

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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SOME MORE ABOUT MORMON PRACTICES AND HERESIES

by C. H. Shafer

Under this subject I feel that it would be well, if space permitted to take up some of the escapades of the early leaders of the Mormon Church, especially Joseph Smith, the Seer and prophet — the man who is to be exalted above Jesus Christ in Heaven. We could show the fraudulent methods used by him at Kirtland, Ohio, in his "store" and "bank"; why he had to leave Kirtland in the night to escape the wrath of the people, and never return; and how he proposed to "inherit" the land on which they settled in Independence, Mo., thus intending to take it by force from its rightful owners as soon as their numbers became strong enough. This was proclaimed through revelation, and they preached it and talked it until the people rose up in arms and drove them from their midst. Practically the same thing happened in Far West, Mo., and at Nauvoo, Ill.

But I consider it more essential that we take up something that is going on every day — things that are, it seems to me, the most abominable and blasphemous that humans, led directly by the hand of the Devil could devise. I am referring to the Temple Rites.

When the Mormons located at Nauvoo, Ill., they purchased a large tract of land from a Dr. Isaac Galland, who, Governor Ford says, in his History of Illinois, was a "notorious horse thief and counterfeiter, belonging to the Mossac gang." This Dr. Galland joined the Mormons more, it seems, as a cloak than because he believed in the divine authority of their teachings, as in a letter, written from Cincinnati and published in the "Times and Seasons," Volume II, Page 227, he states that he cannot understand why their religious views are not based on truth. In view of this fact, he goes on to say that they "want a Temple that for size, proportions, and style shall attract, surprise and dazzle all beholders;" something "unique

externally, and in the interior peculiar, imposing and grand."

The Mormon Temples of today surely do "attract, surprise and dazzle all beholders." Their size varies in the different cities, the one in Salt Lake City being nearly 100 feet by 200 feet. The outer construction is of granite and the interior is finished to represent the different scenes in heaven, which are set in the most extravagant grandeur known to man. Its cost of construction was nearly \$4,000,000.

Upon entering the Temple one must present his recommendation. This must be obtained by paying a certain amount of tithes and doing a certain amount of church work, thus working up to a Deacon, next a Teacher, and then an Elder. Then one goes to his Bishop and requests the recommendation. The Bishop fills it out and signs it. It is then taken to the High Council Men over this particular district, who are supposed to investigate the applicant's record. When signed by them, it is presented at \$10.00. Absolutely no one is allowed at any time to enter the door of the Temple who is not a Mormon in good standing.

The recommendation accepted, the party then passes into a room for worship, and then through a passageway into the Temple proper. Behind them large steel doors are closed and bolted, making further entrance or escape impossible. Here, because the room is Holy, all are stripped of their clothing; prayer is offered, and then they enter

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The Baptist Examiner Pulpit

A Sermon by Ray Waugh, Sr.

KEEPING THE FAITH

Many of us doubtless have seen the picture of a rather strong man who is attempting to move up a slight grade with a burden which keeps getting larger and impeding his progress and his movement. He may have begun with a very quick and assured step, but soon he is weakened appreciably and reaches his physical limits. The bag over his shoulder which seemed a rather small thing in the beginning and not at all encumbering, in time precluded his upward movement at last.

Possibilities

Such visualization may seem to be unreal. Nevertheless, in a very real sense, it really speaks to a common experience of many who are called Christian. Too, this doubtless is the experience of many organizations

that are called churches. This speaks to those Christians and Churches, if you will, whose concerns especially are with "The doctrines and the commandments of man" (Mk. 7:7) rather than the Word of God and God's purposes in the earth. These are those, perhaps, whose concerns are earthly, those who do not and who cannot understand, "Where there is no vision, the people perish" (Pro. 29:18).

If we have any knowledge of the Word of God and any spiritual insight, we can know that the prophet had fact for his words! He could reflect upon the wasted opportunities of the Israelites as a basis for his declaration. Even more, however, he could speak infallibly under the direction of

the Spirit of God. The message is simple, but it is clear.

The Israelites had a beginning beyond that of any people who had ever lived upon the earth or who have ever lived upon the earth. Sovereignly, God had brought earth's mightiest nation, Egypt, to its knees because of His love for Abraham, Isaac, and Jacob. Nine times God shocked a godless Egyptian people in a new and marvelous manner. Pharaoh, their leader, nevertheless, would not bow before the will of Almighty God until the tragedy of that night when, "The Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on the throne unto the firstborn of cattle" (Ex.

(Continued on Page 2 Column 1)

THE EVILS OF MODERN FUNDAMENTALISM

by Oscar Mink
Mansfield, Ohio

You know the Psalmist said in Psalm 100:4, "Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless



O.B. MINK

his name." I'm thankful to be here. I spend a lot of time trying to gratify my flesh but occasionally I can truly praise the Lord for His goodness and have thanksgiving in my heart. Some man said, "What would Thanksgiving be without football?" I said it would be just about like having Christmas without a fifth of good old Ky. bourbon. You know I'm begin-

ing to think, like Brother Croy said, I don't know what Thanksgiving day would be like if I wasn't in Ashland preaching at this conference. Begin to think about that. You know I do worry about our country though when half the population of this country will sit up until 10:00 or 11:00 p.m. to try to "find out who shot J.R., then complain about being woke up at the ungodly hour of 10:00 a.m. by the church bells. I begin to worry about our country, truthfully, seriously. We need to pray for our country and reflect on some of the good things God has done for us and cultivate a memory that is not forgetful. The Psalmist said, "Lord let me not forget all thy benefits."

This evening, the Lord willing, I am thankful to be here, and we are going to be preaching on the "Evils of Modern Fundamentalism." I would ask of you to remember me in prayer as I endeavor to preach. Brother Crawford said something about the Charismatics and I have just about come to this place in my thinking where I can in some sense and honesty equate the

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THE INSPIRATION AND AUTHORITY OF BIBLE

by Wade Miles
Raleigh, N.C.

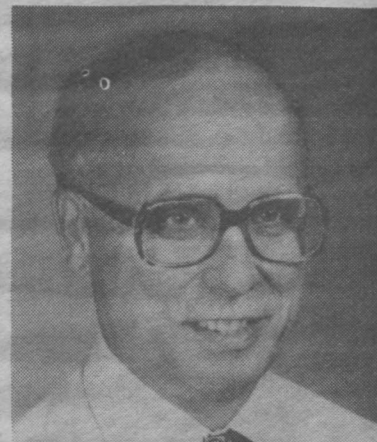
Scripture: 2 Peter 1: 12-21 and 2 Timothy 3:13-17.

In these days, when so many are denying the Faith, it is well for us to be absolutely sure about Divine inspiration and authority of the Bible, which is the very basis of our Christian faith and foundation of the Church. In our Scripture text this truth is brought before us, and it tells us the following important facts:

(1) The Bible is The "Sure" Word.

This is emphasized in verse

19, and the word "sure" means — firm — reliable — trustworthy—. The reference is to the Old Testament, but what is true for the O.T. is also true for the New Testament. Thank God. The Bible is the SURE Word and it therefore can be depended upon. If this were not so we would be in pretty bad shape. Look at Psalm 11:3 — "If the



WADE MILES

foundations he destroyed, what can the righteous do?"

(2) The Bible Is A Light In a Dark Place.

This is what Peter tells us in verse 19. The world is a dark place; there is no ray of light anywhere, no Divine revelation — except in the Bible. Apart from the Bible, we know nothing about the meaning of life, nothing about death, and nothing about eternity. Look at what Psalm 119:105 tells us — "The word is a lamp unto my feet, and a light unto my path." Until the Lord comes for us, we have no other source of light to guide our path.

(3) The Bible Is One Organic Whole.

This is brought to our atten-

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JOHN R. GILPIN, Jr.
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KEEPING

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12:29).

Tragically, however, the
Israelites forgot that which they
should have remembered. Even
more, they remembered that
which they should have forgot-
ten.

Though God had freed them
from their slavery in Egypt, they
were not satisfied. Though God
had showed them that He was
mightier than the sword of
Egypt in that hour when "The
waters returned and covered
the chariots, and the
horsemen, and all the host of
Pharaoh that came into the
sea after them...and Israel
saw the Egyptians dead upon
the sea shore" (Ex. 14:28, 30),
the Israelites could not forget
their fear of men. God had
showed, in a most remarkable
manner, that He was more than
equal to any circumstance, but
the Israelites forgot. Fearfully,
they declared, "Because the
Lord hated us, he hath
brought us forth out of the
land of Egypt, to deliver us
into the hand of the Amorites,
to destroy us... The people is
greater and taller than we; the
cities are great walled
up to heaven, and moreover
we have seen the sons of the
Anakims there" (Deut.
1:27-28).

In their depravity, they refus-
ed to remember the promise, "I
will bring you up out of the
affliction of Egypt...unto a
land flowing with milk and
honey" (Ex. 3:17). The
Israelites, tragically, feared a
"people greater and taller
than we" and chose instead the
desert wastes. They
remembered the might of
Pharaoh, "The fish...the
melons, and the leeks, and
the onions, and the garlic"
(Num. 11:5). They remembered
the security of Goshen, and
these memories became their
"Burden," if you will, which
precluded their "climbing" the
"slope" from Egypt to "The
land of the Canaanites, and
the Hittites, and the

Blessed is the soul who never shirks — who waits and watches — and yet works.

Amorites, and the Perizzites,
and the Hivites, and
Jebusites, unto a land flowing
with milk and honey" (Ex.
3:17).

