

Do you enjoy the money you spend on yourself and begrudge what you give to missions?

(USPS 042-340)

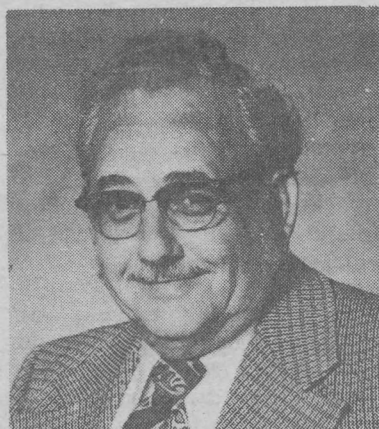
THINGS THAT GRIEVE THE HOLY SPIRIT

Before we can speak intelligently on any given subject we must define our terms, as words don't always carry the same meaning with everyone. The word "grieve," as used in our text, comes from the Greek word, "lupeo," and means to distress or make very sad. In I Thessalonians 5:19, we have a similar word, the word quench, which comes from the Greek word, "sbennumi," and means to extinguish or put out.

For a few moments now, let's consider the context of both of these words, to see if we can understand what GOD is saying to us here in HIS Word.

In the context of Ephesians 4:30, Paul is speaking of the behaviour of the life of the believer. If we go back to Ephesians 3:13-21, we find Paul is saying these things that

CHRIST might be glorified in the Church at Ephesus. If you will go back just a little further with me, you will find the Apostle John speaking of the ministry of The HOLY SPIRIT, which is



Martin Holmes

to glorify CHRIST (John 16:12-14). So, when CHRIST is not being glorified in the Church by our behaviour of life, The

HOLY SPIRIT is distressed or made very sad.

Let us go to I Thessalonians 5:19 and study the context of this verse, where The HOLY SPIRIT'S work in the Local Church is extinguished or is about to be. Children, if you don't think GOD writes "Ichabod," across the door of some Local Churches, which means the glory of the LORD has departed, study CHRIST'S words to the Church at Ephesus in Revelation 2:4, 5; HIS words to the Church at Thyatira in Revelation 2:18-23; and HIS words to the Church at Laodicea in Revelation 3:14-20. In the context of I Thessalonians 5:19, which begins at verse 12 through verse 18 and, again, has to do with the behaviour of life of the believer. In I Thessalonians 5:20 Paul says, "despise not preaching." Do not find the preaching of GOD'S Word

distasteful and refuse to obey it. When churches constantly walk in knowing-disobedience to the teachings of GOD'S Word, The HOLY SPIRIT becomes distressed and very sad or grieved. If they do not soon repent of their loose living or distress to The HOLY SPIRIT, living they are in danger of losing their Candlestick or Lampstand (Rev. 2:5).

What is the Candlestick or Lampstand of the Local Church? It is the Local Church (Rev. 1:20). A Local Church that has her candlestick removed by GOD is a Church without the manifestation of the power of The HOLY SPIRIT. This Church can no longer function, in the Bible sense, as a Local Church and will remain in this non-functional condition, until she has repented, turned back to CHRIST and HIS Word and

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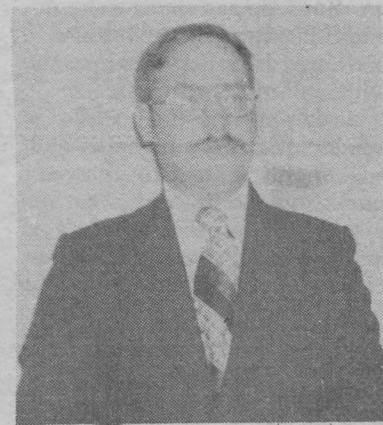
**CALVARY BAPTIST
CHURCH'S
MEMORIAL DAY
BIBLE
CONFERENCE
ONLY
5 WEEKS AWAY
Y'ALL COME**

WHY EMPHASIZE ELECTION

by Medford Caudill
Saipan

There are numerous important doctrines in the pages of the Bible. Some of these, such as, the deity of Christ, atonement by blood, and the sinfulness of man must be believed to be a Christian. If you do not believe that Christ is indeed God in the flesh then you had better start doubting your salvation. It is plain that these fundamental doctrines must be preached to indoctrinate new Christians and refresh those who have been brethren for sometime.

It is possible to place an undue emphasis on certain teachings. Preachers have been known to get on a hobby-horse



Medford Caudill

and never dismount. However, there are certain times when one or more neglected doctrines must be constantly emphasized if a preacher is to give out all the counsel of the Word of God.

Our kind of Baptists have been accused many times of over emphasizing the doctrine of election. We are told that it is a doctrine which would be best kept as a family secret. It is a doctrine which is contrary to soul winning. It is a doctrine which at best will only confuse God's people. Why then, even preach, much less emphasize the doctrine of election? I would like to put forth four reasons why, as God's ministers, we ought to emphasize the doctrine of election.

I. IT IS A BIBLE DOCTRINE
Election is not a vague idea only hinted at in some obscure passages, but is a doctrine which leaps from almost every page of the Sacred Book.

"Knowing, brethren beloved, your election of God" (I Thessalonians 1:4).

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (I Peter 1:2).

"According as he hath chosen us in him before the foundation of the world, that

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IS HELL A PLACE OF LITERAL FIRE OR THE GRAVE

by Herbert Cade
Mansfield, La.

Read Luke 16:19-31.

I was born in West Virginia and have dug a few graves in my time. You know that, in those hills, there are many rocks and the digging is hard. I have been in those graves, that some call hell, and it was cool therein. Beloved sinner, lost sinner, this is not the hell that God's Word tells us about in Mark 9:43-48.

Those who teach men to reject Christ sometimes say that the grave is the only hell there is. How foolish this is! The rich man in hell said that he was tormented in the flames, so he was not just in the grave. He wanted his brothers to repent so they would not come to this place of torment. Repenting would keep them out of hell, but it surely would not keep them out of the grave. Jesus spoke of hell as a place where, "their worm dieth not and the fire is not quenched." We are also told that hell is a lake burning with fire and brimstone. The beast and false prophet were cast alive into the lake of fire, but we do not put living men in the grave. So we see that hell is not the same as the grave.

The Bible is so clear about hell that anyone who says that the grave is hell is either ignorant or a deliberate deceiver. Hell is a place. The rich man knew that he was not in a figurative place, but in a real place. Hell is a place of torment, literally a place of torment. Hell is a place where there is literal fire. Beloved, I was through the mountains around Alloy, W. Va. At the Alloy plant I thought about hell and how the lost would cry out in the lake of fire, as the furnace was white with heat as it melted the alloy.

There are no steps between death and hell. Do not be deceived into thinking that the sinner will be given another chance to repent after death. If you miss the cross and die in your sins unsaved, listen to what God's Word says. Lazarus died and was carried by the angels to paradise and found himself in the beloved arms of Abraham. There was no delay or soul-

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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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TO SUFFER WITH CHRIST

by Murray Tyler
Tulsa, Oklahoma

In I Peter 1, the Apostle Peter encourages the persecuted Christians, the elect, the chosen of God, those washed in the blood of Christ, who were scattered throughout Pontus, Galatia, Asia and Bithynia.

They were called strangers, and strangers they were to the world; but not to Jesus Christ, our Lord. They were God's precious elect. God the Father foreknew them before the foundation of the world, wrote their names in the Lamb's Book of Life.

Peter reminds them of God's abundant mercy, the living hope that dwells within their hearts, by the resurrection of Jesus Christ from the dead. The inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for you. What joy awaits the Christians! Christ paid it all. Many messages could be preached on this one chapter. These persecuted and scattered dear saints of God were given strength and encouragement by Peter's words. God's elect today still receive blessings from God's preachers and teachers.

These, as well as the Christians today, are kept by the power of God, and so is our inheritance. He speaks of the manifold temptations that tried their faith. More precious than gold that perisheth though it be tried with fire. We thank God that faith is a Gift of God. Our Sovereign God, great in His mercy, great in His power to save, and great in His power to keep His sheep from going astray.

He tells these dear, persecuted brethren, "you don't see Jesus now, yet believing, ye

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

DECLARING ALL THE COUNSEL OF GOD

"For I have not shunned to declare unto you all the counsel of God" (Acts 20:27).

We are Sovereign Grace Landmark Baptists. We praise God for this. We do not have to apologize to any man or group for this. This is the Scriptural position, and all who fully follow the Word of God are the same as we are. We are often accused of failing to do what my text tells us we are to do. We are frequently accused of always and only preaching Sovereign Grace and Church Truth.

I think that I know Sovereign Grace Landmark Baptists about as well as almost any man living. I vehemently repudiate this charge for myself and for my brethren. I declare, without fear of successful contradiction, that Sovereign Grace Landmark

Baptists come nearer obeying Acts 20:27 than any group on earth. I am fifty-five years old, and I have been around awhile. I have been acquainted with many different religious groups in those years, and I just know as a matter of fact, that our kind of Baptists do make a real and mostly successful effort to preach all of the Word of God.

Now, we will all agree that, frequently, some truths are especially needed. Sometimes this is due to the prevalent error of the day or of the area in which one ministers. Sometimes this is due to the age in which we live. When some truths are neglected, perverted, or opposed, then, the man who believes those truths must make them prominent in his ministry. Still, we must remember that our

commission reads, "all things whatsoever I command you" (Matt. 28:19), and can only be obeyed by "declaring the whole counsel of God."

The preacher must beware of his personal "likes" and "dislikes" in his preaching. I suppose that every preacher has certain areas of the Bible, and certain doctrines that mean more to him than others. He knows more about them, studies them more thoroughly, and enjoys preaching them more than other matters. But he must not let this keep him from obeying my text. Also, the preacher must beware of pandering to the "likes" and "dislikes" of his congregation, or of any member of the congregation. I doubt that, with all this in mind, any

(Continued on Page 2 Column 1)

If Jesus had done the same for you that you have done for the heathen, what would be your condition to day?

The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE

JOSEPH M. WILSON, Editor

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COUNSEL

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preacher is totally and perfectly proportioned in his ministry. I do not even say that he should be. But I do say that he should, and if he intends to be faithful to his Lord, he must "declare the whole counsel of God."

