

"PRAISE GOD FOR A GREAT SPIRITUAL CONFERENCE"

The 1975 Bible Conference of Calvary Baptist Church is now history. Our visitors came from many states to be with us during this time of fellowship around the Word of God. Each speaker seemed to be at his best and to speak with a double portion of power. These mighty messages will be long remembered by those who attended, and our auditorium was filled during each session.

Elder Jimmy Davis, Fulton, Miss., preached the opening mes-

sage on "Whittlers of the Word." He was followed by Elder Elvis Gregory, Columbus, Miss., who spoke on "The Spirit of Truth and the Spirit of Error."

On Thursday morning, Elder R. E. Pound, Aberdeen, Miss., brought part one of "The History of the Baptists." He was followed by Elder Lawrence Crawford, Hayward, Calif., who preached on "The Doctrine of Election."

After lunch was served at the Queen's Castle Restaurant, we re-

turned for the afternoon session. Elder Oscar Mink, Crestline, Ohio, brought part one of "The Millennial Reign." In the absence of Elder Wayne Cox, who was hindered from coming by a heart attack, Missionary Ray Hiatt, Hazard, Ky., spoke on "Going With God."

Thursday evening, Elder Pound gave his second lesson about the Baptists. Again in the absence of Elder Cox, we heard a message by Elder Cecil L. Lawrence, Oak-

dale, La., on "The Grace of God." On Friday morning, Elder Crawford gave the second part of the series on election, and Elder Mink delivered part two on the reign of Christ.

After lunch Elder Pound concluded his series on the Baptists. In the absence of Elder Cox, we heard Elder Garner Smith, Sacramento, Ky., who spoke on "Rahab The Harlot."

On Friday night, Elder Mink

concluded his series on the reign of Christ, and Elder Crawford ended his series on election.

The congregational singing throughout the conference was led by Elder James Hobb, McDermott, Ohio. Special singers during the conference were Elder Dan Phillips, Elder Robert Hoskins, Elder Harold Harvey, Elder Joe C. Wilson and Sister Willard Pyle, Elder James Hobbs, and the Calvary Baptist Church Youth Choir.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries
"To the law and to the Testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20

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ASHLAND, KENTUCKY, DECEMBER 20, 1975

WHOLE NUMBER 2050

Does Your "EYE" Have Understanding?

By WILLARD WILLIS
 Monroe, Ohio

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. 6:22-23).

"The light of the body is the eye" may be translated, "the lamp of the body is the eye." The eye has no light in itself. It, in fact, is the receptacle or channel through which light enters the body.

The activity of our bodies is determined by the amount of light received by our eyes. We, if we have good eyes so that objects are not distorted, will have an illuminated body. We, in fact, will be able to walk without stumbling. We, however, are in constant danger if the way before us is not clear.

We see that the "eye" has to do with the amount of understanding one has or the amount of judgment we are able to apply on a given matter. We may even go a step further and identify the "single eye" as wisdom—wisdom to make right judgments such as is laid out in Philippians 1:9,10:

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ."

We, if we have a "single eye," will have our affections set on things above. We will hear and heed election, predestination, total depravity, limited atonement, new birth, security of the believer, baptism by immersion, local church, wine and unleavened bread in the Lord's Supper, etc. We, in other words, if the "eye be single," will

be full of light relative to God's Word.

There are many who have 20-20 vision, yet walking around blind—blind as to the teachings of God's Word. Many of these people can quote numerous Scriptures. Their problem, however, is that they cannot rightly divide the Holy Scriptures. A person, in fact, may memorize the entire Bible

Those people and those churches who are not able to divide the Word, are "full of darkness"; that is, their understanding is all wrong. They see things in a distorted sense. They are like those spoken of in Psalm 82:5:

"They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course."

Those who have the "evil eye" are those who fall within the framework of Isaiah 5:20:

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"

There are multitudes who are condemned by this Scripture. These are those who call election evil and "free will" good. They call "falling from grace" good and total security they call evil.

We see then that the "single eye" is a renewed understanding. It is an understanding that only He the Spirit can give to us. It is the very opposite of fleshly wisdom. It, in fact, is the ability to hear and heed God's thoughts and ways.

"But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man (Continued on page 8, column 3)



WILLARD WILLIS

and still be in the dark. Such is similar to memorizing all the parts of a car so that one could name them one by one; yet not being able to put them together into a workable car. This is the difference between knowledge and wisdom (understanding). We are not only to have knowledge of the Word, but we are to rightly divide it.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

TUNE IN TO
 THE INDEPENDENT
 BAPTIST HOUR
 EACH SUNDAY

WCMI _____ Ashland, Ky.
 7:30 - 8:00 a.m.

WFTO _____ Fulton, Miss.
 1:00 - 1:30 p.m.

PATRIOTISM

Patriotism means to stand by the country. It doesn't mean to stand by the President or any other public official save exactly to the degree in which he himself stands by the country. It is patriotic to support him insofar as he efficiently serves the country. It is unpatriotic not to oppose him to the extent that by inefficiency he fails in his duty to stand by the country. In either event, it is unpatriotic not to tell the truth—whether about the President or anyone else—save in the rare cases where this would make known to the enemy information of military value which would otherwise be unknown to him.

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

GIVE ME THINE HEART

"My son, give me thine heart, and let thine eyes observe my ways" (Prov. 23:26).

The word "heart" in this text does not refer to that hollow muscular organ which circulates the blood in our body. Instead, it is a reference to the innermost center of the natural condition of man. The term is similar to the word "soul" which is used in the Bible. Man's heart is the center of his bodily life (Psa. 40:12; Hos. 4:11). It is the center of the rational-spir-

itual nature of man. What is done willingly and gladly is done from the heart (Rom. 6:17). The heart is the center of thought and conception (Deut. 29:4; Prov. 14:10).

In the text God calls for the heart, not just the body of man. But to whom were these words addressed? Is this what God requires of the sinner in order to obtain salvation? Or is it what He demands of His own children to whom He has given a new heart? The answers to these ques-

tions have a far reaching doctrinal effect upon the methodology of evangelism. Many would say that this Scripture is God's call to the sinner separated from God. But is this the true meaning of Proverbs 23:26? My answer is no!

THE SINNER CANNOT GIVE HIS HEART TO GOD

The call in the text is from Divine Wisdom. The request is addressed to one who is saved. God calls him: "My son." No one is (Continued on page 2, column 2)

mobile and kill themselves and possibly others. Yes, my friend, in the sight of God you will be guilty.

If your children see you drink beer, whisky, wine or anything containing alcohol, they normally will feel it is alright because "dad or mom" did it. I have known cases where this very thing has happened. The teenager went out and got drunk; the law called them telling them the child was being held in custody. They said please come in and make arrangements to take him home because he was not in any condition to be left to himself. The parents were very angry. They beat the child after they got him home. The child was just following the example set before him. The parents were the ones that should have received the beating. "Train up a child in the way he should go; and when he is old he will not depart from it" (Prov. 22:6).

I wish to reiterate. If one young person who sees you take a drink, socially or in any other way, you are guilty if they become heavy drinkers or alcoholics which five hundred sixty thousand do each year in the United States. Forty per cent of these are no more than twelve years old. Seventy-five per cent of all arrests are directly related to drinking. Alcohol is the largest single factor leading to highway accidents. Twenty-five thousand deaths and eight hundred thousand crashes are caused by drinking. You can walk by the casket of one of these unfortunate young ones, possibly a son or daughter or a close relative or friend, and look upon the remains for the last time in this world. If you are a drinker, you could be honest and say, "I stand guilty because I could have contributed to the delinquency of this one by setting an example before him."

If you are a so-called light or social drinker, you are more guilty than the outright alcoholic or drunkard, because you are usually a well-adjusted, romantic, successful, and a socially accepted person. You are more appealing (Continued on page 7, column 3)

GRACE

Before the world's creation
 He chose me for His own,
 And this He did "without a cause"
 By sovereign grace alone.

My place He then appointed
 My special work He planned
 And what He wills, He'll bring to pass
 By His Almighty Hand.

Sometimes by many trials
 He works His will in me
 Sometimes in quiet pastures
 He leads me tenderly.

His ways I cannot fathom—
 I do not need to see.
 By grace all will together
 Work only good for me.

So through Eternal ages
 I still shall be His own,
 His loved, redeemed and chosen one

By sovereign grace alone.
 —Grace E. Troy

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MILBURN COCKRELL --- Editor

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BRIEF NOTES

Elder Wayne Cox is in the Bap-
tist Hospital in Memphis, Tenn.,
recovering from a heart attack
which he suffered on Nov. 25. Due
to this Bro. Cox was unable to
attend our Thanksgiving Confer-
ence. Please remember him in
prayer.

On Dec. 20, the Grace Baptist
Church, Rome, Ohio, has scheduled a
fellowship and ordination service.
Services will begin on Saturday
morning at 10:00 a.m. The first
speaker is Elder Joe C. Wilson,
Toledo, Ohio, and his topic is
"What Are The Doctrines of
Grace?" Then Elder Dan Stepp,
Goshen, Ind., will speak on "What
is Scriptural Baptism?" He is to
be followed by Elder Paul Tiber,
Burton, Ohio, whose message is
"What is the Lord's Supper?"

The noon meal will be served
from 12:15-1:30. As the after-
noon services commence, Elder
Oscar Mink, Mansfield, Ohio, will
deliver the charge to the pastor,
and Elder John Stepp, Tucson,
Ariz., will deliver the charge to
the church. Then Bro. Stanley J.
Bugansky, Jr., will be ordained as
pastor of Grace Baptist Church.

Everyone is invited to attend
these services. The church is
located one mile south of the inter-
section of U. S. Route 6 and Street
Route 45 on Route 45. For more
information call 216-563-3474 or
write Grace Baptist Church, 5708
Route 45, Route 2, Rome, Ohio,
44085.

Do you want a 1976 bound vol-
ume of THE BAPTIST EXAM-
INER? If so, let us know in writ-
ing before Jan. 1, 1976. Last year
we had something like 60 of these
and requests for about 300. We
will be happy to print and bind
as many as our people may want,
but we must know in advance.
Upon the requests which we will
receive, we will determine how
many 1976 volumes to offer.

There will be about 60 bound
volumes of the 1975 edition. When
these come out they will be sold

THE BAPTIST EXAMINER

DECEMBER 20, 1975

PAGE TWO

on a first come basis.

