

CROOKED SPEECH

"Crooked speech" is a biblical term found in Proverbs 6:12 and amplified in many ways throughout the Scriptures.

The phrase denotes any deviation in language which is displeasing to God. Included are the "careless" or "useless" words of Matthew 12:36; the blasphemous words against God—Father, Son and Holy Spirit; the impious use of his Name because of which a man shall be found guilty; the false witnessing of the Ninth commandment; the lying words of those perverters of truth who have no part in heaven.

Crooked speech is a serious offense against God and so widespread in the world that we all stand guilty before the One from whom nothing can be hid.

Profanity

That profanity is so commonly used is no reason for anyone to use it as an acceptable manner of speech. It should be opposed with vigorous protest as a sin against God and an affront to

It is not strange that for the regenerate "devil," "damn," "hell" are often a part of our language. They speak of

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The Baptist Examiner

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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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The Folly Of "Open Communion"

By the late W. D. Nowlin

Open communion admits as scriptural the substitutes for baptism. Open communion forces us to an admission that infant baptism is valid. Hundreds of those whom we would invite to the Lord's Table, if we practiced open communion, could not tell on their own recollection if they were ever sprinkled, much less baptized. If Baptists are to become open communionists they must admit the validity of infant baptism.

Again, open communion admits the validity of sprinkling and pouring as baptism. It's easy logic to note that if others admit sprinkling and pouring as baptism and if they admit these to the Lord's Table, and if they too insist that baptism is essential to

participation in the Lord's Supper, surely for us to commune with them is to admit the validity of sprinkling and pouring for baptism.

Again, open communion admits baptismal regeneration. There are those who immerse all their members, but their baptism is in order to salvation. Baptists do not believe this at all. Consequently their immersion is not our baptism. The fight on baptismal regeneration has been an age-long contention of Baptists. To invite those thus immersed is to admit the validity of their baptism. Are Baptists ready to commit this folly? We answer, No.

The demand for open communion grows out of a false sense of fraternity. This memorial supper is not a love feast to show our

love for one another, but to "show the Lord's death till he comes" again. Open communion is not essential as a means of grace; it is not essential to fellowship among the people of God. All churches have the Lord's Supper in their own services. Many of those who are loud in their demands for open communion do not attend the Lord's Supper in their own churches.

There is not an example of inter-communion in the New Testament churches, for then they were all of one faith and practice. There is no line of argument that can prove that open communion is in any sort of sense essential. There is not a spiritual blessing that open communion promotes; it means no legitimate (Continued on page 8, column 1)

IS GOD SOVEREIGN?

Who is regulating affairs on this earth today — God, or the Devil? That God reigns supreme in Heaven, is generally conceded; that He does so over this world, is almost universally denied. If not directly, then indirectly. More and more are men in their philosophies and theorizing, relegating God to the background. Take the material realm. Not only is it denied that God created everything, by personal and direct action, but few believe that He has any immediate concern in regulating the works of His own hands. Thus is the Creator banished from His own creation. Therefore we need not be surprised that men, in their degrading conception, excluded Him from the realm of human affairs. Throughout Christendom, with an almost negligible exception, the theory is held that man is "a free agent," and therefore lord of his fortunes and the determiner of his destiny.

But who is regulating affairs on this earth today — God, or the Devil? Attempt to take a serious look at the world today. What do we see? Confusion, chaos, anarchy! Sin is rampant on all sides; lawlessness abounds; evil men (Continued on page 8, column 1)

Scriptural Metaphors Of The Church

By PASTOR BOB NELSON
Calvary Baptist Church
Owosso, Michigan

There is much confusion today due to the lack of knowing how to rightly divide the Holy Scriptures. Bible Colleges and Institutions are graduating multitudes of students who are about to enter the ministry. These students are to know the philosophy and practice of Christian education, the way of Christian psychology, and they seem to know little of properly interpreting the

One of the biggest stumbling-blocks amongst present day "fundamentalists" (or should I say "anti-fundamentalists") is the use of metaphors (figures). They have drawn improper conclusions from the church because of their failure to interpret a metaphor properly. The folk who believe in the invisible universal church do so on the basis of misinterpreting metaphors. I do not have in this "spooky" invisible church because one does not have to interpret metaphors this way.

Preliminary Matters:

Definition of a metaphor: A metaphor is a figure of speech in which one object is likened to another by asserting it to be that other, or by speaking of it as if it were that other. In Psalm 18:2 we have an illustration of six metaphors in one verse of Scripture: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I trust; my buckler, and the horn of my salvation, and my tower."

Rules of a metaphor: (a) No metaphor can ever fully represent the entity to which it is applied; (b) A metaphor is a metaphor and will always remain a metaphor; (c) A metaphor must be interpreted with the context in which it is used and not applied to a description of Christ and the church. For example: the lion in Revelation 5:5. If these three rules are observed the audience feels that about 90% of the "junk" written about the church and "Bride" of Christ will be burned. And thousands of believers would become members of the Big Spooky Invisible

Church.

Illustrations Of Six Metaphors That Refer To The Church

1. "The pillar and ground of truth" (I Tim. 3:15).

No theologian or Bible student, living or dead, to my knowledge, denies the fact that this verse of Scripture refers to a local, visible, organized church. The context speaks of the office of bishops and deacons, which no believer of the invisible church would say exists in his concept of the church. Therefore, any church that upholds the first fourteen verses of I Timothy three, is qualified to be a "pillar" and "ground" of the truth.

These two metaphors prove that the visible church is an extremely important institution with a permanent job of upholding the truth. The way a church holds up and supports the truth is by believing it, obeying it, and preaching it. The stability of the truth upon the earth is dependent on the local church, as God leads. Man-made religious organizations are not supporters of the truth, but the organized local church is.

2. "The household of God" (I Tim. 3:15).

