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The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 2274

WHY ARE WE SAVED BY FAITH?

By C. H. SPURGEON

Why is Faith selected as the channel of Salvation? No doubt this inquiry is often made. "By grace are ye saved through faith," is assuredly the doctrine of Holy Scripture, and the ordinance of God; but why is it so? Why is faith selected rather than hope, or love, or patience?

It becomes us to be modest in answering such a question for God's ways are not always to be under-



C. H. SPURGEON

stood; nor are we allowed presumptuously to question them. Humbly we would reply that, as far as we can tell, faith has been selected as the channel of grace, because there is a natural adaptation in faith to be used as the receiver. Suppose that I am about to give a poor man an alms: I put it into his hand—why? Well, it would hardly be fitting to put it into his ear, or to lay it upon his foot; the hand seems made on purpose to receive. So, in our mental frame, faith is created on purpose to be a receiver: it is the hand of the man, and there is a fitness in receiving grace by its means.

Do let me put this very plainly. Faith which receives Christ is as simple an act as when your child receives an apple from you, because you hold it out and promise to give him the apple if he comes for it. The belief and the receiving relate only to an apple; but they make up precisely the same act as the faith which deals with eternal salvation. What the child's hand is to the apple, that your faith is to the perfect salvation of Christ. The child's hand does not make the apple, nor improve the apple, nor deserve the apple; it only takes it; and faith is chosen by God to be the receiver of salvation, because (Continued on page 4, column 3)

ACCEPTING CHRIST

By ARTHUR W. PINK (1886-1952)

What we are about to write is designed chiefly for preachers, particularly the younger ones, though it should not be lacking in interest to any who are concerned about the proclamation of God's truth. To preach the Word faithfully and profitably is the most solemn, the most honourable, and the most difficult task which can fall to the present lot of any one. After twenty years' experience the writer is conscious that he knows nothing yet as he ought to know, and that his best performances need the anointing blood of Christ to cleanse them. May writer and reader heed, more and more, the Divine injunction, "Prove all things; hold fast that which is good" (I Thess. 5:21).

Some evangelists are very fond of urging their unconverted hearers to "Accept Christ" as their personal Saviour. With almost monotonous frequency this phrase is constantly on their lips. It is rare that they employ any alternate one. Probably the majority of our readers have heard this expression so often that they have mechanically endorsed it without giving it a serious thought. Or, perhaps, they

controversy on the matter, but rather with the hope of making a helpful though brief contribution to the subject, we feel led to write a few lines thereon. First of all, we would press the fact that the Gospel is to be preached to "every creature": not only to those who give evidence of being among God's elect, not simply to those who show signs that they have been quickened by the Spirit, but to all men everywhere. And "the Gospel" is both the proclamation and presentation of a Saviour who is mighty to save. The Gospel is that "Christ Jesus came into the world to save sinners."

Second, we would point out that there is no real rest for any soul until the Gospel is heartily believed. To the sinful woman of Luke 7, Christ said, "Thy faith hath saved thee: go in peace" (v. 50); hers was a personal, present, perfect salvation. Just so long as an anxious sinner is occupied with himself, concerned about his frames and feelings, looking at his sins or his repentance of them, he will remain a stranger to that peace which "passeth all understanding." (Continued on page 5, column 1)



ARTHUR W. PINK

have heard it used by preachers who were so renowned for their orthodoxy that it never occurred to them to challenge it.

On the other hand, there exist companies of professing Christians today who take serious exception to this expression. To them it savours of "free will," implies creature ability, and shuts out the work of the Holy Spirit. Should they hear a preacher making use of this phrase they would at once question his orthodoxy and look upon him as an Arminian, which is a synonym for a heretic. They imagine that to speak to unconverted souls of "accepting Christ" is to employ language which is foreign to Holy Writ and grossly dishonouring to God.

Without a desire to provoke any

IF YOU ARE NOT A CHRISTIAN...

1. Is it because you are afraid of ridicule, and of what others may say of you?

"Whosoever shall be ashamed of me and my words; of him shall the Son of man be ashamed" (Mark 8:38).

2. Is it because of the inconsistencies of professing Christians?

"Every one of us shall give account of himself to God" (Rom. 14:12).

3. Is it because you are not willing to give up all for Christ?

"What shall it profit a man to gain the whole world and lose his own soul" (Mark 8:36)?

4. Is it because you are afraid you will not be accepted?

"Him that cometh to me I will in no wise cast out" (John 6:37).

5. Is it because you fear you are too great a sinner?

"Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson they shall be as wool" (Isa. 1:18).

6. Is it because you think you are doing the best you can and God ought to be satisfied with that?

"Whosoever shall keep the whole law and offend in one point is guilty of all" (James 2:10).

7. Is it because you think there is time enough yet?

"Boast not thyself of tomorrow, for thou knowest not what a day may bring forth" (Proverbs 27:1).

THE HEAD COVERING

By JAMES E. HOBBS McDermott, Ohio

There are many people who will wonder why I should take the time to write an article on a subject such as this. The reason that I do so is because I believe that God's people have the responsibility of obedience. Samuel said, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (I Samuel 15:22). Thus, we Baptists believe that we are to be obed-



JAMES HOBBS

ient in all things, not in order to be saved, but because we are saved. We, therefore, practice scriptural baptism, and will not accept alien immersion, and observe "closed communion" with wine and unleavened bread. While most Baptists are firm about baptism and the Lord's supper, others feel that we are not

responsible for some so-called non-essential commandments. I do not believe that we can call any commandment non-essential, and that is the reason for this article. Jesus said, "If ye love me, keep my commandments" (John 14:15). When John was commenting on love, he said, "For this is the love of God, that we keep his commandments; and his commandments are not grievous" (I John 5:3). Please allow me to stress that, as John said, His commandments are not grievous. Why do people rebel against His commandments? Someone once said that we show how much we love God by the number of commandments that we keep.

ARGUMENTS AGAINST THE HEAD COVERING

"Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying having his head covered dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered let her also be shorn; but if it be a shame for a woman to be shorn or shaven let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the (Continued on page 6, column 1)

If You Are A God Robber—Better Pass This By

H. E. WALLER

King Solomon's Stock Pens, Granary, Winery, Storehouse, Vegetable and Fruit Stands

Vs. Tithing One-Tenth in New Testament Church

I agree with anyone that the storehouse, granary, winery, vegetable and fruit stands and the like were not in the TEMPLE and could not have been because of the nature of the things tithed that had to be stored, such as cattle, sheep, goats, wine, vegetables, fruit, cummin, anise, etc.

Someone has said, "The storehouse not being in the TEMPLE, neither could it be in the NEW TESTAMENT CHURCH." What does that have to do with where we put our TITHE of ONE-TENTH? If the philosophy of KING SOLOMON'S stock pens, granary, winery, storehouse, vegetable and fruit stands (because of the nature of things stored in them) were not in the TEMPLE and therefore not TYPES in the NEW TESTAMENT CHURCH proves we are our own STOREHOUSE and STOREKEEPER and should not bring our TITHE of ONE-TENTH to the HOUSE OF GOD and put it in the TREASURY of the CHURCH, THE HOUSE OF GOD, in custody of the TREASURER, the true SUBSTANCE foreshadowed in the TEMPLE SERVICE, then I can by the same line of philosophy prove that there is not a NEW TESTAMENT

CHURCH, as all BAPTIST CHURCHES that I know of have their BAPTISTRY on the inside of the church. The LAVER was on the outside of the TEMPLE, hence no NEW TESTAMENT CHURCHES, by this philosophy of reckoning. The BAPTISTRY is not the substance of the TYPE, but BAPTISM is the substance of the TYPE and is on the outside of the church whether done on the inside or the outside of the building; so is the TENTH, TREASURY, AND TREASURER, the SUBSTANCE of the TYPE foreshadowed in the TEMPLE SERVICE.

The Levites Had Charge of the Treasury of the House of God, I Chronicles 26:20

A-hi-jah or A-hi-ah (same person, meaning Jehovah's brother) succeeded his father as high priest in the reign of Saul, I Samuel 14:3, 18, and was over the treasury of dedicated things, I Chronicles 26:20. It is significant that A-hi-ah was the treasurer of dedicated things. I Chronicles 26:20.

It is significant that A-hi-jah or A-hi-ah was HIGH PRIEST at (Continued on page 5, column 5)

HAVE YOU MET "TATOR" FAMILY?

This is Dick-Tator:

He is the Daddy, self-appointed leader of the church, heads all committees, feels very important, he just dictates, never works.

This is Emmy-Tator:

She is the mother, never has any thoughts of her own, just imitates, always seconds the motion of someone else. She is active in all phases of church work, just imitating.

This is Hezey-Tator:

He is the oldest son, goes to college. When he is asked to do anything he just hesitates, he feels he isn't qualified to do any job, always too busy doing something else. He just hesitates out of doing anything.

This is Carmen-Tator:

She is the daughter, sits on the back row of Sunday School, Church, and Training Union commenting on everything and everybody.

This is Spec-Tator:

He is in High School, when asked (Continued on page 8, column 5)

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The Baptist Examiner Pulpit

A Sermon by John R. Gilpin

TAKING THINGS FOR GRANTED

"But they, supposing him to have been in the company" (Luke 2:44).

I believe that one of the greatest curses in the world for any individual is to take things for granted. That is true in the material world, but especially it is a tragedy when we come to discuss and consider verities.

It was true in the experience of Jesus. His mother and His foster father, Joseph, took for granted that He was in their company when they left Jerusalem and started home. They took it for granted,

and thus it was that they journeyed for a day without Jesus and didn't realize that their son was remaining in the city of Jerusalem. They supposed that He was going along with them.

I say to you, beloved friends, I know of no greater curse than the curse of taking things for granted. Just as an example, may I suggest this: We assume folk are saved and never witness to them, and never speak to them relative to the Lord Jesus Christ.

This morning as I was preach-

ing, I was smitten with the fact that there was one woman in the service who had been attending services here repeatedly for months, and yet I had never one time spoken to her as to her spiritual condition. As soon as she came to the door this morning, I asked her if she were a Christian. She faltered, as most people do, and said that she was trying to be. I told her that trying to be a Christian doesn't amount to a thing. She then plainly said, "I am lost." (Continued on page 2, column 1)

The Baptist Examiner

THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.
Acting Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 71, Zip Code 41101.