A few years ago, while in Winston Salem, a preacher called me and wanted to know the name and address of a certain brother. This preacher planned to come to town and start a new church, preaching only the essential things, and leaving the rest alone. I told him that we did not need a new church in our city, certainly not one like he was talking about; and I refused to give him the information he requested. I know of a church (so-called) which has wearied me exceedingly with its talk of "just exalting Christ and preaching the gospel." Now, that sounds very praiseworthy until you read the bottom line; which is that one does not preach prophecy, does not preach the woman's place, does not preach tithing, does not preach etc., etc. Then, we have among us today the so-called "Fundamentalists." They have five or so doctrines that are "fundamental," and the rest are not "fundamental." So, we can get together and have us a great big union revival; just preaching these few "fundamentals," and leaving the rest of the Word of God to get along the best way it can.

Now, I desire to call to your serious and prayerful attention the man-made supposition upon which this attitude rests. It is that there are a few things in the Bible that are essential or fundamental, and should be constantly preached. The rest of the Bible is not essential, not fundamental, not very important, and should be preached very seldom and sparingly, if at all; and then, only in special circles. Brethren, I know whereof I speak. Please read this paragraph again and again.

Now, I have some questions relative to this attitude. What about the fact that different men will make different things essential and fundamental? Keep this in mind for later thought. Then, where is our inspired authority for making such distinctions in the teachings of the Word of God? Surely, if all the Bible is inspired of God — and it is; and if I am going to say some of it is essential and some is not — and the above mentioned attitudes say this — then, I need an inspired authority to show me how to chop up the Word of God, and put each bit in its proper place and importance. Now, look at a question which should make every one who takes the



Joe Wilson

attitude I am opposing in this sermon to shudder. What about the awful presumption of a man — a worm of the dust, with candlelight wisdom — to take this attitude towards the inspired Word of the all-wise God? What about this? Consider that God has been pleased, at great trouble and the death of thousands, to give us His Word. Consider that He has given us all the Bible and that it is all inspired of God. Considering this, how dare any man or group of men to talk about "non-essentials" and "non-fundamentals"?

Let us look at some Scriptures on this subject. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it..." (Deut. 4:2). Now, the above mentioned attitude will say they do not take from the Bible. What is the difference between taking from it, or just never preaching it? I tell you that some of these men will cry to high heaven against the Reader's Digest Abridged Bible, but that Bible (?) has much more in it than these men usually preach. Most men who preach could do about the same preaching they have been doing all their lives with a Bible with a Book or two, or a chapter or two, and some with even just a verse or two. Say, preacher brother, just how large is the Bible you actually preach?

"Every word of God is pure..." (Prov. 30:5). That means law as much as grace, hell as much as heaven, duty as much as doctrine, prophecy as much as the other, good works as much as faith, etc. Every Word of God is pure, is important, and should be preached.

"Therefore, behold I am against the prophets, saith the Lord that steal my words every one from his neighbour" (Jer. 23:30). Dear friend, how much of the Bible does your pastor steal from you by never preaching it to you? How many of you preachers is the Lord against because you steal a major portion of His Word from the congregation to which you minister? What a solemn word is this to all preachers!

"I have written to him the great things of my law, but they were counted as a

strange thing" (Hos. 8:12). "Strange" here means that with which one has nothing to do. How many preachers count most of the great things God has written in the Bible as a "strange" thing by never having anything to do with it in their ministry? Answer me, you preachers who talk about "non-essentials." Everything written in God's Word is a "great thing," and men who treat any portion of it otherwise will answer to God.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven..." (Matt. 5:19). You preachers who preach only a small portion of the Bible are going to look mighty small at the judgment seat of Jesus Christ, no matter how big you look down here. It takes a "little" man to deliberately ignore great portions of the Word of God.

"All scripture is given by inspiration of God, and is profitable..." (II Tim. 3:16). You preachers who fit the category I have been describing — who preach only a small portion of the Word of God — who just, as you call it, preach the gospel and exalt Christ — who start churches preaching the essential things and leaving the rest alone — who major on the fundamentals and ignore the rest — you preachers do not believe the verse just quoted. I know you say that you do, but I ask you that if "all" Scripture is profitable, why don't you preach it all? You say you believe this verse, but your actions prove that you do not.

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part..." (Rev. 22:19). Oh, brother, tremble before this Word. For if you do not declare the whole counsel of God to your congregation, then you are taking from them some of what is written in the Bible. I see little difference — at least in the outcome — between the man who holds to a "partial inspiration theory" and the man who only preaches a minute portion of the Word of God. Brethren, consider these Scriptures. They should make all preachers to tremble before God. They should be a warning to be heeded by those who deliberately, predominantly, and yea, even boastfully preach only a portion of the Bible. They should make every preacher fall on his knees before God, and cry out for wisdom to faithfully declare the whole counsel of God.

Now let us note some of the things that are included in "the whole counsel of God." I cannot name them all for I would have to just write the whole Bible. I note some of these things; and as I do, ask yourself if your preacher faithfully preaches these things — and you preachers ask yourselves if you do this. There is the Biblical teaching about God. His Triune Being; and His attributes of power, love, holiness, wisdom, knowledge and sovereignty. We must preach — not a one-sided God — not a partial picture of God — but must declare Him as He is revealed in the Bible, in the totality of all His attributes.

We must preach the truth about Jesus Christ: that He is God, that He was born of a virgin, lived a sinless life, died a substitutionary death, arose from the dead, ascended into heaven and is coming again. We must exalt and magnify the blessed Son of God. We cannot exalt Him too highly. In all our

preaching, we must so present every phase of truth in such a way as to magnify the Lord Jesus Christ.

We must declare the counsel of God about the Holy Spirit. We must preach His Deity and personality. We must preach the blessed activities and ministries of the Holy Spirit: such as, regenerating, indwelling, comforting, teaching, empowering and leading the child of God. Oh, we must preach to men the mighty and necessary power of the Holy Spirit as the only power for the salvation, sanctification, and service unto God.

We must preach the truth about the saving grace of God. That men are totally depraved and cannot do anything to save or help save themselves. That out of totally depraved mankind, God sovereignly and from eternity elected a multitude that no man can number and predestinated them to be the recipients of saving grace. That Jesus Christ died for, savingly for, and only for the elect of God. That the Holy Spirit irresistibly and effectually calls the elected and redeemed ones to the salvation experience. That the elected, redeemed and called are saved for eternity. Oh, yes, we must preach these truths of the electing, sovereign, eternal and saving grace of God. And would you believe it? There are men who claim to believe the Bible from cover to cover who do not believe the truth about how God saves sinners as just described. The man who does not believe the five doctrines mentioned in this paragraph just does not believe the Bible, no matter what he says.

Yes, we must preach the saving grace of God, but that is not all we preach. I have grown weary to the depths of my soul of these men who preach sovereign grace, and that is all

they preach. I had just as soon sit under an Arminian, listen to his rotten, God-dishonoring heresies about free will, as to sit under the man who preaches sovereign grace — and that is all he preaches. Praise God, I don't have to — and I am not going to sit under either one. Some of you sovereign grace preachers need to re-read your commission and get busy at "declaring the whole counsel of God." You sovereign grace preachers who leave the rest of the Bible alone are just as big heretics as the Arminians are, Amen! And Amen!

And, we are not Hardshell either. We preach that the Holy Spirit uses the gospel of Jesus Christ in giving life to dead sinners. Now, you preach that, or you are Hardshell on the gospel. I don't care what you call yourself. Praise God, brother, for all of the Word of God! I have often been asked if I had rather be a Hardshell or an Arminian. That used to bother me. I did not know which way to answer it. Praise God, I have the answer now! I don't want to be, and I don't have to be either one. They are both heretics. I can just walk down the road of The Blessed Word of God and be a Sovereign Grace Landmark Baptist — believing in the five doctrines of saving grace — believing in the Spirit using the gospel — believing in faithfully witnessing to the lost — praying that God will bless my witness to his eternal salvation.

The truth about the church is part of "the whole counsel of God." Yes, it is. And, would you believe it again? Nearly all of the kind of people I am battling in this sermon will say that church truth is a "non-essential." The church is that local, visible institution which the Lord Jesus Christ

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FROM THE EDITOR

"This is a true saying. If a man desire the office of a bishop he desireth a good work" (I Tim. 3:1).

The relationship of pastor and church is of divine origin. In many ways, it is similar to the marriage relationship. Frequently, pastors and churches fail to properly realize this, and thus debase this relationship.

As in marriage, the parties should feel definitely led of the Lord to join in this relationship. Also, as in marriage, love should be the dominant emotion. Where this love is not possessed and practiced, trouble is ahead for the relationship.

Sometimes, the church fails in this. Or it may be that, when the church as a whole does not fail, some of the individual members fail. Each member of a church should greatly love the pastor and esteem him very highly for his work's sake. He or she should be faithful in attending all services of the church. One cannot love his pastor, and be neglectful in church attendance unless there is a good reason for such. Good reasons for missing church are few and far between. The member should pray for the pastor. They should see that he is well taken care of financially. They should never, never talk against the pastor.

Now, as to the pastor, and there are probably as many failures in this as in the membership. The pastor should love the church greatly and every member thereof. He should try very hard to not have any favorites, and if he does have such, must not show favoritism. He must be the best possible pastor to each member of the church. Being a pastor is far more than just being a preacher.

Now, in a marriage, the man and wife should keep their problems within the marriage. They should never, never talk them over with outsiders. They should never criticize their mate before an outsider. So should it be in the pastor-church relationship. The pastor should never speak against his church, or any member thereof to an outsider. In fact, he should not speak against one member to another member. The pastor should do all in his power to settle any problems in the church within the church. At any rate, he should not tell those problems to others.

Now, churches have been greatly hurt by the pastor sinning against his God-given relationship to a church. Pastors have talked about members of the church to outsiders. Pastors have even been known to contact many outsiders telling them all the problems they are having in the church. Brothers, this is a great sin. Let us settle our problems within our own church. Let us never seek to involve other churches or individuals in the problems of our own church.

I assure you that this will be my practice as pastor of Calvary Baptist Church. I will never put church problems in The Baptist Examiner, or before other churches or individuals in any way. Calvary Baptist Church and T.B.E. will not get involved in the troubles of any other church in any way. You can depend upon this

Every word you speak now to excuse yourself for your lack of interest in missions will be a load on your heart when Jesus comes.



QUESTION: — Where are described sea-monsters giving suck to their young?

ANSWER: — Lamentations 4:3 — "Even the sea-monsters draw out the breast, they give suck to their young ones:..." RV has jackals.

