky
Don Valencourt	Ashland, Kentucky
Mr. and Mrs. Harold Simmons	Hayward, California
Mr. and Mrs. James Frederick	Texarkana, Texas
Grace Missionary Baptist Church	Tulsa, Oklahoma
Indore First Baptist Church	Indore, West Virginia
Mary L. Robbins	Port Norris, New Jersey
Margaret E. Boone	Lutz, Florida
Elder James H. Boone	Lutz, Florida
Robert Clark	Tampa, Florida
Glenn Robbins	New Jersey
James Pedigo	Sweetwater, Tennessee
Burton Pedigo	Sweetwater, Tennessee
Calvary Baptist Church	Tampa, Florida
Mr. and Mrs. Alton Tracy	Cherryfield, Maine
Mr. and Mrs. Ronald Pound	Eckley, Colorado
Dale Reel	Cambridge, Ohio
Mrs. Ned M. Crow	Wellborn, Florida
New Testament Baptist Church	Cleveland Hgts., Ohio
Sovereign Grace Baptist Church	Tulsa, Oklahoma
Mr. and Mrs. William C. Burket	Lukachukai, Arizona
Grace Baptist Church	Orange, Texas
Sumerford Baptist Church	London, Ohio
Kenneth Weedin	Dallas, Texas
Benny Byley	Benson, Texas
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R. F. Gilliam	Bristol, Virginia
Calvary Baptist Church	McLeansboro, Illinois
Bible Baptist Church	Plant City, Florida
Frank Parrish	Courtland, Virginia
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Sovereign Grace Baptist Church	Toledo, Ohio
Anonymous	
Kenneth and Betty Coppedge	Edwardsville, Illinois
Mr. and Mrs. Elmo Woodson	Sheridan, Arkansas
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Willard Pyle	South Point, Ohio
West Griffin Baptist Church	Griffin, Georgia
A. D. Helveston	Lutz, Florida
Landmark Missionary Baptist Church	Red Wing, Minn.
Faith Baptist Church	Lawtey, Florida
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Paul R. Lewis	Huntington, West Virginia
King's Addition Baptist Church	South Shore, Kentucky
Covenant Baptist Church	Lexington, Kentucky
Bethel Baptist Church	Covington, Kentucky

Sons Of God

(Continued from page four)

can, as Christ hangs upon Calvary's cross. This is the greatest sight that you will ever behold. It is the greatest thing that you could ever conceive. The Son of God and yet the son of man — see Him as He hangs there and bears the pains unutterable, the just for the unjust, that He might bring us to God. Oh, the glory and the marvel of the sight of the Son of God as He suffers and dies there on Calvary for us — the innocent suffering, the Holy One condemned, the Ever Blessed made accursed, the Infinitely Glorious put to a shameful death!

Oh, this afternoon, the more I look at the sufferings of the Precious Son of God, the more sure I am that they must meet my case. Why did He suffer if not to turn aside the penalty from us? If then, beloved, He did turn it aside, and He did by His death, it is eternally turned aside from us and all who believe and trust in the precious shed blood need never fear the flames of an everlasting and devouring Hell. It must be so, beloved, since expiation is made by the Very Son of God Himself, that God is able, without shaking the basis of the very throne of grace in the least degree, or blotting out the statute book, to forgive those who trust in Christ Jesus. The wrath of God against iniquity, if we might conceive whatever the fulness of that means, must be beyond all conception most terrible. Well did Moses say, "Who knoweth the power of thine anger" — Psa. 90:11.

Hear me when I tell you this afternoon, lost friend, the anger of God against those that trample underneath the blood of His precious Son, cannot be fully fathomed by our finite minds, but the atonement of the Lord Jesus Christ by way of merit is far more than all human sin by way of demerit. The great gulf of Jesus' loving sacrifice can swallow up the mountains of all our sins. Jesus Christ came to be our substitute. He came to change places with the sinner who deserves all that he might get if he were to spend eternity in a flaming Hell. Jesus came that you and I might have life. The Bible tells us: "There is not a just man upon earth, that doeth good, and sinneth not" — Eccl. 7:20. Therefore, if we would see God, we must receive God's substitute for our sins.

How Can Man Be Saved?

The next logical question might be, how can one in such a lost and ruined condition be saved? The Apostle Paul said in Romans 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."