Needless to say, Moses was a
man of vision who saw, "The
Lord thy God will raise up un-
to thee a Prophet from the
midst of thee, of thy brethren,
like unto me" (Deut. 18:15).
The Israelites, however, insisted
on carrying their burdens of
Egyptian desires, Egyptian in-
terests, and Egyptian concerns.
Though these through Moses
had experienced God's victory
over Pharaoh and his hosts, they



RAY WAUGH

became the slaves of their own
fears.

For forty years they carried
those burdens as they wandered
in desert wastes, wholly
dissatisfied with themselves and
living wasted lives. In their ab-
ject unbelief, they despised
God's promises, "The Lord
your God goeth before you,
he shall fight for you, accord-
ing to all that he did for you
in Egypt before your eyes;
and in the wilderness where
thou hast seen how that the
Lord thy God bare thee, as a
man doth bear his son, in all
the way that ye went, until ye
came into this place" (Deut.
1:30-31). Resultantly, they
heard the words, "Yet in this
thing ye did not believe the
Lord your God... Surely there
shall not one of these men of
this evil generation see that
good land, which I sware to
give unto your fathers" (Deut.
1:32-35).

These Israelites may have
reveled in a few moments of
hilarity and raucous depravity
as they journeyed in the desert
wastes, idolatrously worshipped
before "the molten calf" (Ex.
32:4), sat "Down to eat and to
drink and rose up to play"
(Ex. 32:6), and "Danced" (Ex.
32:19)! Tragically, however,
their worldly joys turned to bit-
terness and to guilt. Death
entered their camp, "And there
fell of the people that day
about three thousand men"
(Ex. 32:28). Their fears, their
desire for frivolity, their
debauched nakedness, and their
concern for daily food and
security, aggravated by mur-
muring, were mockeries of that
which God had done for them,
and that which God had promis-
ed to do for them.

Hence, their days and nights
were wasted; their weeks and
months were wasted; their years
and lives were wasted! In their
faithlessness, they could not ac-
cept the living possibilities
which God afforded them.
Thus, their dead bodies and
whitening bones were wasted in
the ceaseless sands of the burn-
ing desert.

Hopes

If we can, let us visualize peo-
ple who turn from their worldly
burdens, people who can turn
from the past, and people who
can move toward the mountain
tops of God's provision with a
truly heavenly Brightness upon

their countenances. Unen-
cumbered by the burdens of lost
yesterdays, these can continue
on in confidence that they are
being designed and drawn by
the Son of Righteousness.

It is of no real concern that
there may be a rise in the grade
of the path which they travel. It
is of no concern whatever that
the road they travel may be a
rocky one. These may be troubl-
ed and their hearts may know a
God-given compassion as they
view the multitudes rushing on
the downgrade burdened with
their "bags" of earthly and
worldly pleasures, projects, and
practices. Yet, such realities
simply move them ever closer to
the crucified Lord Jesus who "is
alive forever more" (Rev.
1:18). Being free from fear
because of their confidence in
Christ, these can know that
tomorrow is in the Hands of our
Sovereign God, and, together,
we need have no concern about
burdening ourselves with
failures or successes.

Sadly, however, this is not the
experience of most of those who
are called Christians. This cer-
tainly is not the experience of
most organizations that are called
Churches.

Though it may seem to be
unreal from the human perspec-
tive, every new creature in
Christ Jesus, every person who
is truly born again, has the op-
portunity to leave his burdens
on the other side of his "Red
Sea," in the "Egypt" from
which he or she has come. Though
freedom in the Lord
Jesus Christ is ever theirs for the
taking, as it were, they choose,
instead, to burden themselves so
that they cannot serve the Lord
freely or in fulness.

This, nonetheless, is not
God's intent for His own for we
read, "Therefore if any man
be in Christ, he is a new
creature; old things are pass-
ed away; behold all things are
become new" (2 Cor. 5:17).
And lest we should lose con-
sciousness of the reality of God's
proffered provision, He provides
us the testimony of one who par-
ticipated wonderfully in God's
provided victory, "Forgetting
those things which are
behind...I press toward the
mark for the prize of the high
calling of God in Christ
Jesus" (Phil. 3:13-14).

If we can receive it, God
enables us to know that He ex-
pects us to relate our own ex-
periences with those of the
Israelites, and thereby make
some improvements in our own
lives and in our own living. His
Words are most exact, "Now all
these things happened unto
them for ensamples, and they
are written for our admoni-
tion, upon whom the ends of
the world are come" (I Cor.
10:11).

In some of God's words to the
Hebrews, He displays before us
the names of some who could
"forget those things which
were behind," and who could
live their lives of faith in faith.
Living from faith to faith, if you
will, they were "reaching forth
unto those things which are
before," and they were
"pressing toward the mark
for the prize of the high call-
ing of God in Christ Jesus"
(Phil. 3:13-14). The message of
the lives of men and women
such as Abel, Enoch, Noah,
Abraham, Sara, Isaac, Jacob,
Joseph, Moses, Rahab, Gideon,
Barak, Samson, Jephthah,
David, Samuel, and others is
unmistakable for all who have
any spiritual insight!

For a time, and at various
times, some of them walked very

much in the flesh. God's
witness, nevertheless, is that
they came to walk in faith. And
through that walk of faith, these
gained eternal victory. It should
be quite evident to all that the
concerns of men are wholly
fleshly, but the concern of our
God is wholly our faith in the
Lord Jesus Christ.

This is truth which can never
be grasped or understood by
men who give themselves and
their substance to parachurch or
to suprachurch organizations.
This is truth which is wholly
beyond the grasp of men who
give themselves to Romanism,
Protestantism, Conventionism,
Associationism, Fundamen-
talism, Formalism, Charismatics or Pentecostalism,
or any other denominational
"ism." Because these must ever
look for strength and effective-
ness through the cumulative
power of the flesh or fleshly
devices, they can never know
faith.

The thought, of course, is
completely foreign to every
thesis and every theme within
which the religionists of every
generation must function. God's
concern, nevertheless, is not the
burdens of this life which we
carry, but the freedom which we
have in Christ Jesus and the
freedom which we have in our
walk of faith with the Lord
Jesus Christ. If we can receive
it, the Lord Jesus Christ is our
burden-bearer, and we should
have no burdens to carry. His
cry to us then and now is,
"Come unto me, all ye that
labor and are heavy laden,
and I will give you rest. Take
my yoke upon you, and learn
of me; for I am meek and low-
ly in heart; and ye shall find
rest unto your souls. For my
yoke is easy, and my burden
is light" (Mt. 11:28-30).

Needless to say God's concern
is not that we wear the intellec-
tual and spiritual shackles
which would bind us irreversibly
within the religious prison
houses — parachurch and
suprachurch denominational
organizations — which men
design as their earthly and
worldly kingdoms. Rather, God
very clearly ordains, "If ye con-
tinue in my word, then are ye
my disciples indeed; and ye
shall know the truth, and the
truth shall make you free"
(John 8:31-32). If we unders-
tand the Word of God in a
measure, and if we truly have
the Spirit of God, we shall be
able to know that God's concern
is not the impressions or the im-
pacts which we make in the
councils of men for time, but
rather the fruit of faithfulness
which we experience toward
God in Christ Jesus for eternity!

Issues

Very simply, when "By grace
are ye saved through faith,
and that not of yourselves, it
is the gift of God, not of
works lest any man should
boast" (Eph. 2:8-9), we truly
are "new creatures" in Christ
Jesus. When we "gladly
receive His Word" (Acts 2:41)
and come forth from the
testimonial, symbolic waters of
immersion, we are added to a
church of the Lord Jesus Christ.

As those of another day who
were added to the Jerusalem
Church, we should "Forget
those things which are
behind, and reach forth to
those things which are
before." As the Apostle who
failed before men — "suffered
the loss of all things and
counted them but dung"
(Phil. 3:8) — but who succeeded
before God, we "press toward
the mark for the prize of the

high calling of God in Christ
Jesus" (Phil. 3:13-14). The ex-
ample is before us, "I count all
things but loss for the ex-
cellency of the knowledge of
Christ Jesus, my Lord..."
(Phil. 3:8).

Both religious men and
secular men may set their sights,
as it were, on "earthly stars" or
even "heavenly stars." They
may probe all the wonders of
earthly science and the wonders
of the heavens with their
mechanical and electronic
marvels! They may boast unen-
dingly of their worldly suc-
cesses, but, in finality, it is all
for naught! As the Israelites of
another day, their bodies will lie
waste on the deserts of human
depravity, and their bones will
whiten upon the ceaselessly
moving sands of time to their
everlasting and eternal loss!

We, however, in Christ and in
faith, can set our sights upon
Him who died on Calvary and
who arose from the grave —
"alive forevermore" — and
our accomplishments cannot be
circumscribed by earthly or
heavenly limitations. We can do
this because we "are not of this
world" even as He is "not of
this world" (John 17:16).

Moses had such a vision of
Christ!

In hopelessness he had real
hope!

The Word of God is quite ex-
plicit!

God tells us, "By faith
Moses, when he was come to
years...chose rather to suffer
affliction with the people of
God than to enjoy the
pleasures of sin for a season;
esteeming the reproach of
Christ greater riches than the
treasures of Egypt, for he had
respect unto the recompense
of the reward" (Heb. 11:24-26).
Although Moses knew the
presence of God through his
ministry, within God's sovereign
and holy purposes, Moses
reached Mt. Sinai's lofty heights
in the early hours of his ministry
and the lofty heights of Mt.
Pisgah in the concluding hours
of his ministry. Truly, he ex-
perienced the very presence of
God in a most wonderful way in
both instances.