COUNSEL

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established in the days of His earthly ministry as the institution which every saved person should join, serve God in, through, and under the authority thereof. Brother, if there is anything essential to proper service to God, to showing your love for the Lord, to giving proper glory to God, to earning the most rewards, to being in the Bride of Jesus Christ, to observing the ordinances, to learning the truth — if anything is essential to all this and more, it is the truth about the church of Jesus Christ. That Christ started the church, that it is local and visible, that the universal doctrine is detestable heresy and the mother or sister of nearly all other heresy, that the commission was given to the church and therefore mission boards, etc., are unscriptural and anti-Scriptural, that all this and much more is true — all these truths are regarded by men as "non-essential," but woe be the man who takes this attitude! He has despised the church of God, and will answer to the God of the church therefore.

We should declare the truth about baptism and the Lord's supper. That baptism must involve a saved person, immersion be in order to obey Christ in showing forth the gospel, and be performed by the authority of a true Sovereign Grace Landmark Baptist Church. That the Lord's Supper is restricted to the members of the church involved, that wine and unleavened bread must be used, and that it has no magical, saving, or preserving power. These things must be preached.

We must preach prophetic truth. Oh, how much of the inspired Bible is prophecy! To ignore prophecy is to surely ignore a very large portion of "the whole counsel of God." Yes, you can go to a multitude of churches all your life, attend every service, listen carefully, even memorize every word preached therein; and never have the faintest idea concerning the prophetic teachings of the Bible. We must preach the Pre-Trib rapture, the Millennial reign of Jesus Christ, the destruction of Russia, the Battle of Armageddon, and much more if we are to "declare the whole counsel of God."

Then there are the practical matters. What a large portion of the Bible does this include! Men ought to live holy, separated from the world, sanctified, godly lives. Men ought to study the Bible, pray frequently and fervently, be in church every time the doors are open unless providentially stopped (I say "stopped" for it does not take much providence to hinder some cold, backslidden, so-called and

"maybe" Christians from being faithful to their church). We should preach the giving of a tithe and offering to the Lord's church. We should preach honoring the Lord's day. We should stand against sin in every form. Yes, if we are to preach all the Bible, we must preach the biblical requirements as to how men ought to live.

The law of God is a major portion of "the whole counsel of God." It was given for all men of all time. All men always have been and always will be under the law of God. Not, of course, for salvation, but then, no man ever was under the law for salvation. But all men are under the law of God as the standard by which they are to fashion their daily lives.

Well, I must stop. I could go on and on, but I cannot quote the whole Bible in one sermon. I have just given you a sample of what constitutes a part of "the whole counsel of God." Let every preacher seek grace from God to be faithful in obedience in this matter. Let every church insist that her pastor declare to them all the Bible. If your pastor only preaches a small portion of the Bible — if he preaches what he calls the essentials and leaves the rest alone — if he preaches the fundamentals and leaves the rest alone — if he preaches the gospel and exalts Christ, but never preaches prophecy, practical Christian duties, or a myriad of other things — then get rid of your pastor, or get in a church where the pastor will endeavor sincerely and honestly to do as Paul did and "declare the whole counsel of God." God bless you all!

SPIRIT

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has done her first works over again (Rev. 2:5).

Children, there is no need to cry out to GOD for a Revival of Evangelism, for GOD will not heed such cries from a Local Church that finds the teachings of GOD'S Word distasteful to their worldly taste buds. They need to cry out unto GOD, peradventure GOD will grant them repentance to the acknowledging of the truth for they are in one of the snares of the Devil (II Timothy 2:24-26).

This Ephesian Epistle is addressed to the faithful in CHRIST JESUS in the Church at Ephesus. What can be written to unfaithful Church Members who find the teachings of GOD'S Word distasteful to their worldly taste buds; but that they should repent and turn back to God and HIS Word?

The first three chapters of Ephesians have to do with salvation by pure Grace from GOD, through JESUS CHRIST and HIS work at Calvary and the quickening power of The HOLY SPIRIT. At the close of chapter three, we have words of wisdom as to how a Local Church is builded as the place where The HOLY SPIRIT dwells and through which HE glorifies CHRIST. Now I know the Temple of The HOLY SPIRIT is the body of the believer (I Cor. 6:19, 20). I also believe in the Priesthood of the believer (I Peter 2:1-10). But, children, when Paul speaks of the Temple that might be defiled in I Corinthians 3:17, he isn't speaking of the Temple of the believer's body, but he is speaking of the Temple Body, the Local Church at Corinth that is made up of her membership. Study the context of I Corinthians 3:17, beginning with verse one and see if Paul isn't addressing himself to

Pastor-Teachers of the Local Church and is warning them of the dire consequences of defiling a Local Church with false teachings and unsaved members.

Now, let us go back to the context of Ephesians 4:30 and look at the things that distress and make very sad, The HOLY SPIRIT. In Ephesians 4:1-3 the lack of unity among the members of our kind of Baptist Churches is enough to make the Angels weep. Peace, among us, will never come until we have unity and unity is founded on scriptural love, according to verse two.

Now I know this love is of GOD and is Agape love. Romans 5:5 "...the love of GOD (that) is shed abroad in our hearts by The HOLY SPIRIT which is given unto us." Children, our lack of loving unity makes me and many other folk wonder, if The HOLY SPIRIT, truly, does indwell some professed believer's hearts.

To understand this agape, or GOD'S love, we need to find the first place the word love, in this sense, is used in the Bible. Return with me, back through the hallways of time, to Genesis 29:30, 31. Here we find Jacob loved his wife Rachel more than he loved his wife Leah. GOD said Jacob hated Leah because he loved her less than he loved Rachel. Now, let's apply this spiritual principle of love and hatred to Romans 13:8-10. Brethren, if you love any of the brethren less than you love yourself or GOD, you are in serious trouble with the Word of GOD. How can we know we are saved and are indwelt by the HOLY SPIRIT, but by virtue of the fact that we love the brethren as we love the LORD and ourselves? (I John 3:11-14).

In Ephesians 4:4-6, The Unity of the Eternal Godhead and their work is bonded together by the bonding of Agape love. In Ephesians 4:7-29, How can I teach others the first principles of GOD'S Word, if I haven't learned them myself?

Oh! I understand, right enough, we will not agree on each and every jot and tittle of the teachings of the Word. But there are some things we must agree on. The one great teaching of the Word is the love of God we must manifest for one another, as brethren in the LORD, of the same faith and order (I Cor. 13:13).

In the almost thirty-six years I have been preaching the Word, I have been constantly learning new truths and having to relearn some old truths. But one truth I learned, when GOD quickened me by HIS HOLY SPIRIT, and brought me to a saving knowledge of JESUS CHRIST through the Word of GOD, is this: GOD saves whom-so-ever HE pleases to save; when-so-ever HE pleases to save them; and the condition under which HE pleases to save them. After I was baptized on the authority of a Baptist Church and entered into the membership of that Baptist Church, I soon discovered another truth. GOD calls, to HIS service, whom-so-ever HE wills and sends them where-so-ever HE chooses to send them (Mark 3:13, 14; Ephesians 4:7-11). For some years I didn't always approve of GOD'S choice of servants. I had my own set of standards and anyone who didn't measure up to my set of standards was not loved, by me in the LORD, as they should have been. I think GOD overlooks ignorance for a season, but one day HE broke

my heart over my unloving attitude of heart towards some of my brethren, and I discovered GOD'S servants stand or fall before the LORD and not before Martin E. Holmes, Jr. (Romans 14:4, 10-13). I went through some deep, dark and troubled waters of travail of heart and soul for several years, before I learned it isn't the best thing to do, to try to tell GOD how HE should run HIS business and "raise" HIS children. So, many of us may cry out against those who do not believe in the utter Sovereignty of GOD; but what about those of us who do not want GOD to be Sovereign in the way HE runs HIS business and chooses HIS Servants? Isn't it a fact, that we believe we could tell HIM a better way to do HIS work, call HIS servants and run HIS ministry?

Ephesians 4:30 states so very plainly that much of our attitudes, actions and lack of love for one another causes great distress and sadness for The HOLY SPIRIT.

Notice the admonitions of verse 31: Bitterness is suppressed anger in us that keeps us from reaching out, in love, to a brother in the LORD. Wrath is the passionate anger that causes us to get red in the face and to breathe hard as we lash out at a brother in the LORD.

Anger is the inward desire of the heart and mind that causes the desire to strike a blow at a brother in the LORD. Clamour is when the tongue gets loose before the mind is engaged by The HOLY SPIRIT, and hateful words are screamed out at a brother in the LORD. Evil speaking is when anger and bitterness take charge of the heart and mind, and railing accusations come pouring out of the mouth against a brother in the LORD. Malice is the utter badness of the old nature that gains control of the heart and mind, and results in out-of-control feelings and speaking against a brother in the LORD. In the Church, these things bring great distress and sadness to The HOLY SPIRIT and the manifestation of HIS mighty power vanes away.

Oh! Children, how can we have unity and peace among ourselves, as Bible believing and practicing Baptists, while these conditions exist amongst us and cause great distress and sadness to The HOLY SPIRIT? The HOLY SPIRIT will never again manifest HIS great power in evangelism until we, as believers, learn love is the fruit of The HOLY SPIRIT (Gal. 5:22-24). Anything less than the love of GOD manifested in and through us is of sin, the flesh and the Devil.

JESUS CHRIST, the LORD, forgave us while we were sinners, ungodly and HIS enemies (Romans 5:6-10). We died with CHRIST at Calvary, because HE loved us at Calvary (Gal. 2:20). If we are true Bible-Believing and Practicing Baptists, indwelt by The HOLY SPIRIT, Who has given us GOD'S love in our hearts, can we do less than express the love of GOD for one another? Will we ever learn that we cannot teach others the things we refuse to acknowledge and obey? Will we continue to order our behaviour in such a manner as to bring great distress and sadness to The HOLY SPIRIT?

Children, think on these things. If you find GOD'S Word distasteful and difficult to obey, search your heart and see if you are truly saved or not.

Romans 8:14 tells us "those who are led by The SPIRIT of

GOD, they are the Sons of GOD." Now, honestly, has The HOLY SPIRIT led in some of the attitudes, words and actions of some of the brethren towards one another?

Again, Paul says in Ephesians 4:40, "stop grieving, doing, saying, thinking those things, that cause great distress and sadness to The HOLY SPIRIT." We need to forgive, forget and reach out in the love of GOD to one another. May GOD bless all of you!