As of the first of the year, we
are going to devote more space in
our paper to the articles of our
old Baptist preachers. We will
select the best manuscripts sent
in by our readers for publication.
This means some manuscripts will
not be published. I feel this is
in the best interest of the paper
and its readers. As editor I would
hope that some of our writers will
not become offended; neverthe-
less, this will be our policy as of
Jan. 1, 1976.

Give Me Thine Heart

(Continued from page one)

a son of God unless he has already
received Christ: "But as many as
received him, to them gave he
power to become the sons of God,
even to them that believe on his
name" (John 1:12). The same one
called "my son" is said in Prov-
erbs 3:11 to be chastened of the
Lord. The writer of Hebrews
quotes this passage in Proverbs
and applies it to God's born-again
children (Heb. 12:5). Thus, I con-
clude that the words of Proverbs
23:26 were addressed to one who
already had the blessings of grace.

What is the condition of man's
heart by nature? The Bible's
answer is that its thoughts and
conceptions are darkened by sin.
Romans 1:21 says: "Their foolish
heart was darkened." The natural
heart has its perceptions blinded:
"Having the understanding dark-
ened, being alienated from the life
of God through the ignorance that
is in them, because of the blind-
ness of their heart" (Eph. 4:18).
Man's heart is such from an early
date in his existence: "The imag-
ination of man's heart is evil from
his youth" (Gen. 8:21).

In the natural heart of man is
the residence of evil lusts and pas-
sions. Jesus Christ listed thirteen
evil monsters which lurk inside a
lost man: "For from within, out
of the heart of men, proceed evil
thoughts, adulteries, fornications,
murders, thefts, covetousness,
wickedness, deceit, lasciviousness,
an evil eye, blasphemy, pride,
foolishness" (Mark 7:21-22).

A corrupt fountain sends forth a
corrupt stream. The carnal mind
sends forth corrupt reasonings and
passions. Wicked words and ac-
tions are produced by the evil in
the heart. "For there is no faith-
fulness in their mouth; their in-
ward part is very wickedness; their
throat is an open sepulchre; they
flatter with their tongue" (Psa.
5:9).

The heart of the carnal man is
incurably wicked. Jeremiah 17:9
tells us: "The heart is deceitful
above all things, and desperately
wicked: who can know it?" Man's
heart is subtle and false; it is so
deadly and desperately evil that it
is past relief. This corruption is
greater than any man may think.
Only God knows the true depth
of its depravity: "Hell and de-
struction are before the Lord: how
much more then the hearts of the
children of men?" (Prov. 15:11).

In the heart of the Adamic man
is the ability to do unknown and
unheard of wickedness. Except
for God's restraining grace, every
man living in the world would be
an infidel, or a bartender, or a
dope addict. The most deceitful
thing in the world is man's natural
heart. It is the mother of all
falsehood. Being a self-deceiver,
it often becomes a self-destroyer.

No one is as foolish as the per-
son who believes he can give God
his old wicked heart in exchange
for salvation and eternal life.
"He that trusteth in his own heart
is a fool; but whoso walketh wis-
ely, he shall be delivered" (Prov.
28:26). The person who trusts his
own strength and sufficiency, his
own worth and works for salvation
is a fool. He is trusting that which
is deceitful above all things.

THE LORD MUST GIVE THE SINNER A NEW HEART

The unrenewed man cannot know
God. Jesus Christ said: "No man

There is no "dangerous curve ahead" on the straight way.

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



"BAPTIST PECULIARITIES"

"Who gave himself for us, that
he might redeem us from all ini-
quity, and purify unto himself a
peculiar people, zealous of good
works" Titus 2:14.

The word "peculiar" doesn't
mean what most people usually
think. It doesn't mean "queer,"
although I am frank to say the
majority of people think that this
word "peculiar" always carries
with it the idea of being queer.

Years ago, when I was just a
boy preacher, I knew a preacher
who wore a little celluloid col-
lar that had the winged points
turned out to each side, and he
was the most "preacher-istic"
looking fellow I ever saw in my
life. You could have spotted him
as a preacher a million miles
away. I asked him one day why
it was that he dressed particu-
larly so people would know that
he was a preacher, and he said,

knoweth the Son, but the Father;
neither knoweth any man the Fath-
er, save the Son, and he to whom-
soever the Son will reveal him"
(Matt. 11:27). A real knowledge
of God brings eternal life (John
17:3). But no one can know the
Father unless the Son be pleased
to reveal Him. Since the lost sin-
ner cannot know God (1 Cor. 2:14),
he must be given a heart to know
God. I John 5:20 says: "And we

NOTICE

All of those who live in the
state of Kentucky must pay
state tax when purchasing a
book as of October 1, 1975.
This is 5 cents on the dollar.
This applies to all who live
in the state of Kentucky only.
Those in other states who
order by mail do not have to
pay state tax. Please keep this
in mind as you purchase books
from us.

know that the Son of God is comp,
and hath given us an understand-
ing, that we may know him that is
true."

The Scripture says in Jeremiah
24:7: "And I will give them an
heart to know me, that I am the
Lord: and they shall be my people,
and I will be their God: for they
shall return unto me with their
whole heart." The operation of
God's grace upon a man gives him
a right knowledge of God. It is
God himself that gives a heart to
know Him, else we would perish
in our ignorance. Had it not been
for efficacious grace, we would
have forever forgotten God.

Those to whom God gives a new
heart are then said to return to
the Lord with the whole heart.
To ask the sinner to give his
old wicked heart to God is to ask
him to do the impossible. I say
impossible, because the sinner has
not the power to give it, and be-
cause a Holy God would not ac-
cept such an abominable thing.

The lost sinner does not give
his heart to God. The Bible says
that God gives the sinner a new
heart. Ezekiel 36:26 contains the
promise of God to give the sinner
a new heart: "A new heart also
will I give you, and a new spirit
will I put within you: and I will
take away the stony heart out of
your flesh, and I will give you an
heart of flesh."

Regenerating grace gives a new

"Well, the Bible says we are to
be a peculiar people." I said,
"Yes, but it doesn't say we are
to be a clown, nor a crank."

Beloved, I am thinking that a
lot of people misinterpret this
Scripture entirely. God does say
we are to be peculiar, but He
doesn't say we are to be queer,
and He doesn't say we are to be
a crank.

May I say at the very outset
that I am a Baptist.

Years ago, a man accused T. T.
Eaton, who was then editor of
THE WESTERN RECORDER, of
being a Baptist and a half. Mr.
Eaton said, "My brother is wrong.
I am not a Baptist and a half;
I am just a Baptist. The reason
is, there is just one of me. But
if there was a half more, it would
be Baptist, too."

Well, that is exactly and pre-
cisely my standing. I am a Bap-

tist. I am not a half Baptist, nor
a Baptist and a half, but I am a
Baptist.

I think it was T. T. Eaton who,
years ago, said that the New
Testament was written by Bap-
tists, for Baptists, about Baptists,
and to make Baptists I subscribe
to this statement 100 per cent.

The New Testament was written
by Baptists. Those were the only
persons that could have written it,
for there wasn't anything else
back there. Every individual who
wrote any portion of the New Test-
ament had received Baptist bap-
tism. So, beloved, the New Testa-
ment was written by Baptists, and
certainly was written to Baptists,
because there wasn't anybody else
in that day but Baptists. Certain-
ly it is written about Baptists, be-
cause there wasn't anybody else
they could write about, and God
(Continued on page 3 column 1)

and I will be to them a God, and
they shall be to me a people."

In regeneration God gives the
sinner a heart to understand the
law. He grants to him a memory
to retain the law. He bestows a
disposition which loves His pre-
cepts. The born-again man receives
courage to profess God's teachings
and power to perform them.

The unregenerate man cannot
obey God's law. "Because the car-
nal mind is enmity against God:
For it is not subject to the law
of God, neither indeed can be. So
then they that are in the flesh can-
not please God" (Rom. 8:7-8).

The unsaved man has a threefold
incapacity. He cannot understand
God, or obey God, or please God.
Apart from the working of God's
grace, he is utterly helpless to
do anything about his condition.

A SAVED MAN SHOULD GIVE HIS HEART TO GOD

The Lord commands His people
to love Him with all their heart:
"And thou shalt love the Lord thy
God with all thy heart, and with
all thy soul, and with all thy mind,
and with all thy strength: this is
the first commandment" (Mark
12:30). In our worship of Him
we are "to draw near with a true
heart in full assurance of faith"
(Heb. 10:22). We must ever set
Him apart in our affections as
holy and reverend: "But sanctify
the Lord God in your hearts: and
be ready always to give an answer
to every man that asketh a reason
of the hope that is in you with
meekness and fear" (1 Pet. 3:15).

What a great doctrinal truth this
is! Christians are to keep their
hearts right. They are to keep
their emotions under control and
to keep their attitude according
to the standard of godliness. We
must love God above all others.
The intents of our hearts must
be fastened upon Him. We can-
not divide our heart between God
and the world, for He will have
all or none. He requires "single-
ness of heart" (Col. 3:22).

God requires the best of our
love and affection. The psalmist
wrote: "As the heart panteth after
the water brooks, so panteth my
soul after thee, O God. My soul
thirsteth for God, for the living
God" (Psa. 42:1-2). This should
be our attitude.

If our hearts are given to God,
then we will obey the Divine pat-
tern. The Lord said of David:
"My servant David, who kept my
commandments, and who followed
(Continued on page 8, column 1)

"Baptist Peculiarities"

(Continued from Page Two)
knows we are to make Baptists.

We ought to magnify our peculiarities. I know people who try to cover over their peculiarities and try to see how nearly like everybody they can be. I know Baptist preachers who take an extreme position in trying to cover over their peculiar beliefs as Baptists. I tell you, beloved, if there is anything I try to do, it is to magnify our peculiarities so as to cause people to want to know what we believe.

I remember years ago when I first became pastor of the First Baptist Church at Russell one of the ladies of the church was talking to another woman, who was a Methodist. I overheard the conversation and this lady who was a member of the church of which I was pastor was saying to this Methodist lady, "There is not much difference between you and us—just more or less the matter of baptism." I said, "Sister, don't let that lady go away from here thinking that you are telling her the truth, because you are not. The thing for you to do is to magnify our peculiarities and show her wherein we have something superior to what she believes."

Beloved, that is what I have been trying to do through the years. I have been trying to magnify the things wherein Baptists differ with other people. I want them to know that we have something that is peculiarly different from them. I want them to know that we have something that is vastly more important than anything that they have. That is why it is that I try to magnify our peculiarities.

Now I want to take the Word of God and show you some of these Baptist peculiarities. Since the New Testament was written by Baptists, for Baptists, about Baptists, and to make Baptists, then, anything I read out of the New Testament has to be a Baptist peculiarity.