Perhaps, at this point, it would be good to point out what is the gospel. But first, let us tell you what the gospel is not. I would not have you miss this, this afternoon. Beloved, the gospel is not prayer. Prayer is good in its proper place when prayed by the proper person, but prayer is not the gospel. Let me tell you, and emphasize, that while repentance is Scriptural in its proper place, repentance is not the gospel. Without faith it is impossible to please God, but faith is not the gospel, and while we are commanded to believe, this, beloved, is not the gospel.

I emphasize this afternoon, that baptism is a glorious thing when properly administered for the proper reason, but baptism is not the gospel. The law and the commandments are not the gospel. There is nothing more rewarding than church membership in a New Testament church, but church membership is not the gospel. Beloved, I love to see everyone live a clean and God-honoring life, but living right is not the gospel. I suppose that everyone has some form of religion, but religion is not the gospel of Christ. What, then, is the gospel? Beloved, the gospel is the finished work of the

Lord Jesus Christ, and it is defined in I Corinthians, chapter 15, beginning with verse 1. Listen carefully as I read:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain."

Now pay close attention to this: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: and that He was buried, and that He rose again the third day according to the Scriptures."

What does the Bible mean in this passage when it states over and over "according to the Scriptures?" It simply means that Jesus Christ came into this world, "according to the Scriptures" to die as our substitute. When Adam and Eve sinned in the Garden of Eden, they needed a substitute — God was not pleased with the works of the flesh in the covering they made. As the animal was slain, this portrayed the robe of righteousness of Christ. When we are washed in His blood and clothed in His righteousness, then and only then, can the guilty sinner stand justified in the eyes of God. There must be a substitute. The Bible tells us that Jesus Christ was God's Lamb slain from the foundation of the world to be our substitute.

Beloved, I see Isaac as he lay there bound upon the altar. I see the hand of Abraham as it is slowly raised, clutching the knife to sever the head. Just as the knife is about to fall, Abraham heard the voice of God saying, "Abraham, it is enough, and when he looked, he saw a ram caught in the bush and he released Isaac and took the ram and offered it for a sacrifice. What had happened? God had provided a substitute and without it, Isaac would have perished. Beloved, before you and I can be released from our sins, we need a substitute.

In the 53rd chapter of Isaiah, we are told how that Christ became our substitute, how that He bore our iniquity and that with His stripes we were healed. I turn once again to the Word of God and I read,

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you" — I Peter 1:18-20.

Glorious thought how that God has provided the perfect substitute for us through the Person of His blessed Son.

When Did God Plan For Our Substitute?

Our final thought for this afternoon will be, when was it that God devised this plan for our substitute? I remind you this afternoon that God did not, as so many think, work this out on the day that Adam and Eve sinned. Many folk have the idea that on that day in the Garden of Eden, when God saw that Adam and Eve had sinned, He began to try to figure out some way how that He might rescue them. Ah, listen, beloved, God knew even before He ever made man or laid the foundations of this universe, that there would be sin, and therefore, He made provision accordingly. Listen to the Word of God:

"Who hath called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" — II Tim. 1:9.

Once again let us note:

"In hope of eternal life, which God, that cannot lie, promised before the world began" — Titus 1:2.

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have

I drawn thee" — Jer. 31:3.

Let us note this afternoon, beloved, that the fall of man was no surprise to God, and neither was the redeeming sacrifice of His Son an afterthought. Calvary was planned back yonder in eternity past. That the full force of this might fall upon us, let us note two or three other Scriptures that refer to this, and show us that this purpose was eternal with God and not an afterthought. We note in Eph. 3:11:

"According to the eternal purpose which He purposed in Christ Jesus our Lord."

Note that this was an eternal purpose. If we had time to read the context, we would learn that this purpose was the determination of God to bring unto Himself of both Jews and Gentiles, those whom He loved. Now if the purpose was eternal, then human redemption through the shed blood of the Lord Jesus Christ was fore-ordained before the creation of this world, and that the events of time are only the means to the end, predestinated by the Lord God Almighty to bring to pass the great plan of redeeming love, and of making those whom He has chosen His children.

Let me ask you this afternoon, are you a child of God? Have you come to the place where you have seen Christ as God's Lamb slain from the foundation of the world and received Him as your substitute? As our beloved pastor, brother and friend lies here before us

We Covet Your Prayers!

this afternoon, may I remind you that you may never look upon him again. This well could be the last time you will ever see him. Ah, but let me speak for those of us who know Christ as Saviour, we have no doubt in our minds about this possibility. This is not the last time I am going to look upon Bro. Gilpin. It is the last time that I shall look upon him in this earthly body; I have seen him for the last time as my beloved pastor; we have exchanged our last pieces of correspondence, but, beloved, one of these days out yonder in the eternal glories, I'm going to see him again and we shall be able to praise our Redeemer forever. If you know not Christ as Saviour, you have not that assurance.