PLACE

(Continued from Page 1)

sleeping. There was no probation period for Lazarus. The saved go immediately to be in the presence of God. When the thief on the cross died, the one who was saved went with Jesus to paradise according to Jesus' promise. This eliminates Baptism for salvation. Beloved, it is certain that, when God's child dies, he goes to be with the Lord (II Cor. 5:8, Phil. 1:21-23). When the sinner dies he goes straight to hell to start his suffering because he was never born again. Jesus never even hinted that a man who died unsaved would ever have another chance. Do not depend upon any hope after death for salvation.

The rich man lifted up his eyes in hell. That was not purgatory. That was hell. There is no pardon in hell. There is a great gulf fixed, and no one can ever pass from one to the other. There is no middle ground. Beyond this life remains only an eternal hell or an eternal heaven which are eternally separated.

Hell is a place of eternal and unutterable suffering. Look again at our text. There is torment in hell. Lazarus is happy. The rich man is tormented in flames. Two thousand years ago this man went to hell. He is still suffering there with no way to ever get out.

There is conscious pain in hell. This person in hell is the same person he was on earth. He has the same mind. He recognized Lazarus. He remembers his brothers. He may remember every sin he ever committed, remember his base ingratitude to God. He may remember every sweet song, every Mother's prayer, every wife's tear. Hell is a place where men are conscious. The rich man wanted just one drop of water to cool his tongue.

Physical bodies will go to hell. Jesus said the rich man lifted up his eyes in hell. So we believe that his body was at that time in the grave, but he will have a body in hell. The hell where men are now is a hell of lost souls where people are conscious and suffer. Their bodies remain in the grave on the earth. The bodies will come from death to life and will stand before the great white throne judgment. Every knee will literally bow to Jesus and every literal tongue confess their sin. They will be compelled to do so before Christ and the assembled multitude. Then these literal bodies will be cast into hell. Jesus spoke of literal bodies being in a terrible and literal hell.

There is literal fire in hell. Jesus tells us how hot hell is in many places. Jesus is coming unexpectedly. I ask you, are you

(Continued on Page 5 Column 1)

If you give nothing to missions, does it not mean that you are voting that all efforts to reach the heathen shall be given up at once?

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. BOX 71 — ASHLAND, KENTUCKY 41105-0071

Does God have a permissive will as distinguished from a directive will?

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"And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:35). "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places" (Psa. 35:6). "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will" (Eph. 1:11).

These passages show God to be in complete control of the universe. He is an absolute sovereign in the affairs of all creation. To bring about His purpose, He sometimes, "works in a mysterious way his wonders to perform." Everything good is brought about by God's directive will, "It is God that worketh in you both to will and to do of his good pleasure" (Phil. 2:13).

God, also, has a permissive will in that He permits sin to occur that His purpose will be accomplished. In some instances, He prohibits men from committing a sin and, in others, He permits sin. We see for an example of this, when God prevented the brothers of Joseph from putting him to death, yet, permitted them to sell him into Egypt.

Joseph later told his brothers, "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Gen. 50:20).

We see in the account of Job that God permitted Satan to go only so far in testing Job's faith, "all that he hath is in thy power; only upon himself put not forth thine hand" (Job 1:12).

In Satan's second attempt to cause Job to curse God, he was told by God, "Behold, he is in thine hand, but save his life" (2:6).

Many times during the life of Jesus the Jews sought to kill Him, "But no man laid hands on him, because his hour was not yet come" (John 7:30). When His time did come, Peter told the Jews concerning the death of Jesus, "ye have taken, and by wicked hands have crucified and slain:" (Acts 2:23). God permitted them to do this, for it was in His determinate counsel and foreknowledge for this to take place, yet He did not cause them to do what they did. God only

withdrew His restraining power and permitted them to carry out the evil desires of their hearts. Man will go just as far in sin as God will permit him to go.

Yes, God has a permissive will, but all things come to pass for His own glory. In Psalm 76:10 the permissive will of God is referred to, where it is said, "Surely the wrath of man shall praise Thee; the remainder of wrath shalt thou restrain."

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There are some of our brethren who seem to think that it detracts from God's sovereignty to admit that He has a permissive will. To think that is to deny His sovereign power. As a sovereign God, He can and does permit certain things to happen while being in complete control.

We know that He controls all things and all things work according to His purpose. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will" (Ephesians 1:11). He does as He purposes in Heaven or on earth as seen in Daniel 4:35. He is in absolute control and all things happen according to His will or purpose. "For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). God gives us the inclination and the ability to do His will.

For those who believe that God determines for us to sin, I refer you to Jeremiah 7:8-11: "Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, we are delivered to do all these abominations?" My friend, do not dare to go in God's house and blame Him for your sins.

God in His sovereignty has purposed to allow man to do things. Some examples of God's permissive will are seen in the following scriptures:

Satan and Job — Job 1:11, 12; 2:6. (He could go only as far as God allowed him.)

Wicked men in Acts 2:23. (Those who crucified Christ.)

Jonah — Jonah 1:1-3. (Jonah ran from God's calling, but only as far as God allowed him.)

We see God's permissive will in that we are told constantly of our responsibility. For example, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service"

(Romans 12:1). See also Ephesians 4:1-3; Romans 13:13-14; Galatians 5:1, 16, 25.

We do not get lost, but we do lose rewards if we sin and do not serve God as we should. (See I Corinthians 3:10-15).

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God being infinite, eternal, immutable, all powerful and sovereign, absolutely wise and intelligent, and seeing that "He is in one mind," it is absolutely inconceivable to me that there could be two distinct wills functioning in God at the same time.

God has had from eternity an all sovereign and unchangeable purpose for all of His creation. God's creation and providence never run counter the one to the other, and all that transpires in time or eternity is but the working out of that single purpose and system which God decreed for His own glory before the foundation of the world. He "worketh all things after the counsel of his own will" (Eph. 1:11).

God's purpose is definite and all comprehensive, and there cannot be such a thing as an isolated or detached event, but all of creation perfectly subserves the eternal and determinative purpose of God. God, according to His own pleasure shapes and limits the works of all His creatures, so as all the means and ends embraced therein redound to His glory. All of God's decrees are unconditional, and seeing that His decree or purpose is all comprehensive, it would border on the absurd to contend that any of the means or causes used of God to produce His predetermined ends are conditional. Yet, Arminianism reeks with this glaring inconsistency.

God's decree of the end does not preclude or rule out the use of second causes or means, but they are constituent elements of the whole, and no matter the nature of the means or second causes, they can in no sense or degree, reflect adversely on or bedim the glory or holiness of God.

The absoluteness and all comprehensiveness of God's decree does not make Him the author or approver of sin. While Lucifer was a creature of God, his iniquity was found in himself, and not in God (Ezek. 28:15). Lucifer did not act independent of God's purpose, neither do wicked men or fallen angels, yet their sin is their sin, and not chargeable to anyone else, certainly not God.

The fact of sin cannot be denied, neither can the absolutely holy, sovereign, and perfect decree of God be denied. Therefore, it is evident that allowance of sin is perfectly consistent with the perfect righteousness of God. A contradiction, this is not; and in-

soluble mystery to mere mortals, it surely is. But the redeemed can know and be comforted with the truth that even the wickedness of evil men and reprobate angels is decreetively channelled in and controlled by God's all sovereign and pervading providence, so as its end is certain, and that end is for God's glory and the good of His people. (Acts 2:23, 4:27, 28; Gen. 50:20; Isa. 14:24; Phil. 2:13; etc. etc.).

Every wicked person and act is in some way an instrument of God's all-sovereign purpose, and can never be the result of a will in God which is distinct or separate from His eternal and all-inclusive decree.

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YES, I believe that God does have a permissive will as distinguished from His directive will. In fact, I would probably divide the will of God three ways. First, God's directive will or that which He allows to happen.

Let us examine the permissive will of God. First, I believe in a permissive will because of God's sovereignty. To deny a permissive will is to say that God could not have prevented something from happening. I think that sin is a good example of this. God did not cause sin to come into the world, but He did allow it. To say otherwise is to say God could not have stopped it. God did not have to create man, He did not have to make the laws concerning the eating of the fruit. He did not have to allow the serpent or Satan to tempt Eve. He did not have to remove His restraining hand from Adam and Eve but He did, and I think this illustrates the permissive will of God. We know that God had already planned a redemption for fallen man so God knew what was going to happen in the Garden of Eden. To say God caused it would make Him a partaker of sin. God did not cause it but He did permit it. I do want to mention that God in permitting evil always overrules that evil that it may redound to the honor and glory of Himself. Psalm 76:10 says, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." This verse teaches that God restrains men from wrath at times and other times He permits it. Acts 2:23 and 4:27, 28 teaches us that the death of Christ was a part of God's eternal purpose. But God did not cause men to crucify His Son but simply allowed it to take place. God withheld His restraining power and let man do exactly what he wanted to do. We must agree that God had the power to stop the death of His Son. If God had this power and did not use it then it stands to reason that He permitted this death. The crucifixion of Jesus Christ was not a defeat to God's purpose but a proof that whatsoever God determines will come about.

The permissive will is distinguished from the directive will in that the directive will is that which God causes to come about. The permissive will is that which God allows to come about. These two are related in that God will often times through His directive will place

people in circumstances to where His permissive will is applied. An example of this is perhaps seen in God's dealings with Pharaoh. God's directive will placed Pharaoh in a dilemma and then allowed Pharaoh to act according to his own desires. There are many other examples in the Bible of this.

I might add that if we will be active in trying to obey God's revealed will (The Word of God), it will certainly profit us greatly. I hope this has helped in some way to clarify the question. I do believe that God has a permissive will that is distinguished from His directive will. I also feel that when it comes to the will of God there are many things that our human minds cannot understand.

WHY

(Continued from Page 1)

we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Ephesians 1:4, 5).

There is a great curse upon anyone who takes anything away from the only revelation of God to man. Would you take a pair of shears and go through your Bible cutting out every passage that had the words "elect", "election," or "elected" in them? Would you, when finished with those words, then go on to cut out every passage that said anything about God choosing or predestination? If you did you would wind up with a lot thinner Bible for your efforts.

The Bible teaches election, and since the Bible teaches it, as Bible teachers we must teach it, also.