WE ARE TO OVERCOME EVIL WITH GOOD.

We read:

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good"—Rom. 12:19-21.

I am ready to grant that our carnal nature is such that we would much rather seek vengeance than to wait on God and allow God to secure vengeance for us, but the Bible says we are to overcome evil with good, which is the hardest thing in this

IS "THAT" IN THE BIBLE?



QUESTION:

Who collected men's earrings to his sorrow?

ANSWER:

Gideon. "And Gideon said . . . give me every man the earrings of his prey . . . And Gideon made an ephod thereof and put it in his city, even in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house" (Judges 8:24-27).

The "ephod" was evidently an idol, or some article used in divination or worship, for see Judges 17:5 and I Samuel 21:9.

world for you and me to do. I don't know anything that is much more difficult than to live by this Scripture, but if we do so, we'll be heaping coals of fire on the individual's head.

However, most of us are not content with heaping coals of fire. An old Negro lady summed it up when she was talking about her husband—how awful he was. Somebody said to her, "Amanda, have you ever tried heaping coals of fire on his head?" "No, but I sure has poured the boilin' water on it."

Beloved, I have been thinking that the majority of us would much rather try the boiling water process than we would the coals of fire. This is a Baptist peculiarity—that we are to overcome evil with good.

Our Lord Jesus said something very kindred to this in the sermon on the mount. Listen:

"Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. BLESSED are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. REJOICE, and be EXCEEDING GLAD: for great is your reward in heaven: for so persecuted they the prophets which were before you"—Matt. 5:10-12.

What a verse! He says, "Rejoice, and be exceeding glad." When Luke translates it, he says, "Rejoice, and leap for joy." Every individual ought to jump up in the air and crack his heels together with joy, every time he hears that somebody has said something about him falsely for Christ's sake.

When I preach salvation by grace, and somebody lies about it, and it gets back to me what

he has said — how he has misconstrued and twisted what I had to say — I ought to jump up in the air and crack my heels together for joy. Why? Because I'll have a reward in Heaven in view of what that individual said about me.

I have a feeling some of these days when my feet are walking on those streets of gold, I am going to have a big crown on my head. When some of those heretics that may get to Heaven — that are just barely saved by the grace of God, and all their works are burned—when they see me, they are going to say, "Where did Brother Gilpin get that big crown?" Beloved, I'm going to say, "You gave it to me, you and all the rest of those heretics that lied on me, and talked falsely about what I had to say, and what I preached. You put that crown upon my head."

Beloved, that is exactly where it is coming from. I expect I'll have more of a crown because of the heretics, and what they have said about me, than I ever will because of anything that I do myself.

I ask you, if somebody does you wrong, what are you going to do? Do wrong to him? The fleshly nature says, "Amen." If somebody says something bad about you, what are you going to do? Say something bad about him in return? The fleshly nature says that is the way to handle it. If somebody lies to you, what are you going to do? Lie to him? Your old flesh says, "Now that is the way to handle that fellow." What does God say to do? Listen:

"Be not overcome of evil, but overcome evil with good"—Rom. 12:21.

In other words, if your enemy gives you a lemon, give him back a lemonade. Sweeten it up a little, too. Do a little bit better for him in return.

Well, beloved, that is a Baptist peculiarity. We are to overcome evil with good.

II

WE ARE TO SEEK FIRST THE KINGDOM OF GOD.

We read:

"But SEEK YE FIRST the kingdom of God, and his righteousness; and all these things shall be added unto you"—Matt. 6:33.

Somebody may say, "Brother Gilpin, that was spoken to the unsaved; that is a message to the unsaved." That was what Moody preached, and that is what lots of men in the past have preached, but because they preached it, doesn't make it so. This Scripture was spoken by the Lord Jesus Christ to individuals who had a Heavenly Father, for in the preceding verse He said:

"For your heavenly Father knoweth that ye have need of all these things"—Matt. 8:32.

He was talking to people who had a Heavenly Father, and nobody but a saved man has a Heavenly Father. Every unsaved man has the Devil for his spiritual father. Listen:

"Ye are of your father the devil, and the lusts of your father ye will do"—John 8:44.

Beloved, a saved man has a Heavenly Father; therefore this Scripture was spoken to saved people. What was Jesus talking about? In the preceding verses He was telling, how we worry about what we are going to eat, and what we are going to drink, and what we are going to wear—the necessities of life.

Isn't it true that the majority of us worry about the necessities of life? Don't we put in more time, and more attention on the necessities of life, than anything else in this world? We work eight hours a day, five days a week for what purpose? That we can put what we earn on our back or in our belly, (Continued on page 4, column 3)

A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II

Route 1, Aberdeen, Mississippi 39730

On John Thornbury's Treatise

"THE DOCTRINE OF THE CHURCH"

Dear Brother:

I trust that all is well with you and yours. The Lord adds more light on His Word and the OLD LANDMARKS become more clear and more meaningful each time that I consider the arguments against our historic position. I am thankful that some have written against Landmarkism as it has made me a stronger Landmark Baptist by reviewing their works.

In my last letter I defined what I believe is your position relating to the UNIVERSAL, INVISIBLE CHURCH. I showed that according to your definition, your church is not apparent to the senses nor is it obvious to the intelligence. But, in reality this is not so. For in reality and practice, your universal, invisible church becomes a UNIVERSAL, VISIBLE CHURCH AND IT IS VERY OBVIOUS TO THE SENSES AND APPARENT TO THE INTELLIGENCE.

Here is why. All denominations believe that baptism is first, and then discipleship in the fullest of the term. All denominations believe that to be a qualified minister and administrator of the gospel ordinances, one must first be baptized and then ordained. The question now becomes . . . are pedobaptists baptized in the Biblical manner of speaking? I think not! I suppose that Reformed Baptists still have enough Baptist memories, and I hope enough Bible knowledge, that they have not been led so far away from truth following Pedobaptism so as to claim that immersion is not essential to baptism. If Pedobaptists are not baptized, then they are not ordained either in the Biblical manner. First is salvation, then is baptism, and following is church constitution and then the ordained ministry, in the church. And our Pedobaptists do not qualify in all of these steps of Biblical order. They MAY BE SAVED, but they don't qualify in baptism, church constitutions, and ordinations. Since baptism is first, they who are not rightly baptized, are, doubtless, not baptized at all. Those who are not baptized at all, have no church nor ordination. Now, the question is . . . where and from whom do they receive authority to function IN A VISIBLE SENSE IN A VISIBLE MINISTRY?

Remember that all the offices of the MINISTRY HAVE BEEN PLACED IN THE CHURCH! See I Cor. 12:28, and Eph. 4:7-13. The question is still, in what way do our Pedobaptist friends qualify for the recognition and honor that Reformed Baptists give them as VISIBLE AND PUBLIC MINISTERS, TEACHERS, AND ADMINISTRATORS OF THE ORDINANCES?

The Reformed Baptist answer is this — Pedobaptists are called by God, but how do they know this? And then they will say that Pedobaptists are members of the UNIVERSAL, INVISIBLE CHURCH. But, how do they know this? Does the Bible place the test on obedience to Christ's commands and a conformity to God's will or to a supposed Divine call and a membership in some supposed mystical body?

I would suggest that you give prayerful consideration to Isaiah 8:20, Matthew 7:15-23, and I John 2:3-6. Will our Reformed Baptist brethren tell us that our Pedobaptist friends speak according to God's laws and commandments in the N.T. and are conforming to Christ's will and keeping His commandments? If so, then they also need as much grace as those Pedobaptists who distorted God's holy ordinances and also murdered Baptists for 150 years after the Reformation!

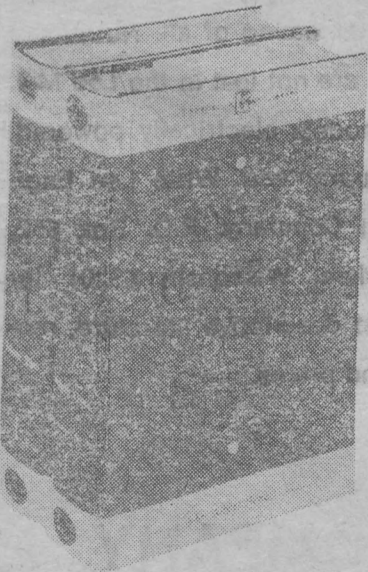
At any rate, we are told that Pedobaptists are qualified ministers, called of God and authorized to act and work in A VISIBLE MANNER BECAUSE THEY ARE MEMBERS OF THE UNIVERSAL CHURCH AND CALLED OF GOD!

Therefore, the UNIVERSAL, INVISIBLE CHURCH no longer retains its invisible or mystical sense. It is no longer unapparent to the senses nor obvious to the senses only by faith. It becomes a real, authoritative body. It takes the baptized and unbaptized ministry and laity and makes them one in the midst of compromise and all manner of surrendered principles. It makes the unbaptized, unchurched, and unordained stand equal with the baptized, churched, and ordained ministry and laity. In a word . . . Reformed Baptist's UNIVERSAL, INVISIBLE CHURCH does all that the LANDMARK BAPTIST'S LOCAL AND VISIBLE CHURCHES DO! The mystical body of Christ becomes very real and actual when it comes to fellowship and gospel work.

My brethren must not believe that this is another contradiction in terms and another case of practice separated from belief. Why, after all, remember that we are told that one word can mean two different and opposite expressions. Baptizo means to dip, but also to pour and sprinkle as well. Ekklesia means a local, visible and organized assembly, and then it means a uni-

(Continued on Page Five)

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"God's Scripture forbids observance of all special days (Christmas, etc.). Does it likewise forbid to observe birthdays of humanity?"

ROY MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



Yes, the great mass of people, including Christians, are great day observers. They are like the Galatians, to whom Paul wrote (Gal. 4: 10): "Ye observe days and months and times and years." These were evidently periods of time observed in honor of heathen gods, for in the verses preceding Paul said, "Ye did service unto them which by nature are no gods."

In Colossians 2, Paul is referring to Jewish day observances, and he says (v. 16): "Let no man therefore judge you in meat, or in drink or in respect of an holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come." We are under no obligation to observe Jewish holy days, and we do an evil thing when we observe special days of heathen origin.

Few more sinful things are done by churches than the observance of Christmas and Easter. Search for the facts concerning these days, and they will lead you straight into the depths of the vilest heathen idolatry.

