

NAMES OF GOD

By RICHARD E. FARNHAM
Noblesville, Indiana

The name, ELOHIM, is used in the Hebrew Testament over 2500 times. It is the first name of God used in the Bible. The Hebrew word Elohim is the English word God. It is used first in Gen. 1:1: "In the beginning God (Elohim) created the heavens and the earth." From Gen. 1 through Gen. 2:4 the name Elohim is used thirty-five times. The word is a uni-plural noun with the first syllable, EL, meaning strength. It is a singular word. The last syllable, OHIM, is a plural word meaning, the "faithful one." The name ELOHIM, therefore, means "the strong, faithful one." The word EL is used many times to identify people and places with Elohim. ELIJAH, ELISHA, DANIEL, SAMUEL, BETHEL, ISRAEL, etc. The word EL shows Elohim's tremendous power in creation. "Through faith we understand that the worlds were framed by the word of God (Elohim), so that things that are seen were not made of things which do appear." (Heb. 11:3). "But without faith it is impossible to please Him: for he that cometh to God (Elohim) must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. 11:6).

The "OHIM" is used many times in relationship to God's covenants with His people. "For the Lord your God (Elohim) is God (Elohim) of gods, and Lord of lords, a great God (Elohim), a mighty, and a terrible, which regardeth not persons, nor taketh reward" (Deut. 10:17). (Continued on page 7, column 1)

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

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WHOLE NUMBER 2013

AN OPEN LETTER TO PRESIDENT FORD

By TIMOTHY PIETSCH
Tokyo, JapanMeguro P.O. Box 20,
Tokyo, Japan 152
March 8, 1975President Gerald R. Ford
The White House
Washington, D.C., USA
Dear President Ford:

We are continuing to uphold you in prayer as you requested and that God will give you wisdom and insight so that you can lead our beloved USA in paths of righteousness and truth.

We are indeed very thankful that when you came to Japan last year as a Guest of State, that you did not attend a Shinto Shrine and thereby compromise the historical principle of our country, that of separation of government and religion.

Now, it has been announced that the Emperor of Japan is going to the USA as an official Guest of State, in October of this year. In the Japanese language there is a word for "Emperor" but this word

is not used but the Shinto mythological title "Tenno" which can be translated "Heaven's Majesty." The problem is not whether the Tenno is divine or not, but whether or not his ancestors are Shinto gods or not. In his official reply in writing, on October 22, 1960, the Prime Minister of Japan, Hayato Ikeda, stated that the Yata Kagami (the divine mirror that is supposed to have come down from the sun-goddess) is the possession of the Tenno and he is the chief priest of the Grand Shrine of the sun-goddess at Isa and the Tenno for this reason. The ancient ceremony that indicated the moving of deity, Kenjinogodoza, was banned by General MacArthur's headquarters in 1947 as incompatible with a humanized "Tenno." However, last year on the 7th of November, just before you arrived in Japan as a Guest of State, this ceremony was again revived by the authority of the Japanese government, thus restoring divinity to the Tenno. When you invited him to come to the USA as an official Guest of

State, did you realize that you were inviting a Shinto mythological god?

Japan does not have a "head of state" but "the Tenno is the symbol of Japan and the symbol of the unity of the people." The title "president" has no religious connotation, nor does the title "Emperor" or "King," but the title "Tenno" does, and it is considered idolatrous by many when attributed to a man-made god. **ONLY ONE IS WORTHY OF THE TITLE AND HE IS THE GOD-MAN** (The Only True God, who is Infinite, Eternal and Perfect — the Creator of all became Man, and proved Who He is by His bodily resurrection). He is the True Tenno to me and to thousands of others in this land and throughout the world. Isn't this the faith you claim also?

Shinto nationalists are quick to point out that other countries have presidents, emperors and kings, but only Japan has a Tenno. Shinto nationalists ardently desire that Shintoism be given a status above (Continued on page 7, column 2)

Intoxicated Cat

I noticed several weeks ago in the newspaper a letter written by an unhappy woman who wrote that her husband thought it funny to make their pet cat drunk by continually pouring gin in its milk.

The distressed woman complained that she didn't think it was doing the cat a bit of good for the cat would dance like mad, stagger around in circles, and finally fall in a heap in a corner and go to sleep.

Besides, the woman reported, the cat was now losing all of her hair as a result of the gin diet, and what did a cat look like without any hair?

Immediately, letters poured into the newspaper from aroused readers all over the country denouncing the husband, and suggested various degrees of punishment for a man who would be so cruel to animals.

Perhaps I have a warped sense of humor, but the reactions of the readers struck me as ironically funny. Give an animal liquor and you are considered cruel. Give a man liquor and you are considered sophisticated. Let an animal reel, act funny and foolish, fall in a drunken stupor, and immediately it is an occasion for readers from coast to coast to howl protest. Let a man do the same thing and we simply ignore it.

We wouldn't serve liquor to a dog. It's inhumane. Yet, we give it to our sons and daughters, and with all of the advertising media at our command, we continually encourage them to drink. It is not fit for a dog or cat, but it is fit for our children.

A SOUND MIND

By BERNARD (BUD) SAWYER
Jackson, Michigan

Please read Mark 5:1-20.

We are given in this portion of God's word an account of the casting out of devils from the man of the Gadarenes. This portion of Scripture should cause God's people to rejoice in the remembrance of what the Lord has done for us as we read this account of the Lord's free amazing grace at work.

We can see God's omnipotence in His ability to cast out the devils and thru recognition of Him as "Jesus, thou Son of the most high God." Many of God's people today suffer grief from trying to deal with the devil on his own terms. Our Lord has the only power supreme to buffet Satan. When we are under the attack of Satan

we must look to our Lord of the strength to do battle.

"And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid"—Mark 5:15.

We are told in this verse how that the people of the Gadarenes came and saw the man whom fetters could not hold and man

NEW FEATURE COLUMN

"IS THAT IN THE BIBLE?"

Beginning on Page Three

could not tame, sitting and clothed and in his right mind.

Brethren and sisters, I believe that this verse is so very descriptive of God's called people.

Isaiah gives us a description of the clothing worn by God's elect. "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for He hath clothed me with the garments of salvation, He hath observed me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and a bride adorneth herself with her jewels." (Isaiah 61:10) Brethren (Continued on page 8, column 3)

"AWAY"

I heard once of a simple Christian who made no pretence at being a preacher, but who was asked to take a service in the absence of the regular preacher. Entering the pulpit, he said, "If I were a real preacher I might find one text sufficient, but seeing I am not used to this business, I will take three texts."

The first text was I John 1:7: "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." After reading it carefully, he paused, looked at his audience over his glasses and quietly said, "That's my sins away."

Reading his second, "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God," Phil. 4:6. "That's my care away."

Then turning to his third text, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord," I Thes. 4:17. He looked again at his audience and said with a happy smile, "That's myself away."

MORE ON TABERNACLE . . .

THE PILLAR OF CLOUD

By WILLARD WILLIS
Monroe, Ohio

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the Tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the Tabernacle. And when the cloud was taken up from over the Tabernacle, the children of Israel went onward in all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the Tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys"—Exodus 40:34-38.

Our Lord, when He had led the children of Israel out of Egypt, went before them in a "pillar of cloud" by day and of "fire" by night.

"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night,

from before the people"—Exodus 13:21,22.

The cloud, except on one occasion, always went before the people. On the one occasion, however, it went behind them. The occasion I have reference to is when Pharaoh and his army had pursued them to the Red Sea.

"And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the (Continued on page 7, column 3)

ENGLISH MINISTER TO SPEAK IN SOUTHEAST CHURCHES IN APRIL

Elder Arthur Stone and his wife, Muriel, of England will be visiting this country during the month of April as guest of Elder Lee L. Williams of Hanahan, So. Carolina. Mr. Stone is author of the book, "Evangelical Calvinism," which has been acclaimed widely in England and which may soon be published in this country.

At present, his tentative schedule is as follows: April 1-4 and April 27-May 1, he will be at the Lord's Church at Beverly Hills, Hanahan, South Carolina, April 6-18, with Brother W. W. Wilkerson, Calvary Baptist Church, Tampa, Florida and April 20-25, with Brother James Hamric, pastor at Ellsville, Georgia.

Brother Stone is a strong contender for the Faith and is a powerful preacher. Every church in England that he has pastored has grown substantially under his ministry and he is not difficult to understand.

We would heartedly recommend that all our readers in any of these areas make plans now to be in attendance and hear this great English minister. You will be blessed and enriched by your attendance, and also be an encouragement to these local churches.

FAITH BAPTIST CHURCH OF LAWTEY, FLORIDA TO OBSERVE ANNIVERSARY

Elder A. E. Massey, pastor of the Faith Baptist Church of Lawtey, Florida announces plans this week for the church's twenty-fifth anniversary on Sunday, April 6, 1975. This will also be the twenty-fifth anniversary of his pastorship at this church.

Preceding the anniversary services on Sunday, Elder J. E. Pierce of Bradenton, Florida will be speaking on Friday and Saturday, April 4, and 5, at 7:30 p.m.

On Sunday, the services will begin at 10:00 a.m. with the following ministers taking part in the services: Elder W. L. McSwain of Fairmount, Georgia, Elder J. E. Pierce, Bradenton, Florida, Elder David West, Jessup, Georgia, and Elder Tom Sollosi, Glennville, Georgia. The day will be filled with good singing, good preaching and will be capped with an old-fashioned picnic dinner for all. Make your plans now to attend and help this great pastor and church celebrate this milestone in the Lord's service. If you need additional information, phone Pastor Massey, Area Code 904/782-3392.