The church referred to here is not a material structure but a group of baptized believers banded together as a household. The function of a household is to offer support and fellowship to its members. It denotes a family-type relationship, a familiarity, and commonness in cause. Surely, whenever any church gets so large it cannot thus function, it is too large.

3. "The flock of God" (Acts 20:28).

Paul is speaking to the elders of the church of Ephesus (vs. 17) and tells them to take heed to themselves and to "all the flock" which is the church of God. How may we liken a church to a flock? It is made up of sheep only (John 10:27), not of some other animals, even though some come in sheep's clothing. The flock needs a shepherd to feed them (I Pet. 5:2), and to help guard them from the raving wolves (Acts 20:21, John 10:12). A good flock will be gentle and (Continued on page 4, column 2)

Halliman Tells Of Rugged Trip In New Guinea

Dear Friends:

Several weeks have passed since I last wrote to you via TBE, and most of that time I have been away from home. I was away for 5 weeks doing general mission and survey work in the Highlands. This, by far, was the longest that I have been away from home at one time, and as at other times my family was alone during that time. I will attempt to tell you of the main events of the trip; however, the trip was so long I will not give a day-by-day account.

I arose on a Thursday morning at 3 a.m. after working feverishly that same night until midnight getting ready to depart on what was to be in many respects the most trying 5 weeks of my life. Shortly after 4 a.m., after a sad good-bye to my family, I was in the truck leaving Bulolo. I was loaded heavy with supplies and the night before one of the tires had gone down. It was on this that I had worked so late, trying to repair, but without success. I had put the spare on, but it had



Fred T. Halliman

After a gruelling 5-week trip of recent date, Brother Halliman probably looks more weary than in this photo. Be sure to read his account of the trip in this letter.

a slit two inches long and since Lae, nearly 100 miles away, was the closest place that I could buy tires I left on those — with a prayer.

I got within about 20 miles of Lae and the load and heat proved too much for the tire and it blew out. Within minutes a truck came along and gave me a lift to Lae and I was soon on my way back with a new tire. I spent that day and night in Lae and the next morning joined a Government convoy that was driving through to the Highlands. I had purposely waited for this convoy since I had never been over the road and, too, there were dangerous rivers to cross.

Shortly after 7:30 a.m. we left Lae and after about two and one-half hours we had come to the first river. Where this river is crossed it is spread out over about one-half mile and has several channels. Some vehicles have been completely destroyed trying to cross this river when the water was too swift and deep. With some difficulty we all crossed all right. I almost turned over going down into the main channel. For the next two hours we drove through plains, grass fields, swamps, and villages until we reached the next river. Here a swinging bridge had just been (Continued on page 5, column 1)

The Baptist Examiner Pulpit

"THE MARRIAGE OF THE LAMB"

SERMON BY PASTOR JOHN R. GILPIN

(Read Rev. 19:1-10).

In human life no event excites the emotions, stirs the affections, and stimulates hope like that of matrimony. As I look back over the thousands of weddings that I have performed, I can think of many experiences which amply prove this to be true.

It has always been my custom to instruct the bride and groom to answer, "I do" to the questions which I shall ask. I remember one lad, years ago, who became unduly excited and who said, "I do, yeah."

On another occasion a man fifty-three years of age, in answer to the question, not only said "I do" but he continued to say it some half dozen or more times, until I interrupted him with another question.

On another occasion when I

told the couple to join their right hands, the man held up his hand as though he were going to take an oath in court. It is true that he was about to receive a life sentence, yet it was hardly necessary that he swear his life away.

I can also remember some excitement on the day when I was married. Mrs. Gilpin was wearing a little two-piece suit with a pocket on the right side of the jacket. I had given the minister a five dollar bill for his service in advance of the wedding and he in turn had given it to Mrs. Gilpin, who dropped it loose into the side pocket of her jacket. While the ceremony was taking place, she became so excited that she tore the five-dollar bill into shreds. I thereupon decided that she wasn't a fit subject for handling money and I haven't given

her any since. While I am speaking of her excitement, I might as well be honest and admit that the same was true with me. I wasn't married until after four o'clock in the afternoon, yet I was fully dressed for the wedding by twelve o'clock noon.

I cite these few incidents just to show you that there is no event which excites, stirs, and stimulates like that of marriage.

So it is with the marriage of the Lamb. The Bible is just one long love story. From Genesis to Revelation this is true. It thrills our souls to think of this coming wedding which will be the consummation of all of Christ's promises.

It is rather interesting to notice the following elements which go to make up the marriage of (Continued on page 4, column 4)

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Our Enemies Still At "Work"

Those who hate the truth for which we contend are most numerous. Likewise, those who can not use THE BAPTIST EXAMINER and its editors to further their own unscriptural methods despise us. Many, many times in the course of a year some friend will call to our attention an effort that has been made to discredit our ministry. We have a large compartment in our safe which is crowded with statements from our friends as to nefarious underhanded tactics employed by those particularly who cannot control TBE.

Of recent date, three of our friends have contacted us concerning one phase of opposition. It so happens that there is a group in Detroit that is circulating a most untrue, and libelous statement. We used to do some printing for them, charging them only about one-third the cost involved. It was necessary that we make "cuts" in their behalf from their pictures. They are telling that I said we only charged them the actual cost of the cuts, but that in reality I charged them about twice the cost of the cuts. Let's analyze it:

When we receive a picture or a group of pictures, from which we have our engraver make cuts (zinc castings) from which the picture is reproduced, we have a good deal of work to do in addition to the work of the engraver. We must measure and mark the pictures as to the size we wish to have the cuts made, which means a small amount of time is involved in so doing; we must mail these to the engraver, which means a secretarial cost and a parcel post charge. When the cuts are returned to us, parcel post charges and special delivery charges have to be paid by us. If the cuts come to us unmounted (and about half of them are sent to us in this manner) then we must spend time "mounting" the cuts on blocks of wood, which is a further cost that we of the shop have to bear. For example, in one instance, we had a large number of cuts to mount on wood blocks which required 5 hours of actual time in getting them ready to print. Surely, no one would expect us to spend this much time without being paid for the work. After the cuts have been used in printing, these must be washed, carefully wrapped, and returned to the ones for whom we print. This means additional time and also parcel post charges. This means that if the engraver charges us an average of \$2.00 for a cut, we in turn are out approximately the same amount.