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The publication of an article does not necessarily mean the editor is in complete agreement with the writer, nor does it mean he endorses all this person may have written on other subjects.

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Appreciated Correspondence

Dear Brethren and Sisters:

Greetings in the name of the Lord Jesus Christ who is the author and finisher of our faith. We are praying daily for Calvary Baptist Church and all of your work, and are rejoicing that the readers of TBE may again have the joy of having many brethren back in its pages with wonderful messages that have been missed. We anticipate some great sermons for our souls. Thank you.

Reno, Nevada

Dear Brethren:

Enclosed is our monthly support for the Sovereign Grace New Guinea Mission work. We are praying for you and pray God's blessings upon you as you wait upon the Lord and trust that His will be magnified.

Lawton, Oklahoma

Dear Brethren:

Our church receives TBE and it is fine reading. The truth is hard to find in these dark times. May the Lord bless you in your efforts.

Hayward, California

Taking For Granted

(Continued from page one)

I said, "God bless you. I will be more in prayer for you now than before."

Beloved, what was true with me in her experience has been true of me hundreds of times in the experience of others, and likewise has been true of you hundreds of times in the experience of folk. You have just taken for granted that someone was saved and failed to witness to the individual concerning the truth.

Or, I might suggest this: We accept all that has been taught us, and we never question whether or not it is true. We just take it for granted that it must be all right.

The majority of church members remind me of a baby bird being fed by its mother, for the majority of people come to church and just accept and swallow everything that is given to them through the preacher. They never question it;

they never consider it; they never analyze it; they just take it for granted that it is all right or the preacher wouldn't have said it.

I tell you, beloved, it is a fearful thing to take things for granted in the realm of the unsaved, among our friends. We ought to be certain as to their spiritual status. We ought to be certain as to what is taught or preached. We ought to be mighty sure that it is of the Lord before we accept it.

Let me give you some examples of some false statements that are taken for granted without ever pausing to consider whether or not they are true.

"GOD LOVES EVERYBODY"

The majority of people have come to the conclusion, as a result of the preaching that they have heard, that surely it must be true that God is something like a great big granddaddy, who just loves and embraces everybody. My brother, it isn't so.

I remember when I was just a boy preacher that I heard a preacher preach one evening on the love of God, and in the course of the sermon he gave this little illustration: He told of a mother who was dealing with her little boy. He had been playing and his face was terribly soiled, as well as his clothing. When he came in, she wanted him to wash, and she said, "Now mother doesn't love a dirty boy." This preacher said that that mother didn't literally mean what she said. What she meant, so he said, was she loved the boy, but she didn't love his dirt. He said, "That is exactly the way with God. God loves the sinner, but He doesn't love the sinner's sinful ways."

Beloved, I thought maybe this was right, but the very next day in the study of God's Word I came across a verse of Scripture which says that God hates all workers of iniquity. Listen:

"The foolish shall not stand in thy sight: thou hatest all workers of iniquity."

Somebody may say, "Brother Gilpin, don't you remember John



JOHN R. GILPIN
(1905-1974)

3:16—'For God so loved the world?' Yes, beloved, I remember John 3:16; but if I believed that John 3:16 meant every unsaved person as well as the elect of God—if I believed that, I tell you frankly, I would take my Bible to the trash can, for it would be the worst mixed-up, jumbled mess I ever saw.

The Word of God tells us of one individual specifically whom God hated.

"As it is written, Jacob have I loved, but Esau have I hated" (Roman 9:13).

When I was in college I came across this passage of Scripture, and I went to the professor of Bible and asked him what it meant. He said, "That is talking about the nations. Esau gave rise to the Edomites, and Jacob gave rise to the Jews. God hated the Edomites and loved the Jews." I said, "Thank you, but I don't believe it."

A short time later I went to another preacher and I asked him for an explanation of it, and his explanation was just as far-fetched. He said that the word "hate" didn't mean hate, but that it meant "love less," so that it really says that "Jacob have I loved, but Esau have I loved less." It so happened that that man was a Th. D. and a Ph. D., and I said to him, "Will you please tell me on what auth-

ority the English language can be twisted so that the meaning of a word can be changed like that?" Beloved, he hasn't given me the answer yet.

God doesn't love the world. If God loves the world, would He send lost people to Hell? No, beloved, it just doesn't make sense. The God that I preach to you is a God of omnipotence. Someday we are going to stand in His presence, and we are going to face a

FINANCIAL REPORT THE BAPTIST EXAMINER

March 1980

Balance—Feb. 29, 1980	\$ 1,696.25
Receipts	8,401.54
	\$10,097.54
Expenditures:	
Labor	\$2,036.80
Printing	3,300.00
Postage	905.71
Supplies	197.75
FICA—Labor	142.50
Special Reports	
Printed	130.10
Total Expenditures	\$6,712.86
Balance—March 31, 1980	\$3,384.68

April 1980

Balance—Mar. 31, 1980	\$ 3,384.68
Receipts	4,000.93
	\$ 7,385.61
Expenditures:	
Labor	\$ 991.33
Printing	3,300.00
Postage	691.05
Supplies	296.42
FICA—Labor	124.87
Petty Cash	25.00
Total Expenditures	\$5,428.67
Balance April 30, 1980	\$1,956.94

God of Sovereignty—a God who loves whom He will, and a God who hates whom He will.

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Rom. 9:15).

II

"WE SHOULD PRAY THAT THE WHOLE WORLD BE SAVED."

I'd be mighty happy to see the whole world saved. I'd be mighty happy if God would save everybody, but, beloved, there isn't a word of truth in it. There isn't one time in the Bible where we are led to believe that we ought to pray for the world at large. Even Jesus Himself never prayed for the world at large. Listen:

"I pray for them: I pray NOT FOR THE WORLD, but for them which thou hast given me; for they are thine" (John 17:9).

Jesus Himself said that He didn't pray for the world at large, but prayed for the elect of God who had been given Him as a love gift from God the Father before the foundation of the world. God will save the elect, but He will not save the whole world.

You say, "Brother Gilpin, maybe Jesus didn't pray for me." Maybe He didn't, brother. Maybe He didn't, sister. Maybe the reason why you are so indifferent and so careless and so calloused to the things of this world is because you are one of God's non-elect. It may be that God passed you by and has never prayed for you one single time.

Beloved, God will not save the world, but in His own appointed time everyone of His elect shall be saved.

III

"JESUS CHRIST ON CALVARY'S CROSS DIED FOR EVERYBODY"

A Baptist preacher called me up a short time ago and he was as much excited as anyone I ever talked to. He said, "It is utterly impossible for me to conceive that my Lord and Saviour did not die for everybody." Listen to God's Word:

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom FOR MANY" (Mt. 20:28).

"Greater love hath no man than this, that a man lay down his life for HIS FRIENDS" (John 15:13).

Christ laid down His life for His friends, and those friends are the ones who do what He commands. That unsaved person who has spurned the Gospel of Jesus Christ and who has no place for God within his life, who lives his life in utter rebellion to the things of God

and dies and goes to Hell—he is not one of God's friends.

I tell you, beloved, Jesus Christ died for the elect of God and not for the whole race of Adam's fallen descendants.

Here is a fellow who is wealthy—wealthy beyond our comprehension. He can do anything for his children to make them happy. In the providence of God he has one blind son, who has never been able to see. Not one time has he opened his eyes and looked upon the things of the world. That father wants to show his love for that son, so one day he buys the most expensive picture and hangs it on the wall. It is a beautiful picture, an exquisite painting, it has the most marvelous frame, costing, likewise, many, many dollars. Would you say that that father is showing his love for his blind son in buying for him a wonderful picture and hanging it on the wall? No, no, beloved, that is an expression of insanity instead of love.

If God gave Jesus Christ to die for everyone of Adam's descendants and if thousands of them die and go to Hell, yet He gave His Son to die for them, that isn't an expression of God's love. To me that is an expression of insanity.

IV

"IT IS POSSIBLE FOR A MAN TO PUT OFF HIS SALVATION UNTIL IT IS TOO LATE."

You may ask, "Can a man sin away his day of grace?" Listen, beloved, an unsaved man has never had grace, and he will never have the grace of God until he is saved. An unsaved person is under law and he can't sin away his day of grace because he won't have any grace until the Lord Jesus Christ becomes gracious to him and saves his soul.

I have heard people pray for God to save someone before it is too late, lest that one be lost. I want to read from God's Word to show you that every one of God's elect will be saved in God's own appointed time.

"All that the Father giveth me SHALL COME TO ME; and him that cometh to me I will in no wise cast out" (John 6:37).

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. 8:29, 30).

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as MANY AS WERE ORDAINED TO ETERNAL LIFE BELIEVED" (Acts 13:48).

Christian friend, the only reason why you believed and are saved is because God made an ordination in regard to you. Before the foundation of the world He foreordained your paths. May you realize that the only reason that you believed, the only reason why you are saved, the only reason why you are a child of God and someone else isn't, is because that you were ordained of God before the foundation of the world.

V

"A MAN MUST SEEK THE LORD UNTIL HE FINDS HIM."

Someone may say, "Doesn't the Bible say to seek the Lord while He may be found?" Yes, it does, and it is a glorious passage of Scripture, but to whom was our

BRIEF NOTES

The Temple Baptist Church of Ocala, Florida and pastor Martin E. Holmes would like to announce their one day Bible Conference on May 17 at 10:00 a.m. Their church is located at 2626 N. E. 10th Street, four blocks North of Sears Town Shopping Center and one-half block East of 25th Avenue.

Speaking on the program will be Elder Wayne Crow, pastor of Central Baptist, Tampa; Elder Ray Hiatt, Baptist Missionary of Fort Meyers; Elder Willard Pyle, pastor of First Baptist of Naples Park; and Elder Doug King, pastor of Park Ridge Baptist of Gotha.

The Church and Pastor would like to invite all within driving distance to attend.

The King's Addition Baptist Church of South Shore, Kentucky wishes to announce that Bro. Wayne Mowris is now beginning his mission work in Canada. Bro. Mowris has started a trip to visit a few churches and hopes to be in Canada by the middle of May. He has not yet received his permanent visa; however, he can remain for three months at a time.

Bro. Mowris is not planning to go into the Northwest territories until he receives his visa, nor is he taking his wife with him at this time. It will be necessary for him to be traveling constantly, which would be too difficult for her.

Pray for him and the King's Addition Baptist Church as they begin this new missionary endeavor.