Within the sovereign purposes
of our God — though the mortal
mind of man can never receive it
— Moses climaxed his victo-
rious walk of faith in life in
time when, forever alive though
dead, he met with the Lord
Jesus Christ, the living Elijah,
and with Peter, James, and
John in the reality of the Mt. of
Transfiguration. There he spoke
of the Lord's "decease which
he should accomplish at
Jerusalem" (Lk. 9:31).

God tells us of another who
"looked for a city which hath
foundations, whose builder
and maker is God" (Heb.
11:10). Incomparably and in-
fallibly, God documents this
one's faith with the words, "I
am the God of Abraham, and
the God of Isaac, and the God
of Jacob. God is not the God
of the dead, but of the living"
(Mt. 22:32).

By the grace of God, even
now, we recall that God
demonstrated the committed
faith of another who could cry,
"The good that I would I do
not; but the evil which I
would not, that I do" (Rom.
7:19). The climax of that
commitment of faith stands
before us in all of its wonder as
we hear, "O wretched man
that I am, who shall deliver
me from the body of this
death? I thank God through
Jesus Christ our Lord. So

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KEEPING

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then with the mind I myself serve the law of God; but with the flesh the law of sin" (Rom. 7:24-25).

Thankfully, we can hear again his word of realized faith, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14). As in the lives of Abraham and Moses, and that host of men and women of faith whom we revered, faith was the key to the Apostle's life, living, labor, and death!

It can be the same for us!

Herein is our true victory. Herein is our only strength. Herein is our ability to climb every hill. Herein is our confidence as we overcome every obstacle. Herein is our fulfillment as we mount every opportunity. Herein is our thankfulness as we live every moment to its fullest. And herein is our assurance as we face this reality of earthly conclusions with, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ" (I Cor. 15:55-57).

How wonderfully understandable, then, are the Apostle's words, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4:7). In our humanity, we may wonder about the order of the words, "fight," "finish," and "faith," but the answer is not far. Living, serving, and laboring are much more than "fighting," but that is essential. They are more than "finishing," but that, too, is essential.

If we can receive it, our victory in Christ Jesus and for Him, in finality, as we live, serve and labor, comes as a result of our keeping the faith. Our keeping the faith, however, will be dependent on our "fighting" and "finishing." Though this has nothing whatever to do with the eternal security of our salvation, we see herein an eternal trilogy of truth for victorious living in time which can be known only by those of us who have the spiritual relationship with the Lord Jesus Christ that will enable us to "forget those things which are behind" and to "reach forth unto those things which are before."

The testimony of the truly faithful is the same in every generation! That is, they "fight" and "finish," but all along the way, they "keep the faith"! Truly, they are keeping the faith.

Crucifiers

Shamefully and tragically, in every generation, there always have been the pernicious pussy-footers. They live for the "fun" which they can get from their religions, but they shun the "fight"! They may dawdle, if you will, long and loud on harmony, but they have no time for controversy. They perpetrate and perpetuate "the doctrines and commandments of men" (Mk. 7:7), but they want nothing to do with the "faith" which calls for the "fight"! At times, they may look like Christians, at times they may even sound like Christians, and they, in fact, may even be Christians,

but they know nothing of that "faith" with which the ever-controversial and "fighting" Apostle "finished" his course.

Within the context of their anti-God, anti-Christ, and anti-Church organizations — and they are always that — the Romanists, Protestants, Conventionists, Associationists, Fundamentalists, and other parachurch and suprachurch organizations, ad infinitum, will generally maintain or "make some show of denominational unity." Nevertheless, it is a unity like that which was shown by the Pharisees, the Scribes, or the Sadducees of another day. Without exception, the very existence of such organizations is dependent upon their continual "crucifying;" or attempting to "crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:6).

Needless to say, such are as one in their satanic origin and in their continual service to Satan's, "Yea, hath God said?" (Gen. 3:1). It is not surprising, then, that the parachurch and suprachurch denominational organizations "make an ecumenical show of unity" as it suits their depraved, pernicious purposes. Even this, nonetheless, is as that "ecumenical unity" which was known by the Pharisees, the Scribes, and the Sadducees as they joined forces, as it were, to arrange for and to ensure the crucifixion of the Lord Jesus Christ.

Yet, if it suits their demonic purposes, such servants of Satan also "make a show of conflict." As God has wonderfully and marvelously noted, "If it were possible, they shall deceive the very elect" (Mt. 24:24). Needless to say, despite their satanic power and the evident powers which they seem to wield within the earth and over the peoples of the earth, it is impossible for them to "deceive the very elect." And all who read within the context of God's sovereign design comprehend the truth!

Understandably, such parachurch and suprachurch denominational organizations give themselves wholly that they might "indeed appear beautiful outward," but it is impossible for them to realize or to comprehend that they "are within full of dead men's bones, and of all uncleanness" (Mt. 23:27). Obviously, the battle lines are drawn between the Savior and Satan even as they have been from before the foundation of the world.

As one has graphically portrayed: "The fight is on O Christian soldier; And face to face in stern array. With armor gleaming, and colors streaming, The right and wrong engage to-day! "The fight is on, but be not weary; Be strong and in His might hold fast; If God be for us, His banner o'er us, We'll sing the victor's song at last!"

Parachurch and suprachurch organizations -- denominational organizations, if you will -- that would interpose themselves and their organizations between the people and God are a desperate host of Satan's servants. Those who are involved in such must face, and that forever, "Ye shut up the kingdom of heaven against men..devour widows

Sin is an ill guest, for it always sets its lodging on fire.



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

Psalm 14:1-3

Intro: Fallen men manifests in no greater way his depravity than in denying, either in word or deed, the God of creation, the God of inspiration, and the God of salvation. Some of the wisest men in this world educationally are fools in this regard. This also is one of the tactics of the Devil to destroy the influence of the Word of God, the children of God, and the churches of God. As we read and study this Psalm we surely can see why Paul said to have "no confidence in the flesh."

VERSE 1

"The fool." To deny God or His Word or works is to be a fool indeed, and leads to being a fool in deeds. Pharaoh manifested his foolishness when he said, "Who is the Lord?" and this led to opposing God's people. The fool has eyes only for the physical and the material (Luke 12:16-21). The fool is one who looks at a building and acknowledges the need for an engineer and a builder, and yet, looks at the universe and says it happened by accident.

"Hath said in his heart." There are many silent atheists who, at least for a while, try to convince themselves there is no God before they express it publicly. Anyone who examines the evidence for God by listening to a heart which is deceitful above all things and desperately wicked (Jer. 17:9), is in for trouble. This is the reason that error is so readily received by men, while truth is rejected.

"There is no God." This

doesn't necessarily mean they make no profession of a Supreme Being or force of some kind, but it does mean they don't believe in the Personal God of the Bible, therefore they become vain in their imaginations (Rom. 1:21-23). There is no fear of God before the eyes of the wicked because the True God of the Bible is rarely preached, even in most professing churches.

"They are corrupt." The poison of sin has soured the whole person until from top to bottom "There is no soundness in it; but wounds, and bruises and putrifying sores" (Isa. 1:6). The sinner by nature is rotten and gives forth a stench which no deodorant can cover up.

"They have done abominable works." The list of indictments against the rebellious sinner is lengthy indeed (Gal. 5:19-21). Their deeds truly are evil (John 3:19). Every imagination of the thought of his heart was only evil continually, is an accurate description of the wicked, and unless God restrained them, they would swallow up the righteous (Gen. 6:5).

"There is none that doeth good." A corrupt tree cannot produce good fruit, neither can a corrupt sinner produce good works. The best the sinner can do is as filthy rags in the sight of God (Isa. 64:6). Without faith and love, which are results of the new birth, the sinner cannot please God (Heb. 11:6; I Cor. 14:1-3). This is why human

merit and human effort cannot save (Titus 3:5).

VERSE 2

"The Lord looked down from Heaven." Isaiah saw the Lord high and lifted up, seated on a throne (Isa. 6:1), and from this lofty position, God manifested His omniscience and omnipresence in relationship to the affairs of this world.

"Upon the children of men." Isaiah saw the Lord, and the Lord saw Isaiah. Of course, with the Lord His vision is perfect and He sees everything at all times. God saw Adam and Eve hiding in the garden. He saw Achan take the forbidden treasure. This knowledge is manifested as we read of the books in Revelation 20:12.

"To see if there were any that did understand." Compare Genesis 18:21; 11:5. What was manifested by this investigation is described in Ephesians 4:18 and 5:8. Man is lost in the wilderness of sin and cannot find his own way. He is blinded and cannot see the way.

"And seek God." This is a key point, for most religionists believe fallen man has the capacity and willingness to seek God. However, the Word of God is clear on this, for we read in Romans 3:11: "There is none that understandeth, there is none that seeketh after God." Added to this, we have the positive in John 6:44 where we read, "No man can come to Me, except the Father which hath sent Me draw him."

VERSE 3

"They are all gone aside." They are all and altogether afar off. They are by nature on the broad way; the way of condemnation. They are by nature the children of wrath. They are in the kingdom of darkness, and walking according to the course of this world. There are numerous Scriptures of this truth.

"They are all together become filthy." It would be hard to find greater words to describe the deplorable condition of sinners. The most powerful microscope in the world can't find one particle of man which is clean or pure.

"There is none that doeth good, no, not one." Repetition is a good way to teach. Of course, here we have the addition of "No, not one" which should eliminate any doubt concerning any man.

Conclusion: If we are to fully appreciate the greatness of salvation, and the means of accomplishing this salvation, we must understand the condition of the sinner. This is what divides professing Christianity, and therefore we need to constantly hold the truth of total depravity before the people.