Have you ever thought what it is like in the first few moments in eternity? Before the undertaker has ever come, before the body of clay has ever grown cold in death, the precious soul that has trusted in Christ has already seen Him face to face. We mourn for our brother this afternoon, but he is rejoicing with the Lord. Oh, glorious thought!

Let me say in closing that my heart bleeds for you that know not Christ. With all the power of my being, may I urge you today to trust Christ, for without Him there is no hope in this life nor the life to come.

To all the friends that have gathered here this afternoon to pay your last respects, your loss is great. To the members of Calvary Baptist Church, the loss of our pastor is tremendous. To the beloved family of Brother Gilpin, your loss is beyond repair, but to all of us, God has been so good in that He has let him stay with us this long. Sister Gilpin, God has

been so good to you in giving you a husband that has stood by you down through the years. I am sure that you would be the first to thank God for this, this afternoon. To John, Jr., Rhoda and Ruth, may I say that God has given you one of the greatest fathers that any child could expect. Truly, he tried to rear his family in the fear, and the admonition of the Lord. And now, God has taken him, but only for a little while. One of these days ere long, you are going to be with him again and the next time you see him, it will be never more to depart, and while it may be hard at this particular time, God's grace is sufficient. Without the amazing grace of God, you would not be able to bear these things, but our Lord tells us that we are not to try to bear these burdens alone. Our Lord said:

"Come unto me all ye that labor and are heavy laden and I will give you rest" — Matt. 11:28.

May God ever see fit to fill your hearts with His deepest love, mercy and grace!

The Pastor

(Continued from page 5)

faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy with the laying on thee of the hands of the presbytery. Meditate upon these things; give thyself holy to them that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

Now, what does he do? Here we see some other things. He is to give attendance to reading, to exhortation and to doctrine. Now, there are some brethren, and I realize this, that think that all they have to do is sit in their study all day — that's wrong! Brethren, that is wrong! That's just a part of it. He's to spend a lot of time in the study, yes, praying and studying, but he's also to spend a lot of time in exhortation. Who is he going to exhort in a study by himself? He is to exhort and teach others, talk to others, and witness and preach and teach and everything that he can possibly do to fulfill the work of the ministry and the doctrine. Stand for the truths of God's Word, and then take heed unto himself. That's a full-time job too, brethren.

You know, we sin. I know it surprises you when I say I sin, but, that's right, we sin. We do things wrong. If you look hard enough you can see it. But if you look hard enough you might see some things that you love about me, and you will over-look the things that you know that I do wrong, because I dare say, most of you do some things wrong yourselves. Sure we'll do things wrong, we'll make mistakes. I've made a lot of mistakes since I've been pastor. The church has been gracious and over-looked them. Oh, maybe at times some of the members got a little miffed, but they have gotten over it. They'll have to answer for it, I won't—I've already prayed to the Lord to forgive me of the sins that I've committed. But, you know, brethren, all of us need to take heed unto ourselves, and unto the doctrine.

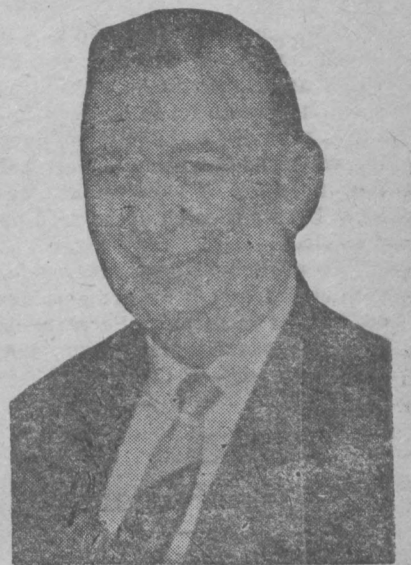
The Obligation Of The Church

Well, we have talked about the pastor's position and the pastor's obligation. What is the church's obligation to the pastor? I've said it several times, respect your pastor! I Timothy 5:17-20 says:

"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the laborer is worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses. Them that sin, rebuke before all that others also, may fear."

Did you ever have somebody

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman
Sovereign Grace Baptist Mission
P.O. Koroba, via Mendi
Papua New Guinea.

come up to you and say: "Hear what the pastor did?" "Hear what that preacher did?" And your all ears. What did he do? What did he do? Against an elder receive not an accusation, but before two or three witnesses, not just gossip. Witnesses! There's a difference. If someone should start talking about your pastor, you say, "Now listen, that's my pastor you're talking about, I don't want to hear it." You will find out that when you start doing that, things are going to be different.