Lord speaking? He was not speaking to the unsaved, but rather He was speaking to the saints of God. Christian people need to seek the Lord. They need to draw nigh to Him day by day.

Talk about a sinner seeking the Lord, it isn't the sinner that seeks the Lord. The sinner is dead. Every unsaved person is spiritually dead and is spiritually unconcerned unless the Spirit of God has begun to trouble his heart. A sinner will never search for the Lord until the Lord Jesus seeks him.

"What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he finds it?" (Luke 15:4).

If a man has lost his sheep, does the sheep seek the shepherd, or is it the shepherd that seeks the sheep? Beloved, a sheep never seeks to come back home. It is the shepherd that seeks out the wandering sheep.

Brother, sister, you and I were but wandering sheep, and if the Holy Spirit of God hadn't sought us out, we would have gone on and on and on, down the road to Hell.

Listen again:

"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?" (Luke 15:8).

Who does the seeking? Does that coin seek the woman? No, no, beloved, it is the woman that seeks the coin.

If there is one here who thinks that he might seek the Lord and thereby be saved, listen to this Scripture:

"There is none that understandeth, there is NONE THAT SEEKETH AFTER GOD" (Rom. 3:11).

(Continued on page 3, column 1)



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If you feel that money sent to save the heathen is wasted, does it not show that you know nothing of the worth of a human soul?

Taking For Granted

(Continued from Page Two)

There isn't a lost man in all this world who has ever sought after God one moment of his life, and he will never seek after Him. I believe the Bible, and I'll take what it says as final instead of what many preachers say.

VI

"A MAN CAN BE SAVED WITHOUT KNOWING IT, AND WITHOUT KNOWING WHEN IT TOOK PLACE."

I have heard it said many times that nobody can know that he is saved until he gets to heaven. Brother, what is your salvation worth if you do not know you have it?

I may have a million dollars in the bank, but I don't know it. It isn't helping me one particle. I may be the owner of a Cadillac automobile, but I don't know anything about it. It may be that I have a race horse that is capable of winning many races, but I don't know anything about it. It may be that I am the owner of an oil well, a regular gusher, but I don't know anything about it. Listen, beloved, the value of any article depends upon the knowledge of the possession of it, and depends upon the fact that you know you have it. If a man tells me that he doesn't know when he was saved, I'll tell you honestly I just don't believe he has ever been saved.

I heard a Baptist preacher years ago say that he didn't believe that any man could say definitely when he was saved. He said "I don't know when I was saved." That man has preached from this pulpit and has been an active contributor to THE BAPTIST EXAMINER for a number of years so far as his articles are concerned. He has spoken in many Bible Institutes and revivals, yet only a few weeks ago he claims that he was saved.

When Naaman the Syrian leper, was healed of his leprosy, he said: **"Now I KNOW that there is no God in all the earth, but in Israel"** (II Kings 5:15).

When the apostle Paul wrote to young Timothy, he said to Timothy:

"For I KNOW whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

Brother, sister, if you don't know that you are saved, I just doubt seriously that you are saved. You ought to know the time, the place and the spot where Jesus Christ became real to you and when the light of Heaven and the peace of God broke over your soul. It is wrong for us to say that a man can be saved and not know it.

VII

"I'LL NEVER SEE MY LOST LOVED ONE AGAIN."

Maybe a mother, who is a Christian has lost a son, who has made no profession of faith and for whom there was absolutely no hope that he was saved. As she stands beside his casket and looks into his face,

she says, "Goodbye, son, I'll never see you again."

Beloved, we just take for granted that it is so, but it isn't. She will see him at the Judgment Bar of God when she stands there as a witness against him to testify against him. She will see him when he is cast into Hell, and she will shout and give God the praise when she sees her own offspring cast into Hell.

The Word of God tells us that God's people will shout over the damnation of the lost.

"And after these things I heard a great voice of much people in heaven, saying, ALLELUIA: Salvation, and glory and honor, and power, unto the Lord our God: For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, ALLELUIA. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne saying, Amen: ALLELUIA, a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, ALLELUIA: for the Lord God omnipotent reigneth" (Rev. 19:1-6).

A lot of people have missed the mark when it comes to exalting God as a Sovereign God. Most of us have allowed sentiment to play a bigger part in our lives than the Scripture, and most of us have allowed our sentiments to sway our belief. Don't tell me that you won't see that loved one who has died in his sin. Sad as it is, God's Word shows us that we will stand in judgment with our Lord Jesus Christ and we will shout over the damnation of those that are lost.

You say, "Brother Gilpin, I couldn't shout over the damnation of my lost friend or my loved ones now." I couldn't either now, beloved, but in that day I will have a nature wholly like unto God and God is going to be glorified in the life of every man, whether he glorifies Him through the salvation that is in Jesus, or whether he goes to Hell and vindicates the righteous judgment of God. In either case, God is going to be glorified.

Brother, sister, I know not whether you are one of God's elect, but I have a message for you. I want this message tonight to cause you to search your heart.

A man said to me, "I just don't believe in preaching Election to lost people." I said, "Brother, it is the one message that a lost man needs above any other, for a lost man needs to realize that he is dealing with a God of sovereignty and a God of justice. He needs to realize that He isn't a God that can be kicked around down here in this world, and then when he comes to die, say, 'All right, Lord,



For June 1, 1980

Ephesians 4:20-28.

Intro.: The God glorifying church is a church of both Biblical principles or doctrine and of Biblical practices or deportment. Only as a church takes heed to its doctrine and deportment can it expect to be blessed of the Lord and a blessing to others (I Tim. 4:16).

VERSE 20

"But." The vivid contrast between what we were as lost sinners and what we have been made in Christ Jesus is experienced in regeneration and expressed in the sanctification of the life (Eph. 2:11-13; I Cor. 6:11; Eph. 2:8-10; Titus 2:11-12).

"Ye." The saints at Ephesus. Paul was persuaded better things of them and things that accompany salvation (Heb. 6:9). He knew the gospel had come unto them, like the saints of Thessalonica, with power (I Thess. 1:5).

"Have not so learned Christ." Proper acquaintance with Christ in His Person and in His office work will produce love and obedience. These saints, as well as all saints, had been introduced to Christ by the Holy Spirit in regeneration and justification. Again the evidence was a holy conversation.

VERSE 21

"If so be." Not implying doubt, but certainty. All indications were that this was a reality, not a possibility.

"That ye have heard Him." Jesus said, "My sheep hear My voice" (John 10:27). This is the effectual call. We hear His voice in the gospel just as surely as Saul heard His voice on the road to Damascus (Acts 9:4).

"And have been taught by Him." How precious to learn of Him and by Him. This is a personal acquaintance. Mary sat at His feet

I am ready to die. Open up and let me in."

A few days ago my mother went to visit my brother for the summer. When she comes back, I imagine that she will come on the train. Suppose that when she gets ready to come, she will send us a message, telling us on what day on what train she will arrive in Russell. I am a busy man and I have a lot to do, and I think most of you will admit that your pastor tries to keep busy in the service of the Lord. When the day arrives for my mother to come home, I am too busy to go to the train to meet her. After a while I notice a taxi driving up outside of the house, and a taxi driver gets out and helps an old eighty-one year old woman out of the taxi, and sets three or four bags down and drives away. I look out and see her out there, but I am busy. I haven't time to be bothered with her. She picks up those bags one by one and carries them up to the front porch. When she comes up to the door I tell her to go on around to the back door, that I am just too busy and can't be bothered; that after a while, when I have time I will come out and let her in.

Listen to me, lost man, lost woman, that is the way the majority of you are trying to treat God. You just haven't time to be bothered with Him now. After a while, after you have drunk all the liquor that you want, and have sowed your wild oats, and have robbed God and come down to die, then you will have time for God.

Sinner friend, you may think you have a God like that, but the God of the Bible is a God of sovereignty, and that God is on the throne, and He will run this world and dictate the time and the terms of your salvation. Your business is to listen to what God says in His Word.

CONCLUSION

May it please God to wither your fleshly nature and cause you to realize what a helpless undone (Continued on page 4, column 5)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

and heard His Word. May we too **"learn of Him"** (Matt. 11:28-30), and may we like Paul desire to know Him fully (Phil. 3:8-10) and like John, proclaim that which we have seen and heard (I John 1:1-3).

"As the truth is in Jesus." Paul well states the truth in Colossians 2:3, **"In Whom are hid all the treasures of wisdom and knowledge."** There is no divine truth apart from the Lord Jesus Christ.

VERSE 22

"That ye put off concerning the former conversation the old man."

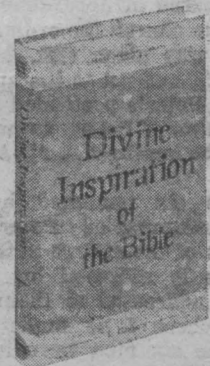
In order to walk in newness of life, we must spiritually have the grave clothes removed like Lazarus did physically (John 11:43, 44). We must lay aside the sin which doth so easily beset us (Heb. 12:1). We must deny self (Matt. 16:24).

"Which is corrupt according to the deceitful lusts." Paul reminds us, **"in my flesh dwelleth no good thing"** (Rom. 7:18). Therefore we should never have any confidence in the flesh (Phil. 3:3). We should always remember the flesh is contrary to the Spirit (Gal. 5:17). No-

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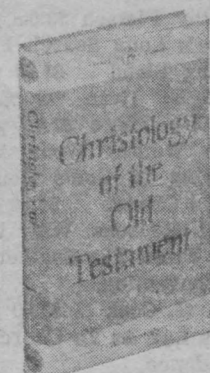
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tice particularly that the lusts of the flesh are deceitful (Jer. 17:9). The flesh promises much, but can produce so very little; in fact, it brings in reality the opposite of what it promises.

VERSE 23

"And be renewed in the spirit of your mind." Because of the bad education we have received while in the kingdom of darkness, we must now receive a new education; as the blinds of sin are removed, the light of God's truth flows in and we can see the spiritual blackboard. We are therefore transformed by the renewing of our minds (Rom. 12:1,2).

VERSE 24

"And that ye put on the new man." In salvation the old man is not just reformed or doctored up a little, but an entirely new man is created (II Cor. 5:17). We are His workmanship created in Christ Jesus unto good works (Eph. 2:10).