The Baptist Examiner Pulpit

A Sermon by John E. Ashbrook

"SPEAKING IN TONGUES"

About the turn of the century there were movements which brought a new type of church to the religious scene. This was the Pentecostal Church. One of the premises of its existence was to seek the gift of speaking in tongues. As a result of this movement there developed the Assembly of God, the Foursquare Gospel, the Pentecostal Holiness, and many other similar groups. Until recently, the enthusiasm for speaking in tongues came from these groups.

However, at this moment in history the Christian world is engulfed in a tidal wave of enthusiasm for speaking in tongues which comes from two unexpected sources. The first of these is the so-called "Charismatic Revival Movement." Charisma is the Greek word for a gift of grace. It is theologically dignified to use Greek names and this movement has been moving in dignified circles. Episcopal, Lutheran, and Presbyterian churches, all historically opposed to Pen-

tecostalism, have moved into the tongues orbit in a big way. A few years ago "Christianity Today" reported that 2,000 California Episcopalians were speaking in tongues, and 600 people from the First Presbyterian Church of Hollywood claimed to have had the experience.

The second wave of new enthusiasm comes from the "Jesus Movement." This is a hippie-type religious movement. It talks of (Continued on page 2, column 1)

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OMAHA, NEBRASKA-COUNCIL BLUFF, IOWA GROUP NEEDS PASTOR

Brother Richard R. Stevens, 722 Willow Avenue, Council Bluffs, Iowa 51501, writes asking for help in starting a new, sound Calvinistic work in the Omaha-Council Bluffs area. As far as we know, there isn't any church in that area that is truly sound, most of which are more Arminian than Calvinistic in their teachings, using gimmicks of different kinds to get people out and increase their rolls.

If any of our readers, and especially ministers, feel led to help begin this new work, write Brother Stevens at the above address to learn more about the situation there.

DOCTRINES OF GRACE SERIES AVAILABLE ON CASSETTE TAPES

Last December, the Sovereign Grace Landmark Baptist Mission of Battle Creek, Michigan held an all-day Fellowship Meeting with the theme of "An Exposition of the Doctrines of Grace."

There were six noble ministers on the program and their messages were as follows:

"The Sovereignty of God," by Kelly Morley, Flint, Michigan; "Total Depravity," by Richard Farnham, Noblesville, Indiana; "Election," by Medford Caudill, Hanover, Michigan; "Limited Atonement," by Wayne Gregory, Windsor, Illinois; "Irresistible Grace," by Jon Rule, Taylor, Michigan; and "Eternal Security," by Hubert Sapp, Chicago, Illinois.

All of these messages were taped and have been made available as a set (cassette only), priced at \$3.00 including postage. Order directly from Elder Medford Caudill, P.O. Box 46, Hanover, Michigan 49241.

Tongues

(Continued from page one)

"getting high on Jesus," or "freaking out on Jesus." It espouses the hippie life style and makes no break with the rebellious thought life of young people. It sings to a rock beat, and seeks the emotional high of tongues speaking.

In the light of this new interest in tongues, Bible believing Christians need to take a closer look at their Bibles to see what the Scriptures teach on this subject. **TONGUES—A Sign with a Purpose**

The first thing to see from Scripture is that the gift of tongues was a sign which always had a purpose. When you talk to Christians involved in the tongues movement you get the idea that the Bible is filled with occurrences of the phenomenon. The truth of the

matter is that there are only three incidents of tongues-speaking in the New Testament.

The first of these three incidents was on the Day of Pentecost. Jerusalem was filled with foreign Jews, present for the feast. In order that the attention of the crowd might be arrested, God enabled His disciples to speak in languages they had never learned. The study of this incident in Acts 2 makes it abundantly clear that the gift was the gift of speaking in a definite language. The gift was not gibberish or a heavenly tongue. The gift was a sign which arrested the attention of the unsaved and made it possible for them to hear the Gospel in the tongue they best understood.

The second Scriptural occurrence of tongues-speaking comes in Acts 10. That chapter finds Peter preaching the Gospel to the first gathering of Gentiles. As Peter preached, those Gentiles believed. As they believed, the Holy Spirit fell upon them. As the Holy Spirit came upon them, they spoke with tongues. Acts 10:46 says, "For they heard them speak with tongues, and magnify God." Did the sign have a purpose on that occasion? It surely did. Peter and his Jewish friends were not convinced that Gentiles could believe the Gospel and be saved. The gift of tongues, which Peter recognized on that occasion because he had had the experience at Pentecost, testified to Peter that these Gentiles had been saved and possessed the indwelling Holy Spirit just as he did.

The third evidence of tongues-speaking is in Acts 19. In that chapter Paul met a group of humble believers who had trusted as far as they knew. However, they did not know that Christ had died, risen and sent the gift of the Holy Spirit. In fact, they did not even know there was a Holy Spirit. God granted them an instant education into the reality of the Holy Spirit with the audible sign of speaking in other languages they had not learned.

In these three short paragraphs we have covered the whole list of instances of tongues-speaking in the New Testament. Search your Bible and you will see that this is so. In every case, the gift of tongues was a sign which had a purpose.

In the Bible, sign miracles were always a temporary thing for a period of God's particular action. There was a group of signs connected with the Exodus from Egypt, another group associated with Elijah and Elisha as they battled the Baal crisis in Israel, and a third group connected with the ministry of Christ. When each of these periods was over the signs ceased. Dr. C. I. Scofield, respected Editor of the Scofield Bible aptly said:

"All miracles have been for special seasons only. The miracles prepared for the deliverance of Israel from Egypt were not needed in the wilderness; those in the wilderness ceased when Jordan was crossed. It would not have been according to the mind of God had they prayed ever so long for the pillar of cloud to lead the tribes to their various inheritances. It had served its purpose and ceased to be, and if we examine into the gift of tongues we may find something very similar."

TONGUES—To Be Controlled By Certain Rules

The church at Corinth was one of Paul's great problem churches. He wrote two letters to it and both of them deal constantly with problems. The church was most unscriptural. Paul called it "carnal," for it was filled with jealousy, divisions, bickering and moral problems. It was in the Corinthian Church that tongues-speaking became a problem. We do not read of any other New Testament church that had this problem. Corinth was like a modern Pentecostal Church in that the gift of tongues was the most showy gift and everybody fixed their atten-

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



"SACKS FILLED WITH CORN"

(Read Genesis 43:1-29).

I have read to you a very interesting passage of Scripture. It is a passage that has a lot of human interest about it, that naturally makes us sit up and take notice whenever we read it. Famines are commonly referred to in the Bible. In those days, every nation in the world wasn't looking to the United States for help and for a handout as they are today. A famine was a pretty serious thing. In the land of Israel, there had been a drought. Of course, you recall the story, I am sure, how Joseph had foretold the seven years of prosperity and the seven years of famine in the land of Egypt, and that famine had extended not only to Egypt, but into other nations roundabout. In Israel, they were having a famine so great that they didn't have any food. They had money — money that probably had been saved from preceding seasons, but they had no food — the grain was all gone. They went down to Egypt. They didn't know Joseph was the prime minister there. The last time they saw Joseph he was being led away as a slave to be sold on the slave market of Egypt. They had no idea that in the providence of God Joseph had now become the prime minister of that land. When the brothers went to Egypt to buy food, the Word of God tells us how, as they left this country of Egypt, they came to an inn. They took their sacks down off the back of the mules that they were carrying them upon, and opened the first sack and there was the gold in

the top of the sack. All the boys found their gold there in the sack with their corn. They went on home.

By and by, that supply of food was exhausted and the old father said, "You had better go back to Egypt and buy more corn. They have food down there." The boys said, "Father, there isn't a bit of use of us going. The man said to us, 'Unless you bring your younger brother down, I'll not even speak to you.'" Jacob immediately said, "Why did you tell him you had a younger brother?" They said, "He asked us about you and your health and if we had a younger brother. How could we know that he was going to tell us to bring him along? He asked us questions and we told him the truth, and then he said, 'Unless you bring your younger brother, there's no food for you here.'"

When nothing else could be done, Jacob reluctantly agreed to allow Benjamin to go with these ten brothers into the land of Egypt to buy food. When they got there, Joseph met them. He knew them, but they didn't know him. He had grown up and they just didn't recognize him. Furthermore, they weren't expecting their little brother that they had sold as a slave to be the prime minister — the food administrator of all that land. They didn't think about this being Joseph.

The Word of God says that Joseph looked at them, and he looked at his younger brother, Benjamin, who was his full brother, and he told the steward of his

house to bring them all home to dinner. When they started to go to Joseph's home, conscience put in a terrible lick. They said, "The reason why we are invited to his house is because of that money that was in the mouth of our sacks. This is a trap." Immediately, they said to the steward, "Sir, we brought money, but when we opened our sacks, the money was there in the mouth of our sacks. There was plenty of corn, but the gold was on top of the corn. We brought double money this time. We brought the first money back, and we brought double money in order that we might be able to buy food." The steward said, "Your God, and the God of your father, hath given you treasure in your sacks. I put your money back in your sack. I did it myself. I knew all about it. Your God, and the God of your father, is running the show."

Oh, that steward, who is probably in Hell today, probably never knew what it was to be saved. He probably lived down there in that heathen land of Egypt and never heard about Jesus Christ, but at least he knew that God was running the show.

When they came home to eat with Joseph, Joseph asked them questions about their father. Then he said, "Is this your younger brother that you speak about?" "Yes." Still, they didn't recognize him. They didn't know it was Joseph. The Word of God says that Joseph was so broken up that he had to slip away from them and go into his bed chamber and weep. (Continued on page 3, column 1)

tion on that one thing. The gift of tongues had not yet vanished. There was real speaking in other languages; but it had to be regulated for it was hurting the church.