II. Election is a Missionary Doctrine

There are few teachings which are as helpful to mission work as the doctrine of election. We know that the Lord has some lost sheep. Who they are, or where they are, we don't know, but we do know they exist somewhere. It is a great comfort for a missionary to know that, "Thy people shall be willing in the day of thy power..." (Psalms 110:3).

We know that mission work will prosper to the exact extent that the Lord wishes it to. God is sovereign and He calls out His elect in His own due time, but He does call them out.

A free willer is actually scared, in many cases to witness. According to his way of thinking, if he says the wrong thing, or makes a bad impression in some way on the person he is speaking to, they may reject the Lord and be eternally lost. Thus the Arminian becomes caught up in methods. You have to do everything in just exactly the right way or no one will be saved.

On the other hand, those who believe in sovereign grace have nothing to fear. They know that it is the Lord who does the saving, not their methods. They depend upon the Lord for the prospering of the work, not a program. They know it is their duty to preach the gospel but, "...Salvation is of the Lord" (Jonah 2:9).

III. SO FEW PEOPLE BELIEVE ELECTION

"Why preach election when there are so few people who believe it?" sometimes we are asked. That is precisely the point. It is one of the major doctrines of the Bible, yet most so-called Christians are unac-

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If the interest of your church in missions were exactly parallel to yours, would there be MUCH, little or NOTHING done?

PLACE

(Continued from Page 3)

ready for the Lord to come? Are you ready for the Judgment Day? The song says, "Only trust Him, only trust Him now." Will you trust Him now? He will save you if you will. God bless you is my prayer.

WHY

(Continued from Page 4)

quainted with it. We need to emphasize election because it is one of the greatly neglected teachings of our day.

We must emphasize particularly those points upon which the brethren in our day are the weakest. A doctor does not give his patient medicine for a cold when he has a toothache. We must apply the proper medicine. The religious world around us is sick with free willism, high pressure evangelism, Sunday School contests, gimmicks and games. It needs a good dose of the sovereignty of God and the doctrine of election.

IV. IT GIVES GLORY TO GOD

Election shows God to be a great and mighty God. Notice I did not say (as some have) that election makes God a big God. There is nothing that makes God anything. Some things do show forth the kind of being that God is, giving Him the glory that He deserves. Election gives glory to God.

Man is the opposite of God. God is holy; man is depraved. God is just; man is dishonest. God is merciful; man is full of vengeance. God is love; man is eaten up by hatred. Why would we want to put the responsibility for salvation upon the fickle mind and will of man? Election shows man for what he is, a worm in the dust. Election also shows us what God is, an Almighty Sovereign, having rule and reign over all things.

"Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" (Exodus 15:11).

We must, to be true to the Word of God, preach election. We must continue to emphasize it in our churches.

SUFFER

(Continued from Page 1)

rejoice with joy unspeakable and full of glory." Brethren, the angels of God desire to look into this great gospel you preach. The Holy Spirit is sent down from Heaven to empower this Gospel and dwell within us. In this chapter, he speaks of their's, as well as ours, redemption, not with silver nor with gold, not by works of

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righteousness, not with any corruptible thing of the world; but with the precious blood of Christ, as a lamb without blemish and without spot, kept by the power of God, through the faith which was given us. Thank God. Where are the "saved today and lost tomorrow" Arminians? Why don't they believe God's holy and true Word? I Peter 4:1 "for as much then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." The Word of God says here that Christ suffered in the flesh when He came to redeem His people from their sins. Isaiah the Prophet, who saw the Lord sitting upon a throne, high and lifted up, foresaw Christ's sufferings by the revelation that God gave him.

In Isaiah 53:3, it is written, "He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely He hath borne our griefs, and carried our sorrows." Read on. He suffered for His chosen in Him, before the foundation of the world. Praise God for a Saviour who would suffer so for us!

Yes, Jesus suffered in so many ways for His elect people man can in no way explain. For we, the children of God, can see His sufferings through a glass darkly. To be rejected in our own lives hurts, as you no doubt know, but to be despised and rejected like Jesus, we could not bear. "Jesus came unto His own and His own received Him not." But thank God, "as many as received Him, to them He gave power to become the Sons of God."

God, in His sovereign grace gave His only begotten Son, to die on the cross or tree, to save His lost sheep. Now should we continue to live like the world, as is written in I Peter 4:3? I think not. They think it strange that you run not with them to the same excess of riot, and speak evil of you. Brother, they love darkness and the light of Jesus Christ in the Christian, hurts their eyes. If you take a stand for Christ, you will suffer in some way, I Peter 4:12: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

"If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified." Sorrow is like a refiner's fire to the Christian. It will burn away the dross and bring out the gold of our spiritual lives, if we accept sorrow and pain with submissive faith and love, instead of rebellion, it will bring blessings. For God designs the pattern of our lives and the life that has never known pain or sorrow, has never known the strength of God's sustaining power and love.

Sorrow as punishment for sin, we may speak of as chastisement of correction, for God deals with us as sons and daughters. Punishment is defined as infliction or penalty or payment for breaking the law and cannot be

for sins of the child of God. Because God our Father, laid on Christ, our Saviour, His son, the punishment for all our sins. Only the embittered heart would accuse God of charging His elect with sins. Romans 8:33, "Who shall lay anything to the charge of God's elect? It is God that justifieth." Christ bore our sins on the cross and paid our sin debt. I John 5:13: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." (Ps. 55:22: "cast thy burden upon the Lord, and he shall sustain thee," "he shall never suffer the righteous to be moved." Read the 23rd verse. Oh what a glorious promise to us-ward!

Like the Psalmist in Psalms 17:14, as men of the world, speaking of the lost, have their portion of worldly goods, but know not God. In Ps. 17:15, David, in this prayer, says that his portion is when he awakes in Christ's likeness. Oh, how can men and women go on seeking for that which will not satisfy? Yet, when you tell them, you sometimes make them your enemies. That is when you must suffer for Christ's sake, wondering why your loved ones cannot or will not turn from Arminianism, man-made churches and free-willism to the sovereignty of God's way and God's teachings. Blind are they, so let us pray more that God will open up the eyes of their understanding. For salvation is of the Lord, both physical and spiritual, (Jonah 2:9). This message is mostly for the saved, but to you that know not Christ, stop and ponder your way of life. Read God's Word. Go hear it preached. Read II Thess. 2:12, "That they all might be damned who believe not the truth, but have pleasure in unrighteousness."

The Truth is God's Word. God bless you all!

DEFINITIONS

by Ray Hiatt
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Because of a lack of simple definition, there is much confusion over words and doctrines. I have often stated that if men would simply DEFINE two simple words "grace" and "church" that it would eliminate a good bit of spiritual error. JUST DEFINE THE WORDS. Define them biblically (not by Webster, Freud or fable). Therefore, I have prepared a series of DEFINITIONS of Bible words and themes and Bible-related words and themes by which I hope to clarify that which is perhaps confusing. These will be concise papers and will usually take only a few paragraphs. I can't believe that it is necessary to extenuate simple matters into 20 pages of unreadable exegesis. Beginning with "A" we naturally think of "Arminianism," so this is where we shall begin.

ARMINIANISM

Arminianism is defined as that particular branch of intellectual anemia which exalts man while attempting to debase God. Arminianism is not a new rationale, but is as old as man's oldest philosophical thoughts, for it was a philosophy long before it was a religious doctrine. Jacob Arminius merely followed man's natural tendency toward the absurd, and midwifed what he thought was a new religious imperative. Armi-

nianism is the root of all error, for the root of all error is man's exaltation of himself in the face of Almighty God. Every philosophy of man, without exception, and every religion of man, without exception, is Arminian at the base. Whether it is the syntactical maze of Socrates or the latter day utterances of princely paid preachers in lofty pulpits, Arminianism simply refuses to see God as He is or man as he is. The only people who see God as He is and man as he is are Sovereign Grace Baptists. If this sounds fatuous, I have no apologies to make. The truth requires none.

When God added me to a Baptist church I was more ignorant than I am now. I began to hear the Arminians rather critically handled. I was not familiar with the term and I thought that people were saying "Armenian," which, of course, is an ancient folk from the region of Armenia, near the Caucasus Mountains. I was puzzled. I knew that the Turks hated the Armenians, but I couldn't imagine what the Baptists had against them. However, some dear souls soon instructed me into the ways of God more perfectly, and I found that the Baptist antipathy was doctrinal not racial. There is a parallel to be drawn here.

The Turks hated the Armenians and attempted to exterminate them. In a very real sense the people of God (who see God as He is) should hate Arminianism (the doctrine not the people) and attempt to exterminate it. This is not harshness but absolutism. We believe in the absolute Sovereignty of God and the absolute depravity of man. We must strike at anything that makes God less than He is or man more than he is.

We must count the cost realistically. Look about you. Does not this stance set us at odds against the entire world? Is not the entire world Arminian? Is this not found among many you hold so very dear... your kinsmen, your friends and your neighbors? Truly, it is. Arminianism is the catechism of every worldly heart except for those few scattered souls who are known as Sovereign Grace Baptists. We few and scattered people are thought guilty of lunacy when we stand against all the dignified scriveners and pompous preachers who declare such high sounding drivel.

Arminianism is subtle... like its father. We must, at all costs, avoid all taint of it, for only a little of the leaven shall leaven us all. One hears of 4 point Calvinists, but I cannot understand such a formula though it be preached with tongues of fire. We must be "all points" for Sovereignty, or we shall soon fall to Satan's wiles and soil ourselves by an accommodation to popular preaching.

Arminianism is a product of the intellect just as evolution is a product of the intellect. Arminianism is satanic and any taint of it is satanic. I am not dealing with theological quibbles of no moment. This subject is as serious as life and death, for it involves life and death. Either salvation is of the Lord or it is not. Either man has free will in spiritual matters or he does not. Arminianism says that God CANNOT save man without man's permission. Here then is the dividing line of all religious thought. Arminianism is blasphemy against Almighty God. The Arminian says that God CANNOT and that man CAN. This is the simplest definition I know.

ANNOUNCEMENTS

The Walnut Creek Missionary Baptist Church of Sunbury, Ohio wishes to announce that the Church has moved and now meets in the church building at 5697 Condit Road, Centerburg, Ohio. The Pastor is John R. Lenegar. Services are on Sunday at 10 a.m. and 6 p.m. Prayer meetings and Bible study are held at various times through the week. Everyone within driving distance is welcome. For more information call 614-369-9434 or 614-965-3358.