It has always been our policy in printing to charge just what the cuts cost us from the engraver plus our actual cost of handling. In the face of this, we insist that we charge only what the cuts cost us — not what they cost us when the engraver sends us his bill but what they cost by the time we have returned them to their owner.

We have told the folk we print for over and over again that this has been our policy. However, this group in Detroit, desirous of hurting the ministry of THE BAPTIST EXAMINER makes it appear we should only charge what the engraver charges us, and that by charging our cost in addition to that of the engraver, we are profiting at the expense of those from whom we are printing.

We mention this that you might see that there are two sides to every story. These enemies have stooped to the lowest forms of chicanery in an effort to discredit us. Yet those who read this monthly newsletter now have the truth. I might add that this Detroit group does not have one single charge to bring against TBE nor its editors that cannot be easily explained in the same manner as this insinuating charge relative to the cuts.

OUR REFUGE

When I think of the many enemies that we have, then some scriptures in particular come to my attention:

"Cast me not off in the time of old age; forsake me not when my strength faileth. For mine enemies speak against me; and they that lay await for my soul take counsel together, Saying, God hath forsaken him: persecute and take him; for there is none to deliver him. O God, be not far from me: O my God, make haste for my help."—Ps. 7:9-12.

I am not as young as I once was. I realize that I am getting older day by day. A life that has been most vigorously spent has prematurely brought weakness to certain organs of the body, and after two heart attacks, my only reliance can be on Him who doeth all things well. Like the Psalmist I say: "My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever."—Ps. 73:26.

"Crooked Speech"

(Continued from page 1)
their own master, their own condition, and their ultimate destination.

How often is profanity nothing more than the blustering of a bully. It shows to others the limitation of one's vocabulary. It is conversation's cesspool and an offense to those who are forced to hear it. Profanity is the crutch of conversational cripples and places those who use it in a category more offensive than those who are physically unclean or afflicted by a loathsome disease.

That profanity is used by so many who are unregenerate is to be expected. That some Christians indulge in it is a reflection on their spiritual judgment.

We live in a time when profanity is so universal that it arouses little comment and even less resentment. That this is, in part, an aftermath of two world wars is no excuse. That many women are also guilty in no way lessens its offensiveness or seriousness. In fact children now hear these "crooked words" from many sources, including their own homes. No wonder that profane language is commonplace!

Blasphemy

Blasphemy is the intrusion of profanity into the realm of sacrilege. It is speaking against that which is holy; being critical of that which no human should; attributing to Satan the works of the Holy Spirit; setting up one's self as a judge against God.

Blasphemy is taking God's name in vain. It is assuming prerogatives which belong to him alone. It is cursing where man himself stands in judgment. It is usually a direct attack on God and can place the blasphemer in direct jeopardy.

Gossip

Nowhere are "crooked words" heard more frequently than in the realm of gossip.

Gossip is usually a lie passed on surreptitiously either for the dubious pleasure of creating a sensation, or for the more overt intention of injuring the one who is subject to it.

Gossip is so common that those who do not indulge in it are rare. There is some strange fascination about passing on a juicy bit of scandal. How we love to take the mistake of an acquaintance and magnify and twist it so that we may have a fascinating conversation piece! And, how rarely does the gossip reflect the truth!

It is our observation that nowhere is gossip found to be more of a prevailing sin than in some Christian circles.

By it reputations are ruined, motives judged, friends separated, and Christian witness neutralized.

Criticism

Hand in hand with gossip is the critical spirit. Because someone does not act or react as we think they should we begin to criticize, and the step from this to gossip is so short and the end results so similar that Satan must chortle when he sees Christians fall into his trap.

Why should a Christian adopt for himself a standard of conduct with certain prohibitions (often unrelated to biblical truth) and then set himself up as a judge of those who live in a Christian freedom which their own consciences justify before God? There are good people who teach as doctrines things which

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By C. H. Spurgeon

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OXFORD-BOUND BAPTIST TEACHER LOOKS ON SCHISMS AS WOUNDS

LOUISVILLE NEWSPAPER THROWS MORE LIGHT ON THE HERESIES OF SOUTHERN BAPTIST SEMINARY PROFESSOR

(Louisville Times)

One of Louisville's most "catholic" Protestants is a rip-snortin' Southern Baptist preacher.

He is Dr. Dale Moody, 46, professor of Christian theology at Southern Baptist Seminary. A man who can collect a rousing chorus of "amens" in any sermon, finds himself at home in the Episcopal Church or the most pentecostal, who is in fellowship with a Catholic priest with whom he often discusses religion, and who believes that schisms in Christianity — particularly those in which there is refusal of any fellowship with other bodies — are basic contradictions in Christian teaching.

This gray-haired, dynamic theologian is somewhat of an anachronism among Southern Baptists.

Most of them — except some liberals — as yet don't even want to talk about talking with other denominations let alone think about joining them. But Dr. Moody considers it imperative that schisms in Protestantism be overcome — the wounds healed.

The "Moody Plan"

In line with his philosophy he will spend the next two years, starting in September, at Oxford University studying and writing a book dealing with schism in the church and how to mend these "fractures in the Body of Christ."

Under pressure from a reporter, he admits to having a "Moody Plan" for getting rid of divisions.

It doesn't have to include organic church union, but if organic union came he wouldn't oppose it. Nor would he oppose bishops, an institution some Protestants look upon with horror.