"Which after God is created in righteousness and true holiness." In the new birth a new life is brought forth by the new man. True holiness is a holiness which meets the requirements of the Word of God. Only the new man produced by the Holy Spirit can bring forth this kind of holiness.

VERSE 25

"Wherefore." Paul now makes the application of the truth he has just set forth.

"Putting away lying." A complete removal is indicated. We must never tolerate it for a moment.

"Speak every man truth with his neighbor." There is no room for lying if our being is full of truth. We therefore must never allow lying to remain even in the closet of our houses. Paul has just mentioned **"speaking the truth in love"** (vs. 15).

"For we are members one of another." We should never lie to ourselves or to our household.

VERSE 26

"Be ye angry." There is a time and place for Godly anger. Our Saviour was angry on occasions (Mark 3:5).

"And sin not." Proper emotions are to be vented in the proper manner. We should never allow anger to produce unholy actions.

"Let not the sun go down upon your wrath." Men's wrath is to be contrasted with God's wrath. God in holiness and justice can execute wrath. Therefore **"vengeance is Mine, I will repay, saith the Lord."** We should never take it upon ourselves.

VERSE 27

"Neither place to the devil." By failing to deal properly with our anger or by harbouring ill feelings, we allow the Devil the opportunity to create a division between us and a Christian brother or between us and a sinner we are trying to help.

VERSE 28

"Let him that stole steal no more." There is to be a total cessation of all evil habits and activities.

"But rather let him labor, working with his hands the thing which is good." Idle minds and idle hands are readily used by the Devil. The child of God should ever be active physically and spiritually in worthwhile projects.

"That he may have to give to him that needeth." To minister to the needs of others brings great reward (Acts 20:35).

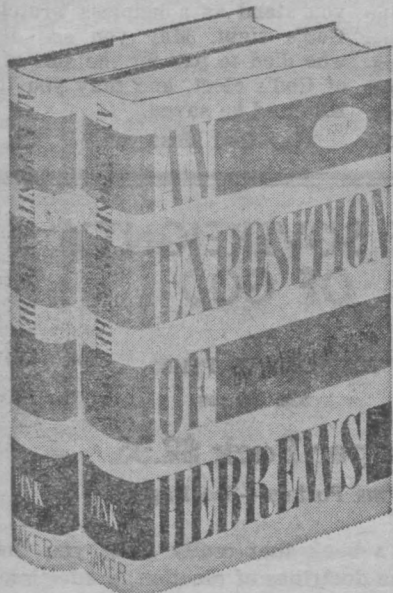
Conclusion: Regeneration does result in transformation. However, we must remember that sanctification in this aspect is a growth.

(EDITOR'S NOTE:—If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers, Fla. 33908.)

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MAY 17, 1980

PAGE THREE



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What church was Cornelius received into? Joppa or Jerusalem? If Jerusalem, why did the six men from Joppa consent to the baptism of Cornelius and his household?—Flatwoods, KY

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If there was a church in Joppa at this time I know nothing of it. The six men who went with Peter from Joppa were probably some of the members of the church at Jerusalem who had been scattered by the persecution we see in Acts 8:1. I know of no Scripture that says they lived in Joppa. I am fully persuaded that all these men were members of the church at Jerusalem, and that they had been given authority by the church to do just what was being done. Their authority did not specify this particular thing, but it was given to cover any need for authority that might arise. Peter would not have done all this baptizing without the proper authority that only a church could give him. John the Baptist was the only man who had authority to baptize that was not given by a church. He was sent from God for the specific purpose of preparing the material that was to be used by our Lord in organizing His first church, Luke 1:17.

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We as Baptists have always said that we speak where the Bible speaks and are silent where the Bible is silent. While too often we try to make it say things that it does not say, we attempt to abide by that rule.

This is a case where the Bible is silent. He could have been baptized into either the church at Joppa or Jerusalem. Peter, with the same authority that a missionary has, could have baptized them into the church of Jerusalem. He could also have baptized them into the church at Joppa from the authority of the church through those who

were with him.

If he baptized them into the church at Jerusalem, which by the way is what I think, there is no problem about the brethren that were with him from Joppa. He did not, in fact, ask for authority from them, he simply asked them a question. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we." (Acts 10:47).

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It would appear from a consideration of the whole account of this stupendous event that Cornelius and his household were baptized into the church at Jerusalem, (Acts 10; 11:1-18).

1. Peter was a charter member of the church at Jerusalem.

2. There were other churches in Judea at the time, but it cannot be stated with certainty that there was one in Joppa, (Gal. 1:22).

3. Peter, notwithstanding, his apostleship was subject to the censureship of the church at Jerusalem (Acts 11:1-18).

4. Peter was under the authority of the church at Jerusalem, for it was to the church the ordinance of baptism was given (Mt. 28:18-20; Acts 11:2), and not to the apostolic office as Peter's pretended successors claim. "Peter commanded them to be baptized..." (Acts 10:48).

5. The six unnamed brethren which accompanied Peter were members of the church at Jerusalem. This is affirmed by Peter's question addressed to them (Acts 10:47) where it is made known that these six men were in Jerusalem on the day of Pentecost, and were immersed in the Spirit along with Peter and the other apostles. Then, too, they were accepted as official witnesses by the church in Jerusalem when Peter gave his defence (Acts 11:12). The six brethren which accompanied Peter were of the circumcision, that is, they still held that circumcision was not done away with by the New Testament covenant, and they were but a few of them in the church at this

time which held this view (Acts 11:2). The word "circumcision" in this frame of reference is not used to identify them as Jews, for all in the church up to this time were Jews, but it is used to show their fixed or unswerving opinion as to the rite of circumcision.

The Omniscient God knew that the churches being made up of converts from Judaism at this time were yet clinging to some of the old traditions of that system, and that the church would need overwhelming evidence of the miracles associated with the conversion of Cornelius. So, the all-wise providence of God sent along with Peter six of the company of the circumcision to be eyewitnesses of His acceptance of the Gentiles into the church. Peter, from his housetop vision had already experienced a change of mind in regard to the Gentiles, but the six brethren did not see the vision, and needed to be convinced, so as they might stand with Peter in convincing the church at Jerusalem. According to the Mosaic Law the testimony of one witness, being alone, was invalid (Deut. 19:15). It took at least two witnesses to give officiality to their testimony, and three witnesses were preferable. In regard to Cornelius God gave twice the number of preferred witnesses, plus Peter's testimony.

Why Saved By Faith

(Continued from page one)

It does not pretend to create salvation, nor to help in it, but it is content humbly to receive it. "Faith is the tongue that begs pardon, the hand which receives it, and the eye which sees it; but it is not the price which buys it." Faith never makes herself her own plea, she rests all her argument upon the blood of Christ. She becomes a good servant to bring the riches of the Lord Jesus to the soul, because she acknowledges whence she drew them, and owns that grace alone entrusted her with them.

Faith, again, is doubtless selected because it gives all the glory to God. It is of faith that it might be by grace, and it is of grace that there might be no boasting; for God cannot endure pride. "The proud he knoweth afar off," and He has no wish to come nearer to them. He will not give salvation in a way which will suggest or foster pride. Paul saith, "Not of works, let any man should boast." Now, faith excludes all boasting. The hand which receives charity does not say, "I am to be thanked for accepting the gift"; that would be absurd. When the hand conveys bread to the mouth it does not say to the body, "Thank me; for I feed you." It is a very simple thing that the hand does though a very necessary thing; and it never arrogates glory to itself for what it does. So God has selected faith to receive the unspeakable gift of His grace, because it cannot take to itself any credit, but must adore the gracious God who is the giver of all good. Faith sets the crown upon the right head, and therefore the Lord Jesus was wont to put the crown upon the head of faith, saying, "Thy faith hath saved thee; go in peace."

Next, God selects faith as the channel of salvation because it is a sure method, linking man with God. When man confides in God, there is a point of union between them, and that union guarantees blessing. Faith saves us because it makes us cling to God, and so brings us into connection with Him. I have often used the following illustration, but I must repeat it, because I cannot think of a better. I am told that years ago a boat was upset above the falls of Niagara, and two men were being carried

down the current, when persons on the shore managed to float a rope out to them, which rope was seized by them both. One of them held fast to it and was safely drawn to the bank; but the other, seeing a great log come floating by, unwisely let go the rope and clung to the log, for it was the bigger thing of the two, and apparently better to cling to. Alas! the log with the man on it went right over the vast abyss, because there was no union between the log and the shore. The size of the log was no benefit to him who grasped it; it needed a connection with the shore to produce safety. So when a man trusts to his works, or to sacraments, or to anything of that sort, he will not be saved, because there is no junction between him and Christ; but faith, though it may seem to be a slender cord, is in the hands of the great God on the shore side; infinite power pulls in the connecting line, and thus draws the man from destruction. Oh the blessedness of faith, because it unites us to God!

Faith is chosen again, because it touches the springs of action. Even in common things faith of a certain sort lies at the root of all. I wonder whether I shall be wrong if I say that we never do anything except through faith of some sort. If I walk across my study it is because I believe my legs will carry me. A man eats because he believes in the necessity of food; he goes to business because he believes in the value of money; he accepts a check because he believes that the bank will honor it. Columbus discovered America because he believed that there was another continent beyond the ocean; and the Pilgrim Fathers colonized it because they believed that God would be with them on those rocky shores. Most grand deeds have been born of faith; for good or for evil, faith works wonders by the man in whom it dwells. Faith in its natural form is an all-prevailing force, which enters into all manner of human actions. Possibly he who derides faith in God is the man who in an evil form has the most of faith; indeed, he usually falls into a credulity which would be ridiculous, if it were not disgraceful. God gives salvation to faith, because by creating faith in us He thus touches the real mainspring of our emotions and actions. He has, so to speak, taken possession of the battery and now He can send the sacred current to every part of our nature. When we believe in Christ, and the heart has come into the possession of God, then are we saved from sin, and are moved toward repentance, holiness, zeal, prayer, consecration, and every other gracious thing. "What oil is to the wheels, what weights are to a clock, what wings are to a bird, what sails are to a ship, that faith is to all holy duties and services." Have faith, and all other graces will follow and continue to hold their course.

Faith, again, has the power of working by love; it influences the affections toward God, and draws the heart after the best things. He that believes in God will beyond all question love God. Faith is an act of the understanding; but it also proceeds from the heart. "With the heart man believeth unto righteousness"; and hence God gives salvation to faith because it resides next door to the affections, and is near akin to love; and love is the parent

and the nurse of every holy feeling and act. Love to God is obedience, love to God is holiness. To love God and to love man is to be conformed to the image of Christ; and this is salvation.