Elder J. C. Settlemoir is available to preach wherever the Lord might lead. Brother Settlemoir is a very able preacher of God's Word. He believes and preaches the truths that The Baptist Examiner stands for, except that he is a post-tribulationist. You may contact brother Settlemoir at P.O. Box 24, Jamestown, Ind., 46147 or call 317-676-5932. It is my prayer that God will greatly bless and use this brother as he resumes his ministry.

Elder Herbert Cade of Rt. 1, Box 103A Mansfield, La. has resigned his church and is available for preaching engagements or pastoral work wherever the Lord might lead.

APPRECIATED LETTERS

Dear Bro. Wilson,

I am so thankful the Lord led you to be editor of The Baptist Examiner. I have always enjoyed your messages.

Sincerely,
Mrs. O.E. Beck
Pine Bluff, Ark.

Dear Bro. Halliman,

Greetings from the Faith Baptist Church (Seffner, Fla.). The members of our church have voted to help and partake of your ministry. Accordingly, the church has agreed to send \$50.00 a month, and as the Lord blesses to increase our support. May the Lord richly bless and guide your endeavors.

Dear Bro. Wilson,

Please renew my subscription to The Baptist Examiner. Sorry I let it expire. T.B.E. is a paper a Christian cannot afford to be without. I rejoiced when I learned that you had been called and accepted the pastorate of Calvary Baptist Church. May God bless you with a long ministry there. Welcome to Kentucky.

Bill Burke, Jr.

Dear Sirs,

Your paper is the greatest. I'm 76 years old now and looking forward to the coming of my Lord and Saviour, soon I hope. Thank you so much for sending me The Baptist Examiner. May God bless you always.

Sincerely,
Hazel Denington
Blanchester, Oh.

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THE BAPTIST EXAMINER
APRIL 23, 1983
PAGE FIVE



Willard Willis
Monroe, Ohio

by Willard Willis
Monroe, Oh.

The Donatists churches were another group of early Christians who did not conform to the world. They did not compromise their Lord's Word in order to win the applause of men. They, as was true of the Montanists and the Novations, were means our Lord used in keeping His promise when He said, "Upon this rock I will build my church and the gates of hell (death) shall not prevail against it" (Matt. 16:18).

Cook, on page 36 of his "Story of the Baptists," states that the Donatists arose about fifty years after the Novations. He says that they continued for many centuries until absorbed into other churches, and lost under other names. They, according to Cook, multiplied rapidly in Africa, in the northern part of which, at that time, there were civilized nations; and nearly equaled in number the so-called Catholic Church.

G.H. Orchard, in his "Foreign Baptists," describes the Donatists as being correct in morals, simple in spiritual worship, Scriptural in faith and practice.

The historical record shows that the Donatists were "professed Anabaptists and that some of them were distinguished for great learning and talents." One of their peculiar principles, according to Mr. Cook, was that of the separation of church and state. When they were called upon to unite with the Catholic Church, and to submit the differences between them and their opponents, to the Roman Emperor, they asked, "What has the emperor to do with the church? What have we Christians to do with kings, or what have bishops to do at courts?" Cook, "The Story of Baptists," p. 37.

"At times they (Donatists) were greatly reduced by force and bloody persecutions, waged against them by Mitre and Crown. A law was enacted that the person rebaptizing, and the person rebaptized, should be punished with death, in consequence of which, hundreds of bishops, and thousands of inferior clergy, were deprived of churches, while rights of citizenship and the exercise of religious worship were taken from them." Gibbons' Rome, chapter 23.

Benedict declared: "For a thousand years after the rise of the Donatists, we find them spread along in all parts of Europe, under different names, but recognized by friends and foes, as substantially the same people, and in the middle of the seventeenth century, Fuller, the English historian, says of the English Baptists, that they were Donatists, new dipped."

John T. Christian, on page 45 of "A History of the Baptists," says that the Donatists arose in Numidia in the year 311, and that they soon extended over all Africa.

"It is evident that the Donatists held, in some period of their history, many of the principles which are regarded as axioms (truths) by modern Bap-

tists. In their latter history, after a stern discipline of persecution, they maintained, as cardinal truths, absolute freedom of conscience, the divorce of church and state, and a regenerate church membership. These principles, in whose defense they endured martyrdom coupled with their uniform practice of immersion, bring them into close affinity with Baptists." Lincoln, The Donatists. In the Baptist Review, 358, July, 1880.

"The Donatists had hitherto maintained themselves in reputation, and their affairs were in good taste. The Catholics having Augustine as their head, with other zealous adjusters, exerted every means for their suppression; but finding their preaching and writing effect very little alteration; they, in 404, sent a deputation to the Emperor Honorius, requesting him to enforce those edicts, made in previous reigns, against the Donatists. The emperor first imposed a fine on all those who refused to return to the bosom of the church, banishing the pastors of the refractory. The year following, severe measures were adopted, but the magistrates were remiss in their execution. This occasioned a council at Carthage, which sent a deputation to the emperor, soliciting the appointment of special officers to execute his edicts (above) with vigor. Though weakened by these severe measures, the Puritans were yet quite strong." John T. Christian, "A History of the Baptists," pp. 92, 93.

On page 103 and 104 of "Foxe's Christian Martyrs of the World," under the heading of "The Tenth General Persecution Under the Roman Emperors," A. D. 303, we read:

"Nicomedia, a city of Asia Minor, was the place where the Christians were first attacked. The perfect, or governor of the city, marched with a number of soldiers to the Christian church, forced open the doors. They then destroyed all the books and sacred vessels they found there, and afterward leveled the building to the ground. The emperor then issued an edict, commanding the destruction of all the other Christian churches and their contents. Another law followed, making Christians incapable of holding any place of trust, profit or dignity, or of receiving any protection from the courts of the empire. One martyrdom was the immediate result of the publication of this edict; for a bold Christian not only tore it down from the place where it was put up, but reviled the name of the emperor for his injustice and cruelty. He was in consequence seized, severely tortured, and then burned alive. The Christian ministers were likewise taken and imprisoned, and it was even claimed that the emperor privately ordered the imperial palace to be set on fire, so that the Christians might be charged with the crime, and a pretext given for carrying on the persecution with greater severity.

"A general sacrifice was then commanded, which caused many martyrdoms. Among others, a Christian named Peter was tortured and then burned. Several deacons and presbyters were dragged from their homes, and killed in various ways. The bishop of Nicomedia, named Anthimus, was beheaded."

"Such was the cruelty of their enemies, that no mercy was

shown to age or sex, but women and children alike were slain. Many houses were set on fire, and whole Christian families perished in the flames. Others had stones fastened about their necks, and were driven into the sea. The persecution became general in all the Roman provinces; and as it lasted ten years, it is impossible to know how many were martyred, or to tell how they died."

"Some were beheaded in Arabia; others devoured by wild beasts in Phoenicia; numbers were burned in Syria; many had their bones broken, and in that manner were left to expire, in Cappadocia. In Mesopotamia, Christians were hung with their heads downward over a slow fire, and so burned. In Pontus, a variety of tortures were used. In Egypt, some were buried alive in the earth, others were drowned in the Nile, many were hung in the air till they perished, and numbers were thrown into large fires. Scourges, racks, daggers, swords, poison, crosses, and starvation, were made use of in various countries to destroy the Christians; and invention was exhausted in devising torture for them."

"...After this many who were held in prisons were saved from execution; but though not put to death, they were subjected to every kind of indignity. Many had their ears cut off, their noses slit, their eyes put out, their limbs dislocated, and their flesh seared in conspicuous places with hot irons."

We are observing as a warfare in high places is carried on by the devil against our Lord. The Devil's purpose is to bring the Lord's church to and through the gates of death. He, if he were to succeed, would prove our Lord to be a liar.

"For 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" (Ephesians 6:12).

We can be sure that Satan had his eye on the Novation churches. He did not rest day or night in his efforts to bring these churches to and through the gates of death. John T. Christian gives the following historical record of the devil's efforts:

"In 412 Cyril was ordained bishop of Alexandria. One of his first acts was to shut up all the churches of the Novations, and strip them of everything of value. Augustin, supported by a kindred spirit in Cyril, exercised all his influence, and consequently the edicts procured against the Donatists, were now of a more sanguinary (bloody) character. The Catholics found by experience, that the means hitherto used had been ineffectual against the Donatists: they now prevailed on Honorius, and Theodosius, emperors of the east and west to issue an edict, decreeing, that the person rebaptizing and the person rebaptized, should be punished with death. In consequence of this cruel measure martyrdoms ensued. Gibbon remarks of these edicts that, 'three hundred bishops, with many thousands of the inferior clergy, were torn from the churches, stripped of their ecclesiastical possessions, banished to the islands, prescribed by law, if they presumed to conceal themselves to the provinces of Africa. The numerous congregations, both

in the cities and in the county, were deprived of the rights of citizens, and the exercise of religious worship...' — "A History of Baptists," John T. Christian.

"The Donatists re-baptized all persons coming from other professing communities; this conduct Augustine disapproved, and observes. 'You (Donatists) say they are baptized in an impure church, by heretics; but the validity of the baptism depends upon God's authority, not on the goodness or sanctity of the person who officiates.' Their objection to his infant baptism, he endeavors to answer, remarking, 'Do you (Donatists) ask for divine authority in this matter? Though that which the whole church practices, is very reasonably believed to be no other than a thing delivered by the Apostles, yet we make a true estimate, how much the sacrament of baptism does profit infants, by the circumcision which God's former people received.' "A History of the Baptists," John T. Christian.

The learned historian, Heaner, speaking of the Donatist's principle, says:

"That every church which tolerated unworthy members in its bosom was itself polluted by the communion with them. It thus ceased to deserve the predicates of purity and holiness, and consequently ceased to be a true Christian church, since a church could not subsist without these predicates... according to the Donatists point of view the predicates of the Catholics ought to be subordinate to those of holiness and purity."

Those who have investigated the historical record of the Donatists with an open mind, inform us that these people are what we know today as Baptists. This was the conviction of Mr. Mosheim, the Lutheran historian. He said:

"Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe, persons who adhered tenaciously to the principles of the modern Dutch Baptists... the origin of the Baptists is lost in the remote depths of antiquity... the first century was a history of Baptists."