Hebrews 13:7 says:

"Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation."

What does it say? It says remember them, pray for them, remember them that have spoken unto you the Word of God, whose faith follow. Follow their faith! Follow what they're teaching, and how they live! That means he's got a responsibility, doesn't it? In the 17th verse it says "obey them which have the rule over you. And submit yourselves for they watch for your souls, as they that must give account, that they may do it with joy and not with grief for that is unprofitable for you." Brethren, let's remember this, no pastor that's called of the Lord likes to (Continued on page 8, column 1)

Sanctification

(Continued from page 6)

sanctified and complete? Because of the offering of the body of Christ which made a complete atonement for our sins.

The very fact that the procuring cause of sanctification is perfect proves that it is not of man. None of us can say that we have made our heart clean, or have been sanctified by our own might. Sanctification is a work of God. Those who experience it are the workmanship of God, and a curious piece of workmanship sanctification is.

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If you have written concerning a pertinent matter, such as books, contributions, etc., etc., and as yet haven't received any answer or confirmation, it will be coming as soon as we can get to it. The multitude of mail for the past ten days to two weeks has been phenomenal and, needless to say, we are behind, but we'll catch up as soon as possible.

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed."—II Cor. 8,9.

—J.R.G., Jr.

The Pastor

(Continued from page seven)
have to rebuke his church. No pastor likes to have to tell the church when they're doing wrong, but he knows that he has to, because God gave him that responsibility.

The pastor has to give an account for you. I'm responsible for the members of our church. I have the responsibility for watching over them and rebuking them. I have failed in some respects, I know that, but in some respects, I haven't. The Lord willing, there will be changes. Your pastor has the same responsibility. No matter what church you belong to, he has the same responsibility. He's concerned over your soul. So if he rebukes you because you're a little bit too worldly, take it as something coming from one who loves you, because he does. He's concerned about you, he wants you to live for the glory of God. He wants you to serve God. Follow him, obey him. You know it makes me ache inside when I see members of our church doing things they shouldn't do, and especially when I have been teaching against it! It really makes me feel badly. Many people take the Word of God and say; "Well, this means something else, it doesn't mean that." Brethren, we don't have the right to take the very definite teaching of the Word of God and try to make it say something else.

There are things that the Bible teaches that we have to stand for, and the preacher that loves his people is going to preach against the things they are doing wrong. He is going to preach the doctrines that are found in the Bible. He is going to exhort his people to stand for them. He is going to lead his church into all truths. Your obligation is to listen to him and do what the Bible teaches.

And finally, support your pastor. Support your pastor in prayer. Paul said in Hebrews 13:18: "Pray for us: for we trust we have a good conscience, in all things willing to live honestly."

Pray for us. You know, brethren, if you spend a lot of time praying for your pastor, you are going to spend a lot less time complaining about him. You are going to be behind him because you are praying for him. You are not going to be thinking bad things about him, you are going to be saying, "Lord he's the man you have given us. You help him. You guide him, You be his strength, and you be his guide and his help." And spend a lot of time in prayer for him.

And then support your pastor in tithes and offerings. You say tithes and offerings go to the church, surely it does! But, beloved, the men of God ought to live off the tithes and offerings given to the church. Read I Corinthians 9:11-14:

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless, we have not used

THOUGHTS OF MY GRANDFATHER

He is dead. He is gone. But not for long, for he is alive in Heaven. There will be no more pain for his sick heart.

He was my grandfather — my mother's father. He was a great man. He was a preacher for fifty years.

I never knew him well. I wasn't able to. We were separated by many miles. I didn't know him well until his last summer when I spent my vacation with him. I knew he was not far from death then and it scared me. Now I feel no pain — only a sense of loss.

He was an old man, a weak man. He had been through a life filled with many joys and sorrows, happiness, pain, and a lot of love. He lived to see three generations, his children and their children — fourteen grandchildren, and one great-grandchild.

I am sure that now he rests in Peace.

I love you, Papaw. I love you.

—Deborah Grace Ross

this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Read that whole chapter, it tells you. It says, Have we power to eat and drink?