Moreover, faith creates peace and joy; he that hath it rests, and is tranquil, is glad and joyous, and this is a preparation for heaven. God gives all heavenly gifts to faith, for this reason among others, that faith worketh in us the life and spirit which are to be eternally manifested in the upper and better world. Faith furnishes us with armor for this life, and education for the life to come. It enables a man both to live and to die without fear; it prepares both for action and for suffering; and hence the Lord selects it as a most convenient (Continued on page 5, column 1)

Taking For Granted

(Continued from page three)

wretch you are in the sight of God. You don't like to realize that you are a sinner, but before God ever saves you, God is going to bring you down to the dust where you will realize how helpless you are in His sight.

When I was married I held a revival meeting for a church here in Kentucky where the accommodations were the poorest of any place that I was ever in. I think I have a pretty good stomach, but, beloved, the food and the accommodations were nauseating from the beginning to the end of that meeting. I had had a few experiences like that before, but Mrs. Gilpin had never had any. I can remember how that both of us, she especially, drew back at the thought of the nauseating filth and the unsanitary conditions that surrounded practically every home in that community.

Listen to me, beloved, if a woman of refinement can't tolerate the filth and unsanitation of mortal human beings, how can the Holy Spirit of God put up with the moral filth within your life and mine? Sinner friend, before the Lord Jesus Christ will ever save you, He will wither that old nature of yours and make you realize what a desperate, despicable wretch you are.

Once upon a time this country was in the possession of the Indians. When the white man came, he found that before he could take possession of its resources that the whole reign of nature had to be disturbed. The woodman's axe had to fall against those mighty trees until the trees themselves were felled to the ground. The stumps and the roots had to be removed before farming operations could begin, and before houses could be built and cities constructed. The whole reign of nature had to be disturbed.

My brother, before God will ever build in your life, and before Jesus Christ will ever come and dwell within your soul, the whole reign of your natural estate is going to be disturbed. God is going to wither you.

May it please God to take this simple message and humble your soul and cause you to realize that you stand as a helpless wretch in God's sight. May you see Jesus who died to pay for the sins of all of God's elect, and may you trust Him and be saved.

May God bless you!

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Why Saved By Faith

(Continued from page four)

ient medium for conveying grace to us, and thereby securing us for glory.

Certainly faith does for us what nothing else can do; it gives us joy and peace, and causes us to enter into rest. Why do men attempt to gain salvation by other means? An old divine says, "A silly servant who is bidden to open a door, sets his shoulder to it and pushes with all his might; but the door stirs not, and he cannot enter, use what strength he may. Another comes with a key, and easily unlocks the door, and enters right readily. Those who would be saved by works are pushing at heaven's gate without result; but faith is the key which opens the gate at once." Reader, will you not use that key? The Lord commands you to believe in His dear Son, therefore you may do so; and doing so you shall live. Is not this the promise of the gospel, "He that believeth and is baptized shall be saved"? (Mark 16:16). What can be your objection to a way of salvation which commends itself to the mercy and the wisdom of our gracious God?



Accepting Christ

(Continued from page one)

As it is written, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). And again, "Now the God of hope fill you with all joy and peace in believing" (Rom. 15:13).

Third, if a preacher is aware of an anxious soul in his congregation who is earnestly longing for peace, he should spare no pains in seeking to be God's instrument for pointing that sinner to the Prince of Peace. He should preach, pray, and labor to that end. He should diligently seek from his Master a special message for that soul, that he may be enabled to speak "a word in due season" (Prov. 15:23). Spurgeon used to say, "Some preachers aim at nothing, and they are very good at hitting it." Let us aim directly at the conscience and then at the heart, counting on the Holy Spirit to direct our shafts.

Now the question which is before us for consideration and (attempted) elucidation, really concerns the preacher's efforts to "win souls" (Prov. 11:30), and as to how far the Word warrants him going toward the realization of his longings to see sinners converted under his ministry. And here, it seems to the writer, there are two extremes to be guarded against. On the one hand, we believe those preachers come short of discharging their duties who rest content with simply setting forth in an abstract and impersonal way what are termed "the doctrines of Grace." To say, "I have faithfully declared all the counsel of God, and now I must leave the results with Him," sounds very pious; but it leaves the way open for several serious questions. It is perfectly true that "results" rest entirely with God, for He alone, "giveth the increase" (I Cor. 3:7). But, have we declared all the counsel of God when we have fully expounded the "five points" of Calvinism? We trow not. The preacher is something more than a human gramophone, mechanically repeating a scripture formula.

Of the forerunner of Christ it is said that he was "A burning and a shining light" (John 5:3). He was "the voice of one crying in the wilderness." No correct but cold formalist was he. Of our Saviour it is recorded that He wept over Jerusalem because her children would not come to Him. No heartless fatalist was He. The great apostle to the Gentiles wrote, "Knowing therefore the terror of the Lord, we persuade men" (II Cor. 5:11). Do you do this, brother preacher? Query: Were Paul on earth today saying, "We persuade men" would his orthodoxy be suspected? Again, he announced, "Now then we are ambassadors for Christ, as though God did beseech us; we pray (plead) in Christ's stead, be ye reconciled to God" (II Cor. 5:20). Do these methods characterize our evangelical ministrations? Surely

we all have need to pray earnestly for more devotion to Christ, more love for souls, more fervour and power in preaching the Gospel.

On the other hand, we must not allow our fervour to run away with us. There is a zeal which is not according to knowledge. There is a concern for souls which is not regulated by the Word. And this is to be deplored just as much as a cold and stilted preaching which repels rather than attracts. After a preacher has delivered his message—warned his hearers to flee from the wrath to come, called upon them to forsake their evil ways, presented an all-sufficient Saviour who is ready and able to save all that come to Him; what more can he do? He should press upon his hearers such words as, "Repent and believe the Gospel" (Mark 1:15). He should remind them that God has said, "Today if ye will hear His voice, harden not your hearts" (Heb. 3:7, 8). He should warn them, "See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven" (Heb. 12:25).

Perhaps some will say, "All this is very good, but is not the preacher to press for a decision, there and then?" Much depends upon what is meant by this expression. If what is intended be, calling upon the sinner to perform some outward act in order to make it evident that he is desirous of being saved—inviting him to come forward and take the preacher's hand, kneel at a penitent form, sign some card, raise his hand to be prayed for, etc.; we at once ask, Where is the scripture which authorizes the preacher to make such a demand or request? Where do we find that

BORN-AGAIN D J QUILTS

Jack Carey, a former top-rated disc jockey in Baltimore and Buffalo, recently made national headlines by quitting his morning show at WQUA Radio in Moline, Ill., because he got tired of playing "blatantly sexual" records.

Carey says he thinks the rock music industry is leading millions of teenagers and young adults down the evil path of drugs, sexual promiscuity and social irresponsibility. "When you're the dominant radio personality in your market," he added, "people identify you with the music you play. Well, I refuse to be identified with Mick Jagger and the Rolling Stones."

Thank God for Jack Carey!

our Lord or any of His apostles so acted? And the answer is, No. "But many godly preachers have employed these methods, and with much success." Answer: the day to come will show whether or not this is true; in the meantime, we insist most emphatically that the methods of no preacher are any guide or criterion for us. The Word of God is our only court of appeal.

But waiving now the matter of any outward demonstration on the part of a seeking sinner, it is, or is it not, the responsibility of the preacher to aim at his immediate conversion? Though fully assured that a sovereign God has appointed, from all eternity, the very moment when each of His elect shall be brought out of darkness into His marvelous light, yet we also believe that each time a servant of Christ stands up in His name, he should "Preach as a dying man to dying men, as one who never may preach again." It is his bounden duty to cry out, "Boast

not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. 27:1). It is part of his God-given commission to say to his hearers, The Feast is spread, "Come, for all things are now ready" (Luke 14:17). It is his privilege to say, at any time, to any awakened and anxious soul, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

"But ought he not bid the sinner to accept Christ?" This particular expression is not found upon the pages of Holy Writ, but in I Timothy 1:15 we do have that which, virtually, amounts to the same thing: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." So also in II Corinthians 11:4 we read, "For if he that cometh preacheth another Jesus, whom we have not preached, or ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him." Personally, we prefer to employ the language of John 1:12, "As many as received Him, to them gave He the power to become the sons of God, to them that believe on His name." To bid sinners, "receive" Christ is, we believe, the preacher's solemn obligation, pointing out that, "he that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). Further than this we do not see that the scriptures warrant us in going.

The two chief aims of the preacher should be, under God, by means of the scriptures: first, to show the sinner his ruined and lost condition, the awfulness of his state, the reality of eternal punishment, and thus set before him

his need of the Saviour. Second, to expose the vanity of every creature confidence, to declare the impossibility of salvation by self efforts, to announce that all his righteousnesses are as filthy rags, to bring before him Christ as the sinner's only hope. His happy task is to set before him One who is "mighty to save," and to leave him face to face with Him. It is his duty to discourage and dispel the sinner's dream that the preacher can help him. Seek to be like John the Baptist. A "voice" heard, but not seen!

The preacher, as much as any other Christian, is to "walk by faith, not by sight" (II Cor. 5:7). He has the Divine assurance that, "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). On this he should confidently rest. After he has delivered his message he should retire as quietly and quickly as possible, leaving the Holy Spirit to apply the Word in His own sovereign way. He should get alone with God, and, in the name of the Lord Jesus, plead His promise: "So shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11); saying, "Do as Thou hast said" (II Sam. 7:25).

May the Lord stir up all His sent servants to a more faithful, hearty, and Christ-honoring proclamation of the Gospel of His Grace. (STUDIES IN THE SCRIPTURES, June 1929).



God Robber . . .

(Continued from page one)

FIBEAH and was made CHIEF TREASURER over the HOUSE OF GOD. There were other treasurers over treasures: "Shele-mi-ah the priest, and Zadoc the scribe, and of the Levites, Pe-dai-ah: and next of them was Ha-nan the son of Mat-ta-ni-ah: for they were counted faithful, and their office was to distribute unto their brethren" (Neh. 13:13).

The Treasurers Prayed For God's Remembrance of Their Faithfulness. Nehemiah 13:14

"Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the HOUSE OF GOD, and for the offices thereof."