(EDITORS 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).

houses, and for a pretence make long prayers...compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Mt. 23:13-15).

Do not think it strange, therefore, that the one who guides an "Old-Time Gospel Hour" parachurch or suprachurch "kingdom," therein pretending an allegiance to Scriptural and Baptist principles, also devises the monstrous "Moral Majority," wherein he is able to effect an ecumenicalism with almost incomparable satanic subtlety. From the human perspective, it may seem strange that such a "kingdom builder" would profess to be in the service of the Saviour while he serves Satan with the ecumenical principles which are an integral part of his monstrous "Moral Majority"!

This one who masterminds "The Old-Time Gospel Hour" and the monstrous "Moral Majority" may claim to be a Bible scholar, and he does! He may have the majority of Baptists, along with a host of so-called believers and unbelievers, convinced that he is a Bible scholar! Yet, it should be evident to all who have any knowledge of the Word of God and all who have any spiritual insight that he has not comprehended the truth, "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my

brethren, bear olive bearries? Either a vine figs? So can no fountain both yield salt water and fresh" (James 3:11-12)! Yet, his parachurch even seems Christian!

And, with his subtlety, he deceives many!

Thankfully, God clearly and prophetically declared, "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (I Peter 4:17). Truly and truthfully, if we have any Scriptural knowledge and any spiritual insight, it should be obvious to us that "the fight is on" between evil and good, between Satan and the Savior, and between those who are in the service of Satan and those who are in the Savior's service!

We can know that the battle is real and that it has an intensity and a persistence over which mortal man can have no control. As God informs us, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). Understandably, it is not a "fight" that we can wage or win in the flesh!

"Moral Majority," then, is anti-Church!

The "Monster," clearly, is anti-Christ!

(Continued on Page 4 Column 5)

A man may suffer without sinning, but he cannot sin without suffering.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. BOX 71 — ASHLAND, KENTUCKY 41101

Is fasting for our day? If so, how long can or should a person fast? Also, do you abstain from juices and water too? Please explain in detail.

CLYDE T. EVERMAN
108 Burdsall Ave.
Ft. Mitchell, Ky.
41017

Deacon
Calvary
Baptist Church
Ashland, Ky.



OSCAR MINK
219 North Street
Crestline, Ohio
44827

PASTOR
Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906



time. Fasts can be for 1 day, 3 weeks or 40 days. "In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine..." (Dan. 10:3). "And he was three days without sight, and neither did eat nor drink" (Acts 9:9).

HANSFORD HOLMES
506 Bream St.
Charleston, W. Va.
25312

LAYMAN,
TEACHER
and
WRITER



As a primary basis for consideration of the subject of fasting, I wish to proceed with what Jesus said, in enjoining vigilance to His disciples, "lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life..." (Lk. 21:34).

This "overcharge" is due to the fact that (due to careless neglect in proper eating habits and failure to observe the other rules of health) the glandular activity and metabolic rate slows down the eliminative organs of the body in their ability to function properly.

Consequently, many of the toxins and metabolic wastes remain in the body and are deposited in the tissues, resulting in auto-intoxification.

For example, in rheumatic diseases, these wastes, such as uric acid crystals and mineral compounds, are deposited in the joints and soft tissues.

Also, in the case of high blood pressure, these metabolic wastes are deposited in arteries and small blood capillaries, which, in turn, constricts them and hinders the normal flow of blood. So, in self-defense, the heart increases arterial and capillary pressure to force blood through the clogged vessels.

Now, in understanding this, we are brought to the realization of the fact that the body's own healing powers are constantly striving to correct any and all defects, disturbances, and damages, if given the slightest opportunity for self-regeneration and healing, which is made possible by fasting, which, in turn, is the most efficient means of correcting any disease.

Fasting, then (believe it or not), is one of the oldest therapeutic methods known to man (often mentioned in the Bible), and has been a dependable curative measure throughout medical history.

Too, presently, biologically oriented doctors consider fasting (under properly controlled conditions) to be singularly the most important curative measure in the treatment of arthritis.

However, some of these doctors disagree as to the length of such fasting; nevertheless,

without exception, all of them make use of fasting in their programs of treatment, which, usually, lasts from one week to 60 days; but, in certain Swedish clinics, a series of short fasts — three to five days at a time — followed by a special cleansing diet, is found to be very satisfactory.

Yet, in conjunction with such fasts (abstinence from all foods, except pure water) is the practice. However, in some European clinics, good use is made of fresh juices, vegetable broths, and herb teas.

Nevertheless, in consideration of the purifying of the body through fasting from contaminating influences that tend to defile it, we should, as true believers, be capable of serving the Lord better and longer in the body, as the temple of the Holy Spirit (I Cor. 6:19, 20), in that "the love of God is shed abroad in our hearts by the Holy Spirit Who is given unto us" (Rom. 5:5).

JOSEPH M. WILSON
Route 3
1450 Old Hollow Road
Winston, Salem
N.C. 27105
PASTOR
Grace Baptist Church
Stanleyville, N.C.



"Then shall they fast" (Matt. 9:15). "This kind can come forth by nothing, but by prayer and fasting" (Mk. 9:29). "As they ministered to the Lord, and fasted..." (Acts 13:2). "In fastings often" (II Cor. 11:27).

Of course, fasting is for our day. I do not see how anyone, with the New Testament before them, could deny this. If one can prove anything from the N.T., he can surely prove this. God's children today ought to fast. Who can argue to the contrary? As to the fact of fasting, the Bible is very clear. We should fast.

Now, as to the details of fasting, the Bible is not so clear. I take the position that this is because fasting is to be a private and individual matter between the individual and God. Except that there are times when a group of believers may fast together. But even here, the details are not given. In other words, the Bible plainly teaches that God's people should fast. The Bible does not give the details as to their doing this.

The Bible says nothing as to how long one should fast. I would say that it should be long enough to be a real fast. I think that rarely, the missing of one meal could be called fasting, if it was done for a spiritual purpose and one engaged in spiritual activities at that time. But usually, fasting should take enough time to be a genuine fast. I would then say that a fast should not be long enough to endanger seriously one's health.

I do not see how one could take juices and still be fasting. I am not talking about a fast for medical purposes, but for spiritual purposes. I would consider that juices have a food content and value and should not be taken while fasting. I do not know that the Bible is specific as to this, but this is my opinion.

I see no reason at all why one would have to abstain from water during a fast. One could not fast as long if this included abstaining from water. I would

not at all feel obligated to abstain from water during a fast. But I would not drink milk, or juices or pepsi cola and call it fasting.

I do not consider individual or group fasting for health purposes to be Biblical fasting. Of course, if we fast spiritually with others, they will know of it. But it should not be publicized beyond those involved. Private fasting should not be publicized at all.

KEEPING

(Continued from Page 3)

If we are to gain the victory in time, we must "keep the faith." If we are to know victory eternal, we must "keep the faith." As Abraham, Moses, the Apostle, and that great host of men of faith across the ages, we shall "finish our course" — not because we are anything and not because we can accomplish anything, but rather because in the Lord Jesus Christ, we have "kept the faith." Herein is the perseverance of the elect in accord with the sovereign purposes of our God: "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. 8:30).

INSPIRATION

(Continued from Page 1)

tion in verse 20, which means that no Scripture is to be interpreted by itself — that is, apart from other Scripture and apart from the rest of the Bible. The word is to be rightly divided because the Bible is a unity of books, and therefore one part of the Scriptures must be interpreted in the light of every other part. 2 Tim. 2:15 — "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

(4) The Bible Was Written By Holy Men.

God chose about forty writers, and He used these writers to write the sixty-six books of the Bible. It is important to notice that they did not write according to the "will of man" v. 21. What they wrote was not something they thought up themselves or their own ideas, and it was not the result of a lot of human research left to human imagination, insight or speculation.

(5) The Bible Was And Is Inspired By The Holy Spirit.

This is clearly brought in verse 21. The Holy Spirit is the Divine Author, and He inspired the writers. They were "carried along" by the Holy Spirit as they wrote.

All this brings us to the heart of today's message. Just about everyone believes that the Bible is inspired, but everyone does not believe the same thing by the use of the word "inspiration." When we talk of inspiration of the Bible, everything depends on what we mean by inspiration. What do we mean? Let us answer this question in two ways: Negatively and positively.

(1) We Do Not Mean Natural Inspiration, Which Is No More Than Human Imagination.

Artists, poets, musicians — all of these are inspired; but they are inspired by natural inspiration and they speak from the depths of human emotions. We mean more than this when we

(Continued on Page 5 Column 1)

Jesus did not lay any stress on fasting as a form of devotion, neither did He condemn fasting, but He did warn against the ostentatious fasts which the Pharisees practiced. "Moreover when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly" (Mt. 6:16-18).

Jesus approves fasting, but as a religious exercise it is to be done without show or display, and is to be a matter between the person fasting, and the Heavenly Father only. However, Jesus never by precept or practice enjoined fasting on His followers. Jesus came to introduce a new system of worship, and the old system with its rituals, forms and observances lost its utility and was not to be forced into the new mold.

While religious fasting is a means of expressing emotion, it must be undertaken with a contrite heart and sincerity of mind, for without a pure motive it is nothing more than an exercise in futility. Since there is no rule in the New Testament whereby fasting is to be regulated, the length of the fast and the intake of water or juices during the fast should be determined by the emotional and physical needs of the person fasting.