But what about such days as "Mother's Day," "Father's Day?" What is our day of worship anyhow? It is "The Lord's Day." What an awful thing to steal the Lord's Day and give it to Mother or Father!

But, what about having a day for special expression of appreciation for Mother and Father. That would be perfectly all right. We have in our nation several non-religious days. One is Thanksgiving Day. Then we have such observances as the 4th of July. These are days that call to mind blessings from God, but they are not tied on to religion as something authorized by the Bible. That leads me finally back to the question "Does the Bible forbid us to observe birthdays?" No, there is no sin or harm or wrong in birthday observances, so long as they are observed as mere secular observances.



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Unless we have an example to follow, or a command to obey, I am persuaded a church would do well to abstain from any practice regardless of what it might be. The Holy Spirit did not overlook anything He wanted the churches to do. So when a church has followed the examples that have been given here to follow, and has obeyed the commands that have been given to her, I believe it will be time to adjourn and go home.

So far as I know there is a record of only two birthday celebrations given in the Bible. In

Gen. 40:20-22 we see Pharaoh celebrating his birthday. And as a part of that celebration the chief baker was hanged. In Matt. 14: 6-10, and in Mark 6:21-29 we see Herod celebrating his birthday. And as a part of that celebration he had John the Baptist's head cut off. So if you are going to spend some of the church service time celebrating birthdays maybe you should hang somebody, or cut off somebody's head in order to follow the examples given in the Bible.

However, I recall many years ago as we were crawling out of that awful depression our pastor's car looked as if it were just about ready to be classed as an antique. The church without his knowledge, bought him a new car for a birthday present. After the service was over one of the deacons led him over to the new car, handed him the key and said, "How do you like it?" If Philadelphia Baptist Church decides to do something like that, and they keep it completely out of the church service, I just might be inclined to dispense with the hanging or the head chopping.

If churches would leave off all that junk about who has had a birthday this past week (then happy birthday to you), who is the oldest mother, and who is the youngest mother, and all that "tomrot" they would have a lot more time for Bible study. And if there has ever been a time when that was needed, it is now.



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This is an interesting question. We certainly do not observe Christmas or Easter because we know that we are not to do so. What about birthdays? The Scripture gives us a very definite statement regarding the observance of days. "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4:10,11).

The Bible only speaks of two accounts when a birthday was observed: "And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants; and he lifted up the head of the chief butler and of the chief baker among his servants" (Gen. 40:20). The result of this party was that one man was restored to his position and another was hanged. The other party was recorded in Matthew and Mark. "But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod" (Matt. 14:6). The result of this party was that John the Baptist was beheaded.

Whether or not these examples are given us to warn us against parties, I don't know. I would certainly think twice about being involved in a party for a king. We know that everyone was at least aware of his birthday because we are given accurate ages of the saints of old so we could not forget our birthday.

I am inclined to think that we ought to minimize any observance of such things. I see nothing wrong with having a few friends in for a little time of fellowship but I don't think we ought to go too far

with it.

Now, my friends, the church is not the place for any such activities. I get a little disturbed even with this unscriptural act of having the people with birthdays to put a penny for each year in the birthday box as a part of the church service. I consider such activities as anti-worship and should be removed from the worship service.



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The Bible definitely forbids the observance of all religious holidays.

"Special days" are entirely another matter. Any non-religious "special day" such as wedding anniversaries, or other anniversaries, national holidays and birthdays are quite permissible in my judgment; providing that we do not engage in them with inordinate fervor.

"Baptist Peculiarities"

(Continued from page three)
and most of what we make in this life materially is spent in one or the other of those two ways.

We are concerned about the material things. When the majority of people go out to work tomorrow morning they never think about how much money they will be able to give this week to the cause of Christ. The majority of them that are called out for overtime, will never say, "Well, thank God, I'll have more

money this week to give to the cause of Christ." The majority will go out looking for work with the idea, "I have so many little mouths that are depending upon me, and I have so many people to put clothes on their backs, I have to take care of them materially." Jesus said that we are not to worry about those things. Instead of making that first place in our lives, He said to this crowd of Baptists of the first century, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." In other words, we are to put His kingdom first and He will take care of the material things.

When do we put the kingdom of God first? When we live for the Lord Jesus Christ; when we live like the Lord Jesus Christ would have us live.

A Christian man, who was a strong labor leader, asked one day, "What is the application of that Scripture so far as I am concerned?" I said, "Here it is: When the boss's child is sick and the boss is tired and worn out, and his wife is tired and worn out from staying up late hours at night, you go over and sit with the boss's child and help them nurse that child; and when your child is sick and your wife and you are worn out, let the boss come over and help you take care of your child. That is the proper application so far as you are concerned. You are to seek first the kingdom of God. Put God's kingdom first, and all these things shall be added unto you."

I have a conviction that the man who puts God first, somehow God is going to take care of him. It may be a hard way sometime. It may be that there will be some difficulties come along, but in the final analysis God is going to take abundant care of that man a lot better than he can take care of himself. He said, "Put me first, seek my kingdom, and all these things shall be added unto you."

You may say, "If I do that, my family will starve. If I think only in terms of the kingdom of God, my family will starve. If

I think only as to how I can promote my church, my family will suffer. If I think only how I can push forward the mission program of our Lord, then I won't get along so far as my obligations to my family are concerned." I tell you, beloved, how you'll get along; you'll get along 10,000 times better if you put God's kingdom first. He said:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and PROVE ME now herewith, said the Lord of hosts, if I will not OPEN you the windows of heaven, and POUR you out a blessing, that there shall NOT BE ROOM ENOUGH to receive it"—Mal. 3:10.

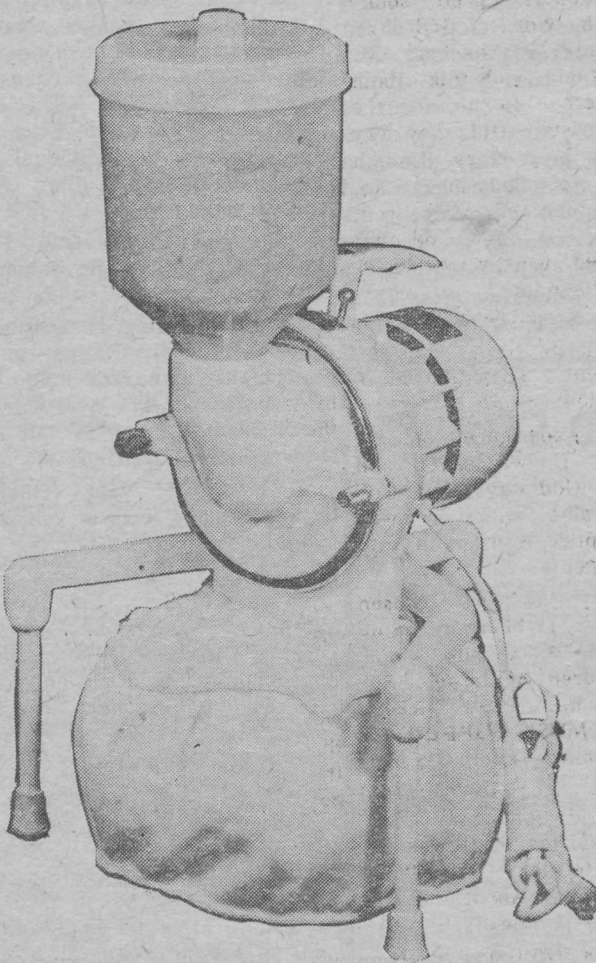
Do you believe this? Beloved, you couldn't make me believe anything else. I know it because it is in the Bible. I know it because of my observation. I know it because of my personal experience. I know it is true because God said it. I know it is true because I have seen it in the lives of others. I know it is true because I have experienced it myself. God said, "You give me the first tenth and I'll take care of the balance." Beloved, there isn't one thing in this world that could ever keep me from bringing my tithes to God.

May I indulge in a personal experience? Every month I put a certain sum into our church. It is not a tithe. Every month since we organized our work I have put that sum of money into our church. We came up to the end of November (1964) and I wondered how I would be able to put that money into our church for the month of November, and meet my obligations and expenses for the coming week. Would you believe me when I tell you that it didn't bother me one particle. I put it in. I knew it was God's will. I knew God wanted it there, and I did it, and I came through that week in a better condition financially than any other week in November.

I tell you, beloved, God said, "You put me first and I'll take care of the results." That is a Baptist peculiarity.

(Continued on page 5, column 2)

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A Review Of Baptist Ecclesiology

(Continued From Page Three)

versal, invisible and unorganized assembly. So, Landmark brethren, don't be surprised by the fact that mystical becomes both apparent to the senses and obvious to the intelligence and then it also is neither apparent to the senses nor obvious to the intelligence, and that is all from one word.

This business of one word meaning several, different, antagonizing and opposite meanings is very strange. Consider what Reformed Baptists believe about the following words. They also believe that man and woman are one word, infant also means adult, believer also means unbeliever, saved also means unsaved, Heaven also means hell, God also means Satan. I know they are different, but here is the principle of interpretation. If ekklesia can mean two opposite and antagonizing things all in one word, then why not man, infant, believer, saved, Heaven and God? They can, too, and where will it stop if Reformed etymology is right? Where? It will stop where it suits their needs and interpretation.

Another great error is that a man can be in a universal, invisible church and not know it. You have stated: "... it is not obvious to the intelligence because only by divine revelation can anything be known about it" (page 6). You decry the Landmark Baptist Church authority and succession concept and say that we cannot prove it and that we never know if we have it and then you turn around and take the same position that we do. But we do it on the local church, where it is supposed to be and you do it on the universal, invisible church. You claim that only by faith can one know he is in the great mystical, universal church. Why is it that you cannot know about this by experience? If it is revealed in such clear terms then we should know about it by experience. If it is more important than the local church, church succession and church authority, then we should know about it by experience. But such is not the case. If you make fun of the concept of identifying marks for the church which Jesus has built, and you do, then tell me what difference do you have in your position. We accept our position by faith in God's Word, and God's promises, and so do you! The difference is, we have the real, actual experience and you do not. You have no experience. Your position is divorced from reality. Ours is not.

Why isn't the relationship and experience of the universal church taught about in the Bible? Why isn't it presented as a class of people with BIBLICAL COMMANDMENTS AND PROHIBITIONS? Can you imagine being in a church and not knowing it? Will you show me one instance in the N.T. of one who was in a church or in your great mystical body and didn't know it? But, remember that the N.T. wasn't complete yet and most of the converts would not have read about it.