This was also the conviction of Cardinal Hosius, the President of the Roman Catholic Council of Trent (1545-1563). He said:

"If it were not for the fact that Baptists have been grievously tormented and cut off with the knife during the past 1200 years, they would swarm greater than all the reformers... if the true religion were to be judged by the readiness and boldness by which a man or any sect shows suffering, then the opinions and persuasions of no sect can be truer and surer than those of the Anabaptists, since there have been none for the 1200 years past that have been more cheer-

fully and steadfastly unmoveable, and offered themselves to the most cruel sort of punishment than these people."

The historian, John T. Christian, said:

"The footsteps of the Baptists of the ages can more easily be traced by blood than by baptism. It is a lineage of suffering rather than a succession of bishops; a golden cord of love rather than an iron chain of succession, which, while attempting to rattle its links back to the Apostles, has been of more service in chaining some protesting Baptists to the stake than a proclaiming of the truth of the New Testament. It is, nevertheless, a royal succession, that in every age the Baptists have been advocates of liberty for all and have held that the Gospel of the Son of God makes every man a free man in Jesus Christ."

GOD'S SUFFICIENCY

"Who is sufficient for these things?" (II Cor. 2:16).

"Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God" (II Cor. 3:5).

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things may abound to every good work" (II Cor. 9:8).

"I can do all things through Christ which strengtheneth me" (Phil. 4:13).

No program is big enough for any man or any church that they can do themselves. That is Paul's statement in the second Scripture quoted above. He was not sufficient to think anything that he wrought, though he labored more abundantly than they all, was of himself. (I Cor. 15:10). Either of two things will be true of any man who thinks he can do his task; either he will fail or the task is one that requires no faith and gets God no glory. If there is anything written large upon the pages of Bible history, it is that God gives to all men of faith a bigger task than they can perform in order to make them trust in Him. Out of 32,000 men, God told Gideon to send 31,700 back home, after testing them out, because He had too many for the victory to be one that would glorify God. When David went out against Goliath, he went "in the strength of the God of Israel, whom Goliath had defied."

When Sennacherib sent word to Hezekiah that his God was not big enough to deliver him, God sent word by Isaiah for Hezekiah to trust Him. He would attend to the job. He did and, like all things God does. He did it well. The death angel destroyed 185,000 in one night (Continued on Page 8 Column 1)

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BRIEF STUDIES ON THE CHURCH

By The Editor

"...and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

The most important thing is to be saved. The second most important thing is to be a member of the right church. We must understand that there is no such thing in the Bible as the universal invisible church of which every saved person is automatically a member. We have established, in previous studies on the church, that the church of the New Testament is not universal and invisible, but is local and visible. Most adamantly do I assert that one can never begin to learn Church Truth as taught in the Bible until it is clearly seen that the church is local and visible. One who believes in a universal invisible church will be wrong all down the line on The Church. After we learn that the church is local and visible, the next lesson we must learn is: which of the so-called churches in the world are the true churches of Jesus Christ.

Now there are hundreds of groups of local visible organizations in the world today which call themselves churches. It is utterly absurd to even imagine that all these are really true churches of Christ. They are different in origin and history, different in practices, and very different in the doctrines they teach. It is totally impossible for organizations differing so radically from one another to all be true churches. One must forsake all claims to even common sense thinking in order to believe and teach that these are all true churches. Surely, the God of infinite and perfect wisdom is not the author of all these things which call themselves churches. The Bible says that "God is not the author of confusion" (I Cor. 14:33), and surely there is nothing more confusing than all these different organizations calling themselves churches. Among all the groups in the world today which call themselves churches there is one group — and only one — that are the true churches of Jesus Christ. All others are man-made organizations — started by man, continued by man and teaching for doctrines the commandments of men. Now, if you are saved, nothing can be more important to you — or should be — than to learn which of these are the true churches. Then you are to join one of these true churches and be a good and faithful member thereof.

The Bible commands saved people to become members of true churches in this age. You have not and you cannot obey this command of God by joining something which calls itself a church, but is not a true church of Jesus Christ. Please understand what I am saying. I am saying that you are living in disobedience to the Word of God if you are not a member of a true church of Jesus Christ. I am saying that just being a member of something which calls itself a church is not obeying God — is rebellion against the Word of God — unless that organization is truly a true church. Let me make it even more plain. Sovereign Grace Landmark Missionary Baptist

Churches are the true churches of Jesus Christ. All other so-called churches are man-made organizations. (I am being kind in calling them man-made, I really believe they are of the devil.) If you are a member of one of these churches instead of the kind I just mentioned, you are living in daily rebellion against God and His Word. So you see that, next to being saved, nothing is or can be more important than learning which churches are true churches and becoming a member of such a church. I propose a test to determine which are true churches. I call it the P.H.D. test. We apply this test to all the organizations which call themselves churches. Those who cannot pass this test are not true churches and no saved person should be a member of one of them. Those which can pass this test are true churches and every saved person should find one such church and become a member thereof. I draw the material for this proposed test from the teachings of the Bible about the church. In this test, P stands for practice, H stands for history and D stands for doctrine.

What are the practices of a church as set forth in the Bible? The church is to practice congregational government in its business. The Bible does not teach the representative form of government practiced by the Presbyterians. It does not teach the central form of bishop government practiced by the Methodists. It does not teach the dictatorial form practiced by the Catholics with their papal god. The Bible teaches that the church is to be governed by the majority vote of the church membership with each member having a vote, and each member's vote having the same value. The Bible opposes the preacher running the church. Hear this, you demigod preachers who think the Lord invented the church so you could have a stage upon which to perform, a kingdom which to rule. The board (God forbid that any church have anything which it calls a board) of deacons, elders (or whatever you call them) is not to run the church. The church — by majority vote of the membership — is to run the church. This is the Bible test. True Baptist churches pass this test. They have always practiced this form of church government. Most other so-called churches fail this part of the test, and we can discard them without going any further.

The Bible teaches that the church is to practice baptism of professed believers by immersion into church membership. Many churches baptize (so they say, but they lie when they say it, for they sprinkle) infants. Many churches practice sprinkling or pouring instead of the Bible way of immersion. Many churches baptize without reference to becoming a member of the church. Many churches baptize and say that one is saved thereby. All churches who practice any of these things fail to pass the test, and thus show that they are not true churches of Jesus Christ. Baptist churches baptize the way, the subject, and for the purpose taught in the Word of God, and thus pass this test.

The Bible teaches that the Lord's Supper has no magical effect or saving power, that it is to be restricted to the membership of the one church observing it, that wine and unleavened bread are the proper elements to be used and that it is a symbolical ordinance to be observed in remembrance of the Lord Jesus Christ. I do not say that a church must pass every point of this test to be a true church, such as the elements used. I do say they must do it this way to properly observe the Supper. But there are churches which so corrupt this ordinance as to prove that they are not true churches of Jesus Christ.

True Baptist churches practice the Lord's Supper so nearly the way taught in the Bible as to pass this test. Now these are some of the practices which evidence whether or not a church is a true church. Baptist churches pass this test with an A plus. Most other churches fail this test. But let us proceed with our test.

The next part of our test relates to the history of the organizations in the world which call themselves churches. This test, of itself, will settle the question once and forever, but we will give the whole P.H.D. test. Note these facts and the necessary conclusion. 1. Jesus Christ started His true church in the days of His earthly ministry. This is indisputable to one who bows to the Bible. 2. Jesus Christ promised His church perpetuity until His coming again. Therefore: 1. There is in the world today one or more true churches according to the promise of the Lord. 2. And get this: Any thing which calls itself a church, but which got its start this side of the earthly ministry of Jesus Christ, by that one fact proves that it is a false organization and not a true church. Friend, what is the origin and history of the religious organization to which you belong?

Let us apply this test to some of the so-called churches in the world today and see how they make out on this test. Catholic churches (though they lyingly pretend to start in the New Testament) started with Gregory the Great in Rome in 590. The Lutheran church was started in Germany in 1520 by Martin Luther. The Church of England (now the Episcopal Church in this country) was started by murderous, adulterous King Henry the 8th in England in 1534. The Presbyterian Church was started in Switzerland in 1536 by John Calvin. The Congregational Church was started in England in 1580 by Robert Brown. Freewill Baptists were started in America in 1780 by Benjamin Randall. The Hardshells (though they falsely pretend to be the Old Baptists) were started in America in 1927 by James Osborne. The Campbellites (who are ashamed of their "Daddy" and who can blame them for this?) were started in America in 1827 by Alexander Campbell. The Mormons were started in America in 1830 by adulterous polygamist Joe Smith. Jehovah's False Witnesses were started in America in 1870 by George Russel. The Church of the Living God, of which I was once an ordained preacher (Praise the Lord for delivering me from this) was started by Dan Gilbert in Spray, N.C. in the early 1900's. Other Holiness churches were started by different people in different places in the early 1900's. We could go on and on. All churches, except Baptist

Churches, were started by men, were started somewhere other than Palestine and were started since the days of Christ's earthly ministry. Therefore, none of these can be a true church of Jesus Christ.

When we apply the test of history to Baptist churches, we see that they pass the test with a perfect grade. Trace Baptist churches up the blood-stained trail of their glorious history. You will come to no man other than Jesus Christ as their beginner. You will find no time of their beginning this side of the earthly ministry of Jesus Christ. Why is it: 1. All men know who started other churches and all agree on this. 2. No man who denies that Jesus Christ started Baptist churches can tell you who did start them. Why do we all agree on who started the Methodist, Lutheran, etc., but men cannot agree on who started Baptist Churches except those who believe the truth that Jesus Christ started Baptist churches. Dear friends, only Baptist churches can pass the test of history. All others fail here and cannot be true churches of Jesus Christ.

Now as to the test of doctrine. When we test different so-called churches by what they teach as compared with the Word of God, how do they come out? True Baptist Churches teach the doctrines as they are taught in the Bible. We teach the Genesis account of creation, opposing the false teaching of evolution. We teach that the Bible is the verbally inspired Word of God and that every part is inspired. We believe that this inspired Bible is the only rule of faith and practice for our churches. We do not teach the commandments of men. We do not practice according to the dictates of human reason. We draw the totality of our faith and practice from the Bible. We can give book, chapter, and verse for all we preach and practice. Confessions of faith drawn up by men, decrees of councils, instruction from human headquarters have no authority with us. We are a people of the Book — the blessed book — the Holy Bible. We are glad to subject any doctrine we preach or any practice of our church to the searchlight of Holy Writ.