JAMES HOBBS
Rt. 2, Box 182
McDermott, Ohio
45652

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



Is fasting for our day? Yes, but sorry to say we do not practice it as we should. Fasting should be included with prayer when we are so deeply burdened that we think of nothing but that with which we are concerned. "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer..." (I Cor. 7:5).

How long should a person fast? For as long as is necessary according to the need at the

The greatest sinners are those who feel sin least of all.

INSPIRATION

(Continued from Page 4)

speak of or about the inspiration of the Bible.

(2) **We Do Not Mean Simply That The Book is Inspiring.**

The Bible can inspire even the unsaved. But we mean more than this when we speak of the inspiration of the Bible.

(3) **We Do Not Mean Partial Inspiration.**

Lots of people believe that only parts of the Bible are inspired and therefore only parts can be reliable. We do not believe, for instance, that the Gospels are more inspired than the Epistles or the books of the Pentateuch.

(4) **We Do Not Mean Progressive Inspiration.**

There is progressive revelation in the Bible in the sense that there is a much fuller truth in the New Testament than that revealed in the Old Testament. But the O.T. is just as much inspired as the N.T.

(5) **We Do Not Mean The Inspiration Of The Thought Only.**

Some say it is only the ideas and the general thoughts expressed in the Bible that are inspired, and that the general sense, therefore, is reliable but the words must not be relied upon. We do not accept this view.

Let us now consider some of positive answers to this question of Bible inspiration.

(1) **We Believe The Bible Is Inspired By God And Not By Man.**

In other words, the Bible is of Divine origin and not human origin. This is what Paul said in 2 Tim. 3:16, which literally reads, "All scripture is God-breathed."

(2) **We Believe The Whole Bible Is Equally Inspired By God.**

From Genesis to Revelation — The Books of Moses — the Historical Books — the Poetical Books — the Prophetic Books — the Gospels — the Book of Acts — the Epistles — and the Book of Revelation. — all of these are fully inspired. We believe in the plenary inspiration of the Bible. The word "plenary" means "passing through all its stages."

(3) **We Believe In The Verbal Inspiration Of The Bible.**

That is, inspiration that extends to the very words that were used in the original writings.

Many Christians do not accept this; they prefer to accept the deductions of modern critical scholarship. There is a very necessary and valuable criticism of the Bible manuscripts, but error results when those who bring their scholarship to the Scriptures reject all that they cannot understand and refuse to accept by faith what God has revealed. They substitute human speculation and reasoning for Divine revelation. Either the Bible is fully and completely inspired by God and is therefore fully reliable, or it is not fully and completely inspired and is therefore not reliable. We believe the whole Bible is inspired by God and that the whole Bible is therefore reliable. How do we substantiate this claim? Let's consider the following propositions:

(1) **If The Bible Is God's Book. If He Is The Author And If He Inspired Its Writings, Then Such Inspiration Must Extend To The Whole Book.**

In other words, God would not give an imperfect revelation of Himself. All His ways and

His acts are perfect.

(2) **If The Whole Bible Is Inspired, Then The Words Must Be Inspired As Well As The Ideas And The Thoughts.**

There can be no accuracy unless the words as well as the thoughts and ideas are inspired. Thoughts cannot be expressed without words, and they cannot be expressed accurately without carefully chosen and precise words. The word "baptizo" is a good example.

(3) **The Scriptures Themselves Claim This Full And Complete Inspiration Extending To The Words.**

If what Peter says in verse 21 is right, it must be true. Psalm 19: 7 — "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Psalm 119:89 — "Forever, O Lord, thy word is settled in Heaven." John 10:35 — "...and the scripture cannot be broken." I Cor. 2:12-13 — "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy spirit teacheth, comparing spiritual things with spiritual."

(4) **Our Lord Jesus Christ Accepted The Full Inspiration Of The Old Testament Scriptures.**

Matt. 5:18 — Matt. 24:35 — John 6:63 — John 8:26 — John 8:28, and 40 — John 12:12-13.

(5) **The Bible Is Therefore Fully Inspired, Accurate, Authoritative, And Reliable, And It Demands That We "Take Heed" To Its Teaching.**

We conclude our message for today by calling attention to these two words "take heed" in 2 Peter 1:19. We do indeed do well to "take heed" to what God says in His word. Read it, believe it, love it, obey it, learn it, spread it and thank God for it.

MORMON

(Continued from Page 1)

into a room called the "Fountain of Baths." Here they are bathed in large marble tubs mounted on the backs of golden oxen. At either end of these tubs stand large golden angels reaching forth and blessing the water. After being bathed and wiped dry by attendants, each one is placed upon an altar; the priest then comes with a ram's horn containing olive oil and anoints the secret parts and blesses them that they may be fruitful and multiply and replenish the earth and thus fulfill the mission of their creation.

Then, being led into a room black as night, one soon hears a voice in the stillness saying: "Here is space and here is matter, unorganized; let us go down and create an earth." "We will go down," a voice replies. Soon from a different location a voice says: "Now let us go back and make a report of the work of the first day." This is repeated six times, representing the six days of creation recorded in Genesis. Again the voice is heard: "Let there be light." Simultaneously the room is lighted and the party finds themselves in the GARDEN OF EDEN!

Soon Eve, the mother of the human race, is seen walking in the garden. Presently a man is seen close by her side talking

with her. This is Satan. He tells Eve of the forbidden fruit. Eve discovers she is nude. Adam is now seen walking in another part of the garden. Eve goes to him at once and imparts to him the information she has gained. They at once hide themselves in the bushes and are supposed to be reproducing themselves upon the earth. Mormonism teaches that the forbidden fruit was sexual intercourse, and that in order for Adam to fulfill the command to replenish the earth he HAD TO SIN.

Lightning and a clap of thunder cause the gaze to be directed upward, and two men are seen descending as though right out of Heaven. One is God the Father (Elohim) the other Jesus Christ (Jehovah). They look for Adam but do not see him.

"Adam, where art thou?" Elohim calls, but no answer. He calls again and Adam answers.

"Lord, I am afraid to come out because I am naked."

"Who told thee that thou wert naked?" the Lord asks.

"I have learned from Eve," Adam replies, "the thing which thou forbiddest."

"Because thou hast done this thou shalt be cast from the garden, and thou shalt be caused to suffer." Then God tells him: "But because you have done this, ye shall become Gods like us."

The lights are switched off and the two gods ascend back into Heaven illuminated brilliantly as they go up. When the lights are again turned on the scene is transformed. The garden, once so peaceful and beautiful, has become a desert. The animals, so contented but a few minutes before, are now fighting and everything is in a state of disorder. Again a voice is heard clear and distinct: "In the sweat of thy brow shalt thou eat bread."

In the room of The Altar of Covenants each one is compelled to take the oath of revenge against our nation, which is as follows: "You and each of you covenant and promise that you will pray and never cease to pray Almighty God to avenge this nation, and that you will teach the same to your children, and to your children's children unto the third and fourth generations." See Senate report 4253 Part 1, 59th Congress.

The hand of every man and woman that passes through the temple is raised in acceptance of this solemn vow of vengeance against the land in which we live. Furthermore, to keep them ever in remembrance of this vow and the fact that they are not to tell any single thing that they have seen or heard while inside the temple, there is placed upon each one a garment of underwear that has holes cut in it, over the heart, over the lungs, across the stomach, and at the knees. This is to remind them that they are to have their throats cut from ear to ear, their heart and lungs cut out, their bowels rolled on the ground, and their legs severed at the knees if they break these vows. These suits they wear every minute until they die. Every new suit has these holes cut in it and worked with a button-hole stitch before they are ever put on. My wife has prepared many of these suits.

The people say that Malachi 4:5 refers to Joseph Smith, and that the word "turn" in the next verse is a mistranslation. It should be "bind" or "seal," and read thus, And he shall 'seal' the heart of the fathers to the children, and the heart of the

"OH, HOW PATIENTLY HE WAITS"

There is a lovely garden,
Here within my heart;
God's Spirit watches over it,
And has, right from the start.

He cultivates His garden,
And of it takes good care;
Nine different kinds of fruit
Are sweetly growing there.

Every weed, obnoxious,
He diligently pulls out;
Even the most persistent weeds
Of self, pride and doubt.

He gives His garden sunshine,
The sunshine of His love;
And thoroughly waters it with grace,
Brought down from heav'n above.

With manna, He feeds it daily,
'Tis sweet beyond compare;
And, oh, how patiently He waits,
For His fruit to bear!

Mrs. Frank Parrish
Courtland, Virginia

children to their fathers."

"Sealing" is another of their great practices. This is done in many different ways, preferable at marriage. Every Mormon is advised to (and, if he is a good, true Mormon, he will) be married in the temple; then his wife and his children are automatically sealed to him in the new earth. If they are not married in the temple, they can be remarried and sealed at a later date, provided they are both good Mormons. If they are not, they must wait till the lost one dies. For instance, let us suppose, that good sister Jones wishes to have the same husband in Heaven that she has here, but that he is an unbeliever in her ideas. She will wait till he dies and then get some good devout brother to go with her through the temple and be married (by proxy). Mr. Jones, who went directly to hell, is now released and takes his place in Heaven to await the coming of his good wife. In case she should die first, then after they are both gone, one in Heaven, the other in hell, some good man and woman get together — go through the temple, are married and sealed, and then the wife, who has been waiting in Heaven all this time wishing that her husband would hurry along, is contented at last.

Wife knows of a case where a couple were engaged and both died. Shortly, one of the leaders in the church received a message from the parties in Heaven, saying that they were waiting for them, down here, to perform the marriage ceremony so they could be together up there. Forthwith, a couple went through the temple and were married for them.