The N.T. speaks of the church as a CLASS OF PERSONS COMMISSIONED FOR GOD'S SERVICE! Reformed Baptist Ecclesiology teaches that some can be in the UNIVERSAL CHURCH AND THEY DO NOT KNOW IT EXCEPT WHEN THEY READ ABOUT IT IN THE BIBLE. This is totally foreign to the entire concept of the N.T.

- 1) The point of fellowship is a WALK IN THE LIGHT ... this is the light of God's Word (1 John 1:6).
- 2) The fellowship of darkness, absence of God's Word, is a professed lie! WE DO NOT THE TRUTH! Not, BELIEVE NOT, BUT DO NOT THE TRUTH. This is a VISIBLE WALK ACCORDING TO GOD'S WORD! (1 John 1:6).
- 3) We must walk rightly to do the truth (1 John 1:6).
- 4) WALKING IN THE LIGHT IS JOINED WITH FELLOWSHIP IN CHRIST AND IN LIGHT AND ALSO THIS IS JOINED WITH REMISSION OF SINS! (1:7).
- 5) KNOWLEDGE IS GAINED BY OUR OBEDIENCE TO THE TRUTH (1 John 2:3,4).
- 6) God's love is perfected in them who know and KEEP HIS WORD (2:5).
- 7) WE CAN KNOW THE TRUTH DUE TO OUR VISIBLE WALK (2:21).
- 8) Jesus taught that by obedience we would know of the DOCTRINE ... IF IT IS OF GOD OR OF MAN (John 7:17).

The point that all these verses make is this ... that knowledge is developed by obedience. Obedience is developed according to God's truth, Word and will. This obedience is developed from the LIGHT OF GOD'S WORD ... THE TRUTH. This obedience is manifested in our WALK IN THE LIGHT! This all means that we have the knowledge that we love God and are in Christ, not by reading in the Bible that we are in a universal church, but by our obedience and walk in the truth! If we do God's will, said Jesus, we shall know of the doctrine, if it is of God or not. This is experience and knowledge joined together. Our knowledge comes by experience which is governed by the WORD OF GOD! Nowhere do we find this attributed to our invisible, mystical, universal church relationship, but our daily walk in the light. Under my arguments against the UNIVERSAL INVISIBLE CHURCH, I will give the fullness of this fact.

Reformed Pedobaptists do not know about their baptism
(Continued on Page Six)

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"GOD'S SPARROWS"

"I watch and am as a sparrow alone upon the housetop" (Psm. 102:7).

Do you ever feel like a sparrow? I do sometimes, and I must admit I don't like the feeling at all. Usually it is a lonely feeling even as is illustrated in the above verse. Sometimes it is a "lost in the mass of humanity" feeling. Some would name that "self-pity" but it is really just feeling like a sparrow.

Sparrows are not very pretty birds. Their color is drab and uninteresting. They are not big enough to attract attention or small enough to be cute. They are so many of them that they are common place. Oh, they have many names — white-throated sparrow, white crowned sparrow, chipping sparrow, fox sparrow, house sparrow, etc. Their names are as many and as dull as they. No one cares to have a sparrow for a pet. Although they save the farmers many thousands of dollars by eating so many pests, they are themselves thought of as pests. And no wonder. Have you ever tried to attract the lovely purple martins to a new apartment house only to have those pesky sparrows take up squatters rights? It matters not how many times you tear out their nests. Those impudent birds squawk and sass and insist on moving in again. They can't even sing very well.

Even Jesus, when He spoke of the sparrow it was used as an illustration of how cheap they were: "Are not two sparrows sold for a farthing (penny)?" but then, He adds: "And one of them shall not fall to the ground without your Father" (Matt. 10:29). I guess this, too, likens us to a sparrow. The total chemical value of a person today is less than \$5.00. And that's including inflation.

Whenever I get that down in the dumps "sparrow" feeling, I run to a refuge or nest that is sure. "Strong is thy dwelling place, and

thou puttest thy nest in a rock" (Num. 24:21). Jesus told His disciples: "Fear ye not therefore, ye are of more value than many sparrows" (Matt. 10:31). Yes, in Christ we have value. He has taken the worms of the dust and made them the sons of God. What glory this! Surely, there is no room here for self-pity. No room for that sparrow feeling. No time to be lost in the masses. If we are sparrows, then we are God's sparrows. We may not be attractive to the world. Our song may not be pleasant to them. They may even consider us "pests." No matter. Though we sit on the housetop alone, we are nonetheless on the housetop. And with Jesus ever beside us, we are never truly alone. We also can rejoice with the psalmist: "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even Thine altars, O Lord of hosts, my King, and my God. Blessed are they that dwell in Thy house: they will be still praising Thee!" (Psa. 84:3, 4).

"Baptist Peculiarities"

(Continued from page four)

III WE ARE TO GLORY IN OUR TRIBULATION.

Paul said: "And not only so, but we glory in tribulation also: knowing that tribulation worketh patience"—Rom. 5:3.

This is a Baptist peculiarity, that Baptists are to glory in their tribulations. I want to show you that Baptists in the first century gloried in their tribulations.

We read: "And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, REJOICING that they were COUNTED WORTHY to SUFFER shame for His name"—Acts 5:40,41.

This was at the time when Gamaliel, the Pharisee, said: "If what they are doing is of the Lord, you can't stop it; and if it isn't of the Lord, it will come to naught. There is no use fighting it, because if you fight, you may be fighting against God." They agreed with Gamaliel in what he had to say, but they gave the preachers a pretty sound beating, so the Word of God says. And what did the preachers do? Did they go out and talk about how they were suffering for the cause of Christ? Did they cry about all the sufferings through which they were passing? No, they didn't. Instead, they went out and said, "I thank God that I am counted worthy to suffer shame for His name."

That is a Baptist peculiarity. That was how Baptists did in the New Testament. They gloried in their tribulation.

Take the experience of the Apostle Paul. He was saved, and the Word of God says that God sent a preacher when he was saved, to baptize him. God said to that preacher:

"Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him HOW GREAT THINGS HE MUST SUFFER for my name's sake"—Acts 9:15,16.

Before Paul ever had started preaching, God said that there was some suffering Paul was going to have to do. God's Word tells us something about the suffering of Paul. Listen:

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils

in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities"—II Cor. 11:24-30.

Notice, Paul tells about the suffering through which he has passed, the tribulations that he has experienced, the hardships that he has gone through, and he says, "If I have to glory, I'll glory in these my infirmities."

Beloved, the Word of God says we are to glory in our tribulations. I ask, have you ever suffered for the cause of Christ? I am afraid most of us haven't. I often think that most of us suffer for our stupidity, but very few of us suffer for the cause of Christ. We suffer because we are stupid, and do things we shouldn't do. But sometimes a man has to suffer for the cause of Christ. Paul says we are to glory in our tribulation.

I tell you, beloved, that is a Baptist peculiarity. Now if anybody else outside of Baptists suffer, and if they glory in their tribulations, I say thank God, but I am not concerned about them this morning. I am concerned entirely about Baptists. I want Baptists to be a peculiar people in every particular. I want the crowd that God has enabled me to minister to in this church, or over the radio, or in THE BAPTIST EXAMINER — I want the crowd that I minister to, to be a peculiar crowd.

IV WE ARE TO WALK BY FAITH.

God says we are to walk by faith and not by sight. Listen: "For we walk by faith, not by sight"—II Cor. 5:70.

That isn't true of most Baptists. You know as well as I that most all of us are walking by sight and not by faith. We figure, we scheme, and we try to say, "Well, if I can make this much money this week, I'll be able to do thus and so." That is walking by sight and not by faith, yet Paul says we are to walk by faith and not by sight. That is the hardest thing in all the world for a child of God to put into actual everyday practice — walking by faith and not by sight.

I ask you, how much faith is there in your life? Of the things that you do, how much of it is walking by faith? Did you ever say, "Lord, give me a goal; something that I can aim for—something that I can shoot at, so that I can walk by faith." I say to you, God wants every saved person to walk by faith and trust Him, instead of walking by sight. If I walk by sight, God doesn't get any glory out of it. If I walk by faith, God is glorified. It shows the world that my God is able to take care of us.

Why shouldn't we walk by faith, for He controls our destiny. I want you to see that every step of our way is controlled by God. Listen:

"KNOWN UNTO GOD ARE ALL his works from the beginning of the world"—Acts 15:18.

"And we know that ALL THINGS work together for good to them that love God, to them who are the called according to his purpose"—Rom. 8:28.

"In EVERY THING give thanks: for this is the will of God in Christ Jesus concerning you"—I Thess. 5:18.

You can't read these verses without realizing that everything in your life is controlled by God. You don't take a step, you don't do anything but that God is back (Continued on page 6, column 1)

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THE BAPTIST EXAMINER

DECEMBER 20, 1975

PAGE FIVE

"Baptist Peculiarities"

(Continued from page 5)
of it all. If that be true, why shouldn't we walk by faith? Why shouldn't we trust Him.

I thought about this as I was preparing this message, and I felt so ashamed of myself that I was almost tempted to leave out this thought from the sermon. I knew it ought to be preached. I knew I ought to preach it to you, but I was so ashamed of myself to think how little I walk by faith, and how much I ask to see things by sight.

God knows every step of my way, all things work together for good, and I am to give thanks to God for everything that comes to pass, because this is God's will for my life. Putting these Scriptures all together, I say that our lives every day ought to be lives that are lived by faith. That is a Baptist peculiarity. I tell you, it is peculiar to find a Baptist who does it. It really is a Baptist peculiarity, because we don't find very many Baptists that try to walk by faith. Most of us try to walk by sight altogether instead of by faith.

THE PECULIARITY OF IMPUTED RIGHTEOUSNESS.

The Word of God tells us how the righteousness of God is imputed to us and our sins are imputed to Him. Listen:

"And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was **IMPUTED TO HIM FOR RIGHTEOUSNESS**. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead: Who was delivered for our offences, and was raised again for our justification"—Rom. 4:21-25.

Paul is taking the model case of Abraham and using him as an example, and he tells how Abraham was saved, and that we are saved exactly like Abraham was.

Isn't that wonderful? It thrills my heart every time I read this fourth chapter of Romans to realize that we are saved just exactly like Abraham. God has never had but one plan of salvation. In all the ages, God has never had but one way of salvation. We are saved today just like Abraham, and we are blessed today just like Abraham. What did God do? God took Abraham's sins and put them over on Jesus Christ 2,000 years before Jesus Christ came into this world. In the mind of God, the sins of Abraham were put on Jesus, and the righteousness of Jesus Christ was put on Abraham, so that the sins of Abraham were imputed to Christ and the righteousness of Jesus Christ was imputed to Abraham. Now then, down here, 2,000 years this side of Calvary, God takes my sins and puts them on Jesus Christ and God takes the righteousness of Jesus Christ and puts it over on me, so that when God saw Jesus at the cross, God saw Him clothed with my sins, and God sees me clothed in the righteousness of Jesus Christ. Beloved, that is imputation. That is a Baptist peculiarity. Mighty few people believe that but Baptists.