Dr. Moody wants first to see a spiritual drawing together — and a situation in which Christians "could leave one denomination and enter another without losing fellowship with the first."

Grass Roots Start

This, he suggests, must start at the grass roots with ideal programs — not at the top as with some other church unity plans. It would require agreement that bishops "were good for, but not essential to, the being of the church," and also that the clergy of all denominations were truly ordained. Both are hot points of argument in some current unification proposals.

His theories are the product of what Dr. Moody likes to call his "intellectual pilgrimage" since his days at Grapevine, Tex., where he grew up, starred at high school sports, and became a Baptist preacher at 17 while still in high school. "I used to play sports on weekdays and preach on Sundays, sometimes with black eyes."

Dr. Moody subsequently collected a string of theological degrees and studied and worked with such men as Paul Tillich, Karl Barth, and Emil Brunner — three of the 20th Century's most eminent theologians. He has gotten his outlook from study in the European reformed (Presbyterian), the Lutheran, and the fundamentalist traditions, and now he heads for Britain to get better acquainted with Anglicanism.

Stumbling Blocks Seen

To Dr. Moody, there are two stumbling blocks to united protestantism — apostolic succession and infant baptism.

Belief in apostolic succession is part of the Catholic and Episcopal tradition, which holds that clerics are in apostolic succession through the laying on of hands at ordination of priests and consecration of bishops in a direct, unbroken line from the Apostles of Christ. The implication, and often the statement, is that the clergy of other Protestant bodies is not truly ordained.

This, to Dr. Moody, is "incredible." He finds it "utterly impossible to believe that the great tra-

dition of Protestantism since the Reformation is no church at all, and that its ministers are not true ministers."

Nor can he accept infant baptism practiced by many denominations.

Makes Own Confession

Baptists practice a believer's baptism, in which the individual is not baptized until he reaches the age of reason and can make his own confession of faith.

His solution would be dedication of a child to God at birth, and immersion and confession of faith at the time the individual becomes a full member of his church. He thinks infant baptism is a weakness in the denominations which practice it, because it "assumes that the child is born into the Body of Christ."

His spiritual drawing together also would require that the ordinances of baptism and Lord's Supper of all denominations be mutually acceptable.

2 Trends Visible

And he thinks that all the denominations should draw on the strong points of the others. For instance, his ideal Protestant church would include:

"The beautiful liturgy" of the Episcopal Church and its spiritual concept of Holy Communion... the "high standards of training" of the Presbyterian clergy... "the missionary and evangelistic zeal of the Baptists, their belief in baptism and their emphasis on separation of church and state" . . . and the personal piety of the Pentecostal bodies and "their rediscovery of the Holy Spirit."

Dr. Moody sees little chance for Southern Baptist interest in church unity in the near future. But he says there are now two distinct trends within the Southern Baptist Convention. There is a great body of indifference toward interdenominational ties and a growing body that believes such ties are imperative because "schism is fundamentally opposed to the Christian faith."

Or to put it in Dr. Moody's words: "I don't think we can have real Biblical Christianity unless we are all fed from one stream."

[Emphasis supplied].

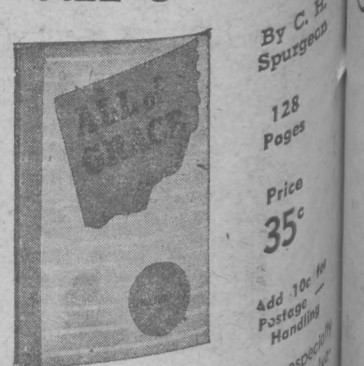
OUR COMMENT:

This is the same Mr. Moody concerning whom we recently carried an article in TBE, dealing with his view of "falling out of grace." Here is a man who is so far removed from the faith of Baptists as any "Baptist" of our day. He denies Baptist perpetuity and the doctrines of grace, believes in unionism, ecumenism, and has received his "training" under the leading heretics of our day — Tillich, Barth, and Brunner.

The disturbing thing about Mr. Moody is not what he is or what he believes, but the position he has been holding so long. He has for years been teaching down to

(Continued on page 3, column 2)

ALL OF GRACE



A little book which is especially written to explain the way of salvation. Thousands of copies have been sold throughout the world to souls to the Lord Jesus Christ.

Oklahoma Pastors (SBC) Stir Up Theological Dispute

HERETIC DALE MOODY OF SOUTHERN BAPTIST SEMINARY SPECIFICALLY CITED IN RESOLUTION BY PASTORS.

[From "The Baptist Message," state paper for Southern Baptists in Louisiana].

A resolution aimed at weeding out heresy and strengthening doctrinal teaching in Southern Baptist Theological Seminaries has been adopted by the Baptist Pastors' Conference of Oklahoma County.

The resolution calls on the six Southern Baptist seminaries to be certain all faculty members are in accord with Baptist doctrines and loyal to and in full sympathy with the Southern Baptist Convention and Southern Baptist churches.

The Pastors' Conference is composed of pastors, ministers of education, ministers of music and other ministers of more than 100 Southern Baptist churches.

Herschel H. Hobbs, Southern Baptist Convention president and pastor of First Church, Oklahoma City, is a member of the Conference. He was present and voted for the resolution.

"While we fully agree with the right of any teacher to believe as he chooses," states the resolution, "we do not believe that a teacher who does not meet the qualifications of doctrinal soundness and loyalty to the Convention has the right to teach in any of our Baptist colleges, universities or seminaries."

Other associations of Baptist churches in Oklahoma are considering similar action as an outgrowth of a statewide Bible conference in June, sponsored by the Baptist General Convention of Oklahoma and Oklahoma Baptist University.

Statements made at the conference by Dale Moody, professor of theology at Southern Seminary, Louisville, aroused widespread concern among pastors attending the conference.

Some of those attending the conference charged Moody with teaching the doctrine of apostasy, the possibility of a Christian's falling from grace, and becoming lost after once been saved.