Baptism for the dead is also a great work. If any new convert happens to have a list of their ancestors back for four or five hundred years, it is a matter of great rejoicing. For this they have a large baptismal bowl about the size of an ordinary living room. It is made of very costly marble as white as snow, and is mounted on the backs of four large golden oxen standing in the center of a spacious room. Leading up to and into it is a stairway. Across from this is another stairway leading up out of the water to a chair facing the water. Behind this, a step or two higher up, are two more chairs facing the water.

Two persons are taken into the water at a time. Number one is baptized (immersed) and mounts the steps and sits in the chair. Behind, in two chairs above, are two priests who place their hands upon her and bless her and confirm her in the name of John Smith, or whoever the dead person might have been. While this is being done number two has been baptized and they now exchange places. Number two is confirmed in the name of Jack Smith, while number one is rebaptized. This rotation is kept up till the substitute can stand it no longer. My wife took it thirty-six times.

Each time she was baptized some poor sinner suffering in hell was released and took his place in glory. If this sounds like the plan of salvation to you, reader, here is a chance for you to do some real soul winning. Just think a minute — thirty-six souls released from hell and sent to Heaven in just a few minutes.

My wife at one time was a good Mormon. She has been sealed to her parents, and "cannot be lost." But now that she has apostatized she will of course go to hell at death. But she will only be there a few days; some of her folks will run over to the temple and be baptized for her, and she'll be at once admitted into the presence of her parents in Heaven. I doubt, however, if any of them will do anything for me.

A CORRECTION

In the latter part of my first article, in discussing the Spaulding Manuscript, I made the statement that this Manuscript had not been seen since the appearance of the book of Mormon. This statement is not exactly correct. Previous to the time that the people of Conneaut began a search for this manuscript, a man by the name of D.P. Jurlbut presented himself before Mrs. Davidson (Spaulding's widow) and stated that, leaving the Methodists, he had joined the Mormons, and that, having left the Mormons he had been expelled by them. He also said that he had been sent by a committee to secure the Manuscript for the purpose of comparing it with the Book of

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MORMON

(Continued from Page 5)

Mormon. The Manuscript was at this time in an old trunk in the possession of George Clark at Hartwick, NY where it had been stored. Mrs. Davidson was at this time with her daughter, Mrs. McKinstry, at Monson, Mass. She says that she felt some misgivings, but, as Mr. Hurlbut carried an introduction from her brother, she gave him an order authorizing Mr. Clark to let him have the manuscript. Hurlbut promised Mrs. Davidson that as soon as the comparison had been accomplished, the Manuscript would be returned, but this promise was never fulfilled; and the Manuscript has not been heard of since. The purpose for the borrowing of the Manuscript can be readily seen.

EVILS

(Continued from Page 1)

modern fundamentalists with the charismatic movement. Sad, but it is true.

We invite you to take your Bibles and turn with us to our text. II Timothy 4:1-4, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." The prophetic element of our text is a present day reality. Sound doctrine is no longer endured and the so-called fundamentalists have heaped unto themselves accommodating teachers and turned away from the truth and have turned unto the commandments and doctrines of men.

Now the heavenly mandate to counter what has transpired in that regard, we find in our text. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." This is an unsavory, weighty responsibility of the Lord's churches, but we need to be about this responsibility, because the urgency of attending to this has never been more acute than it is in our hour.

To facilitate the prosecution of this message and to enhance or understand, the definition of a few terms, I believe, is in order. I'd like for you to remember the subject, "The evils of modern fundamentalism." The word "fundamental" from which the word "fundamentalism" has derived simply means a basis or a foundation upon which a structure is to be, or is erected. In using this term "fundamental truth", I do not mean to imply that there are non-essential truths in the blessed Book. I do not mean to imply that one scriptural truth is more important than another. All scriptures are equally inspired of the Lord. All are vitally important and all are absolutely essential. The foundation and the superstructure

God's treasure house is only unlocked to the believer by the key of obedience.

ture are both essential and in a proper theological house, are drawn together by the Holy Spirit. What God has joined together, neither man or the devil can put asunder.

Now while all scriptures are essential to a proper theological house, all scriptures are not necessarily congruous to the foundation of the house. Yet it remains that the foundation is void unless a superstructure is built thereon. It is utterly foolish to conceive of a superstructure without a foundation. Close again to that other foolishness is the foolishness of building a superstructure upon a faulty foundation. We recall the words of our Master concerning the man who has built his house upon the sand. Now it is true that if the foundation is faulty so is the entire structure. And as relates to our subject, if the fundamentals of our theological house or foundation are unsound so is our entire house, so is also our superstructure — then the whole doctrinal system of our theological house is in vain.

It does not matter this evening how proper and correct your views are concerning the virgin birth of Christ, if you deny that salvation is free — is all the work of God. If you enter the least element of self into salvation, then whatever you believe about the birth does not matter whatsoever. The Lord asked if the foundation be destroyed what can the righteous do? It is not a question of ignorance. Our Lord is saying simply that the foundations of the righteous will never be destroyed. We need to have a solid foundation in order to erect a proper superstructure upon it, so our theological house will be sound and true and we may be beneficial to someone else in our life here. Now to further illustrate this truth, we know that the omniscience of God is one of His foundational attributes. We might say, His foundational characteristic. Yet we would not say that divine omniscience is more important than divine patience. In truth, divine patience would be a farce unless it was anchored in the attribute of divine omniscience whereby to be directed.

Therefore, in view of the four-point definition, and I know of no contrary definitions, I assert there is no such thing as modern fundamentalism in a theological sense. There cannot be. Brothers and sisters, the fundamentals of the faith cannot and need not be updated. They have never become shopworn and threadbare. They never need to be reconstructed for the simple reason, they have never been destroyed. Jude says, "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3). Now faith will be here when Christ comes back and it needs not a second delivery. It was delivered once unto the saints and I am persuaded beyond a shadow of a doubt that those saints to whom it was delivered, brother, was a New Testament Missionary Baptist Church in that very hour.

Now, Paul, the apostle, says, "Keep the ordinances as I delivered them unto you." Those blessed ordinances that Paul had reference to, in the primary sense, being the ordinances of baptism and the Lord's supper, will be found here in their unadulterated form when our Lord comes back, so we cannot improve upon those ordinances as they were



QUESTION:—What city did Jehovah come down from heaven to see?

ANSWER:—Babel, Genesis 11:5. — "And the Lord came down to see the city (Babel) and the tower, which the children of men builded."

delivered to us by Christ, His apostles, Paul included, of course. The term "modern fundamentalism" is technically a misnomer, as much so as the term "neo-orthodoxy," the term "neo-evangelicalism." Note with me, if you would, this fact, that misnomers which have made an intrusion in the theological vernacular are like Arminian Baptists. That's a misnomer. Not even an atheistical evolutionist can find such an animal. Then, too, how about the term, "invisible church." That's a misnomer. In other words, the phrase is alien to the Scripture. All you need to do is look up the term "ecclesia" and you can prove that they're in contention with the modern fundamentalists. Then, too, the term, "infant baptism," is alien to the scriptures. Just check out the term "baptism" and you'll find the same answer. Now the truth is, the theological misnomers give credence to erroneous doctrine and erroneous doctrine begets bad practice. It is said the term "fundamental" has in this evil hour in which we are caused to live, fallen into disrepute and become shrouded with ambiguity. The term "fundamental," itself, is a superlative and should never have suffered such a fate. Brother, it needs, in the minds of people which know the truth concerning the term, not to be aided by prefixes and suffixes. However, in view of the definition I have given, I take the liberty to use the prefix, "modern." Some time during the message I might just use the term "fundamentalism" and I will be referring to what I call fraudulent fundamentalism or modern fundamentalism.

Now the first evil that modern fundamentalism is guilty of is the claim to be fundamentalists. Now this evil is infinitely compounded by the majority faction within their ranks calling themselves Baptists. This is their fundamental error. I am not unaware that I will possibly, maybe not in this assembly, in the denunciation of modern fundamentalists concerning their evils, inflame the wrath of bogus Baptists. I am aware that I will lay myself open to many counter-charges, many recriminations. I realize that. But, brothers and sisters, they will probably accuse me, even this church, possibly, of presenting a caricature of the issue. What I want to do, in the next few minutes, as God enables me, is to show you that those people who claim to be fundamental Baptists, are in fact, in error propagating heresy. It is not my purpose to mar the excellence of any person whatsoever. I hold no personal malice and I do not want to sound arrogant or belligerent,

but the issues are vital and demand austerity. It is my purpose to present the Biblical historical position of Baptists regarding this issue.

Baptist doctrine and history ante-dates the modern fundamentalist movement by at least 1900 years. Think about that if you would. These facts cannot be gainsaid. Therefore, in that light, it causes me little or no concern how the contrary opinion may manifest itself. The Sovereign Grace Baptist position is not dubious and can be validated by Scripture and documented by history. Under the modern fundamentalist Baptist canopy is the American Baptist Association with headquarters in Texarkana, Texas. Now our head is quartered in heaven. The head of our church is quartered in heaven, not in Texarkana, not in Nashville and not in Rome, for sure. There are over 3000 churches in the ABA. I use the term Baptist with great reservation, their measure of orthodoxy surpasses all these other organizations almost by an infinite distance, yet the word election is seldom, if ever, heard in their ranks. When it is heard, it has to do with politics within the association. A preacher friend of mine was in the ABA for years and years and he says he cannot remember once even hearing the term.