"But we are all as an unclean thing, and **ALL OUR RIGHTEOUSNESSES ARE AS FILTHY RAGS**"—Isa. 64:6.

All we have to offer God is just our filthy rags and our self-righteousness. The best there is about us is so repulsive that you wouldn't want to touch it. Imagine a dirty, filthy, repulsive rag. God says the best there is about us is like a filthy rag. Beloved, if the best there is about us is

like that, pray tell me what our sins are like in God's sight.

If God takes all those filthy rags of self-righteousness that are so filthy you wouldn't want to touch them, and puts them over on His Son no wonder my God turned His back, and no wonder God brought darkness over all the earth the day that Jesus Christ died. He didn't want to see His Son clothed with the sins and the filth and the self-righteousness of all the elect of all ages.

Now, beloved, God took the righteousness of Jesus Christ and clothed Abraham in that righteousness. Likewise, God clothes me in that righteousness. Everybody that has been saved in the meantime has been clothed in the righteousness of Jesus Christ. That is imputed righteousness. That is a Baptist peculiarity.

I say, beloved, mighty few Baptists believe that. I'll be frank when I say the first time I preached on imputed righteousness and printed it in THE BAPTIST EXAMINER that fully 25 outstanding Baptist preachers in America wrote me, and asked for further information on the subject.

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ject. Why? Because they didn't know anything about it. It is a peculiarity from a Baptist standpoint when we believe that our sins were imputed, or charged to Christ, and Christ's righteousness was imputed to us. If I believe that, how could I say that the baptistry is any part of my Saviour? If I believe that, how could I believe in a mourner's bench, or how could I believe that any of the commands of the Bible could bring one bit of the grace of God into my life? I tell you, it is a peculiarity that Baptists are to stand for, preach and contend for, until they die—that our sins go on Jesus Christ and Jesus' righteousness comes over on us.

VI

THE CHURCH ORDINANCES, AND HER COMMISSION.

I want to insist that the church Jesus built was a Baptist Church, the ordinances of baptism and the Lord's Supper were given to that church, and the commission was given to that church that Jesus built. Beloved, that is a Baptist peculiarity.

We read:

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it"—Matt. 16:18.

Beloved, there have been Baptist Churches in the world from that time down to this, and there always will be Baptist Churches in the world. There will never be a time when there isn't a Baptist Church in the world. Why? Because Jesus said, "The gates of hell shall not prevail against it."

You say, "Brother Gilpin, do you believe in Landmarkism?" Yes sir, from the crown of my head to the tip end of my toenail, I believe that Jesus started the Baptist Churches and I believe those Baptist Churches have been here in the world from that time down to this, and that there always will be Baptist Churches. I don't have to take somebody else's writings and pervert them, and twist them around, and take them out of their setting and away from the context to try to prove it to

you. Some people try to prove to us that churches haven't been in existence all the way along by perverting and twisting other people's writings. I go back to the words of Jesus when He said, "I'll build my church." Beloved, if He didn't do it, He lied. If He did do it, it is still here. It has always been here, and always will be here, because He said so.

Somebody may say that the church was started on the day of Pentecost. Then pray tell me who was Jesus talking about, and to whom was Jesus speaking when He said:

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the CHURCH; but if he neglect to hear the CHURCH, let him be unto thee as an heathen man and a publican"—Matt. 18:15-17.

I ask you, whom was He talking about? You say, "The church that was going to be established on the day of Pentecost." That is not what it says. Jesus said, "Tell it to the church." How would that crowd know what Jesus was talking about if the church hadn't been established? That is the most ridiculous argument in this world. You talk about the church being established on the day of Pentecost. If that were so, this crowd couldn't have known what Jesus was talking about. They would have had no knowledge of it at all.

I say to you, beloved, I believe when Jesus was here in the days of His flesh He started a Baptist Church, that there have been Baptist Churches in existence from that time down to this, that there will always be Baptist Churches, and that there is a link chain perpetuity that has existed from that time down to this. I may not be able to put my hand upon a church in every generation, but I have faith to believe that my God kept His Word. Beloved, He is going to continue to keep it, because He said:

"Unto him be glory in the church by Christ Jesus THROUGHOUT ALL AGES, world without end. Amen"—Eph. 3:21.

Baptist ought to say "Amen" to that. Churches will be in existence throughout all ages until Jesus comes.

Not only do I speak about the church, but I am satisfied that the baptism that was administered in the New Testament was Baptist baptism. How could it have been any other kind when it was a Baptist preacher that did the baptizing? Listen:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased"—(Matt. 3:13-17).

Who did the baptizing? John the Baptist. If you have a Holy Roller duck you, then you wouldn't be baptized. He did not have the authority to do so. He is running without being sent. He had no commission. If you have a Holy Roller duck you, I ask you, what kind of a ducking have you? You have a Holy Roller ducking. If you go to a Campbellite and ask him to baptize you, what kind of baptism have you? Campbellite baptism. If you go to a Methodist and ask him to baptize you,

A Review of Baptist Ecclesiology

(Continued From Page Five)

as infants unless they are told about it from some other source. Can one be baptized and not know it? According to the Bible . . . NO! According to Pedobaptists . . . YES! Can you be in the great Body of Christ or Church and not know it? According to Reformed Baptist Ecclesiology you can, but according to the BIBLE, CHRISTIANS AND CHURCH MEMBERS ARE A CLASS WHO COMBINE TRUTH AND VISIBLE WALKING . . . THEY ARE A BELIEVING WORKING CLASS OF PEOPLE! I guess Reformed Baptists simply follow their Pedobaptist fathers and adopt this concept of being without knowledge. No pedobaptist would know about this infant baptism except by faith, not in the Bible, but in his minister, baptismal certificate, parents with sponsors. Even so, Reformed Baptists know about the universal church from external sources, but not by personal experience and visible walking!

Brother, you say . . . "Only by faith in the Word of God can we be sure that there is a mystical body of Christ . . ." (page 7). No wonder you feel this way, you have been reading Reformed Theology too long. After all, Luther rejected James as he could not harmonize Paul in Romans 4 with James 2. Now, Brother T., you show me your faith without works and I will turn you over to James and let him have you for awhile to see if it will do you any good. You say you have faith in something that is not obvious to the intelligence, and has no reality with visible existence, while James says, show me your faith without your works and I will show you my faith by my works. This concept of yours which you call a mystical church will never stand the test of the N.T. concept of obedience and knowledge. THE N.T. ALWAYS SPEAKS OF A CHURCH AS A VISIBLE CLASS OF PEOPLE DOING AND WORKING ACCORDING TO GOD'S WILL AND COMMANDMENTS! It may refer to them individually as a local church or collectively as the sum and total of all the churches, but still they are always considered as a real and working class of people!

Reformed Baptists would like for us to believe that the UNIVERSAL, INVISIBLE, MYSTICAL CHURCH IS A CHURCH WHICH ONLY THE GREAT, SPIRITUAL, DEEP, CHRISTIAN CAN UNDERSTAND AND SEE! The only thing about this is, IT IS JUST NOT SO! EVERY MAJOR HERETIC IN THE LAST 1,500 YEARS HAS BELIEVED IN A UNIVERSAL CHURCH OF SOME SORTS! All of the higher critics and

(Continued on page eight)

you have Methodist baptism. Beloved, when Jesus came to John the Baptist, what kind of baptism did he have? He had Baptist baptism. And where did John get the authority to baptize? Directly from God in Heaven. Listen:

"And I knew him not; but HE THAT SENT ME TO BAPTIZE with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost"—John 1:33.

Notice that John said he was sent to baptize with water.

Brother, sister, I say Jesus had Baptist baptism, for John the Baptist was sent with a commission direct from God to baptize. That is a Baptist peculiarity. We don't consider that anybody else has ever had scriptural baptism. There are a lot of good people that have been ducked and deceived by other denominations, but there is not one of them without Baptist baptism that will have any baptism at all when he stands in the presence of God. God will never recognize the baptism of any man unless he is baptized on the authority of a Baptist Church. Jesus had Baptist baptism—baptism that came with authority from Heaven, and churches down through the ages have been administering that same kind of baptism. Anything else is an alien baptism. That is a Baptist peculiarity.

I think also in terms of the commission. Jesus said:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen"—Matt. 28:19-20.

To whom did He give that commission? Somebody said that He gave it to the disciples. Then, beloved, if He did, when they died, the commission died. We would have no commission today. If the

commission were given to the disciples and the disciples only, then we have no commission today because when the disciples died, the commission died with them.

Somebody said, "Well, it was given to them as individuals." If that be true, when they died as individuals, the commission died. I tell you, beloved, it wasn't given to them as individuals. He said, "I'll be with you all the way, even to the end of the world." He gave that commission to somebody, or to some thing, or to some organization that was going to be in existence until the end of the ages. He said, "I'll build my church, and the gates of hell shall not prevail against it." Beloved, He gave His commission to His church—the only organization that is going to continue throughout all ages, and to that church He said, "I'll give you this commission, and I'll be with you always, even unto the end of the age," yet some people talk about the commission as having been given to individuals, and not to the church. They say any individual can administer the ordinances, and preach, and carry out the work of the Lord. Beloved, it is not so; it is a lie on God. That is a Baptist peculiarity.

There are some people that are not Baptists that say we ought to overcome evil with good. There are some who are not Baptists who say, "I believe we ought to seek first the kingdom of God." There are some who are not Baptists who say, "I believe we ought to glory in our tribulations." There are some who are not Baptists who will say, "I believe we ought to walk by faith." You might find a few that are not Baptists who say, "I believe in imputed righteousness—salvation by grace," but nobody but a Baptist will say that Jesus established a Baptist Church, that He gave to it His ordinances, and gave to that church His commission, and that the church is the custodian (Continued on page 7, column 3)

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

Most mothers are familiar with the book **BABY AND CHILD CARE** written by Dr. Benjamin Spock. This book has served as a "bible" for millions of parents and has sold about 22 million copies. Dr. Spock and the social counselors who went along with him saw no need of discipline at all. They said that punishing youngsters scars their personalities.