The Tithe of the Land, Tree, And Beast is Holy Unto the Lord. Leviticus 27:30.

"All the tithe of the land, whether of the seed of the land, or the fruit of the tree, is the LORD's: it is HOLY unto the Lord."

Israel's tithe (one-tenth) was brought to the HOUSE of God and put in the Treasury, that is the record of the tenth. The treasurers of the HOUSE of GOD stored the TENTH in suitable places such as stock pens, granaries, wine vats, storehouses and chambers of the TEMPLE. This was necessary because of the nature of things tithed BUT the HOUSE OF GOD was possessive of the tenth regardless of where it was stored, and kept a complete record of same or she would not have known whom to exclude from the TEMPLE SERVICE. Every Levite that took any part in the care of the tenth which was HOLY unto the LORD or gave any service to or for the TEMPLE service "ministered unto HOLY THINGS." The tenth was put in the TREASURY of the HOUSE of GOD (temple service). Any Levite that lived of the TEMPLE lived on the TEMPLE. We know that the priests did not live on the immediate things of the TEMPLE, such as shew bread, incense, candle sticks, ark of the covenant, mercy seat, cherubims, tables of the law, pot of manna, or Aaron's rod. What did Paul mean when he said, "live of the things of the TEMPLE"? (I Cor. 9:13). They lived of the possession of the TEMPLE, the TENTH. The priests were partakers of the offerings at the altar also, no doubt, for expediency. The priests did not have to take time out to slaughter animals for their (Continued on page 7, Column 4)

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THE BAPTIST EXAMINER

MAY 17, 1980

PAGE FIVE

The Head Covering

(Continued from page one)
woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God. Judge in yourselves, is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him; but if a woman have long hair, it is a glory to her: for her hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God" (I Cor. 11:1-16).

We have here a passage of Scripture that is so clear that I wonder at those who cannot, or will not see it. I know of three main arguments that are used against the head covering.

(1). This was only for Paul's day and not to be followed in our day. If this is true, and since Paul was used of the Lord to write much of the New Testament, then we do not need to obey any of the commandments given in the epistles. Most of the doctrines were written in the Pauline epistles; are we to assume that they were written for the people of his day only? In this same chapter of I Corinthians we are told to observe the Lord's Supper. Can we say, then, that it was not for this day and age? Who has the right to determine what was for then and what for now? I don't—and neither does anyone else. No, my friends, it is only an excuse for not obeying the Word of God when we try to label commandments for certain times or ages.

(2). This passage is to be taken only in the spiritual sense. I have heard this many times because people prefer to think that it doesn't mean to wear a literal covering. If so, who knows when it starts being spiritual and then changes to a literal application. Again I refer you to the Lord's Supper as taught in the same chapter: is it to be observed literally or spiritually?

(3). The third and most common argument, is that the hair is the covering. If the hair is the covering, then we should be able to substitute the word "hair" every time the word for "covering" is used. Let us do so in a few of the verses. For instance notice verse 4 first. "Every man praying or prophesying having his head 'with hair' (covered), dishonoureth his head." In other words, only a bald headed gentleman can pray or prophesy. Verse 7 says that a man ought not to have hair. "For a man indeed ought not to 'have hair' (cover) on his head, forasmuch as he is the image and glory of God . . ." Verse 6 does not make sense, if hair means the covering. "For if the woman be not 'with hair' (covered), let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be 'with hair' (covered)." If a woman doesn't have

hair, how can she be shorn? Now look at verse 15: "But if a woman have long hair, it is a glory to her: for her hair is given her for 'hair' (covering)." Her hair is given her for hair? What does that mean?

Obviously, the word "hair" cannot be used as a substitute for the word "covering." If hair is the covering then we should be able to substitute it.

In this entire passage we have two Greek words that are translated covering. In verses 6 and 7 we have the word "Katakalypto" which means "to cover, wholly, i.e., veil." Verses 5 and 13 have the words "uncover" which is "akatakalypto" or a form of "katakalypto" and means "unveiled or uncovered." The other Greek word is used in verse 15 which deals with the hair. That Greek word is "Peribolaion" and means "covering, that which goes around."

Now that we have seen the Greek words used in this passage, let us again use the method of substitution. Earlier in the article we substituted hair for covering and it was obvious that that did not make sense. We will now substitute veil for covering in these same verses and see if it makes any better sense. Verse 4—"Every man praying or prophesying having his head 'veiled' (covered), dishonoureth his head." Verse 7—"For a man indeed ought not to 'veil' (cover) his head, forasmuch as he is the image and glory of God . . ." Verse 6—"For if the woman be not 'veiled' (covered), let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be 'veiled' (covered)."

Fits, doesn't it?

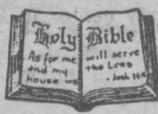
A SYMBOL OF SUBJECTION

If, as we have seen, the hair is not to be considered the covering, what is the meaning of verse 15? "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." In verses 14 and 15 we see that Paul under the leadership of the Holy Spirit, of course, is concluding his teaching by using an illustration. Does not even nature teach that a woman should have a covering? By nature a woman has long hair which is a covering (peribolaion) or that which goes around. Her long hair is a part of her beauty. This symbolizes that there is to be a difference between a man and a woman. A woman is to be under subjection to her husband. "Wives, submit yourselves unto your own husbands, as unto the Lord." (see also Colossians 3:18). As we have seen, her hair is given her as a natural glory and covering. In order to show that she is submissive, she is to veil that glory and cover her head thus showing that her head is man. "But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (verse 3). If a woman does not cover her head she dishonors her husband or father, whichever the case may be. "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: (man) . . ." verse 5).

BECAUSE OF THE ANGELS

Thus far we have seen that a woman is to wear a covering, that is, a separate covering, and she is to wear it as a symbol of her sub-

IS "THAT" IN THE BIBLE?



Question:

WHO THOUGHT SNAILS MELTED?

Answer:—David, Psalms 58:8.—

"As a snail which melteth, let every one of them pass away: . . ." The slimy track of a snail is not due, as David evidently thought, to the dissolution of its body.

jection to man. Now we will examine another reason for the covering. "For this cause ought the woman to have power on her head because of the angels." (verse 10). This verse is saying that because of the woman's place she should wear on her head a symbol of man's authority, out of respect to the angels. You see, everytime we worship we have an unseen audi-

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ence—the angels of God. How do we know that angels are in attendance? Paul tells us in I Corinthians 4:9, "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men." The word spectacle actually means theatre. This tells us that the angels observe us in our worship in church and at home. Peter tells us, when he was speaking of the prophets of Old preaching the gospel, that the angels desire to look into those things in I Peter 1:12. We also have our guardian angels with us at all times. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:14). The angels observe us in our worship and obedience and they cannot understand why we disobey in anything and especially in respect to the covering.

CONTENTION

Many people turn to verse 16 and use it as a reason for not wearing a covering. "But if any man seem to be contentious, we have no such custom, neither the churches of God." Their argument is that rather than have a "fuss" over it we just won't do it. I must admit that the first time I heard that argument I was speechless. I couldn't believe that people would take such an interpretation. Brethren, nowhere in the Bible that speaks of a commandment from

How Can A Sinner Be Saved?

Many years ago the editor of one of the Chicago papers wrote to about 1,000 ministers asking this question and later revealed the fact that he received many conflicting answers, revealing a big difference of opinion.

Here are some facts that are clearly revealed in the Scriptures.

The sinner is utterly "helpless and hopeless" to save himself by moral character, or good works. No amount of reformation will bring about his salvation. He may become very religious, unite with a

God do we have grounds given for disobedience. It is inconceivable that God would spend 15 verses talking what to do and why we should do it, and then, in one verse say that if it causes a fuss then we don't have to do it.

Actually, verse 16 is a clincher to the other verses. He is saying that if anyone is inclined to be contentious about it, that He prescribes no other practice than the wearing of a covering, and neither does the churches of God.

CONCLUSION

As we come to a close in this article there are three main questions that are usually asked relative to this subject.

(1). Why is a woman supposed to wear a covering? Usually the answer that is given is because of her subjection to her husband. Allow me to remind you that we have three reasons why she should wear a covering: (a) Because God said so. Need I remind you that this is God's word. Anything that is in the Bible is inspired of God (II Tim. 3:16, 17) so if it is there it came from God. (b) Because of the angels. We have already discussed this in detail earlier in the article. (c) To show subjection to the man. Not just the husband; this is not a commandment to married women only, but to all women.

(2). Should a woman wear a covering if she is not in subjection to her husband? I have heard others say that she shouldn't. I would like to remind you that even if a woman is disobedient as to her place and subjection, she still has two reasons why she is to wear the covering. If a woman refuses to wear a covering then she is breaking three commandments: (a) a commandment of God, (b) a commandment to show respect to angels, and (c) a commandment of subjection.

(3) Should a woman wear a covering when praying at other times rather than in church? This question is debatable. There is no doubt that she should while in the worship service. The entire eleventh chapter is dealing especially with actions in the church. It is possible that a woman should wear one anytime she prays or witnesses about the Lord. Verse 5 speaks of her praying or prophesying. The only time she can prophesy or witness is outside the church. The answer then is definitely in church and possibly at other times.

You have no choice but to obey God in this respect, it is your privilege to do so. Only the saved have this privilege. Rejoice that God has given you this privilege and be obedient to it.

church, and be baptized, and still remain unsaved. Nicodemus was a "good man," also a religious man, but he was not saved. Jesus said unto him—and all other men—"ye must be BORN AGAIN."

The sinner by nature is LOST without God, and "without hope." There is nothing that he can do to save himself. God's Word tells us "There is none righteous, no, not one." (Rom. 3:10). "There is not a just man upon earth, that doeth good and sinneth not." (Eccles. 7:20).

Yet, in spite of that fact, there still seems to be much confusion in the world in regard to God's plan of salvation. Some will tell you to DO one thing, others insist upon something else. One thing is sure—God has only one plan of salvation for this lost world.

God has made ample provision for the salvation of all the elect, but the sinner must be made willing to be saved in God's way for there is no other way. You can be saved, and you can also know that you are saved if you will come and take God at His Word.

Just what then must the sinner "do and believe" in order to be saved?

God's plan of salvation is based entirely upon the sacrificial death and atoning blood of the Lord Jesus Christ. In Christ, and Him alone, we have redemption through His blood, "even the forgiveness of sins according to the riches of His grace." (Eph. 1:7). By His death upon the cross the FULL PRICE for our redemption was paid. "It is finished," He cried, as He bore the sinner's curse and paid the full penalty of all of our sins for time and eternity.