The resolution also charges Moody indicated he favors "receiving members into our churches by alien immersion, and that he accepted the practice of open communion." The resolution also refers to Moody's "position favoring the ecumenical movement."

Moody is specifically mentioned in the copy of the resolution which is to be sent to officials of Southern Seminary.

Copies of the resolution are to be sent to presidents of all Southern Baptist seminaries and to the presidents of their board of trustees. Copies to other than Southern Seminary will not mention Moody by name.

Copies of the resolution also will be sent to Oklahoma Baptist University and to Baptist associations in Oklahoma. The resolution was drawn up by a committee headed by the Pastors' Conference pastor of Trinity church in Oklahoma City.

The resolution decries the "false sophisticated attitude being assumed by some teachers in some Southern Baptist institutions that

a mark of scholarship is the ability to create doubts and questions concerning great fundamental truths."

Purpose of the seminaries, declared the resolution should be "to create and strengthen the faith and loyalty of the pupils in the Word of God, the doctrines as believed by our churches, and the denomination which sustains these institutions."

The resolution also objected to any seminary having a faculty member "Who by his writings casts doubt upon the authenticity of the Word of God." It called upon seminary authorities "to take appropriate action to prevent these and all other false teachings from being taught as truths in our institutions."



Oxford-Bound

(Continued from page two)

Louisville in the Southern Baptist Seminary, the No 1 preacher

factory of Southern Baptists. Can you imagine what this "prof" has been panning off in his classes and what graduates are now passing on to their congregations — congregations that gloat over having a "seminary man" as pastor?

Now Mr. Moody is going to Oxford in the continuation of his "intellectual pilgrimage." Naturally, Southern Baptist money will be paying his fare. (That's another reason why we will have nothing to do with supporting the Co-Operative Program of the Convention).



Crooked Speech

(Continued from page 2)

are actually the commandments of men and they then become both judge and jury against those who are equally led in other ways by the Holy Spirit. This is not right and it very decidedly injures the witness of the Christian.

The first cousin of criticism is "backbiting," a favorite game of those who forget that Christian love of the brethren is a definite command of the Lord.

How many ministers have had their usefulness in a certain congregation destroyed by the crit-

OUR OLDEST SUPPORTERS

We don't mean "oldest" from the standpoint of actual age, but there are two groups that have been supporting us longer than any other churches. The Calvary Baptist Church of Richmond, Kentucky, of which Bro. Raymond Kays is pastor, and a group of Baptists of Port Norris, New Jersey have been sending contributions to us for over twenty years. We know, judging by past experiences, that sometime during each month we will be receiving a check from Richmond, Kentucky and Port Norris, New Jersey. How we thank God for these who, in spite of all opposition, continue for over 20 years to support the truth for which we have contended. It took Moses forty years to get the children of Israel through the wilderness. Calvary Baptist Church at Richmond, Kentucky and this group of Baptists at Port Norris, New Jersey have helped me a little over half way.

ical tongues of their parishioners!

How many Christians have suffered at the hands of fellow Christians who have undertaken to judge their actions without knowing the circumstances by which those actions were determined, or the Spirit-directed motivation behind that which they do!

The executive editor of one of our city papers, a friend of the writer, found his paper caught in the crossfire of two warring factions in the churches of his community. One day he asked the writer: "Why do Christians

act like this. Pastor . . . seems to spend his time attacking Christian men doing far more in the kingdom of God than he has ever been able to accomplish."

Little wonder that the apostle Paul, writing to the Galatian Christians, said: "But if ye bite and devour one another, take heed that ye be not consumed one of another."

Lying

The word "lie" is an ugly one. It has caused much violence and even hearing it used makes the (Continued on page 4, column 3)

Office Workers Of The Baptist Examiner



FLORENCE HUTCHINSON, Bookkeeper

This little lady hails from Rosedale (Braxton County), West Virginia and joined our office force in 1958. Since that time she has endeared herself to all who work with her and who come in contact with her in our church, our shop, and elsewhere. Among her many duties she prepares many manuscripts for THE BAPTIST EXAMINER, makes ready the address mailing stencils whereby each individual paper is addressed and writes and sends out between 1500 and 2000 letters each month.

Although she is not supposed to work on Saturday, many are the weeks that she has spent Saturday in the office and likewise she has given many evenings to THE BAPTIST EXAMINER. It would be most easy for me to use the superlative in describing Miss Bourn. Even then I would fail to do justice in an attempt to describe her efficiency, industry and Christ-like spirit.

Through "thick and thin" and through difficulties of all types these two have stood by me. They know more about me than most anyone else. They have seen me at my very worst — when under the greatest of trials. In spite of all of my weaknesses, peculiarities and eccentricities they still believe that I stand for the Truth and they are happy to be co-workers with me.

Their sacrifices in behalf of THE BAPTIST EXAMINER are most numerous. Although I am not able to pay them anything like they are worth to me, my prayer is that God will richly reward them for their service to me and to the Truth for which we contend.

There are quite a number of conspicuous similarities between these two.

Both are from West Virginia; both are college graduates;

For eighteen years this lady has been a most important and sacrificial worker in behalf of THE BAPTIST EXAMINER.

Miss Hutchinson teaches in Northwest High School near Portsmouth, Ohio. On Friday evenings after school she comes to Ashland, and on Friday night and Saturday she keeps the books in behalf of our paper and shop. During the week (at night) she usually prepares, from transcription, one of my sermons which later appears in the columns of THE BAPTIST EXAMINER. For eighteen years this has been her weekly schedule. This has amounted to between fifteen and twenty hours a week, for which she has never received any remuneration. I estimate that she has contributed between 8000 and 10,000 hours in behalf of TBE.

During the summer months when she is not teaching she works in our office and of course receives pay for this work during the summer. All shop records, and especially the tax reports, are completely under her control, which in itself is a tremendous relief to me.