My heart as a pastor grieves, in our church, whenever we find it necessary to write regulations for Christian conduct. We should not have to do so, but the abuse of Christian propriety sometimes makes it necessary. For this reason, Paul, writing by inspiration, had to lay down some regulations to govern the abuse which existed (Continued on page 6, column 1)



Dear Mr. Gilpin, Jr.

We enjoy the paper so much and it has been a real blessing to us.

Thanks In His name,
J. L. Harris
Texas

Dear Brethren:

John Jr. is doing a fine job as acting editor of the paper, but I am sure he is doing this in addition to all his normal duties, and will be most relieved and grateful when a new pastor and editor arrives. Sincerely,

Niagara Sovereign Grace
Missionary Baptist Church
Kentucky

Editor's Note: (AMEN)

Dear Bro. Gilpin,

Just a few lines to say hello and we pray that the Lord will send Calvary Baptist Church a new pastor soon to continue in the steps of John R. Gilpin as editor of the paper. We are also thankful that the Lord has led Calvary

Baptist Church to continue publishing TBE. We enjoy and look forward to each issue. The truths that are taught in TBE are either "unheard of" or "rejected" here in Yakima, and the paper is needed so much here and in most other areas also.

Your friends in Christ,
Mr. & Mrs. Earl Roberts, Jr.
Washington

Dear Bro. Gilpin, Jr.,

I'm so glad you are going on with T.B.E. which we have enjoyed reading for many years. Thank God for men that will stand for the truth of the Bible in this evil day in which we live, when so many are turning away from Biblical truths.

Thank you,
Noble Taylor
Kentucky

Dear Mr. Gilpin, Jr.,

I have been away for two months and when I came home, I was so shocked to learn of our dear Pastor Gilpin's death. We will miss him, but he is so much happier now with our Lord.

In Jesus name,
Mrs. Culver
California

Beloved Calvary Baptist Church:

I am so thankful to our Heavenly Father, to each of you and to Brothers Gilpin, Jr., and Hallman that THE BAPTIST EXAMINER is going forth just as it was in the past, to needy souls such as myself. It would be very sad indeed to carry on without this great paper to uplift, guide and satisfy our soul's craving need for spiritual sustenance.

"Memorial Pulpit" is the climatic feature of this great paper. Our late pastor's sermons are truly great and hold the hearer's and

reader's interest to the very last word. O Lord, we pray, bless this great witness of Thine, THE BAPTIST EXAMINER, which shall overcome the world by its witness and testimony of the blood of The Lamb. Rev. 12:11. O God, extend the voice, scope and magnitude of Thy faithful witness, THE BAPTIST EXAMINER, to the farthest outposts of perishing humanity. God bless each of you!

Most sincerely,
Yours in Christ,
Mrs. Ellen Pinkerton
Arkansas

Dear Bro. Gilpin, Jr.,

We have never been saddened worse by the death of any one (though we never met) than that of Bro. Gilpin. We have been readers of T.B.E. for over 35 years.

Our sincere sympathy goes to all of the family and friends that stand for the truth that Bro. Gilpin always taught.

Yours in Christ,
A.D. & Grace Spearman
Alabama

(Continued on page 8, column 5)

NEW CHURCH ESTABLISHED IN JOINERVILLE, TEXAS

Pastor Ronald Brady of Route 6, Box 166D, Henderson, Texas 75652 writes telling us of the newly established Sovereign Grace Baptist Church which is located on Miller Ranch Road, Joinerville, Texas. They are holding services each Sunday at 10:00 a.m. and also in the evening. This church was organized under the authority of the Sovereign Grace Baptist Church of San Antonio, Texas.

We urge all of our readers in this area to make a note of this new church and try to attend every opportunity that they can.

"Corn"

(Continued from page two)

Then he washed his face and came out and ate with them.

He said to Judah, the eldest, "You sit here," and then he seated them around the table according to their ages. I wonder if those boys didn't say, "Isn't it a coincidence this man telling us how to sit according to our ages? How does He know anything about us?" But they sat there and Joseph served them.

Here are the Egyptians over here at one side — they didn't eat with the Hebrews. They did not believe in integration — they didn't integrate with these Hebrews. They wouldn't have anything to do with them. Here was Joseph by himself, the Hebrews by themselves, the Egyptians by themselves. Joseph took the meat that had been prepared and cut it off and passed the plates around, and when it came to Benjamin, he gave him five times as much as he gave anyone else. I have often wondered how Benjamin handled five times as much as any of the rest of his brothers, but that is the story, how they drank and were merry with Joseph.

From this simple story, let's get a few lessons — lessons that you ought to apply to yourself, and lessons that I should apply to myself.

I

CONSCIENCE, A DEADLY THING.

Oh, what a deadly thing it is that we carry around with us every day by way of conscience! It doesn't bother us much when we behave ourselves, but he is always there and ready to give us trouble.

I jokingly say sometimes that I made a deal with my conscience a long time ago that if he would leave me alone, I would leave him alone. I wish I could have made that kind of deal. I tell you, beloved, he has given me an awful lot of trouble, and he surely gave trouble to these brothers of Joseph.

"We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." — Gen. 42:21.

This was when they were arrest-

ed and Simeon was held as a hostage. They hadn't talked about Joseph for years, but then they said, "We are verily guilty concerning our brother." Old conscience slipped in a blow.

We find another experience with conscience, for when Judah stands up to make an oration before Joseph, pleading that Benjamin might be set free, Judah says:

"God hath found out the iniquity of thy servants." — Gen. 44:16.

I tell you, beloved, conscience is a terrible thing.

I can sit in the courtroom of King Herod in the days of Jesus, and in a lull between the sessions of court, I can hear the crowd as they are talking, and Herod sitting on the bench listening. They are talking about a wonderworker, a miracle worker who has gone into that area. He is healing the sick, He is giving sight to the blind, He is taking those with withered arms and restoring their strength, and those with withered legs, and giving them new legs to walk and run with. The people say, "This is Elijah." "This is Jeremiah." Others say, "It is not like either one of them. It is some of the prophets of the Old Testament." I can hear Herod now as he rapped for order in the courtroom. "I'll tell you who it is — it is John the Baptist, whom I beheaded." He hadn't been thinking about John the Baptist, and John the Baptist hadn't been bothering him, but now Herod says, "This is John the Baptist come back to life."

Beloved, I tell you, conscience puts in some mighty deadly blows sometimes, and may I say, ere I finish this message, there is only one way to handle conscience, and that is through the blood of the Lord Jesus Christ.

II

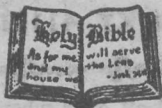
THE INVITATION.

We read concerning the invitation that Joseph gave to his brothers:

"Bring these men home, and slay, and make ready: for these men shall dine with me at noon." — Gen. 43:16.

Notice, an invitation: "Bring them home. Let's feed them, I'm inviting these men to come to my house. He didn't invite them there to put them into bondage. He did not invite them there to accuse them as having sold him as a slave. He didn't invite them there to make them miserable. Rather,

IS "THAT" IN THE BIBLE?



WHO ATE VEAL COOKED BY A WITCH?

Answer: Saul, First Samuel 28. The whole chapter is the story of Saul's remarkable interview with the Witch of Endor, and ends with: "And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof: And she brought it before Saul, and before his servants; and they did eat..."

He invited them there to take them off of starvation and to feed them."

Beloved, this whole Bible is an invitation to men and women just like that. God doesn't invite you to come to Jesus Christ to make you miserable. He doesn't invite you to come to Jesus Christ to put you into bondage — you are already in bondage. He invited you to come to Jesus that He might take you out of the bondage of sin, that He might save your soul, that He might take you off spiritual starvation, that He might feed you.

I ask you, are you hungry? Deep down within your heart, are you satisfied? Can you put your hand upon your heart and say, "I know that my Redeemer liveth?" I tell you, beloved, there is a spiritual starvation that you are faced with, and the only way that you will ever get off of that spiritual starvation, the only way that you will ever be fed, is by coming to the Lord Jesus Christ to save you. Now that is the invitation.

As Noah was getting ready to go into the ark, God said:

"Come thou and all thy house into the ark." — Gen. 7:1.

When the children of Israel were going out from the land of Egypt over to Canaan, they need a spy to lead them who knew the way, and they said to Moses' brother-in-law:

"Come thou with us, and we will do thee good." — Num. 10:29.

We find the prophet Isaiah saying:

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." — Isa. 1:18.

Jesus said:

"And him that cometh to me I will in no wise cast out." — John

6:37.

John, in closing the Sacred Book, as he wrote the last chapter of the Bible, said:

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." — Rev. 22:17.

I tell you, beloved, this Bible is filled with invitations to lost sinners to come to Jesus Christ. I grant you that nobody is going to come unless the Holy Spirit deals with him. No one will hear that invitation unless the Holy Spirit deals with him, but that is God's invitation to lost sinners.

III

SUFFERING AND ANGUISH PRECEDE RECONCILIATION.

We read:

"And the men were afraid, because they were brought into Joseph's house." — Gen. 43:18.

They expected Joseph to fall on them. They expected Joseph to have men of Egypt to fall on them with swords and kill them at any moment's time. They were scared to death, but after awhile, they are sitting at Joseph's table eating.

A little later, Joseph makes known to them the fact that he is their brother.

I see those boys as they drive back home, with a wagon loaded down with good things, going back to their father. There wasn't anything to be scared of after all, but now, before they got the blessing, they were scared to death. Anguish gripped their souls and they were sore afraid. After the reconciliation, it was a different story, but the suffering and the anguish preceded the reconciliation.