The second largest group in this so-called Baptist fundamentalism is the Baptist Bible Fellowship headquartered in Springfield, Mo. The BBF has over 2000 churches as affiliates. Freewillism finds its epitome or zenith within the BBF ranks. I said that our church could not accept a Baptist Bible Fellowship baptism in the Baptist Examiner Forum. I get a lot of mail. Now the fundamental Baptists (so-called) are undecided as to whether the general assembly of regular Baptist churches and the Conservative Baptist Association should be labeled fundamental or just plain modern.

I gave these statistics this evening so we may get the full import of a quote from one who considers himself to be a thorough going fundamental Baptist. He is considered by many to be the foremost authority on fundamentalists in America. Now while he made this quote he was the head of the department of history at Bob Jones University. Nevertheless, he is a fundamental Baptist. Now he says, speaking on the five points of Calvinism or correctly stated, the five points of sovereign grace, Dr. George W. Dollar said of the department of church history, Bob Jones University, "From its earliest history fundamentalism has never taken any position on the five points or on any of the five points." I'll give you the reference, if necessary. Now remember this quote, that the fundamentalists of America have never taken a position on the five points or on any of the five points. I will show you in the very near future where Dr. Dollar contradicts himself or that the fundamentalist he is talking about is a counterfeit.

I am not against true Christian fundamentalism, but I am decidedly opposed to the counterfeit. The counterfeit is designed to deceive and the Word of God to His churches says, "be ye not deceived." Now I will mention a few names of some of the more prominent modern fundamentalists. These men are considered by Dr. Dollar, and he is the foremost

authority on fundamentalists in America, to be the cream of the crop of the last fifty year period, but none of them have ever been sovereign grace Baptists while living or dead and some of them are dead. What Dr. Dollar means when he says none have taken any position on the five points of Calvinism is, of course, none has ever taken a position favoring them. I'll prove that to you in a minute. Now they're champions of the last fifty years, and I'll give you just a few names, J. Frank Norris, Bob Jones, Sr., John R. Rice, Carl McIntyre, H. A. Ironside, M.R.D. Hunt, Noel Smith, Lee Roverson, Billy James Hargess, Oliver B. Green, John Rawling and we will throw in Jerry Falwell for seasoning. So these are some of the men which have been the cream of the crop. Time allows the mention only of a few but they represent, multiplied thousands, the most dedicated Arminians in America.

Collectively, the modern fundamentalists contend for the sovereign birth of Christ, the inerrancy of the Scriptures, the atoning death of Christ, the bodily resurrection and ascension of Christ, the visible return of Christ to this earth, and heaven for the believer and hell for the unbeliever. Now, fundamentalists contend for these great doctrines. This is good, sounds good and the sounds are not deceiving. They are very good as far as they go. The problem is that it does not go very far. It does not go very far at all. In fact, nearly all the Protestant Creeds include all of these. There is not a one here that would offend Roman Catholicism and Billy Graham preaches every one of them. So then what the Bible says and I quote, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?...Wherefore come out from among them, and be ye separate, saith the Lord" (II Cor. 6:14-17). The modern fundamentalist makes a lot of noise, a lot of ballyhoo about separatism. They say there are a lot of Biblical orthodox men in the Protestant denominations. Especially is this true of the Presbyterian and of the Methodist denominations. As long as these Biblically orthodox men, they state, stay in their denomination, they are not considered staunch fundamentalists. To illustrate, R. G. Lee, stayed in the Southern Baptist Convention. He would not separate himself from the convention. So he is not considered by them to be a true fundamentalist, or at least, he is not considered by them to be a separatist militant fundamentalist. Now Bob Jones, Sr. finally came out of the Methodist denomination and was welcomed back with open arms by the so-called fundamental Baptists and he is considered a militant fundamentalist and champion of the faith. Strange is it not? Carl McIntyre finally did denounce the Presbyterian denomination and he was welcomed with open arms in the Baptist fundamentalist camp and is considered the most militant of the fundamentalists in America.

So after the facts have been deduced, we discover that it does not matter what you believe about the church, whether it is universal visible, invisible or visible open. It does

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EVILS

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not matter what you believe about the ordinances, baptism and the Lord's supper. It does not matter what you believe about church policy and government. If one would charge his mainline denomination with liberalism and modernism and separate from it, he is then received in the modern fundamentalist Baptist camp with open arms. Can you believe that the propagation and perpetuation of divine truth is dependent upon such doctrinally non-descript and inept conglomerates as the McIntyres, the Joneses, and the mighty hosts which they represent?

Now your presence in this assembly this evening, I take it, brother, is to answer in the negative. You do not believe that. If there is one in this assembly this evening which revered the modern fundamentalist movement as defender of the faith, I would urge upon you to examine himself without bias and consider their doctrines and practices. Do that please, if you would. There are no true fundamentalists in this hour outside of the Sovereign Grace Baptists. True fundamentalists, now. Many who wear the fundamentalist label and designate themselves Baptists are in reality, according to this blessed Book in history, are anti-Baptists. Anti-against the Baptists.

Brother, I say to you that just because a cat has a tail, that doesn't make it a tiger and because there's a new building with the word Baptist over the door, does not necessarily make it a New Testament Baptist Church. Modern fundamental origins are of concern to Baptists only in a secondary way. That is, that they may expose them, by showing that their claim to be orthodox fundamentalists is fraudulent, as fraudulent as a three dollar bill. Modern fundamentalism is a movement which began near the close of the last century among Protestants. So we are forced to conclude that at its oldest, it is modern. Plus it is Protestant. Baptist don't want it and the world doesn't need it.

The second evil, modern fundamentalists are guilty of its attacks against the doctrine of grace. I quoted Dr. Dollar when he said that none of the modern fundamentalists have taken any position on the five points of Calvinism from the text of his book, "Fundamentalists in America." From many others in their writings, we find they have taken a position diametrically opposed to the five points of Sovereign Grace, unconditional election, limited atonement and irresistible grace and I can give you, even from Dr. Dollar's book himself, that they contend against these three points. I contend that a person who opposes these three great doctrines cannot hold a proper concept of the doctrine of total depravity or perseverance of the saints. If they are off on those three, they're off on another.

Let me give you a quote from one of the staunchest, most militant fundamental Baptist in America, Noel Smith. Listen to what he said. "What is hell? I tell you and I say it with profound reverence, hell is a ghastly monument to the failure of the triune God to save the multitudes who are in hell. I say it reverently, I say it with every nerve in my body tense. Sinners go to hell

because God almighty could not save them. He did all he could but he failed." Noel Smith, editor of the Baptist Bible Tribune. The official orator, so to speak, of the Baptist Bible Fellowship for years. Noel Smith, militant, Amen. Very, very, very militant. But militant against the truth of Almighty God. This reminds me of that Presbyterian who said, "God is Almighty. Why don't you let him save?"

Oliver Green in reference to predestination, limited atonement, and irresistible grace, said "they are some of the rankest and some of the vilest doctrines I have ever heard." I have the book where he said that. Was Oliver B. Green Militant? Yes, he certainly was. But, yes, militant against the truth. Zealous? Yes. Zealous for error.

Now in naming twelve dangers and threats against what we would label modern fundamentalism, against his system, Dr. George W. Dollar, lists what he calls crusading Calvinism. That's a threat, he says against fundamentalism. In under that same heading he correctly identifies C. H. Spurgeon as a tulip Baptist and says that Spurgeon makes Sovereign Grace to include and mean the five points of the tulip. John R. Rice will never make an Arminian out of Charles Spurgeon. He has tried very hard, but he will never be able to succeed. Under the same heading, crusading Calvinism, Dr. Dollar says, and he lists the Baptist Examiner as a threat against their kind of fundamentalism, saying and I quote, "The Baptist Examiner keeps up a steady attack against all who do not accept all of the five points." And the Baptist Examiner hurries to plead guilty.

I ask, does this sound like they are neutral concerning the five points of Calvinism? On the contrary, they are vehemently opposed to the five points of Sovereign Grace and it is rank hypocrisy for them to deny this. I consider Arminianism to be a heresy of the baser sort. I am not going to hide my convictions under a coat of sickly and syrupy sentimentality. Some may consider me uncharitable but I have not and can not go as far and as fast as our Saviour and the Apostle Paul went in the condemnation of and the contention with this evil. True Baptists are not hyper-Calvinists. Nor are they semi-Grace. They are not hard-shelled, neither are they marshmallow Baptists. They are stand-patters on this blessed Book. The Word of God and obedience to the Word of God has made them Sovereign Gracers in theology. The study of this Book has made them missionaries in practice. They are God appointed defenders of the faith. The modern fundamentalists have precluded themselves by their own writings, by their own practices. The modern fundamentalists have precluded themselves from the historical line of true Baptists by their denial of and their attacks against the doctrines of grace.

Let me read you something from the old London Baptist Confession of Faith of 1689. "By the decree of God for the manifestation of his Glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ, to the praise of his glorious grace, others being left to act in their sin to their

just condemnation, to the praise of his glorious justice." Now some have charged the Baptist with plagiarism. Saying that that they got this doctrine, stole it from the old Westminster Presbyterian Confession of Faith. But I'd like to tell you if the old London Baptist Confession of Faith and the signers thereof had wanted to, they could have gone back to their ancestors around 1100 and copied the same thing from their confession of faith. I'm persuaded that the Presbyterians got it from the Baptists. Beyond a doubt that is true. Long before John Calvin was ever born, Baptists were preaching that great doctrine. Philadelphia Confession of Faith 1742 and the New Hampshire Confession of Faith are not ambiguous about their position on the doctrines of grace. So it is that the modern fundamentalists' denial of and attacks against Sovereign Grace makes them, at their historical best and theologically also, erroneous. At their historical best they are about 100 year old Protestants.