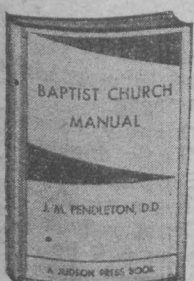
JOYCE BOURN, Secretary

both are Baptists; both are members of Calvary Baptist Church; both are unmarried (don't any of you young swains, old bachelors, or widowers get any ideas). Both of them love the Lord, and I thank God for them.

I bow my head and thank God for these two fine helpers God has given me. They, like the balance of God's blessings and His grace are so undeserving on my part.

These two ladies will be on hand to meet and register all of our guests for the Bible Conference. They plan to be in the shop on Friday and Saturday when our guests will be arriving, and since we request that our guests come to our printing shop at 336 Thirteenth Street before going elsewhere, naturally these young ladies will be the first persons doubtlessly, of our group, that you will see.

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BROTHER MOHAMMED REPORTS ON THE MISSIONARY WORK IN TRINIDAD

Dear Friends in Christ:

Greetings from Trinidad. We do trust that this report will meet each of you in good health, both spiritually and physically. It is leaving us fine; each of us is in good health, except for the flu which seems to be widespread; this is due mostly to the rainy weather. We are having our full of it; you have to be always prepared with your rain coats for it gives very little warning. However, the farmers really need it, so we do give the Lord thanks for this, for without it, we may starve.

The Lord is continuing to bless the Church here. We are seeing the hand of the Holy One in many ways. In the month of May we had the largest addition to our Church for a very long time. Thirteen were received by baptism. We went to the river banks for the baptismal service, and it was a very orderly one. Usually, we have noise and heckling, but the crowd was very quiet, and the service was very impressive. I spoke on baptism and explained what it is and for whom it was meant. Many Moslems, R. C., Anglicans, "Shouting" Baptists, and others came to witness the service. Those baptized were formerly Moravians, Moslems, R. C., Hindus, and "Shouting" Baptists.

Our Church's land is now paid for in full. The balance was paid for the Church by the Woodlawn Terrace Baptist Church, Memphis, Tennessee. We are indeed grateful to the Church and her pastor for their keen interest and support of this work here in Trinidad. We have been working on the lands clearing the trees. A charcoal pit is to be made on the property because we cannot get anyone to take the wood. We are also praying that the Lord will make it possible for us to start on the building this year. We do earnestly covet the prayers of each of you in this matter. This is a very urgent need.

We have filed an application with the Government of this Island to have our Church incorporated as a Non-Profit Religious Organization. This will give us the right to build our own school and run our Book Store. Plans are already laid down for these projects. This is going to cost us about three hundred dollars.

We were recently blessed with the presence of one of the greatest Bible teachers in the West Indies, Pastor Joe W. Bell, who is pastoring the Berean Baptist Church of San Juan, P.R. and President of the Caribbean Baptist Bible School.

Brother Bell was with the Baptist Church of Arima from the 15th of June to the 28th. He spoke on various subjects, which were well received and many from the different denominations came to hear him. This was due to very good publicity. The press helped a whole lot in getting the meetings over to the public. The meetings were very well attended and the interest shown was most encouraging. We believe that the Church was strengthened by these studies, and we truly enjoyed the short time with this servant of God, and do look forward to having him with us soon again, the Lord's willing. He was unable to speak anywhere else, due to the limited time, but was able to visit Cedros, and a few other places.

There has been many changes in the West Indies since my last report to you through TBE. The W.I. is to become an Independent Nation from May next year. The Island has been rapidly developed, and everything seems to be moving forward. Things are already very expensive, and soon we shall be having Federal tax, which means it shall be much higher than it is at present. It would also appear that the more developed the Island gets, the more ungodly the people become. This is true of what I am seeing here. General Election is in Sep-



ELDER HAMZA MOHAMMED

tember. This means that no street meetings can be held for these months, as the various parties are all over the place with their loud speakers campaigning.

Plans are underway for a city-wide meeting later this year, maybe after the elections. Elder Wayne Cox, from the U.S.A. will conduct this for us. We have actually got the Arima recreation ground, which can accommodate thousands. Do pray for these meetings and the people of Trinidad that the Lord may call out His own through our meetings.

Our mission work is proving to be very successful. Many are opening their doors to us and I have been moving into many of the districts where there is no kind of Gospel work. Many of the Moslems ask me in to question me on why I left the Moslem faith, and this is a real opening for presenting the Gospel of the Lord Jesus Christ. Work in the hospitals and prisons is still showing the signs of fruitfulness.

The Baptist Examiner is being distributed in the various places where we are having services. It is the only paper we can distribute without having any fear. We do thank the Lord for this sound Bible-centered periodical and its wonderful editors. The thirty copies we receive each week are well used, and the folk just look forward for it eagerly.

We close now in Christian love to each of you. May the richest blessings of the Thrice Holy One be your portion, God bless you.

Yours By His Grace,

HAMZA MOHAMMED
Isa. 54:17

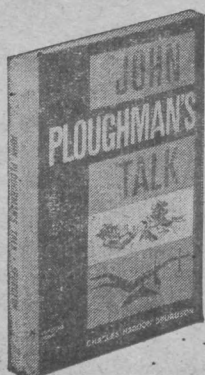
Metaphors

(Continued from page one)
useful in producing wool and new sheep.

4. "The Body" (Eph. 1:22,23, I Cor. 12:27).