I tell you, beloved, I believe as strongly as I can in heart-felt religion for saved people, but I believe that heart-felt religion starts when a man is a sinner. He feels in his heart definitely the burden and guilt of his sin, and that

doesn't make him happy, but when reconciliation takes place, he feels a heart-felt experience in the Lord.

The Word of God tells us about the Prodigal Son, how he went away from home, taking all that his father would give him, and started out wasting his life and his money with harlots and drunks. The Word of God says he came to want. We read:

"And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him." — Luke 15:16.

Look at him how miserable he is. Look at him how much suffering and anguish in his life. Look at him when he said:

"How many hired servants of my father's have bread enough and to spare, and I perish with hunger!" — Luke 15:17.

I tell you, beloved, here is a man that is suffering; here is a man that is going through anguish.

A little later, the old father says: "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again;... And they began to be merry." — Luke 15:22-24.

I say to you, before the merriment began, this man was in misery out there in the far country.

I am of the opinion, beloved, that no man ever comes to the Lord Jesus Christ until first of all he feels the need of Jesus in his life. There is sorrow and there is anguish within his life.

IV

CORN.

When they were ready to leave the dinner, Joseph took their sacks and filled them with corn. First of all, he put corn in just like they wanted. Now what does that corn represent? We read:

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" — John 12:24.

What is John saying? You take a grain of wheat and lay it up and keep it dry where no water can fall on it and it will stay there as one grain of wheat forever. But you put it into the ground, and the rain falls on it, and the heat lights upon it, and the ground covers it, and that grain of wheat germinates and grows and it doesn't abide alone. It bringeth forth much fruit.

What is the corn that he is speaking about? It is the Lord Jesus Christ. When Joseph filled the sacks of these boys with corn, it is to tell us something about salvation. That corn represents salvation.

Let me tell you something, beloved, you need it. There isn't anything that you need quite as much as you need salvation. Those boys were starving. They needed corn to take home to their families. They needed corn for their own sustenance. They needed corn to feed their livestock. I am saying to you, what they needed for their physical bodies is what we need spiritually. You need the spiritual counterpart. You need salvation. There isn't anything that you need quite like salvation.

I ask you, what is the greatest need you have? You can start out by naming clothes, and automobiles, and farms, and city property, and more business. You can name gold and silver, and money in the pocket, and money in the bank account. Beloved, you can push all those things aside. The thing you need most of all is the corn of salvation. These boys needed corn for their mules, corn for their bodies, and corn for their families, and you need the corn of salvation that John speaks about.

V

GOLD.

Joseph's brothers got the corn, and then when they opened up their sack, they got gold as well. Notice, (Continued on page 4, column 4)

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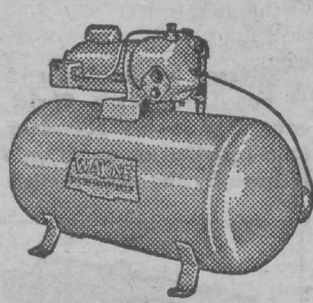
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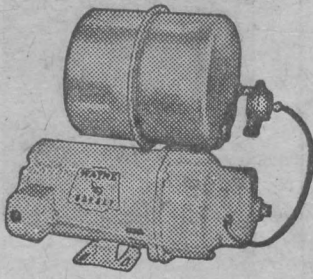
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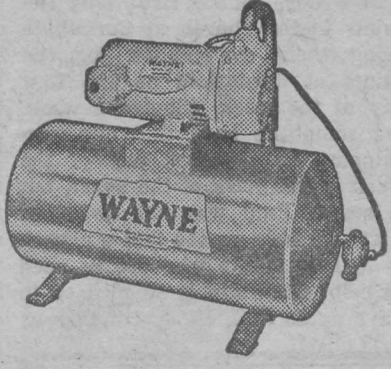
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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:
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"Is it right to use the church's tithes and offerings for anything but the preaching of the gospel? In other words, if a church used the church members' tithes to pay for a cook-out, is this justified? In the Jewish economy, the tithe was only used for the support of the Levitical priesthood. Is it right for us to use it today for anything but the support of the ministry and mission work which centers about the preaching of the gospel?"

ROY MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



In answering this question, we need first of all to realize that churches are not dominated by the rules and regulations that obtained back under the old Jewish economy. That being true, I would say that it is right to use tithes and offerings for purposes other than the preaching of the gospel. I doubt if there is a church to be found anywhere today that uses such moneys only for the preaching of the gospel. Listen to a church treasurer as he reads the financial report of his church at business meetings and this will become very apparent. The life and work of a church involves many things, such as fuel, lights, telephones, church help such as janitor, secretaries, etc. The whole upkeep of church buildings and pastor's expenses are involved.

When it comes to such things as the querist mentioned — cook-outs, and such, I do not believe that such expense should come from tithes and offerings. If people want such, let them go down into their pockets for the money. Many of the larger churches of this day are spending thousands of dollars on all kinds of social enterprises that have nothing to do with the real work of the Lord. Tithe money ought to be spent for the things that promote the Cause of Christ—not for fun and frolic.

PAUL TIBER
PASTOR,
NEW TESTAMENT
BAPTIST CHURCH
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Cleveland Heights,
Ohio



The Lord's Storehouse (church treasury — Mal. 3:10) is the proper depository for the Lord's money. If the church is the proper depository, then the church must take care when she expends the funds placed within her.

There are many worthwhile things the church may do . . . and many things the church must do, with the Lord's money.

She may buy an organ, piano, chairs, books, maintenance, supplies, etc. She must pay the pastor (the laborer is worthy of his reward, I Tim. 5:18) and other obligations directly connected with

the regular place of the preaching of the Gospel, such as rent, heat, light, etc. The church also has an obligation to the support of the Gospel beyond her immediate sphere . . . this must be accomplished through supporting a Scriptural missionary effort.

A cook-out? Is this cook-out an event for the enjoyment of the membership of the local church? Have other churches been invited to fellowship . . . is there preaching or is it purely a social event?

Should a church endeavor to have a fellowship meeting or conference, and invite Baptists from near and far, then some of the expenses involved could rightly be paid from the church treasury.

When a sound church sponsors such a fellowship meeting, she is doing a good work . . . she is providing the occasion for other Baptists to hear God's Word (always a joy for this people) and to meet others of like precious Faith.

There are so few of us, that it comforts and strengthens us to meet, know and love others of our persuasion.

A direct answer to the question, "Would it be correct for a church to pay for a cook-out?" is no. She also should not pay for any other social or recreational event.

E. G. COOK

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Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



So far as I am able to know there are not very many instructions given in the New Testament as to how the Lord's money is to be used. He has told us what to do, and it seems that He gives us credit for knowing that it takes money to do what He said to do. So I find very little said about using His money for this, and not using it for that. But I must say that it is permissible to use some of the Lord's money to help His saints who are in need of help. It is not only permissible, but we are given an example to follow.

In I Cor. 16:1-3, Paul tells the saints in the church at Corinth to bring their contribution for the saints at Jerusalem on the first day of the week. (Someone wrote me sometime back that our worshipping on the first day of the week is the mark of the beast, but it seems Paul was not aware of that). So here we see that a church is to help saints who are in need of help. Our Lord is so pleased to have us do that, He just makes us

feel good all over when we vote to help a brother in need.

I want no part of church financial socials of any kind. They are no part of the Lord's work, as I see it. But in Acts 2:46-47, it seems our Lord was pleased to have His saints break bread together. Here they went from house to house. But that is not possible in many of His churches today. Here at Philadelphia Baptist Church, we could not very well drive 35 miles south after service to have lunch with Brother and Sister Wooten. And it sure would be out of the question for us to drive some 80 miles north after church to have lunch with Brother and Sister Skidmore. In fact, half of our members live too far away for them to go home for lunch and get back for the evening service. So about once a month the church pays for the food, and two or three of the women who are close enough to do so cook it, and we all eat together at my daughter's home.

However, the church's first responsibility is to the needs of her pastor. Then, to her needy saints and to sending forth the Word to a needy world. But it seems she is not told she cannot do anything else. But I repeat, financing socials comes under the heading of the world's business, as I see it.

JAMES HOBBS

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McDermott, Ohio
RADIO SPEAKER
AND MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.



Many people ask this question or one similar to it. What is to be done with the tithe? Some try to designate how their tithe is to be used, while others withhold it in order to punish the preacher.

We will not attempt in this answer to explain the use of the tithe or that the tithe is Scriptural. Let me just say that I believe that every saved person is responsible to give his tithes to the church and will answer to God for his sinfulness if he does not do so.

Sometimes people will complain to me about the way their church spends the money. Generally, it is in connection with mission work, but sometimes it is in connection with a similar question as yours. Frankly, I do not believe that the offering should be used for social activities. I do not believe that a church should stress social activities. Please understand, I am not saying that the members should not fellowship together and enjoy one another's company. The church should not sponsor and pay for cook-outs, ball teams, bowling teams, young people's get-togethers, or anything similar to that. If a church has a special all-day meeting or conference, then by all means it is necessary to provide food and shelter. If the people want to fellowship together following an evening service, or some other evening during the week, there is nothing wrong with it. In a situation like that, any refreshments should be provided by individuals and not the church.

Remember the money that goes into the church is not yours to designate or determine as to its use. It belongs to the Lord. "And all the tithe of the land, whether of the need of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." (Leviticus 27:30). The church belongs to the Lord and so the money that is in

the church belongs to Him. Of course, the church as a whole determines what is to be done. The church should pray for leadership of the Holy Spirit and then follow it. He will not lead them into doing something that would not be for the work of the ministry, or for what is necessary in keeping up the property or work.