We teach that men are saved by the sovereign, everlasting, unconditional, irresistible, and everlasting grace of God. We do not mix works up in anywise with the saving grace of God. We believe that men were elected by grace, that Christ graciously died for the elect, that the elect are called by effectual grace, and are saved eternally by God's grace. We do not believe in the works of man or in the so-called free-will of man for salvation.

We believe Baptism and the Lord's Supper as taught in the Bible. We restrict these to the church, leaving them under Church Authority where the Lord placed them. We use the elements and perform the acts as taught in the Bible. We teach the Scriptural purposes of the ordinances and do not ascribe to them any magical, saving, or keeping power. Baptists are the only churches that teach Bible truth about the ordinances. All other so-called churches pervert the ordinances in one way or usually, in many ways.

We could go on and on showing how Baptist Churches pass the test of doctrine as to being true churches of Jesus Christ. Now this is not so strange as it might seem at first. Jesus Christ started Baptist churches and promised them perpetuity til His

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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Sovereign Grace Baptist Mission,
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Papua, New Guinea.

coming again. He gave them the Great Commission which authorizes them to teach "all things" commanded by the Lord. He would not have commanded them to teach the truth except He had given them the truth they were to teach. In First Timothy 3:15 the church is referred to as "the pillar and ground of the truth." The Lord committed the truth to His Baptist churches, constituted and ordained them as the preservers and teachers of His truth, and the Holy Spirit indwelling true churches preserve them in the truth they are to teach. When and if they cease to teach that truth, they cease to be true churches, but the promise and power of God will always preserve and perpetuate some true churches til Jesus Comes. Since Jesus gave the truth to His Baptist churches, commissioned them to teach it, perpetuates them in the truth, it is not strange that they can pass the doctrinal test.

Since other churches were never given the truth by Christ, never commissioned to teach the truth, are not promised perpetuity, but warned of destruction it is not strange that they cannot pass the doctrinal test. All other churches besides True Baptist Churches teach some truth which they have received from and because of Baptist Churches. But they also teach much error which they received mainly from the Roman Catholic Church which is the true mother of all churches except the Baptists.

Now we have given our test. We have subjected many of the so-called churches in the world to the P.H.D. test. Baptist churches have passed every part of this test with a perfect score. This is not because of the superior wisdom of Baptists. It

(Continued on Page 8 Column 1)

If Jesus had not desired the heathen to be saved, He would not have come. If you do not, you will not go, nor give.

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BRIEF STUDIES

(Continued from Page 7)

is because Christ has kept His promise to them. Left to themselves they would fail as all others have. But Baptist Churches are Divine institutions whereas all other churches are man-made. So because of the power of God and according to the promise of Christ, Baptist churches have passed the test and are thus proved to be the true churches of Jesus Christ.

All other so-called churches have failed miserably in this test. A few of them have passed a few parts of some of this test. But not one of them has made a passing grade on any part of the P.H.D. test. They, one and all, fail to practice totally according to the Word of God. Not one of them can even come close to passing the history test. They all started hundreds of years after Jesus started His Baptist Churches. Some of them preach some truth, but not one of them declares the whole truth of the Bible as Baptist Churches do. Furthermore, all of them teach man-made errors as well as doctrines of devils in addition to the little truth they do teach. So they all fail the test. Therefore, none of them are true churches of Jesus Christ. They are rivals and enemies of true churches. They exist in utter rebellion against Jesus Christ. They rob God of the glory that every saved person should give God in one of His true churches.

Baptist churches pass the test. They are the true churches of Jesus Christ. Every saved person should become a member of such a church and should serve God faithfully through, in, and as a member of such a church. May God bless you all!

SUFFICIENCY

(Continued from Page 6)

of the flower of Sennacherib's army. When the 12 spies came back from their 40 days' tour through the promised land, ten had so little faith, as to say the task God gave them was an impossible task. God killed them by a plague at once. Then He cursed all Israel that agreed with them to wander for forty years in the wilderness, a year for each day, until all of them died. The two men of faith, Caleb and Joshua, that said that God was sufficient for any task that He ever gave His people, were the only men over 20 years of age, when they came out of Egypt, that entered the promised land. More frequently than for any other single sin did the Master censure the 12 for their little faith or unbelief. Mark you He called them "fools," "slow of heart" or dullards, "wicked," "perverse" and asked "how long He should bear with them" because of their little faith.

God gives to every man and every church a task which it requires faith to undertake and God to work out, because He wants His people to be in fellowship with Him and depend upon Him in all His work. What is wholly impossible to mere man, is not only possible but

easy for the faith-filled man, who counts on God. Jonathan and his armour-bearer routed the whole Philistine army, when Saul was terrified and all Israel scattered and in hiding in caves and mountains, because their confidence was in themselves and the job was an impossible one for them; but Jonathan started out with the postulate that God was able to deliver by many or few, and God did for two believing men, what the whole army of Israel could not do. Our God is the God of impossibles. All any man needs is to find out what God wants him to do, and then, to put himself in God's hands and it shall be done.

"All things are possible to him that believeth." God is looking for men to trust Him that He may do the impossible through them to His glory. Will you be such a man or woman?

CHOSEN IN HIM

by Roy Snell
Charleston, W. Va.

II Thess. 2:13.

I wish to confess that many of my views and comments concerning contemporary Christendom are of a definite negative nature. I fully expect to be judged as to whether I have acted correctly or mistakenly. Whether from a contentious spirit or if I be "jealous over you with a godly jealousy" as regarding my Lord's assemblies. I am quite aware of the vagaries and deceitfulness of the human heart, even within the believer, yet I hope and pray that my concern is solely for the policies, polity, and practices of the New Testament Baptist assembly to be pure and Biblically correct.

There may have been a period in my early love for our Christ that I believed I was getting "blessed" by ventriloquists, puppet shows, dancing girls — and "The Switchblade and the Cross." Now, for better or worse, I find myself growing increasingly vexed and disillusioned with all the frills and foibles associated with the present day ministry. Far too much of this "electronic eye" ministry is concerned with showmanship, entertainment, and sounds and scenes which have a definite eye-appeal to the flesh, but which utterly fail to glorify my Lord or to mortify the sinner. For myself personally this constitutes a very unconscionable waste of time and effort. Hence, my apparent preoccupation with that which is now being presented in the name of Christianity.

Now for those of you who have begun to feel that I know of nothing excepting my own negativism, I beg to be allowed to sound an affirmative and positive note, regarding this so great salvation of ours.

Honest and sincere men can have various and differing ideas and opinions as to what the rapture will be like — or what some of the details of the millennium will consist of. In a like manner, we may make a conjecture or imagine what took place when we were chosen in Christ. Our precious King James Bible definitely makes reference to an occasion in the dim past when this was an actual, albeit

spiritual and supernatural transaction. With a clear conscience I feel that we can reason as to what transpired — without the onus of diminishing or adding unto the truth of God. So now my own confession of positive and affirmative faith.

This certainly is not original with me, but it is beautiful, and I want to share it with many who may have heard it before, as well as with those who have not.

I like to believe and to conjure up in my spiritual mind a time in the immeasurable economy of a Sovereign Lord, a time lost to man's finite mind in the endless aeons of centuries past, a time when God the Father, God the Son and God the Holy Spirit convened at a "Summit" meeting. The most important decision ever to be made was on the agenda. This decision was not concerned with the possibility and danger of nuclear warfare, nor did it encompass the fate of the E.R.A. nor was it anti-abortion or prayer in the public schools. If the sole purpose of this holy triumvirate could be summed up in one word, then that would be "Redemption." If perchance the cherubim and seraphim had been created at this time, then they could have been the only witnesses to the greatest and most far-reaching transaction of God or man throughout all the ages. And you can rest assured that they covered their faces and cried, Holy, Holy, Holy to that triune Godhead.

There are aspects and ramifications in the doctrine of the trinity which boggle my finite mind and human reasoning, yet with the spiritual eye I envision three definite Personages meeting there in full and complete accord. I see and hear God the Father as He covenants to give His son "a great multitude, which no man could number..." (Rev. 7:9). I see and hear God the Son as He in turn covenants with the Father to pay the ransom price in full — to redeem this multitude from their fallen estate. I see and hear God the Holy Spirit as He assumes the responsibility and covenants to visit those given by the Father and to quicken such spiritually dead souls, change minds and make hearts new and receptive.

I realize that in order to be descriptive, I have used man's language to depict a heavenly happening, but I do not feel that such does hurt or demean the Word of God. Furthermore, on the positive side, I do hold and affirm that Those who so covenanted have, and are yet doing precisely as were their stated intentions on that most memorable of all occasions.

I hold adamantly, that God is not willing for a single one of those whom He gave to His Son to perish. Hence, He now tarries until the Holy Spirit quickens that last and final soul in that elect number. It is Biblically permissible, and not in the least selfish, to pray that last recorded supplication in our Bible, "Even so, come Lord Jesus" but our God is not ruled by my clock or calendar. And that is positive.

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WHY I LIKE TBE

by William Shetterly
Toledo, Ohio

I am very thankful for the opportunity to express to others the much significance and life long, yet eternal influence and blessing that The Baptist Examiner has had in my life.

The initial acquaintance my family and I had with The Baptist Examiner in 1967 immediately caused us to reevaluate our doctrinal beliefs. A short time later we learned through The Baptist Examiner about Calvary Baptist Church's Labor Day Conference. With dedicated weekly reading of the paper, after attending the 1967 conference, upon hearing the Bible doctrines expounded there: almost all our theological beliefs were changed (after nights of very little sleep) to comply with that which we had read in The Baptist Examiner and heard at Calvary Baptist Church which harmonized with God's Word (the Bible).

Needless to say and its hard to express how much The Baptist Examiner and Calvary Baptist Church, plus all the wonderful people of God we've come to

know, love and praise God for mean to us. Our prayer is for God's richest blessing upon The Baptist Examiner, Calvary Baptist Church and as well as the various conferences and other works of one of the Lord's most influential, useful and precious churches.

In closing, may I just say thank God for brethren and sisters, as well as the churches that have contributed in so many ways for the support of Calvary Baptist Church, The Baptist Examiner, the conferences and all the missionary work.

I must acknowledge that the previous editor of The Baptist Examiner and pastor of Calvary Baptist Church, John R. Gilpin (Now in Glory), was regarded by me as one of God's greatest men.

I also have like impressions of the present editor of the Baptist Examiner — two great men of God, because they have stood and do stand for God's eternal truths.

God bless in accordance to His eternal sovereign will.

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