I heard someone complaining because Brother Halliman had a household in New Guinea. I thought to myself, "I imagine while he's sitting in his easy chair in his living room with his plush carpet and his T.V. and everything else, he's just fuming because Brother Halliman had a house." Wasn't that terrible? You know, I think that your pastor ought to have just as good a living as you do. You make \$10 an hour, then what's wrong with him making \$10 an hour? Do you want him to live like a pauper while you live like a king? He's the one that's over your spiritual life. I know preachers that haven't had raises in years! Groceries cost just as much for him as they do for you! Groceries are getting higher all the time! The cost of living is rising all the time! Have you ever thought about that? You know, we need to think about things like that.

Solomon said when he was talking about the house of the Lord. It came to him you know, shall we live in good houses while the house of God is falling down? God forbid! You should keep your church building up as good, if not better than you do your home.

Who have you called? A man of God, or a football that you can kick around? Brethren, a pastor's responsibility is a big responsibility. We think about the President of the United States and we say he's got a big responsibility. He has. Not anything like a pastor of the smallest church in America though. The pastor has the biggest responsibility of all. He has to contend for God's Word. He has to hold the fort. He has to watch over your souls. It may be that we'll go through a depression or something like that. We may not have some material things in the next few years. We might or might not. It doesn't matter to me one way or the other. Oh, I'll admit, I'd rather have things, but I know this, whichever way it is, the Lord is taking care of things. His people will be taken care of, but brethren, whether we have physical things or not, as long as we're here in this world, may God give us a man to expound His word, and watch over your souls. Think about it.

"Meditation"

(Continued from page three)
favor to start with.

I remember a man was preaching, years ago — even a good while ago. He said, "I have noticed that all the modernists and the rationalists of the country are handsome men. That is why it is that they attract everybody." He turned and looked down at me and said, "Brother Gilpin, you are immune. You will never be a modernist."

Well, the Lord kept me from being a modernist. He has given me a good time these fifty years. He has given me a lot of fun. I tell you truly, I don't believe there is anybody in the world that has had more fun than I have had in these last fifty years. I have had a good time. Talk about suffering, I have had a little. Some of it I have brought on myself by my own stupidity. But, beloved, I have had a good time in the ministry of our Lord. I have had some of the funniest experiences, and I think I will take time to tell you what I consider the funniest experience that I ever had.

I began to preach at Bon-Jellico, Kentucky, a coal camp out of Williamsburg, Kentucky. It is not even there anymore. It is out of existence. But I began preaching there in a little schoolhouse, high up on a mountainside. We had some benches — not seats, but benches, with slats in the back and a slat or two in the bottom. There was a lot of open space in those seats. I remember one night right in the midst of my sermon an experience. There was a boy that came to the services, whose name was Jim Henry. He just wasn't bright, and all the boys picked on him. One night, right in the midst of my sermon, those boys had been sticking pins in him, and the mother rose up and said, "Brother Gilpin, if you don't make these boys sitting behind me quit sticking pins in my Jim Henry, I am going to quit coming here to hear you preach."

Beloved, I have had a lot of funny experiences since, but I think that one caps the climax.

I remember also, the time that I was riding on a bus over in Harlan County, Kentucky. A fellow tapped me on the back, and I looked back into the business end of a revolver that was pointed at my face. He got out by the side of the bus and stood there with a couple of guns which he held on everybody as they passed out. People had to put their watches and their money in his hat. It came my turn and I thought, what is the use of being accused of being a big talker and not being able to use that ability when you get in a tight place? So as I came along, and with my hands held high and

shaking, I said, "Brother, would you take a watch from a poor little preacher when that is all that he has?" He said, "What kind of a preacher are you?" I said, "I am a Baptist preacher." He put his gun down in his pocket and said, "Put her there, boy. I am a Baptist, too."

As I say, I have had lots of problems and I have had lots of fun. I thank the Lord for His goodness. I thank the Lord for the heartaches and the headaches that I have had. A lot of times I could have run away, I could have quit. I think my son has paid the highest compliment to me that was paid to any father when, years ago, he said, "Dad, I know God called you to preach, because you would have quit a long time ago, if He hadn't." And that is true. I think I would have. I think I would have quit lots of times. I could have run away. I could have gone away some place else.

I have had many problems. I have had many headaches and many heartaches. Some of them have been caused because I lanced a carbuncle down to the core. You know what I mean, don't you? There have been some heretics that I had to handle just like you would lance a carbuncle down to the core. It has caused a lot of difficulties and a lot of problems, but I have had a good time these fifty years.

A man wrote to me yesterday and sent me \$50.00 and said, "I want to join the 'Fifty Year — \$50.00 Club,' and I want to make application now for the 100 year club." Well, I am in favor of taking him in. I'll not vote against him. I'd like to live another 50 years to preach His Word.