If you feel that the church misuses the Lord's money, then I suggest that you join a church that you can trust.

In closing, let me say that I know there are many of you who will object to the fact that I believe in the tithe. I have heard all of your arguments and, probably some you have not even heard, against the tithe. None of them stand up against the clear teaching of the Bible, so please do not waste your time, postage and my time by sending me your arguments against it.

"Corn"

(Continued from page three)
they not only got what they came to buy, but they got something extra.

That gold, beloved, tells us about the exceeding riches of God's grace. God not only saves a man — He not only gives you the corn of salvation, but He gives you the gold of the exceeding riches of His grace. When He saves you, He not only saves you, but He gives you more than salvation. Listen:

"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus"—Eph. 2:6,7.

Now we have grace. After awhile, we'll have the exceeding riches of His grace. Doesn't it thrill your heart just to know what He has in store for us?

Those boys got corn in their sacks, but they got more than corn — they got gold in the mouth of their sacks as well. You come to Jesus Christ and He saves you. Beloved, He not only gives you salvation, but He gives you exceeding riches of His grace.

Let's notice a few verses that would indicate such.

The Apostle John says:
"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"—I John 3:2.

Beloved, that is some of the gold that He gives us. That is more than salvation. We are going to see Him. We are going to be made to look like Him. We'll be like Jesus throughout eternity. That is some of the gold.

Listen again:
"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and unde-

filed, and that fadeth not away, reserved in heaven for you"—I Pet. 1:3,4.

You tell me, beloved, that you don't have something to thank God for? We have an inheritance. The boys got the corn that they bought, and they got gold in addition. You come to God in Jesus Christ and He gives you salvation just like He gave the corn to these boys, and then He gives you the gold and riches of His grace. You tell me this isn't riches of His grace? Out yonder, He has a reservation for me.

A few years ago, I went to Cincinnati. I didn't have any idea at all that I would have any trouble getting a hotel room. When I got there, the Veterans of Foreign Wars were having a national convention and every hotel room in the city of Cincinnati was taken. I went to seven different hotels and couldn't find a room. Rooming houses I called by the dozen and I couldn't find a place. Finally, I found one little hick of a room, but I had made up my mind before that, that I was just going to drive into the park and park my car and spend the night in the car. Why? Because I didn't have a reservation.

Beloved, over yonder, I have it made. I have a reservation on the other side, "an inheritance incorruptible, and undefiled, and that fadeth not away." That is your gold. That is the riches of His grace. God gives you salvation, but He gives us more than that. He gives us the gold.

Notice again:
"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever"—Psa. 23:6.

How long? Until I am evicted or I fail to pay my rent? No, I'll dwell in the house of the Lord forever.

Job said:
"For I know that my redeemer liveth . . . and though after my skin worms destroy this body, yet in my flesh shall I see God"—Job 19:25,26.

Some of these days, these bodies are going down into the grave and the skin worms are going to have a feast. Some of these days, the worms of the ground are going to feed on your body and mine, but after awhile, though the skin worms destroy this body, in my flesh I'll see God. I am going to get my flesh back. It is going to be in better shape than it is now. It is going to be in a whole lot better condition than it is now, for it is going to be made to look like Jesus, and in my flesh, I shall see God. That's gold, beloved.

I read again:
"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness"—Psa. 17:15.

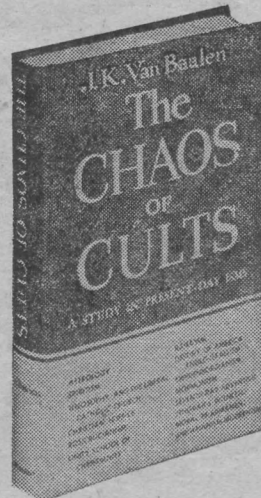
Some of these days, we are going to sleep the sleep of death and we are going to awake yonder in Glory. How? "With thy likeness." (Continued on page 5, column 2)

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"ASHAMED OF JESUS"

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:11).

Probably one of the most effective ways we women have of spreading the gospel is by personal witnessing. Yet, how often we fail to speak a word even when we have the opportunity. We excuse ourselves by saying that we don't know what to say. We feel awkward and hesitate lest we offend someone. Isn't this strange when the ungodly care not if they offend us with their ungodly words? Seems as tho we don't know how to talk about our Lord, and yet, we have no trouble talking about everything else under the sun. It would almost seem as if we were ashamed of Jesus. "Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels." (Mark 8:38).

Remember Nicodemus? He was quite a religious fellow. In fact, he was a teacher of religion. We see him coming to Jesus at night. It would seem perhaps he was a little ashamed to be seen with the Lord Jesus in the daytime. Later, we hear Nicodemus asking some of his colleagues if their law judged any man before giving him an adequate hearing. His friends immediately get suspicious of him and Nicodemus goes to his home silently. But later, we see this same Nicodemus coming out boldly at the burial of Jesus. He doesn't care any longer what people think

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or what they may say. He prepares lavish perfumes for the anointing of the body of Jesus. Also his friend, Joseph, of Arimathea, who had also been a secret disciple, was very bold before Pilate when he requested permission to take the body of Jesus. Ashamed of Jesus? Not any longer. Somewhere along the line their hearts and their tongues had been touched and they became bold for their Lord.

Peter also was one who knew the shame of failing to speak out for his Lord. At one time he said he was willing to die for Jesus, but just a short time later we see him unwilling to acknowledge that he even knows the man. How many times have we found ourselves in the same place? By keeping silent, we deny that we even know Him. When Peter realized what he had done, he wept bitterly. How often have we wept because we failed to witness? Oh, that our hearts and our tongue would be touched as was Peter's. Later, we see Peter turning Jerusalem upside down with his boldness. Neither imprisonment or threat of death could stop him.

I don't know about you, but sometimes I feel like the man who was brought to Jesus who was deaf and dumb. We are told that Jesus put His fingers in the man's ears, spit and touched his tongue and said, "Be opened." And immediately his ears were opened and his tongue loosed and HE SPAKE PLAIN. (Mk. 7:32-35).

"Oh, my Lord, touch our lips today. Give us the boldness of Joseph and Nicodemus and Peter and this unnamed man. Loose our tongue, Lord, that we may speak of thee. That we might be a witness of thee and bring glory to thy name."



(Continued from page four)
And David said, "I shall be satisfied."

Beloved, that just isn't salvation — that's more than salvation. That just isn't the corn; you are getting the gold out of it.

The Apostle Paul said:
"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" — Rom. 8:38,39.

Come on "Old Splitfoot" and do your best, but you can't take a saved man out of the hand of God. I tell you, beloved, the Devil can't take one of God's children away from the Lord. We have gold here. We are assured that there are nine agents and agencies — infernal, internal, and external — and none of these nine, "nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Beloved, that's gold.

Notice another verse which tells us this same truth:

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." — Rev. 7:16, 17.

Did you ever get hungry? Oh, I don't mean just a little bit hungry that you can satisfy. Did you ever get to the place where you actually face hunger? I have been. I know what it is to be hungry and couldn't help myself. He says, "They shall hunger no more, neither thirst any more," and on top of it, "God shall wipe away all tears from their eyes."

Don't tell me you don't have some cares now and then. I know you well enough to know that there have come times of sorrow in the lives of each of us who are here. But out yonder, beloved, no more hunger, no more thirst. God is going to wipe away all tears. Be-

loved, that's gold.

These boys went down to Egypt. They didn't have to pay for their corn. They got their corn free. It was a gift. When they opened their sacks, here was their gold returned to them. I tell you, beloved, when I look at these sacks filled with corn and gold, I can see in it my salvation — I have the corn of salvation. Then, beloved, all this, other is the gold that God gives me as I face the future.

VI

WHAT DID THE BOYS DO WITH THEIR CORN?

The Word of God tells us how they took the corn back to their homes. They took it to their families; they shared it with their families.

What ought you to do with the corn of salvation? I tell you what you ought to do. You ought to share it with your friends and your family. You have lost friends and you have loved ones in your family that need the corn of salvation, just like Joseph's brothers' families needed the corn that they brought back from Egypt. You need it and your friends need it.

I turn to God's Word and I find the story of the man who had a great number of devils in him — a legion. Those devils were cast out into the hogs and the hogs drowned themselves in the sea. When I read about that experience, I find that the man, after he is healed and in his right mind, says to the Master, "Jesus, let me go along with You, that I might be a missionary with You." What did Jesus say? Notice:

"And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." — Mark 5:19.

He wanted to be a foreign missionary, but the Lord said, "No, you can't be that. You be a home missionary. You go home and tell your friends and your loved ones what great things the Lord had done for you."

Beloved, these boys got home. Oh, it was a happy day when they drove in with those wagons loaded down with corn. They came, each man expecting to take back a sack on his mule, but when they got back home, each man had a wagon load of goodies to bring home. When they got home, they had these things to share with their families and friends.

Brother, sister, God didn't save you to take you to Heaven by yourself. God wants you to share the corn of salvation with the friends and the loved ones that you have.

CONCLUSION

Do you know my greater Joseph, the Lord Jesus Christ? The Joseph that I have spoken to you about is the actual, literal brother of these boys. Do you know my greater Joseph, the Lord Jesus Christ? I thank God that the Lord Jesus Christ can give to you the corn of salvation and then, day by day, He'll give you the gold, just like these boys got gold in their sacks.

The old song says:

"I've placed my life in Jesus' care,
I'm depending on Him, I'm depending on Him;
I trusted Him and left it there,
I'm depending on Him to save."