Let me first remind you again that a metaphor must remain a metaphor. When Jesus called Himself the door (John 10:7), He did not mean that He was made of wood and hinges. Likewise, the church is likened unto a

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"body," yet it is not some big invisible universal monstrosity that speaks of heaps of hands, feet, ears, eyes, etc. No, it is saying that the visible church has a likeness in its function with living members. It is an organism that occupies space and has a definite locality. It has coordination and cooperation amongst its members. Therefore, because of this coordinating relationship, when one member in the congregation suffers they all suffer, or when one member rejoices they all rejoice. It is an impossibility for the invisible monstrosity to fulfill this coordination. When some Christian in Africa suffers, what do I know about it; or if some Christian in Alaska rejoices, or even the one already in the presence of Christ rejoices, I am not aware of it.

5. "Candlesticks" (Rev. 1:20).

Jesus made it clear that this metaphor could not be twisted because He clearly declared it to be a local visible church. Why did Jesus call these seven churches candlesticks? Because these distinct and individual candlesticks or churches are to shine in this world for Christ. They are to expose the darkness and wickedness of this world and to reveal Christ the light of the world. We need to make sure that Christ is exalted in our midst and that we shine forth for the Savior.

6. "The Bride" (II Cor. 11:2, Rev. 19:7).

The church of Corinth is referred to "as a" chaste virgin, being espoused. In Ephesians 5:22,23 the figure of speech of marriage appears as though it were already complete. It is nonsense to say there will be an actual wedding of millions of believers to one Christ. No, this metaphor is likening a spiritual privilege under the representation of a marriage. This bride-bridegroom denotes a close intimacy and honored place of reward for the faithful church members who have lived righteous lives. For those who are less faithful they will merely be guests (Rev. 19:9) and will not enjoy this special place of reward.

Conclusion

God gave us metaphors to help us appreciate His divine visible institution called the church. Yet men have twisted these figures of speech so they refer to a mental monstrosity that even they cannot agree upon or properly describe. They have an invisible church with half its membership having died upon the earth and the other half living or yet to be born. It has never held a meeting yet, or taken up an offering. It does not practice the great commission in regards to baptism, or sending out missionaries. Neither does it exclude any members by the way of disciplinary action.

Editorial Note: We would just like to add a word to this splendid and timely article by Brother Nelson on the proper interpretation of metaphors. The error of the invisible church theorists is that they define metaphors as they please, not in the light of clearly revealed doctrines. As to the church, when a metaphor is used of it, instead of understanding the metaphor in the light of the definite meaning and usage of the word "ekklesia," their minds wander off into "the wide blue yonder" and bring forth a doctrine foreign to the Bible.

Always remember to interpret the figure in the light of clear teaching on the subject the figure represents. Never try to bring forth a doctrine by interpreting a metaphor in any other way.

We commend this article by Brother Nelson as being a sound, solid statement on the proper way to interpret a metaphor.

Crooked Speech

(Continued from page three)
righteous cringe.

But lying is widespread. It may be the calculated and premeditated perversion of the truth. Or it may be the implication of some-

SUMMER SUBSCRIPTION DRIVE

The past two weeks we have been "plugging" THE BAPTIST EXAMINER by way of a summer subscription drive. The response to this has been most gratifying. Calvary Baptist Church of Clay, West Virginia sent a list of twenty new subscriptions. We have received 31 lists containing five new subscriptions. We think this is a fine response in view of the fact that this was sent out only two weeks ago. By the time you read this brief article we should have received several hundred new subscriptions. May we urge you to send in your list today at this reduced rate of \$1.00 a subscription.

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thing we know to be the opposite of that implied.

The Bible tells us that lying lips are an abomination to the Lord and a canvass of the word in its Bible usage shows how seriously lying is regarded and how much under the judgment of God the liar stands.

Listed in the "seven things which God hates" are found, "a lying tongue," "a false witness," and "a man who sows discord among brothers." Any consideration of the subject of "crooked words" brings us face to face with our own sinfulness in this matter.

It is to be expected that such misuse of speech will be found in the unregenerate world. At the moment our problem has to do with Christians. In this area we are woefully at fault and it requires that we confess the sins of our lips and like Isaiah of old ask that they be touched by a coal from the altar of God's holiness that they may in turn be pleasing to Him—L. Nelson Bell, Christianity Today.

"Marriage of the Lamb"

(Continued from page one)
the Lamb.

I THE BRIDEGROOM.

This will be God's only Son, the Lord Jesus Christ. Although there are many points of difference concerning other elements which will make up this marriage, I suppose that there is none who would doubt or say that the bridegroom was any other than the Lord Jesus Himself.

Several Scriptures indicate this to be true.

"Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bridegroom mourn, as long as the bridegroom is with them? but the days will come, when the BRIDEGROOM shall be taken from them, and then shall they fast." Mt. 9:14, 15.

"The kingdom of heaven is like unto a certain king, which made a marriage for his son. — Mt. 22:2.

"Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him rejoiceth greatly because of the bridegroom's

voice: this my joy therefore is fulfilled."—John 3:28, 29.

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."—II Cor. 11:2.

In the parable of the Ten Virgins it is plainly indicated that the bridegroom is the Lord Jesus. When the five foolish virgins asked that the door be opened in their behalf, Jesus said:

"Watch therefore! for ye know neither the day nor the hour wherein the Son of man cometh." Mt. 25:13.

Surely this could mean nothing except that the Son of man—the Lord Jesus — is the bridegroom.

II

THE BRIDE.

It is not so easy to identify the bride nor will all Christians agree as to my interpretation. In fact, many Baptists within our own denomination would hardly agree as to what I shall say.

At the very outset, let me insist that the bride will NOT be the sum total of all the redeemed of God. To me, this is the most ridiculous position that any

This is another of the sermons Brother Gilpin wanted to preach at the Bible Conference, but could not. This is a sample of what you will hear. Be with us for a blessing.