Nothing more can be added to a work that is "already finished." Justice has been vindicated; God's righteousness upheld; and His mercy is now free to act in the sinner's behalf.

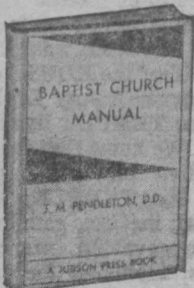
God so loved the world, that He gave His only begotten Son. Oh, what wonderful LOVE and what marvelous GRACE in bringing about God's plan of salvation! "Therefore by the deeds of the law (good works) shall no flesh be justified in His sight." (Rom. 3:20).

It is no longer the "sin question," but rather the "Son question" that becomes the deciding factor in the sinner's salvation, and his eternal destiny. "He that believeth on the Son is not condemned; but he that believeth not is condemned already," (not because of his sin, but because he hath not believed in the name of the only begotten Son of God). (John 3:18). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12).

God's plan of salvation is entirely of grace, and received upon the principle of faith.

It is not a question of "doing something" but rather, "believing something." That is the Gospel (the good news) which is all about Jesus and His finished work upon the cross. This is the power of God unto salvation to every one that believeth. (Romans 1:16).

The sinner is already LOST, but (Continued on page 8, column 3)



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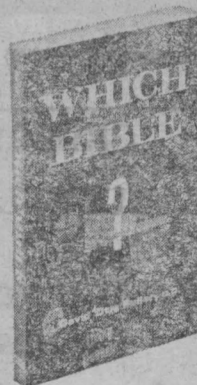
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THE BAPTIST EXAMINER

MAY 17, 1980

PAGE SIX

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

JERUSALEM (EP)—A record crowd of 95,000 Christian and Jewish pilgrims converged this year on the holy city of Jerusalem as the celebration of Easter in the calendars of the Eastern and Western churches coincided with the ancient Hebrew feast of Passover. More than 30,000 tourists came in organized pilgrimages, according to Israel officials, who had increased security arrangements as well as traffic patrols for the holidays.

The only tense incident occurred on Friday when students from an extremist Jewish group sought to enter the courtyard of a Muslim school built on the site of the ancient Roman fortress of the Antia, where by tradition Jesus was condemned to death. Police put a stop to the incident without injury either to students or to tourists.

FORT LAUDERDALE, Fla. (EP)—They got ignored, heckled, told to "kiss off" or called four-letter words. Occasionally they and their Bibles get the heave-ho into the sea. But for whatever reasons, the evangelists follow the collegians each spring break to Fort Lauderdale Beach.

Mostly from area churches or auxiliaries, the ministers usually incorporate beach "outreaches" into their overall programs, although some launch special drives. Though only a handful of the students convert to Christianity as a result, the evangelists say they're getting more hearings than ever.

Capt. Gene Bergman of the Fort Lauderdale Beach Patrol didn't see as many "chest-pounders and wavers" among the beach ministers this year. Maybe it's because the most strident ones have often ended up in the surf. "We've seen guys standing on the benches, like in political rallies, and wave Bibles and rave about sex and booze," Capt. Bergman said. "Sometimes the kids would get tired of it and 'baptize the bishop,' as they'd call it. And yet others would stop and talk to the preachers. I dunno, I guess that approach works with some people."

POUGHKEEPSIE, N.Y. (EP)—"We beseech you, hear Father. Lord, hear our plea," it begins. Every morning at 9:50, as punctually as a station identification, disc jockey Van Ritschie closes his 6 to 10 show on WKIP radio here with a prayer for the American hostages in Iran.

Among other things, it asks God to: "Help free the hostages who are held in Teheran at the embassy. Soften the hearts of their captors with your spirit of mercy and peace. Grant them to see that vengeance is yours." The prayer was written at Christmas by Ruth Carlton, a United Methodist from Poughkeepsie, who feels "if everybody would pray in unity," the hos-

tage crisis might be resolved sooner. She and Mr. Ritschie, who is a Roman Catholic, have been trying to spread the word ever since.

LOS ANGELES (EP)—Mr. Joe Bass, president of Evangelism Center International has issued a statement urging evangelical Christians throughout the world to support President Carter's plan for an international boycott of the Moscow summer Olympics.

"Participation in the Moscow Olympics," says Mr. Bass, "gives privileged recognition to an atheistic government, which not only has invaded and occupied the nation of Afghanistan, but has also ordered hundreds of Christians into internal exile for the duration of the Olympic competition. This subsequent isolation and discriminatory treatment of believers living in Moscow and other tourist cities is reason enough for a boycott of the summer games."

CHARLOTTE, N.C. (EP)—The Rev. Jim Bakker, president of the PTL religious network, has asked the federal court in Washington to either dismiss or transfer the suit filed against his PTL religious TV network by the Federal Communications Commission.

The Justice Department brought suit to force Mr. Bakker to comply with an FCC subpoena for further testimony and financial records. The television preacher has filed a suit of his own against the FCC in Charlotte and asks that the Washington litigation be transferred there, if not dismissed. The FCC has said it would continue its investigation into reports that the network solicited contributions over the air for specific foreign projects, but then, because of financial difficulties, diverted the money to other purposes.

MIDDLEFIELD, Ohio (EP)—In a break with tradition, Amish residents of this rural community have mounted a well-organized drive against a 52-mile transmission line proposed by the Ohio Edison Company which they say threatens their way of life. "I've never seen the Amish people with their hackles raised as they have over this," said Uria Byler, superintendent of the 22 Amish schools in the community. "Usually they take something like this in an in-different manner."

DETROIT (EP)—The Christian Science Church has asked dismissal of a lawsuit against it by a North Dakota couple whose stricken infant son died after the parents refused to seek medical attention.

Douglas and Rita Swan, formerly of Grosse Pointe Park near here, sought damages from the church because, they charge, they were

terrified of rejecting Christian Science teaching and doctrines after warnings given them by church members. Their son died in 1977 from bacterial meningitis and influenza.

SAN DIEGO (EP)—When Lauren Lovelace used to come to the Salvation Army center in El Cajon for a free lunch, its workers thought of him as one of the anonymous derelicts who seek out its operations for warmth, food, and spiritual comfort.

But when Mr. Lovelace died in 1978 at the age of 85, he left the organization an estate worth \$300,000. The Salvation Army was just recently informed of the bequest by the conservator of the Lovelace estate. In addition to cash left in several banks and savings bonds, the gift includes a trust deed for

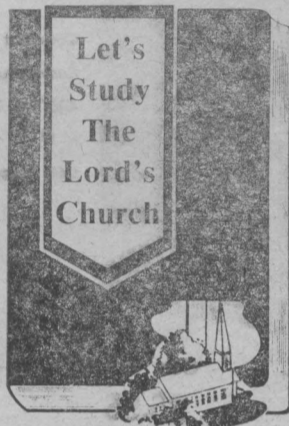
ably or chooses not to rule we will go before an appellate court and if necessary the highest court in the land, the Supreme Court."

LOS ANGELES (EP)—Robert A. Carr, leader of the group called the Church of God and True Holiness, has been sentenced to 10 years in prison and fined \$5,000 for violating involuntary servitude laws. Indictments against Mr. Carr, 62, charged that he had held nine persons against their will, beating and starving them and forcing them to work for little or no pay at a poultry-processing company near his compound in Wilson, N.C. In sentencing Mr. Carr, U.S. District Judge Andrew Hauk described his conduct as "disgusting and heinous."

LANSING, Mich. (EP)—Less than half of the school districts in Michigan have taken steps to include birth control information in sex education classes. A recent state health department survey showed that nine districts were not even aware the state law was changed in 1977 to allow such instruction. Before 1977 Michigan was the only state to ban teaching birth control. Now the state leaves that up to the local school districts.

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land in San Bernardino and several acres of San Diego hilltop property worth \$250,000. Mr. Lovelace frequented the El Cajon center for four years before his death. Its workers provided the brown suit he was buried in.

MINNEAPOLIS (EP)—Billy Graham, an intimate of several presidents, says he will not support anyone in this year's presidential campaign. "I am going to stay totally out of partisan politics—as far away as I can," he said in an interview.

He appears to be equally friendly with the current frontrunners—Jimmy Carter and Ronald Reagan. Mr. Carter once was involved in a Graham evangelistic campaign in Georgia and last November the evangelist and his wife, Ruth, were overnight guests of the Carters in the White House. Mr. Graham said he had been in Mr. Reagan's home a number of times, but has not seen the former California governor in three or four years.

FT. WORTH (EP)—Attorneys for evangelist James Robison have filed an application for review with the Federal Communications Commission in an effort to determine the rights of religious broadcasters to discuss moral issues. Robison's weekly television program was cancelled over a four-month period last year when WFAA Television of Dallas received a complaint from the Dallas Gay Political Caucus. The group objected to Robison's description of the homosexual lifestyle as sinful. "We are pressing on," Mr. Robison said. "If the FCC does not rule favor-

God Robber . . .

(Continued from page five)
tables so they could give more time to the TEMPLE SERVICE.

Every member of the tribe of Levi that ministered in any service of the TEMPLE, whether or not he was stock pen foreman, winery foreman, granary foreman, helpers or laborers, lived of the temple as the tithe was HOLY unto the Lord and in possession of the Temple! "MINISTER unto HOLY THINGS." Every member of the tribe of Levi ministered in the service of the TEMPLE whether or not he was stock pen foreman, granary foreman, winery foreman, or laborers, as the tithe was HOLY unto the LORD, and "they ministered unto HOLY things." Here is the passage: "Do ye not know what HOLY things LIVE of the things of the TEMPLE? and they which wait at the altar are partakers of the altar? Even so HATH GOD ORDAINED that they which preach the gospel should live of the gospel" (I Cor. 9:13-14). What is the issue here that Paul has brought up? The source from which the preacher should receive his living and the source from which those that ministered of HOLY things received their living. You will note that I Corinthians 9:13 speaks of two substances, things of the TEMPLE (the tenth) and things of the altar (freewill offering). Every Israelite brought his TITHE of one-tenth to the treasury of the HOUSE OF GOD and put in the TREASURY, that is, the record of the tenth. The treasurers of the HOUSE OF GOD stored the TENTH in suitable places to care for the same—such as, stock pens, granary, wine vats, storehouse and chambers of the TEMPLE: this was necessary because of the nature of things tithed, but the HOUSE OF GOD was POSSESSIVE of the tenth regardless of where it was stored and kept a

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complete record or she would not have known whom to exclude from the TEMPLE SERVICE because of their failure to tithe one-tenth. The NEW TESTAMENT CHURCH has a treasurer and usually puts her money in some bank for safekeeping, but the church is possessive of the money regardless of where the TREASURER keeps the church funds.