That's my story. That's my message. That's all I have to say. I, too, am depending on Him. If you are saved, you are depending on Him.

Oh, I would to God that you don't go out of this house unsaved tonight! I tell you, I am burdened for those who are here that are lost. I don't want you to leave here lost tonight. I want you to

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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"



A book called "The Doctrine of the Church," written by John Thornbury, blasts the Landmarkers for their strict local church concept. Thornbury attacks the doctrinal soundness of B. H. Carroll and J. R. Graves as to the church.

On page 86-87 he denounces those of us who believe in a Baptist bride in this manner: "The heresy we refer to is the view (which has a few advocates among Baptists of the South) that those who are faithful to a certain type of local church are a sort of favored and privileged class among the people of God. The theory is that only those who belong to the 'true church' (along with fulfilling other qualifications) are the bride of Christ and will receive special rewards and distinctions at the time about the return of Christ. We shall not do this view the honor of explaining it any further nor dignify it with a refutation. Those who stand in the historic Baptist tradition, and above all found their views on the Scriptures, merely dismiss such notions as the delusions of misguided fanatics."

Will the candle in Cambodia go out? Will America deliberately abandon this small country of some seven million souls? The Communists hope so. The liberal Democratic Congress refuses to approve another direct United States military involvement in Southeast Asia. It appears President Ford will not get his \$222 million in military assistance.

Last year the Khmer Evangelical Church, associated with the Christian and Missionary Alliance (which includes most of the Protestant congregations in the country), experienced a 300 per cent increase in growth. If the Communists take over, Christian growth will come to a sudden stop, as all religious activities will be curtailed. Cambodia has always been a Buddhist country. It is only recently that Christianity has made a substantial growth.

The first missionary, A. L. Hammond, arrived in 1923. A Bible was published in 1954. Even in 1965 there were only a dozen or so churches. Now there are 27 congregations in Cambodia where 3,000 people attend services. Twenty-seven of these churches are in Phnom Penh which is ready to fall into the hands of the Communists.

With the fall of Cambodia will follow the fall of the Thieu government in South Vietnam. This will show the entire world that America does not keep its commitments.

trust Jesus, receive the corn of salvation, and then open your Bible tomorrow and start reading it. You'll find plenty of gold there, beloved — what the future holds for those who have received salvation.

May God bless you!

When South Vietnam succumbs to North Vietnamese aggression, it will show America has sacrificed 55,000 of her young men and an awesome \$150 billion in aid for nothing.

At present the Southern Baptist Sunday School Board is the world's largest religious publishing house. It has more than 1,400 employees and a 1975 budget of \$60 million.

Grady C. Cothen, former president of New Orleans Baptist Seminary, has succeeded James L. Sullivan who retired after 21 years as the agency's top executive. Both men say that they do not worry about a liberal takeover of the denomination. They ought not to, because in my estimation, they have already taken over the Southern Baptist Convention.

Since 1969 merger talks between the 2.8 million-member United Presbyterian Church and the 900,000-member Presbyterian Church in the U.S. (Southern) have been going on. They are expected to merge by the action of the 1977 assemblies which will end a division that has lasted 113 years.

The American Bible Society reports that portions of the Bible were published in 24 new languages in 1974. This means the Scriptures have now been printed in 1,549 tongues.

The collapse last year of Portugal's 48-year-old dictatorship has resulted in unprecedented freedom for the 35,000 Protestants in this former predominantly Catholic country. Protestants can now incorporate and have legal existence before the law. Open-air services are now freely allowed when once they were banned.

The Catholic Church is in serious trouble. Their members are unfaithful to church services. Mass attendance is declining and monasteries and convents are closing. There is a reduction in candidates for the priesthood.

A serious anti-American attitude is emerging due to a rumor that the CIA caused a recent cholera epidemic by bombing Portugal with germ-laden bombs. This rumor was introduced and fostered by the Marxist and Maoist element of the population. This may pose some problems for the Billy Graham crusade planned for Lisbon next September.

Most of the 55 new political parties formed since the revolution are leftists. Premier Vasco Goncalves and President Francisco Gomes, the present military-installed provisional leaders, are moderately left. It is well-known that they have strong Communist party support. The upcoming presidential election in October may be a triumph by Marxist and Maoist contenders, and the end of all religious liberty.

(Continued on page 7, column 1)

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Tongues

(Continued from Page Two)
in the church. Four specific things need to be pointed out.

First of all, tongues was not a gift that all could have. The thrust of modern Pentecostalism is that everyone ought to speak in tongues. In fact, it is usually taught that you do not fully possess the Holy Spirit until you have demonstrated that possession by speaking in tongues. Scripture brands this attitude as pure falsehood.

In I Corinthians 12:28, Paul gives a list of the gifts of the Spirit:

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

It is obvious from the use of "first," "secondarily," and "thirdly," that Paul is listing the gifts in order of importance. You will immediately observe the place of tongues in the list. Paul follows this verse with a list of rhetorical questions which clearly have the implied answer, "No." For instance, he asks, "Are all apostles?" You and I must answer, "No, we are not." In that list Paul also asks, "Do all speak with tongues?" The answer clearly demanded by the passage is, "No, we do not all speak with tongues; and, the Corinthians were not to seek these gifts from the bottom up but from the top down.

The second rule to be observed in the exercise of tongues was that the gift of tongues was not to be coveted. Read I Corinthians 14:1-5, 12. The gist of Paul's argument in those verses is that men ought to pray for the gift of speaking God's Word clearly that others might be built up in the faith. He argues that, since the gift of tongues more often mystified than glorified, it ought not to be sought. He sums up this thought in I Corinthians 14:39 by saying:

"Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues."

Paul clearly suggests that men ought not to covet the gift of tongues — only to tolerate it, if it really exists as it did at Corinth.

The tongues movement usually teaches that men must pray, yes, pray through, in seeking the gift of tongues; for it is considered to be the only true mark of real spirituality. Did you notice in looking at the three Scriptural occurrences of the phenomenon, that not one person who received the gift

in Acts was tarrying in an after meeting to pray for the gift? In each case it came spontaneously, without men seeking the gift.

Scripture tells us that John the Baptist was filled with the Spirit from his mother's womb; yet, John never spoke in tongues. Jesus Christ our Saviour was surely filled with the Spirit but He never spoke in tongues. Tongues was not a gift to be coveted.

The third rule Paul sets forth for the use of tongues is that tongues-speaking was to be limited and interpreted. Perhaps you have never been present in a Pentecostal prayer meeting. Take my advice and don't go. I do not mean to make fun; but, hands go up, many people begin to pray simultaneously. If there is so-called "speaking in tongues," there is frantic noise from many places at once. Look Magazine for February 9, 1971, in an article on the "Jesus Movement," describes the scene:

"They prayed in tongues — that piercing unintelligible wailing that increases in intensity minute after minute . . . I watched them, with their eyes half-closed, seemingly in a trance, their tongues moving furiously in their mouths, arms extended into the air."

I don't care to get my spiritual analyses from Look; but, in this description, the author pictures what I have observed personally.

Over against the scene above, put what Paul wrote in I Corinthians 14:27, 28:

"If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God."

In other words, tongues-speaking was to be limited to two, or at the most three, persons in any given service. They were to take turns; and, if there was no one present who could translate what they said, they were to be quiet. God is a God of order, and tongues-speaking was not to be regulated by ecstasy but by order. Again you will observe that the Scriptural phenomenon was always a definite language which could be translated. Tongues-speaking was to be limited and interpreted.

The fourth, and one of the most important rules as far as the present scene is concerned, is that tongues-speaking was not to be done by women. The subject of I Corinthians 14 is speaking in tongues. Paul commands in verse 34:

"Let your women keep silence

in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."

Some folks might like to argue with me as to the areas where this command is to be applied. However, one thing is abundantly clear from the passage. It is to be applied to speaking in tongues.

Many times I have been called into homes as a pastor to deal with problems caused by so-called "tongues-speaking." I have never yet been called to deal with the case of a man involved in this thing. It has always been a woman who has had her emotions tampered with by seeking to speak in tongues. This rule alone, if observed, would end 95 per cent of the phenomenon of tongues-speaking. There is not a single proveable case in the Book of Acts to show that a woman spoke with other tongues.

Years ago, as a young serviceman in New York City, a buddy and I visited what was then the best known tongues church in New York. As growing young Christians we wanted to see if the gift of

We Covet Your Prayers!

tongues was really being given today. As I look back on the incident now, I can see that all four of these basic rules in I Corinthians for the use of tongues were ignored. The gift of tongues, even when genuine, had the potential to become a problem in the church. Therefore, it was to be regulated by these basic rules.

TONGUES—To Cease

When I was a boy all the kids on our block chased fire engines. When we heard the siren we grabbed our bikes and followed the trail of the noise. With all of the reports of tongues-speaking today, why not grab your bike and chase each report to see if it is genuine? There is a simple answer to that.

The New Testament teaches us that tongues would cease. Everyone knows I Corinthians 13 as the "faith, hope and charity chapter," or, perhaps, "the love chapter." However, in reality it is the middle chapter of a three-chapter passage on tongues. Whenever the subject of tongues becomes a great concern, it soon becomes the great concern which outweighs all others. The point of I Corinthians 13 is that we ought to seek things that last, like faith, hope and charity, instead of temporary gifts like that of tongues. Verse 8 makes Paul's point quite clear:

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues they shall cease; whether there be knowledge, it shall vanish away."

Notice that Paul says, "Whether there be tongues, they shall cease." There is no question if tongues will cease. The only question is when.