But now Dr. Spock confesses he was wrong in all of this? He admits his folly by saying: "Submissiveness only encourages children to be more difficult and make the parents more resentful until they explode in anger" (**PERSONAL CHRISTIANITY**, Oct. 1975).

This confession comes 22 million copies too late as his permissive policy has brainwashed millions of parents. The streets and campuses of America are reaping the harvest of the permissive policy of liberals like Dr. Spock. Men like him would do well to read and believe Proverbs 22:15. In the light of this Scripture, I suggest that we spank Dr. Spock.

In Jerusalem the plan called the "Mamillah Scheme" is being submitted for consideration, complete with submerged parking in the vicinity of the Jaffa Gate, and other large-scale projects at the Wailing Wall and outside the Russian Compound. Much attention is being given to rebuilding the Old Jewish Quarter, also near the Wailing Wall, using many old original stones.

What does all of this mean? The Bible answers: "When the Lord shall build up Zion, he shall appear in his glory" (Ps. 102:16).

The number of homes in which TV sets are on during the prime evening hours dropped by four per cent in the first seven weeks of the current season, compared to the same period last year. At the same time, the proportion of people viewing is up by one per cent to about 81,470,000 souls watching each night.

There will be a greater drop in the homes of Christians if the filth is not removed. There is entirely too much raw sex and dirty language for a family audience. My TV recently shot a tube. Some one asked me, "When are you going to get it fixed?" I answered, "When there is something fit to see."

Last December Arthur R. Taylor, president of the CBS corporate empire, proposed what is now called the "family viewing" rule to all three networks. His proposal was adopted last April by the National Association of Broadcasters, following pressure by the Federal Communications Commission chairman, Richard E. Wiley, to find ways of protecting young viewers from excessive sex and violence on TV. I would hope that better times for TV viewers are ahead as 416 of the 726 commercial TV stations in the United States now subscribe to the NAB's television code.

A Philistine castle was recently discovered in Petah Tikva from which the troops which defeated King Saul at Mount Gilboa may have set out on their journey. The excavations are being conducted jointly by the Tel Aviv University Institute of Archaeology, the New Orleans Baptist Theological Seminary, Baylor University of Texas, and the Petah Tikva Municipality.

A \$5 million lawsuit was served on Garner Ted Armstrong, leader and radio evangelist of the Worldwide Church of God, by a former minister of the church in Nashville, Tenn. Filing the suit was William B. Hinson, a member of the Church since 1961. The suit alleges

fraudulent extortion of money by the Church over a period of years and permanent damages to Hinson's life, family, and employment. The papers were served on Armstrong Oct. 15 while he was taping spots for the country music TV show "Hee-Haw" in Nashville.

The plaintiff alleges that monies were being taken from the Worldwide Church of God and funneled into other corporations held by the defendant Armstrong and his father and that defendant Armstrong's father was squandering the plaintiff's money to the church for purchases such as a set of \$2,000 cufflinks, \$35,000 to carpet a room, \$12,000 salt and pepper shakers, and giving Stanley Rader a \$300,000 mansion purchased from church funds.

The sect teaches that America and Britain are part of the 10 lost tribes of Israel, observes the Saturday sabbath, makes annual trips to various feast sites for observance of Jewish feasts and governs the congregation from the top down.

ATLANTA (EP)—Ten years ago Dr. Thomas J. J. Altizer, then professor of Bible and religion at Emory University, introduced his "God-is-dead" theology, and launched the hottest religious debate of the decade.

Dr. Altizer, now 48, teaching English and theology at the State University of New York at Stony Brook, says the events of the 1970's are even further proof that God has been dead for years.

"The most important evidence that God is dead is the hopelessness in today's world," he said.

According to an article in the Manchester (N.H.) Union Leader, the federal government is giving \$121,000 of our tax money to the University of Southern Illinois to conduct a federally-funded research project to find out whether marijuana inhibits the male sexual drive.

In a time when we need to curb inflation, what strange conduct! No wonder we have a federal deficit of over \$60 billion this year. It is time for taxpayers to revolt and to put an end to this type of economic insanity.

A plea for 1,217 new evangelistic workers heads the request of the Foreign Mission Board of the Southern Baptists as they get ready to begin new work in 1976.

The request for 1,014 missionaries in 1975 has resulted in the filling of only 201 positions. Southern Baptists now have more than 2,600 missionaries in over 80 countries.

One may wonder why such needed persons cannot be found in the 34,734 Southern Baptist churches in U. S. Could the trouble be traced to the liberalism in their seminaries?

NEW YORK (EP) — State versions of the controversial and emotionally debated Equal Rights Amendment (ERA) have been defeated in New York and New Jersey.

With 92 per cent of the New York votes in, the tally was 1,329,545 in favor and 1,724,189 against. In New Jersey, with 95 per cent of districts reporting, the vote — against — was 825,383 to 764,633.

Typical of the bitter disappointment expressed by ERA advocates was Betty Friedan, national leader of the women's movement, who charged that "lies" by enemies destroyed the amendment.

Jubilant opponents of the ERA said its defeat was an "affirmation" of the views of "average" women, who cannot identify with the women's movement.

"Baptist Peculiarities"

(Continued from page 6)
of the ordinances and the commission until Jesus comes again. That is a Baptist peculiarity.

CONCLUSION

So far as I am concerned, I want the folk that I minister to, and the people that I deal with—I want them to be peculiar Baptists. I don't want them to be cranks. I don't want them to be queer. Rather, I want them to be peculiar. I want them to stand for the things that are peculiarly our teachings.

It is amazing to me how young fellows go off on doctrines. I was thinking this morning about individuals that I have known through the years who made such a display for a little while, then just as suddenly turned in the opposite direction. I am thinking this morning of Lassere Bradley, the boy wonder as a preacher, preaching when he was not even in his teens to hundreds of people, and a lot of people making a profession of faith under him, a rank Arminian. Then he turned to Calvinism. Then he turned again from Calvinism to Hardshellism. You say, he turned to a Primitive church. No, no, beloved, don't ever talk to me about being a Primitive Baptist. They are not Primitive Baptists; they are just plain old Hardshells. They don't deserve the name of Primitive Baptist.

Well, Brother Bradley went from one position to another. He has finally gotten to the place where he can stand as king among the Hardshell Baptists. It is strange how young fellows do things like that—a young fellow that isn't dry behind the ears yet, and yet he stands up and contends and debates for the great teachings of the Word of God, and then goes off just as quickly to something else.

Beloved, I say to you this morning, I want you to be a sound Baptist. I want you to be a peculiar Baptist. I want you to get your feet solidly on the ground, and stand there. I don't like the idea of a person wavering backwards and forwards from one position to another. I like for a man to find what he believes, and stand for it, until Jesus comes. If I can, I want to help you to be that kind of a Baptist.

May God bless you!

"Devil In A Jug"

(Continued from page one)

ing to the young people and they copy you. You have not as yet reached the obnoxious, sickening, repelling state of the drunkard who is not a desirable example to pattern their lives after. Satan plans it this way, he causes "Al Ghoul" to slip up slowly on the so-called social or light drinker (some, even call themselves "weekend drinkers") until he or she is hooked beyond hope in most cases. Satan says to the social drinker, "You shall not surely become an alcoholic (that always happens to the other fellow). As the serpent (Satan) said to the woman in the Garden of Eden: "Ye shall not surely die" (Gen. 3:4). The old devil has been at this business of fooling and deceiving people ever since the Garden of Eden, and people still listen to him.

Alcoholism is the fourth ranked public problem in the United States today. If narcotics were added to this, it would probably move up a notch or two. Approximately one out of every thirty Americans are alcoholics which would be close to twelve million depraved, miserable human beings who are prime subjects to contract diseases of the heart, circulatory system plus the destruction of millions of brain cells each time one consumes a single bottle of "Al Ghoul" (alcohol).

Three hundred thousand or more gasp their last agonizing breath each year because of this deadly

evil. One out of every eight people, or twenty million Americans are directly affected by alcoholism. One-half million are added to the ever growing list of chronic alcoholics each year, and there are probably another half million not listed, or get killed before they are listed. If you are a drinker, you cannot say for a certainty that you will not be counted among the above list of unfortunate misfits within the next few years. People are inclined to regard this as they do sickness and death. They say "It always happens to the other fellow." You can rest assured, Satan will continue to whisper in your ear, "This thing will not surely happen to you."

Americans consume approximately three hundred and fifty million gallons of alcoholic beverages yearly, at a staggering cost of from twelve to fifteen billion dollars. This is not counting the side effects such as broken lives, the broken homes, the highway crashes resulting in broken, mutilated bodies, death, and destruction. A monetary value could not be placed on this devastation. I will ask you, "Do you contribute to this Satan-directed, senseless destruction?" You are guilty if you buy and drink one bottle of beer.

You might say, "Mr. Crace, you are awfully hard on a person who just buys and drinks an occasional beer." You are a contributor and partaker of their evil deeds, and we are commanded to "abstain from all appearance of evil" (I Thess. 5:22). If you are an honest person, you will have to agree with me when I say this does have an appearance of evil. Remember, God's commandments are to everyone, not just Christians. You will find out, if not in this life, most certainly in the next, that God does not pass over sin. Let us read: "The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind, and in the storm, and the clouds are the dust of his feet" (Nahum 1:3). It will be a fearful thing to fall into the hands of the living God (Heb. 10:31). The Lord shall judge His people. Take time to read Heb. 10:26-31. All I can do is point out the evil of drinking, but keep in remembrance that God can and most certainly shall do something about it.

The American Medical Association says that alcoholism is the most destructive drug problem in our society. Industry loses about eight billion dollars a year due to this evil habit. The United States spends from fifteen to eighteen billion dollars yearly, in tax money, just to care for the drunks. Fifty to sixty per cent of all major crimes perpetrated in this country involve drunkenness. One out of every five hundred drivers you meet on the highway are either drinking or on dope. What a sad situation! Are you a partaker of their evil deeds?

Let us consider a few cases of drunkenness as recorded in God's Holy Word. Turn to Genesis, chapter 9, and read verses 20 through 27: "And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent, and Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant" (Gen. 9:20-27).

This portion of God's Word that we have just read sets forth and portrays many, many things, but

we will not go into them at this time. The thing we want to see is the great and terrible judgment pronounced upon the descendants of Ham, Noah's youngest son, for the terrible sin he committed against God by looking upon the nakedness of his father. Personally, I feel that more than "just looking" took place, if we consider closely the 24th verse, but I would not argue this point one way or the other. We do know by carefully consulting history and geography that the descendants of Canaan were and are the black race, and the black race has a history of servitude.