Now again, modern fundamentalism and hyperfreewillism are wedded and what Satan has joined together only God can put asunder. I want you to remember that He's just done whatsoever He pleases. I also want you to remember whatsoever His soul desireth, even that He doeth. He can separate and divide and even sever that union. Before time was conceived in the womb of eternity it pleased God to choose in Christ an infinite number of Adam's posterity and to redeem them in time from the fall by the vicarious sufferings of Christ on the cross and in view of this great truth we hear Paul say, "Who hath saved us, and called us with an holy calling, not according to our works but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9). Modern fundamentalists do not know anything about that and what they do know about they disagree with. Now the ancient Baptist confession of faith put in these words, "These men thus predestinated and foreordained are particularly and unchangingly designed and their number so certain and definite that it cannot be either increased or diminished." Now you will find that in the old Philadelphia Confession of Faith 1742. That's what our forebearers preached. Now, brother, a great majority of Baptists (so-called) are no longer preaching these truths. So it behooves us all the more to stand for these great doctrines and having done all yet stand. Do you not see the weighty load that has been given to us this late, late hour which the night is just about through and the Lord is ready to come, I believe.

Now in Frankfort, Kentucky a Sovereign Grace preacher was telling me that he was invited to a conference; he didn't know how he got invited, he said, but nevertheless, he consented to go. He said one of their champions, one of these fundamental Arminian Baptists (so-called), got up to preach. He was telling the people how they ought to witness. He said, "I got off the bus down at the bus station and the first man that went by the door of that bus station, as soon as I got on the street, I grabbed by the coat and said to that man, 'Are you saved?' And he said, 'What?' I said, 'Why

don't you let Jesus save you?' he said, 'I'll have you know, I'm the governor of the state of Kentucky.' I said, 'God will forgive you for that. Let God save you.' I tell you it takes courage to grab a man by the coat and tell him that. The Sovereign Grace man got up in the pulpit and said, "Now as I reckon and thus judge, it wouldn't take a lot of nerve to do that, to set a man above God and have him to have God's hands tied and circumscribed in power and to ask to let God do something." He said, "Well, I've got to tell you this afternoon as I preach, every nerve in me seems to be trembling, because I have to tell you that God is on His throne and you're in the dunghills of this life." He said, "It takes a little bit of power from on high to preach that kind of doctrine." But that staunch modern fundamentalist Baptist preacher hipped upon his freewill pill, with his Tennessee Temple diploma to back him up, he is up bright and early on Sunday morning. He is anxious to go. He bathes in peach scented soap, uses mint-flavored toothpaste, gargles with cherry mouthwash, rolls on peach scented deodorant, sprays his body with orange-scented powder, straightens his Texas-sized bow tie and away he goes! You can't tell whether he is a preacher or a can of fruit cocktail, but as soon as he gets in the pulpit you know he is a theological lemon. Just as soon as he hits the pulpit, you know that. I do not decry personal hygiene. That's something that should not be neglected. But then, is the whole counsel of God something that should not be neglected. Paul said, "For I have not shunned to declare unto you all the counsel of God" (Acts 20:27).

And the third and final evil I'd like to mention, there's many more, that modern fundamentalists are guilty of is the breeding of and the fostering of inter-denominationalism. And it is thereby, modern fundamentalism is an enemy of the local Baptist Church. Their practice, their doctrine is subversive, brother, to the local church God endowed independence, and without divine restraint, would destroy the local church and cause her to forfeit her position as God's executive institution in the world. Let loose and let go if God didn't hold them back. They long ago threw pulpit censorship into their trashbarrel. Brother, it is not at all unusual to read where a Presbyterian or a Methodist, fundamentalists,

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BRIEF NOTE

Elder Gary Harris of Route 3, Nicholasville, Kentucky 40356 is now available for pastoral duties wherever the Lord might lead him. He is a young man with a family looking for a field that he might serve the Lord to his fullest capacity. For further information phone 606/887-2071.

With pleasure we would like to announce that the New Testament Missionary Baptist Church and Pastor Dan Phillips of Bristol, Tenn. have given authority and organized the New Testament Baptist Mission on August 16, 1981. This mission requests the prayers from those whom they have known in years past and all readers of TBE.

Everyone one who can, please

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:
New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 71
Ashland, Kentucky, 41101

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

Write Brother Halliman frequently. His address is:

ELDER FRED T. HALLIMAN,
Sovereign Grace Baptist Mission,
P.O. Box 19, Koroba, via Mendi,
Papua, New Guinea.

feel free to come and witness the great works of our Lord. The Mission is under the direction of Richard Lewis, 108 Douglas Street, Bristol, Va. 24201.

For further information you may phone Bro. Lewis at (703) 669-5284.

The Baptist Examiner Financial Report August, 1981

Beginning balance,	
July 31	\$1,845.11
Receipts	2,092.51
	\$ 3,937.62
Expenses:	
Labor	\$ 835.84
Printing	1,921.40
Postage	589.11
Supplies	11.04
Taxes	
(FICA-Labor)	229.78
Misc.	
(bookstore)	5.32
Total Expenses	3,592.49
Ending Balance,	
August 31	\$ 345.13

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WCAK, Catlsbrg., Ky.	Sun.—8:30-9:00 a.m.	92.7	3000 FM

EVILS

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that is, are to speak in a modern fundamental Baptist pulpit. To compound this situation and further yet, I have read where many of their churches would have political celebrities to speak in their pulpit, wherein they have never made a profession of faith in the shed blood of Christ. They think it is good public relations to have the mayor or a political celebrity to be in your pulpit with that massive throng out there to hear them. They think it is good public relations.

One of the primary fundamentals of the true faith is, brother, Christ during His personal ministry on earth started a local visible missionary Baptist church. Now that's one of the primary fundamentals. That's one of the very foundational truths concerning Baptists, brother, and in a hell-defying feint, promised it perpetuity and Christ told His church to "observe all things whatsoever I have commanded you." He did not say, Now here is a volume of doctrine, here is a body of divinity, and you elect out of there the things that you choose and make sure you elect those that will not offend anybody. That's exactly what they've done, brother, sadly, but true. You know I'd rather

offend a multitude of twentieth century Pharisees than to see this system go unchallenged. We are commanded to preach against everything that the devil sponsors and, brother, I'll tell you he sponsors a lot of religious movements that are against the Lord's local church and some of the most powerful go by the name of Baptist. They are more subtle and can bring more destruction and damage, humanly speaking, to the Lord's churches than Methodists or Presbyterians or even Catholics in this hour.

So we need to stand up against this modern fundamentalist Baptist movement because they are against the local church. Against our kind of Baptists, let's be honest, you may have some friends in these groups, but nevertheless truth is truth and it stands. As I said earlier or as Jude says, It is our duty to "earnestly contend for the faith which was once delivered unto the saints," (Jude 3). I said earlier and I repeat with all my soul, I believe we are none other than the first Baptist church of Jerusalem. Now Amos says, "Can two walk together unless they be agreed?" (Amos 3:3). And again, brother, this is not a question of ignorance, it is a statement of fact. To ask it is to answer it. And then, "What fellowship hath righteousness with unrighteousness? and

what communion hath light with darkness?" (II Cor. 6:14). To ask these questions is to answer them. We know what the answer is.

There are eight large denominations in America that immerse and call it baptism, other than the Baptists. It designates a people, I'm talking about the term Baptist, now, as was originally used and was sufficient in the singular for many, many years. It denotes more than a people who immerse for baptism. Much, much more than that. These people I'm talking about are unique in their doctrine and practice, thus they are set apart from all other religious denominations in the world. They are forbidden to have any church affiliation with deep-water Protestants. That is modern fundamentalism. For the Protestants in name and the Protestants with Baptist names, teach self-salvation and to me, we can lump them all together. One is tweedle-dee and the other is tweedle-dum. A Presbyterian that will denounce his mainline denomination, charging it with liberalism and modernism and withdrawing his membership from the denomination is considered by modern fundamental Baptists to be a champion of truth. But I query, in fact, I'm mystified, why is it they never ask him about his baptismal regeneration doctrine? Dr. Carl McIntyre, you led us in a march in Washington. A Presbyterian. Why is it they never ask him about his baptismal regeneration doctrine? Why is it they don't ask these so-called militant fundamental brethren about their sprinkling for baptism? Why is it they never ask them concerning their views concerning the Lord's Supper and of the Lord's church, teaching that it is invisible, a heresy. They have the gall to call themselves and identify themselves with these people and say we are militant fundamental Baptists. I call them modern fundamentalists at best and that's a misnomer.

True Baptist churches cannot have any degree of affiliation with fundamental Baptists. To do so is not only to give countenance to error, it is to look with indifference upon the Word of God and to become the actual means of propagating heresy. When I see people that affiliate and fellowship with modern fundamental Baptists, I declare they must despise the Church of God. I don't see how they could do it otherwise. When a modern fundamental Baptist learns that two of the fundamental truths are that salvation is by the free unmerited and electing grace of God and learns that the commission to evangelize the world was given to a local New Testament Missionary Baptist Church, and he sees these great truths, makes application to a New Testament church for a baptism and receives it, then we will greet him with a warm handshake, with open arms, with a verbal commendation, saying welcome my separatist fundamental Baptist brother. but, until then, we had better be obedient to the Word of God and keep separate from every brother that walketh disorderly and have not fellowship with the unfruitful workers of darkness, but rather reprove them. That is our responsibility as the Lord's churches.

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