Can we answer the question of when? Two other things are grouped with tongues — prophecies and knowledge. A careful study of the passage will show that the knowledge involved is revelatory knowledge necessary for completing the Word of God. Such knowledge, along with the gift of prophecy, ceased when the Scriptures were complete. Is it not logical to imply that tongues-speaking ceased, along with the other two, when the Bible was complete?

The New Testament would seem to teach that the gift of tongues did cease. I Corinthians is one of the early epistles of Paul. It is the

only one which mentions this subject. Romans is Paul's great treatise on doctrine. It tells us all we need to know for salvation and Christian living. It never mentions tongues. Ephesians is the great book on the Church; but it does not mention tongues. James, Peter, Jude and John fail to mention tongues.

Furthermore, the evidence of church history would indicate that tongues had ceased early in the history of the church. John Chrysostom, one of the well known church fathers, wrote his Commentary on I Corinthians about 400 A.D. In commenting on the chapters dealing with tongues he said:

"This whole passage is very obscure; but the obscurity arises from our ignorance of the facts described, which, though familiar to those to whom the apostle wrote, have ceased to occur."

In other words, the phenomenon of tongues-speaking was unknown to this noted church father, less than 400 years after Pentecost.

Have you ever stopped to think that the spiritual giants of the church — reformers like Martin Luther, John Calvin, and John Knox; preachers like Charles Spurgeon, Wilbur Chapman and D. L. Moody; missionaries like William Carey, Hudson Taylor and David Livingston — never claimed or coveted this gift?

If God were going to give the gift of tongues to this age, He would surely give it to missionaries. Yet, not one of us knows a missionary who was enabled to minister without learning the language of the people. The simple truth is that the gift of tongues has ceased as the Bible said it would. We do not need to do any spiritual fire engine chasing.

TONGUES—What Is The Modern Phenomenon?

What can we say about the modern phenomenon of tongues? Something is happening. What is it? If it is not the Scriptural manifestation of Acts 2, it must be explicable in some other way. Three things need to be said.

The present phenomenon is an ecstatic gibberish. What is spoken today in the name of tongues is not a written language. The Biblical gift of tongues was the gift of speaking in language which could be understood by others who spoke it and translated for those who did not. Modern speaking in tongues has been recorded by linguistic experts who have sought to break it down into written language in the same way they would seek to understand a native dialect on the mission field. These experiments have demonstrated that it is not a known language. Tongues advocates would explain this by saying that it is a heavenly language given to the people of God. If so, it is not like the gift of Acts 2.

A hypnotist can cause his sub-

jects to speak gibberish. Under control of hypnotism the vocal organ can be loosed from the control of reason and produce strange noises. A Pentecostal meeting produces a hypnotic crisis by auto suggestion, repetition and self-hypnosis. In such meetings you find the repetition of "Jesus, Jesus, Jesus," or, "Glory, glory, glory," or the chanting of "Blessed Jesus," or, "Praise God." No one ever learned this strange routine from Scripture.

A second thing which needs to be mentioned is that the tongues phenomenon is occurring in strange places. The charismatic movement is sweeping Bible-less churches which went apostate years ago. There have been reported outbreaks in such strange places as Yale University and Notre Dame. The "Jesus Movement," which is Pentecostal, is emotion-filled but largely Scripturally ignorant. Are these the places where one would expect a special manifestation of the Spirit of God?

The final thing which should be mentioned about the modern phenomenon is that it is based on human desire for an experience rather than the walk of faith. Every mortal man would rather walk by sight, by feeling, rather than by faith. Like the Jews in Christ's day, we want a sign, a vision, a feeling, a bright light, an emotional experience. Against all of that, God says, "The just shall live by faith." The phenomenon is almost like an emotional drug habit. Once a person has supposedly had it they are let down and must seek it again, and again, to keep up.

In closing, I would like to point out that this phenomenon is not just neutral, but spiritually and emotionally dangerous. A few years ago I was called into a family where the wife was in borderline mental condition. Strange things were happening to her emotionally and to her family. I began to probe for the problem. The woman was a warm-hearted emotional person. She was attending a Pentecostal Church and the push was to speak in tongues. Night after night she tarried to pray for that gift. She loved the Lord. She had to have it. Folks told her she lacked faith and that the inability to get the gift must be due to sin in her life. She searched her heart. She had no peace. She lost the confidence of her salvation for she could not feel sure of this unless she had the experience. Her mind began to crack under the strain. Fortunately, in that case, when she was pointed back to Scripture and saw the certainty of her salvation there, she ceased to be exercised about tongues and normalcy returned.

The Biblical phenomenon of tongues has ceased as God said it would. A person determined to seek the gift of tongues must do so contrary to Scripture and at his own risk.

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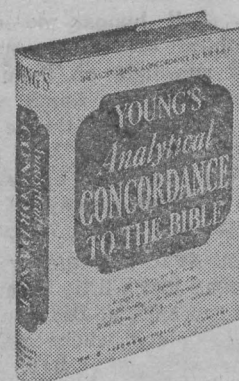
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What's Happening

(Continued from page five)

The newly elected Greek parliament will probably make a separation between church and state in the drafting of a new constitution. This will make Greece a democracy when the vote is taken in March.

The first article of the old constitution says: "The Kingdom of Greece is of the Eastern Orthodox religion. All forms of proselytizing against the established church are prohibited." While there may not be complete separation of church and state in all of this, there will be some progress made in the realm of freedom of religion.

According to a New York Times report, Protestant theologian Henry Pitney Van Dusen, 77, and his wife, 80, died from overdose of sleeping pills. Van Dusen's ordination by the Presbytery of New York in 1924 was contested on the grounds that he did not affirm the virgin birth of Christ. He was president of Union Seminary from 1944 until 1963. He was one of the leaders and architects of the World Council of Churches.

The Southern Baptist Convention has reached a membership of 12.5 million. This is a 1.8 per cent gain in 1974. Their total receipts reached \$1.3 billion, a 11.4 per cent increase.

Elijah Muhammad, 77, patriarch of the 50,000 plus-member Nation of Islam (Black Muslims) in Chicago, died of heart failure. This empire of the black Muslim religious sect is now controlled by a six man committee. All directors controlling the \$80,000,000 corporate empire are members of Muhammad's immediate family, except heavyweight boxer, Muhammad Ali.

Names Of God

(Continued from page one)

10:17). Elohim showed His faithfulness to Noah in a physical way. After making the covenant with Noah, He promised that He would not destroy the earth again with water and gave Noah the rainbow in the sky as a seal to the truth of His faithfulness. You and I can rejoice in this "covenant" because every time we see a rainbow we are reminded of the faithfulness of Elohim.

Joseph was well acquainted with Elohim, the strong, faithful one. "And Joseph said unto his brethren, I die; and God (Elohim) will surely visit you, and bring you out of this land unto the land which He swore to Abraham, to Isaac, and to Jacob" (Gen. 50:24). Not only did Elohim make covenant with the Old Testament saints as well, "Be- hold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; occupy Japan. It was decided to

which My covenant they brake, although I was an husband to them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God (Elohim), and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-34). This Scripture pertains to the prophesy concerning the new covenant which Hebrews very definitely relates to the saints of this present age. The reason the covenant is called "A New Covenant" is because it was revealed completely in Christ's sacrifice on the cross. No longer did the saints of God have to see the sacrifice in the types and shadows of the lambs and bulls.

Elohim, as the strong, faithful one, gives much comfort to His people. "Comfort ye, comfort ye my people, saith your God (Elohim)" (Isa. 40:1). Elohim is speaking to His preachers. Elohim is indeed the God that comforts us.

Finally, but not least of all, Jesus Christ is the Elohim of the Bible. "For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God (Elohim), The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this" (Isa. 9:6-7). The New Testament also gives witness to Christ as Elohim. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through His blood, even the forgiveness of sin: Who is the image of the invisible God (Elohim) the firstborn of every creature" (Col. 1:13-15).

ELOHIM — the strong, faithful one. It is marvelous to think of our Father as being Elohim. And then, we see Jesus, who is the express image of His person, showing forth this same strength and faithfulness. Truly, it is wonderful to see our Saviour as the Elohim of the Bible.

Open Letter

(Continued from page one)

religion. They claim that all Japanese by their birth are Shinto Tennoists and it is by this mistaken racial superiority theory that the Tenno was left in the present Constitution of Japan, sometimes called the MacArthur Constitution. At the time of the surrender in 1945 it was feared that if the Tenno were removed it would take a tremendous army to occupy Japan. It was decided to

leave the Tenno in order to maintain public peace and order. Just as the Militarists used the Tenno for war, America used him to maintain public order. When the present Constitution was being written, it was suggested that the title Tenno be changed to "Nihon no O" (King of Japan) or to Teio but it was declared that if this were done, tremendous riots would break out and hundreds of allied soldiers would be killed. It was decided to leave the title Tenno intact hoping that gradually its mythological connotations and trappings, would with the emerging of a new Japan, disappear, as did the augurs of inauguration. But just the opposite has taken place.

It was just thirty years ago now at this very time that men were being tortured to death here in Japan in the name of this very Tenno, by the Kempeitai (military police) because they would not accept the theory that the Tenno was above all. When Japanese, Chinese and Korean pastors were interrogated they were asked concerning the return of Christ, to rule over all nations and the police demanded that they answer the question: "Will Christ take orders from the Tenno or will the Tenno take orders from Christ?" When they stated that Jesus Christ is Lord of All, they were considered the greatest of criminals, having committed treason against Japan. My loving concern in this matter is that if State Shinto is revived, such can happen again. My concern is that if the Tenno of Japan is given official Guest of State status when he is not the head of State, that it will give Shintoism a special status above other religions and will lead to the revival of State Shintoism.