We should give our minimum of one-tenth or more to the church, and then exercise our privilege of saying how it should be spent in a vote in the purest democracy on earth as God has intended us to do.

Those who believe that they are their own STOREHOUSE should try to interpret I Corinthians 16:1-3, especially verse two, wherein Paul said, "that there be no GATHERING when I come" (I Cor. 16:2). Should every man have his own pocket, being his own storekeeper, Paul would have had to take a collection when he came to the church. I am of the opinion that Paul would have been disheartened, as he had such a zeal to preach the GOSPEL, and would not want to waste time in detail work such as taking collections from members of the Corinth church.

The Order of God's House—
All Judah Brought Tithes to the Treasuries of the House of God. Nehemiah 13:10-13.

"And I perceived that the portions of the Levites had not been (Continued on page 8, Column 4)

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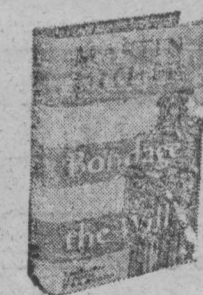
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WHO CAN FORGIVE SIN?

HANSFORD HOLMES
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Though Eve first sinned against God and while, as yet, Adam was still in the good grace of God, having not yet sinned. Even in this state, he had no authority to absolve her; neither could he mollify her in her grief. So, perhaps, because of his great love for her, he chose to condescend to her sinful condition by partaking of her sin. In doing this, he compounded the grievous situation.

Many years later, after Jacob died, Joseph's brethren (through fear of revenge) sought forgiveness of Joseph. But Joseph said unto them: "Fear not; for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is to this day, to save much (many) people alive" (Gen. 50:19, 20). Even in this revelation from God, he could not absolve them of their guilt; however he did prove a wonderful example by returning good for evil, which answered to the purpose of God in His turning their evil purpose to good for the salvation of His pre-chosen people.

This purpose of God is further exemplified under the Levitical priest-hood, as related to the bullock when it was used for a sin-offering. It was then that the declaration was made "the priest shall make an atonement for them, and

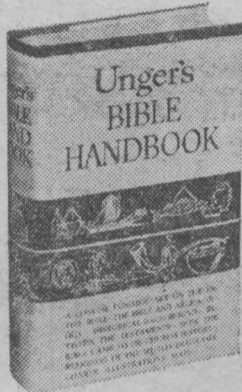
it shall be forgiven them" (Lev. 4:20). This word "atonement" is an English word which was used to translate the Hebrew word "to cover." In this word "to cover," the sins of the believing Israelites were pictured as being "covered" in anticipation of the cross, when they would be taken away. In the mean time, God, in His forbearance, passed over those sins, until they were taken away through forgiveness, at the cross. Consequently, in Hebrew 10:4, we are told, "it is not possible that the blood of bulls and goats should take away sins," because only the sinless blood of Christ will suffice. So, at the cross, all the sins of God's pre-chosen people are vindicated and forgiven, which is declared concerning our "Being justified freely by His grace through the redemption that is in Christ Jesus, Whom God hath set forth to be a propitiation through faith in His blood to declare His righteousness for the remission (sending away) of sins that are past, through the forbearance of God" (Rom. 3:24, 25).

Please note that, first of all, this remission of sins effectually dealt with the covered sins of the past, as related by the word "atonement." Take note that the true meaning of the word "atonement," to cover, is to be strictly distinguished from its modern usage in theology, which is related to the complete redemption work of Christ.

David, in relating to the true meaning of the word "atonement," to cover, sets forth two beatitudes, "Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:7, 8).

In speaking to the saints at Ephesus, Paul said: "... be ye kind one to another, tenderhearted, forgiving one another, even as God, for Christ's sake, hath forgiven you" (Eph. 4:32). Consequently, only those of true faith in God, are, in the name of God, and "for Christ's sake," forgive one another, knowing that, ultimately, true forgiveness "for Christ's sake," first of all, can only come from God, the Father. So, when

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believers forgive, their attitude of forgiveness must exemplify their already having been forgiven of God "for Christ's sake."

No other kind of foundation for forgiveness of sin will suffice to the satisfaction of God, the Father, since He only can forgive sin through the blood of Christ Jesus. Therefore Jesus spoke "that ye may know that the Son of man hath authority upon earth to forgive sins..." (Lk. 5:24).

How Can A Sinner ...

(Continued from page six)

the Son of man came to SEEK and SAVE the LOST.

Therefore, "Believe on the Lord Jesus Christ and thou shalt be saved." This was Paul's answer to the jailer who cried out, "What must I do to be saved?"

But there were some in Paul's day who tried to "add something else" as a condition in order to be saved. They said "You must also keep the law of Moses in order to be saved." But you can no more mix Law and Grace than you can mix oil and water, and in trying to do it they were robbing Christ of His glory, and the sinner of his salvation. Therefore Paul pronounced a curse upon these false teachers and all others that preach "another gospel" other than the "gospel of the grace of God." I am afraid that there are many guilty of this crime today. The great preacher, Charles H. Spurgeon, calls it "a criminal doctrine" to preach a salvation other than by the grace of God through faith.

Paul writes in Galatians 2:21, "I do not frustrate the grace of God; for if righteousness comes by the law, then Christ is dead in vain." It seems that in every age, there are some who think that The Gospel of The Grace of God is too simple and therefore they try to

improve it by adding something else to it; but in so doing, "they frustrate the grace of God."

God's plan and method is always better than "man's program."

All that the sinner has to do in order to be saved is to RECEIVE THE LORD JESUS as his personal Saviour. After being saved by grace, there is plenty of room for works.

Works will be the fruit and manifestation of the new birth found in the Lord Jesus Christ.

God Robber ...

(Continued from page 7)
given them: for the Levites and the singers, that did the work, were fled every one to his field" (v. 10).

"Then contended I with the rulers, and said, why is the house of God forsaken? and I gathered them together, and set them in their place" (v. 11).

"Then brought all Judah the tithe of corn and the new wine and the oil unto the TREASURIES" (v. 12). Here we have the plain statement in God's word that the TITHE was brought to the TREASURIES of the HOUSE OF GOD. Certainly it was stored in the wine vats and storehouse, but the HOUSE OF GOD (temple service) was possessive of the TITHE.

Tithing One-Tenth Taught in Type When Abraham Gave Melchisedec One-Tenth for our Lord. Hebrews 7:4-8.

Paul draws a contrast of ABRAHAM'S TITHE (one-tenth) to Melchisedec being extraordinary importance, because the Levites had the command to take tithes from the people. Hebrew 7:4-8.

"Now consider how great this man was unto whom even the patriarch Abraham gave the tenth of the spoils" (v. 4). Then he shows in the eighth verse why ABRAHAM gave MELCHISEDEC one-tenth and received a BLESSING. Notice the word "HERE" and "THERE" in the eighth verse. "Here men that die receive tithes (meaning the Levites) but THERE he receiveth THEM (tithes) of whom it is witnessed that he LIVETH" (v. 8). It was more than seventeen hundred years since ABRAHAM gave MELCHISEDEC one-tenth when Paul spoke these words: "IT IS WITNESSED THAT HE LIVETH," in the present tense meaning still living. Paul, whom do you mean that "liveth?" Melchisedec died before the Levites had a commandment to take tithes. One only has to read the seventeenth chapter of Hebrews to learn whom Paul was speaking of that "LIVETH," as we are told in this chapter that Christ ever "LIVETH." ABRAHAM gave the LORD JESUS CHRIST tithes of one-

tenth when he gave the tenth to MELCHISEDEC and received the blessing.

They Who Preach the Gospel Are to Live of the Gospel. I Corinthians 9:7-14.

Paul shows "how they that ministered unto HOLY THINGS lived of the temple (the tenth, the possession of the temple) and they which wait at the altar are partakers of the altar" (v. 13). "And they that preach the gospel should live of the Gospel." That is, the income of the church of the LORD JESUS CHRIST that is paid into her treasury of one-tenth of their income as typified by ABRAHAM'S gift to the LORD JESUS CHRIST through MELCHISEDEC. This income is placed in the TREASURY of the HOUSE OF GOD TEMPLE SERVICE. The membership should be put in order, as NEHEMIAH set every man in his place when they failed to give one-tenth. Nehemiah 13:10.

I can't believe that our LORD organized His church, established a treasury that all expenses were paid from and gave that church the GOSPEL directive and not expect the expense of taking the GOSPEL to a lost and dying world to be under the direction of the church. If individuals are to handle the Lord's money in the propagation of the GOSPEL, why give the GOSPEL directive to the church? I am persuaded the church treasury is the storehouse. The minimum of ten percent TYPIFIED AS THE MINIMUM GIFT IN THE TEMPLE SERVICE, IS OUR MINIMUM IN THE NEW TESTAMENT CHURCH. Any gift after the tenth is a free will offering.

"Tator" Family

(Continued from page one)

to take part on programs or at parties, he says no, he will just watch, he never takes part, he just spectates.

This is Grandma Agi-Tator

This is the oldest member of the family, grandma agitator. She's been in the church 40 years, doesn't believe in any changes at all, is against anything new for the church, believes in doing it the same old way, continually agitating the whole church, keeps things stirred up.

And this is Sweet-Tator:

This is the ideal member of the church... takes part and supports the whole church program, never says no, generous with time and talents. NEVER DICTATES, IMPATATES OR AGITATES the real CHRISTIANS of our church... which "Tator" are you?

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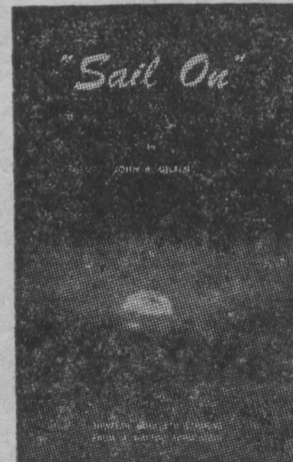
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