I have had a hard time physically in the last couple of years. Two years ago I invited Brother Jon Rule here for a revival meeting and I never even attended the services one night. Can you imagine a Baptist preacher inviting a man to come hold a revival and then not even attend the services one time? That is right. Well, I got sick was the reason. I went to the hospital and was operated on, and was there for twenty-three days. Eight times within the last two years I have been in the hospital. Some of you didn't think I was going to live. Several times I thought I wasn't going to live. When that tractor ran over me a little over a year ago, I am satisfied that there were some angels around that held that tractor and the cornpicker and the wagon up to keep them from mashing me. There was no reason in the world why I shouldn't have been killed. I think I can say as I look back across these years — as I look back across the last two years particularly, in the eight times that I have been in the hospital — I think I can truly say with Ezekiel, "I was spared."

Beloved, I thank God this morning for all of His goodness and for His purpose in my life. I rejoice as I think about these dear brethren up here on the rostrum — from Illinois, and from Ohio, and Kentucky, and West Virginia, and North Carolina, and Michigan, and Florida, and our dear brother from New Guinea. I think as I look out here and see visitors here this morning, what a blessing it is to me to see you in this service! I think how grateful I am to God for His goodness to me. Beloved, I am urging everyone of you in the light of this passage of Scripture that I have read to you — I am urging everyone of you to stand fast for the Word of God.

I remember one of the earliest stories that I read in English Literature was of the time when Napoleon had lost a battle — not the battle of Waterloo, but another battle. One of the officers under Napoleon said to the drummer, "Beat a retreat." The lad stood immobile. He never moved. He never flinched. That order was repeated, "Beat a retreat." The boy said, "I can't beat a retreat. Napoleon never taught me to beat a retreat." But he said, "I can beat a march that will wake up the dead." His-

tory says that he beat that march and the result was that they won the battle that they appeared all ready to have lost.

Beloved, I am asking you this morning never to retreat, but to move forward and to stand fast for the things of the Lord.

I am a Baptist. I thank God because of it. I believe in the five cardinal truths of grace. I believe in the pre-millennial, pre-tribulation return of the Lord Jesus Christ. I believe that God created this world. I believe in the inspiration of the Bible from beginning to end, and after fifty years, I thank God that I believe in it more strongly than I believed in it when God called me into the ministry fifty years ago. I would urge you who are here today to stand fast in the things of the Lord.

I often think of the time when Columbus was trying to discover a new route to the Indies. I often think what difficulty it must have been. What a problem it must have been! Nobody believed the earth was round. Everybody believed that if you went out so far you would sail to the edge, to a precipice, and just fall off. What a problem it must have been! Suppose we let the poet tell it:

Behind him lay the gray Azores,
Behind the Gates of Hercules,
Before him not the ghosts of
shores,

Before him only shoreless seas,
The good mate said: "Now must
we pray,

For lo! the very stars are gone
Brave Adm'r'l, speak; what
shall I say?"

"Why, say: 'Sail on! sail on!
and on!'"

"My men grow mutinous day by
day;

My men grow ghastly wan and
weak."

The stout mate thought of home,
a spray

Of salt wave washed his
swarthy cheek.

"What shall I say, brave
Adm'r'l, say,

If we sight naught but seas at
dawn?"

"Why, you will say, at break of
day:

'Sail on! sail on! sail on! and
on!'"

They sailed and sailed, as winds
might blow,

Until at last the blanched mate
said:

"Why, now not even God would
know

Should I and all my men fall
dead.

These very winds forget their
way,

For God from these dread seas
is gone.

Now speak, brave Adm'r'l; speak
and say" —

He said: "Sail on! sail on!
and on!"

They sailed, They sailed. Then
spake the mate:

"This mad sea shows his teeth
to-night;

He curls his lips, he lies in wait,
With lifted teeth, as if to bite.

Brave Adm'r'l, say but one good
word,

What shall we do when hope is
gone?"

The words leapt like a leaping
sword:

"Sail on! sail on! sail on!
and on!"

Then, pale and worn, he kept
his deck,

And peered through darkness,
Ah, that night

Of all dark nights! and then a
speck—

A light! A light! A light!
A light!

It grew, a starlit, flag unfurled!
It grew to be Time's burst of
dawn.

He gained a world! he gave that
world

Its grandest lesson: "On,
sail on!"

That is my appeal to you this morning as God's children — no return, no retreat, but sail on! sail on!