The Japanese people themselves are the ones who must decide if the Tenno is a worthy symbol of Japan and the unity of the people, but we the people of the USA must decide if we are going to welcome the chief Shinto priest of the Shrine of the sun-goddess, to whom Shinto deity has been restored, as an official Guest of State. I, as one citizen of the USA cannot conscientiously do so, for I believe that to do so would compromise our long cherished principle of separation of government and religion. Because of this principle, the USA has never had diplomatic relations with the Vatican and the Pope has never been a Guest of State of the USA. Recently, Ikeda Daisaku, the President of Soka Gakkai, visited the United States representing ten million Japanese, but he was not a Guest of State. Millions of Japanese today openly say that they have no respect or interest in the Tenno and he does not represent them. Why then should he be given special status as Guest of State, and why should we welcome him as their representative when they mostly disclaim him?

In the light of these considerations, I respectfully request that you withdraw the official Guest of State status to the Tenno. In 1971 he visited the USA on his way to Europe unofficially, and again, his visit should be considered a private unofficial visit. If he is welcomed as an official Guest of State, we will be compromising our own historical principle of separation of Government and religion, and making it that much harder for those in Japan who believe in freedom to maintain separation of state and religion.

Very sincerely,
Timothy Pietsch

The Tabernacle

(Continued from page one)
camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night"—Exodus 14:19,20.

Our Lord, as you will recall, divided the waters of the Red Sea

and enabled Israel to cross on dry ground. He, however, looked through the cloud and troubled the Egyptians.

"And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians"—Exodus 14:24.

The Egyptians attempted to follow Israel through the sea, but our Father commanded Moses to stretch out his hand over the sea. The result was that not one of the hosts of Pharaoh remained.

The pillar of cloud, after the Red Sea crisis, proceeded to lead Israel to Sinai. It was here in the Sinai that the cloud abode over Israel during the time in which Moses was in the mount with God. The cloud, in fact, abode over the people even while they made the golden calf.

The cloud proceeded to overshadow Israel during the time when God gave instructions concerning the building of the Tabernacle. The cloud, after the Tabernacle was finished, "covered the tent of the congregation, and the glory of the Lord filled the Tabernacle." Moses, you may recall, was not able to enter the tent of the congregation because the cloud abode thereon, and the glory of the Lord filled the Tabernacle. You will also recall that when the cloud was taken up from over the Tabernacle, the children of Israel went onward in their journey. They, however, did not move when the cloud did not move.

"The cloud covered the tent of the congregation because the cloud abode thereon, and the glory of the Lord filled the Tabernacle. And when the cloud was taken up from over the Tabernacle, the children of Israel went onward in all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the Tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys"—Ex. 40:34-38.

It appears, from the fact that the cloud was termed a "pillar of cloud" and "pillar of fire," that its upper portion rose up to Heaven in the form of a column or pillar. Its lower portion spread out cloud-wise over Israel's camp. We know from Exodus 14:24 that the pillar did not change its form by night or by day. The one pillar, here in Exodus 14:24, is termed both "the pillar of fire and of the cloud." The cloud, obviously, was a pillar of fire in its upper portion and a cloud below. It is clear, however, from Numbers 14:14, that the entire cloud was illuminated during the night time.

The pillar of cloud by day and of fire by night was a symbol of the Holy Spirit. The cloud, in fact, was a visible sign of God's presence with Israel. It is by way of the Holy Spirit that God manifests Himself to His church today while she, the church, journeys through this world of sin. It, in fact, is as stated in John 14:16-18:

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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. Box 19, Koroba, via Mendi
Papua New Guinea.

"And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you."

Our Lord also made the promise to His church as recorded in Matthew 28:20. He fulfills this promise by way of He, the Spirit.

"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."

One of God's distinctive titles is "Emmanuel," which means, "God with us." God, then, is "Emmanuel" to us today by way of He, the Holy Spirit. In creation, our Father manifested the Son, creating all things by Him. On earth, the Son manifested the Father. The Son testified of the Father, declaring that the works He performed were the works of the Father. Those, in fact, who saw the Son, also saw the Father. Now, in this age, the Spirit manifests the Son.

"Howbeit when He, the Spirit of truth is come, He will guide you into all truth: for He shall not (Continued on page 8, column 3)



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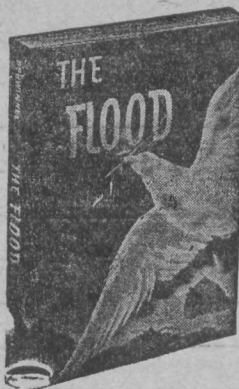
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PAGE SEVEN

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Sound Mind

(Continued from page one)

ren, if you know the Lord as your personal Saviour you have upon you the clothing of salvation.

We are told that the man was sitting. As we visualize the man sitting, it presents a picture of a man at rest. Oh, how grand it is to enter into the rest provided by our Lord and Saviour. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28) Because of our finite minds and lack of perception of the things of God I don't believe that we fully recognize the rest the Lord has for His people, but we will in that day in which we will see as we are seen.

We also find the man in his right mind. Brethren, there is only one right mind and that is the mind that God gives His people. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (II Tim. 1:7). Yea, brethren, "Every good gift and very perfect gift is from above, and cometh down from the Father of lights." (James 1:17).

A doctorate degree in theology is nothing in comparison to the sound mind of Christ. Man can not achieve such a level of soundness without the work of grace which is of Christ.

We are told that the people who saw this man were afraid. They had heard the report of the swine choking, and now seeing the mad man in his right mind, they were frightened. Acting out of the nature of natural man, they prayed Jesus to depart from their coasts. People of the world today put as much distance between them and the things of the Lord as they can.

Perhaps the greatest lesson from this account of grace comes from Christ's answer to the man when he requested to go with Jesus. "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." (Mark 5:19). The Lord has given many gifts to His people, some as teachers, evangelists, preachers, pastors and deacons. All these are God-given gifts requiring God-given ability and the Lord provides for His servants, but God has given all His people the same message as given this man of the Gadarenes. We all, as God's children, have not only the message, but the obligation to tell our friends and loved ones what Christ has done for us.

May God grant us the grace to be a witness for what the Lord has done for us.



The Tabernacle

(Continued from page seven)

He shall hear, that shall He speak; and He shall show you things to come. He shall glorify Me: for He shall receive of mine, and shall show it unto you"—John 16:13,14.

Our Lord Jesus is the light of the world. He, however, is not here in person today. He is only here in the body of His church. He, however, has sent God the Spirit to give light to His body.

The cloud was Israel's guide by night and by day. The Holy Spirit, in like manner, is here to guide the Lord's church (body) today. The cloud, in fact, regulated all the movements of Israel and the same should be true relative to the Spirit's work in the Lord's churches.

"And when the cloud was taken up from the Tabernacle, then after that the children of Israel journeyed; and in the place where the cloud abode, there, the children of Israel pitched their tents"—Numbers 9:17.

It is very obvious that no person was to lean to his or her own understanding. There was no room for the opinions of the people. All were ordered by the Lord, and man was to obey. All was regulated by God

REVIVAL SLATED IN HAZARD, APRIL 7-13

Elder Jim Washer, pastor of the Missionary Faith Baptist Church of Hollywood, Florida, will be preaching at the Grace Baptist Mission in Hazard, Kentucky, April 7-13, 1975, 7:30 nightly.

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ELDER JIM WASHER

and you will be blessed by his spirit-filled messages.

Ray Hiatt, who is pastor of this mission, urges all readers in the Hazard, Kentucky area to "come thou with us and we will do thee good."

If you need additional information, call Pastor Hiatt at 606/436-4229.

by way of the cloud. When the cloud moved, they moved. When the cloud halted, they halted. There, as a result, was unity, harmony and precision.

It is to be noted very carefully that only Israel enjoyed God's presence by way of the cloud (type of the Spirit).

"And He said, My PRESENCE shall go with THEE, and I will give THEE rest"—Ex. 33:14.

Let us not overlook the fact that the Lord's presence is with His church. Let us also take note of the fact that His presence means that we are to be a separated people. The cloud, in fact, was light to Israel, but it was darkness to Egypt (type of the world).

"And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these . . ."—Ex. 14:20.

We are to see, then, that the Holy Spirit is between God's people and the world.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned"—I Cor. 2:14.

Let it also be remembered that the cloud did not leave the children

of Israel during their entire wilderness journey.

"Yet thou in Thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go"—Neh. 9:19.

We have this same truth expressed in Matthew 28:19-20:

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: 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."

May our Lord bless you richly with the message He has set before us.



Letters

(Continued from page two)

It is a great pleasure to read THE BAPTIST EXAMINER and I consider the articles pertaining to the doctrines of grace very refreshing. Though there be many who spend their time in vain trying to disprove these doctrines, we know God will always bless His truth and ministers who endeavor to preach His supreme power and grace.

May you continue on for Christ's sake.

In Christian love,
Eld. DeWayne Harris
California

Dear Sir,

We trust this letter finds God's blessing upon you. Sometime the Lord surprises me with "back door blessings" as well as "front door blessings." Recently, one of my members subscribed for me to your publication and the articles have been a blessing. May God bless you and the outreach of Calvary Baptist Church.

In Him,
Elder Floyd G. Jester
Ohio

Dear Brother:

May I say we here are very pleased with your editing of TBE. May the Lord richly bless and guide you in this great work.

In His service,
Wayne E. Mowris
Pennsylvania

Dear Bro. John, Jr.,

We are happy that THE BAPTIST EXAMINER is being continued, for it is and has been spiritual food for our hearts. We think that you are doing a fine job in the absence of your father.

In Christian love,
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