The thing that I am interested in bringing before you is that this was all brought on by the terrible sin of drinking. My prayer is that you would think about it, just as seriously as I feel about it.

Now let us turn to the 19th chapter of Genesis, reading verses 30 through 36: "And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him, for he feared to dwell in Zoar; and he dwelt in a cave, and his two daughters. And the first born said unto the younger, Our father is old, and there is not a man in the earth come in unto us after the manner of all the earth: Come let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father, and he perceived not when she lay down, nor when she arose. And when it came to pass on the morrow, that the first born said to the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also, and go thou in, and lie with him, that we may preserve seed of our father. And they made their father drink wine that night also: And the younger arose, and lay with him, and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their father" (Gen. 19:30-36).

The above Scripture is self-explanatory, although much could be written and many sermons preached from this portion of God's Word. Since we are dealing with the problem of drinking and looking into what God thinks about this obnoxious habit, we will point out one of the lowest sins that men and women can commit (morally speaking) is the sin of "INCEST" (sexual intercourse between two persons too closely related to marry legally). This sin was committed as a direct result of drinking. Lot was a child of God, a saved man. He believed that his sins would be paid for when Christ would die on the cross. He also knew that Christ stood as a lamb slain from the foundation of the world (See Rev. 13:8). I am fully persuaded that Lot would not have committed this horrible sin if he had been sober. My prayer is (if you are a partaker of alcoholic beverages, you are also a partaker of the God-dishonoring evil of drinking), don't be partakers of their evil deeds (Eph. 5:7).

Let us read another account of drinking and the tragic results: "Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not; have not I commanded you? be courageous, and be valiant. And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the King's sons arose, and every man gat him up upon his mule, and fled. And it came to pass, while they were in their way, that tidings came to David, saying, Absalom hath slain all the King's sons, and there is not one of them left" (II Sam. 13:28, 29, 30).

Absalom was the third son of (Continued on page 8, column 4)

Give Me Thine Heart

(Continued from page two)
me with all his heart, to do that only which was right is mine eyes" (I Kings 14:8). The Lord's Word should rule us at all times: "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11).

All service rendered to God must come from the heart. We are to obey from the heart that form of doctrine which is delivered unto us (Rom. 6:17). When we sing praise to God, we are to make melody in our hearts to the Lord (Eph. 5:19). The Christian life involves doing "the will of God from the heart" (Eph. 6:6). If our prayers reach the heart of God, then they must come from our hearts (II Sam. 7:27).

Our great concern is to keep our hearts right before the One who knows "the hearts of all men" (Acts 1:24). Our constant cry ought to be like the psalmist: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Ps. 19:14). He again said: "Search

me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23-24).

We must be on guard against what the writer of Hebrews called "an evil heart of unbelief, in departing from the living God" (Heb. 3:12). This was the tragic sin of Israel in the wilderness. Believers must not be always straying in heart. The means which God prescribes to prevent this is seen in Hebrews 3:13: "But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin." Our greatest protection is mutual and constantly repeated exhortation.

THE SINNER MUST BELIEVE WITH ALL HIS HEART

The unregenerate man is "uncircumcized in heart and ears" (Acts 7:51). He is under the power of unmortified lust and corruptions. His heart is hardened by the deceitfulness of sin. The unbeliever is destitute of the disposition to hear and to love the truth. His "heart is not right in the sight of God" (Acts 8:21).

Of some in Israel it was written: "They made their hearts as an adamant stone" (Zech. 7:12). Nothing is so hard, so inflexible, as the heart of a presumptuous sinner. His impenitent heart is enmity against God. Of such people the Scriptures say: "They do err in their heart; and they have not known my ways" (Heb. 3:10).

The Bible teaches heart-felt religion. All some have is a dry, formal religion. Some joined the church by responding to the invitation of some high-pressed evangelist. Yet, their heart has never been changed. You are the same person you were before you joined the church. This will not do for salvation. It will not take you to Heaven.

In regeneration God changes the sinner's heart by giving him a new heart which knows God. No man can be saved unless he believes unto salvation. Romans 10:9-10 says: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

You may say, "I want to be baptized and become a part of the New Testament church."

But as a Baptist preacher I would ask you this question: "Has your heart been changed?" I dare not baptize anyone who does not believe with all his heart that Jesus Christ is the Son of God. I take the same position that Philip the evangelist took. When the eunuch asked for baptism at his hands, he said: "If thou believest with all thine heart, thou mayest." The eunuch replied: "I believe that Jesus Christ is the Son of God" (Acts 8:37).

Does Your "Eye"

(Continued from page one)
knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the Spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God" (I Cor. 2:10-12).

The "single eye" will enable us to hear and heed I Corinthians 10:31:

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Those who possess the "single eye" will have appreciation for the Father and His blessings. They will adore the Father and have affection for Him, yea, they will be under subjection to Him. Those who have 20-20 vision as far as the "single eye" is concerned will seek after God as a worldly man seeks after hidden treasure. A man who seeks after great treasure will not be turned back by heat, cold, wind or floods. The person with the "single eye" will also, by the grace of God, press on his or her way while seeking more faith, love, knowledge and wisdom from the Father. The "single eye," in fact, will be a means of our dedicating our bodies to His service so that our head studies so as to learn of Him. Our tongues speak for Him and our hands work for Him. We, in other words, because of the "single eye" (enlightened understanding) are able to fix right ends and work toward those ends. We are enabled to aim only at God's glory rather than seeking the applause of men.

The new birth, of course, is necessary before we can have any spiritual sight. This fact is made clear from John 3:3 where our Lord said:

"Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again,

A Review of Baptist Ecclesiology

(Continued from page six)

Darwinists have been universal church people! All the anti-christian ministers and churches have been universal church people! All the modernists and social gospelites believe in a universal church. Deniers of hell, of Christ's deity, and the personality of the Holy Spirit, blood atonement, and the virgin birth, all believe in the universal church.

Yes, the universal church is such a deep and holy doctrine. Yes, it is so deep and holy that lost people and any and all modernists see it and believe it! Tell us how to overcome this, another in the long list of contradictions? But to you this is no problem since you hold to contradictions and opposite meanings all the time. TELL US HOW A DOCTRINE CAN BE HELD BY HELL-BOUND ANTI-CHRISTIAN PEOPLE, MURDERERS, AND HERETICS OF ALL CLASSES AND STILL DEMAND A FAITH IN GOD'S WORD ONLY TO SEE IT, when the modernist DOESN'T EVEN BELIEVE THAT THE BIBLE IS GOD'S WORD! BUT HE WILL STILL BELIEVE IN THE UNIVERSAL CHURCH! You should tell us these things before you ask us to accept so many contradictions.

Brethren, if this seems like a contradiction again, well remember, the Reformed Pedobaptists see no contradiction in baptism, with their opposite meanings, and our Reformed Baptist friends see no contradiction in ekklesia with their opposite meanings. So they don't consider it any contradiction to claim that great spiritual faith only can see the mystical, universal church when lost, anti-christian ministers and modernists of all sorts have this same spiritual insight and great mature faith to see the same doctrine as Reformed Baptists.

Landmark brethren, remember that our Reformed people do not read their Bibles a whole lot, nor do they practice as the early churches. This is why, I suppose at any rate, they can hold to contradictions so much and then play like they are free from contradictions. But, by any conclusions you want, their church is not as our church, nor is it historic, Biblical, Calvinistic or Baptist.

(Continued Next Week)

he cannot see the kingdom of God." better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea" (Matt. 18:6).

Let us emphasize the part of this Scripture which declares: "he cannot see." We may add that he cannot see anything spiritual since he is spiritually dead.

It is very obvious from the Scriptures that fleshly wisdom does not help one's spiritual eye sight. This fact is made obvious when we consider that the best learned men and women, in most cases, have their sights set on this world and this world only. They are constantly in the process of tearing down their barns and building larger ones. They are continually sinking their roots deeper and deeper into the earth. They are constantly laboring for that which satisfieth not.

Those who have the "single eye" also have the single ear, that is, they hear only the voice of the good Shepherd. They have no ear for strangers.

"I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:18).

"Devil In A Jug"

(Continued from page seven)

King David, a long-haired, mop-headed, immoral murderer. By some people's standards, Absalom was justified in murdering his brother, Amnon, because Amnon had raped their own sister. In the sight of God it was murder — vengeance belongs to the Lord (Deut. 32:35). This could not have happened if they had not been drunk, and Absalom took advantage of this fact.

When you fight against God's children, you are treading on dangerous ground. Absalom, David's own son, was fighting against his father. And David was one of God's own — one of His blood bought saints. Beloved, God does not stand by and see one of His own mistreated. He just tolerates so much, and then watch out. The offender is in for it. "But whosoever shall offend one of these little ones which believe in me, it were

Now let us see what happened to Absalom. There was a great battle between King David's army and his son Absalom's army. This battle was fought in the woods of Ephraim. There was a great slaughter, twenty thousand of Absalom's army died, and scores of others died in the woods. Absalom was thoroughly beaten. Absalom got on a fast mule, and tried to escape, but his long hair caught in the bough of an oak tree, and the mule ran out from under him, leaving him hanging in mid-air by his long hair. David had given orders to deal kindly with Absalom when they caught him, even after all he had done to his father. David had compassion on his son. Joab, the captain of King David, found Absalom hanging in the tree by the hair of his head. He took three darts and thrust them through the heart of Absalom while he was yet alive in the midst of the oak (II Sam. 18:14). Beloved, this all started with a seemingly innocent drinking party. I would imagine, just about like the one that would be started around a kitchen table in most any ordinary home where drinking is indulged in and tolerated.

If you are really interested in what God thinks about drinking, and the way He handles and treats the offenders, I suggest you read the following instances: (1) The case of Ben-Hadad (I Kings 20:13-21); (2) Belshazzar's feast, (Daniel 5; I Sam. 25:36,37); (3) David and Uriah (II Sam. 11:13). Did you know that Alexander the Great died drunk at the age of 33?

Let us read a few verses of Scripture: "Wine is a mocker, strong drink, raging; and whosoever is deceived thereby is not wise" (Prov. 20:1). This verse of Scripture does not tell us how much one is to drink or how little. In plain language it says that one is stupid to drink it at all. (See Prov. 23:31-33; Isa. 28:7,8; Prov. 23:20, 21, 29, 30). There is much more of God's Word that condemns drinking, but I feel enough has been set forth that will cause you to search the Scriptures for yourself if you love God and His work. May the Lord bless you.

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