Baptist preacher can take to say that all the redeemed compose the bride. Why should I contend against alien immersion and tend against union meetings and denounce the universal church if, after a while I and all true Baptists and all the heretics as to church truth are going to be on the same plane and each of us a part of the bride? If I believed that all of the redeemed would compose the bride, I might as well practice alien immersion in open communion, take part in union meetings, and never dare preach that Jesus established the Baptist church. Why contend for these doctrines if these doctrines are all going to be forgotten at the marriage of the Lamb? I insist, beloved, that any Baptist preacher who thus believes that all of the redeemed will make up the bride puts himself in the most embarrassing position possible. I can see no reason for contending against heretics, if after a while, all going to be together.

I think the Scriptures make it clear that the bride will not be composed of all of the redeemed. Listen:

"The King's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in the chariot of needlework: the virgin her companions that follow her shall be brought unto thee." Psa. 45:13, 14.

It is highly conspicuous that "the King's daughter," who in this Scripture represents the bride, has a number of companions. Doubtless many will be saved who will be nothing more than the companions of the bride of Christ.

Here is another Scripture which would present the same truth:

"There are threescore and six thousand who will be saved: but the

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Halliman

(Continued from page one)

Completed. We were the first to see it, and with caution we entered it instead of fording the river. Soon after this river was crossed, due to my heavy load and the speed of the convoy, I slipped out. For the next seven days I saw very few natives, a station now and then and after a mile of mountains. I reached the mountain pass at about 3300 feet and as I stopped I rested my eyes on the scene and one-half miles below me, I marveled at the wonderful works of God.

I spent that night in a place called Kainantu. The next day I went on to Goroka and spent the next two days there. After leaving Goroka the road was very mountainous for a day and a half. Thinking I was in a Government rest house, I was busy looking myself for the night and a native walked in and told me this house was not for him, but if I wanted to stay, it would be all right. I asked him and made myself at home. I got an early start the morning and before night I was in Mt. Hagen, more than 500 miles from where I had started. In one day's drive, but it had been the most part of a day. Some days I didn't average an hour.

Mt. Hagen was where I was to go. The truck to go on another day's drive into the Southern Highlands. Thinking that I would be there for four days, and that without my family, I stayed for two days, waiting to hear from them before proceeding.

20 Days In The Heart Of New Guinea

I had sent the Assistant District Officer in the Southern Highlands a telegram that I was coming in order that my coming would be no surprise and, too, that he might be prepared to assist me in the business I wished to attend to.

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sist me in the business I wished to attend to. Fact of the matter is, I expected to stay in that area about three to four days at the most, but just to make sure, I took supplies for seven days.

The A.D.O. met me at the airstrip and upon arrival at the Government Station we immediately went to his office to discuss the area that I wished to see. He told me he would send for the head man of this tribe to first come into the office so that we might talk to him. He then took me to my bush house and I got set up for eating and sleeping. The next day the A.D.O. informed me that the head man had gone off for three to four days and we would just have to wait until he came back.

Eight days after I had arrived there the head man showed up at the office. My supplies were already exhausted and I was living on kaukau (this is a variety of sweet potato) and water. A date was arranged with the head man to visit them on their grounds and the A.D.O. said that as soon as he could arrange to leave we would go visit them. This was on a Saturday and the following Wednesday we left. It was almost a day's walk into where this tribe lives over some of the roughest bush trail that I have ever yet seen. In that part of New Guinea it rains nearly every day (300 days out of the year), and the ground never dries. We walked through rain, moss covered forest, jungle bush (thick and tall), muck and mud (nearly knee deep at times) until about four that afternoon, where we made camp on top of a fairly high ridge. At times that afternoon, being so weak from improper food and the strenuous trek of the rough track, I didn't think I would be able to make another step. The muscles in my legs and feet began to cramp and at times felt as though they would collapse.

In thirty minutes after we had arrived the tribesmen had assembled outside the camp in the cold windy rain and before too long had consented to give me land if I wanted to come and live among them. These people are so primitive they know nothing about God and, therefore, missionary work; but some of them had heard of other tribes that have white men living among them and therefore thought they might gain something if they too had a white man living among them.

By the time our conversation had ended with the tribesmen, our carrier boys had camp set up and water heated for a "bush bath." I had saved one small can of meat for this trip and that night, with a little meat, the kaukau tasted a little better. Due to cramping, aching muscles, I had a very restless night and scarcely any sleep. We got an early start the next morning and again walked through rain most of the day reaching the station in the afternoon. So far as I was concerned my business was accomplished here and I was ready to start back home.

Friday morning I had a radio-

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gram sent for a plane to come in and pick me up. All day Friday I patiently, but anxiously, waited — but no plane came. By Saturday I had got to where I could not eat kaukau any more and for the next four and one-half days I did not eat at all. Finally, on Wednesday, 6 days after I had sent for the plane, one got in to pick me up; it took me 20 miles and dropped me off until the next day. Finally, I arrived back in Mt. Hagen, 20 days from the time I had left there on a two-day mission. Just as a matter of curiosity, I stepped on the scales at the airport in Mt. Hagen; I had lost 20 pounds in as many days. I have never appreciated food as much in my life as I have since that time and have eaten anything that didn't try to eat me first. I could write a book on those 20 days, but fear that I have said too much already.

On the way back home I stopped several times and found more places where I could establish a mission station. The facts and figures of the places are being carefully analyzed now and before too long I believe the Lord will lead me to one of them to start building, etc.

Beloved, sometimes this burden is almost more than we can bear, especially during these long periods of separation, and words fail me to describe the mental agony at times; therefore, we desire and need your prayers the more.

I took several pictures while on this trip and they are being processed now. As soon as they are ready I will send some to THE BAPTIST EXAMINER.

This will probably appear in the paper about the time of the Conference. While you are feasting upon the rich fellowship remember us that we would enjoy this great fellowship, too.

Sincerely,
FRED T. HALLIMAN

"Marriage Of The Lamb"

(Continued from page four)

and fourscore concubines, and virgins without number. My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her." Song of Solomon 6:8, 9.

While there is but one bride, there are many attendants. Doubtless there will be many saved people who will make up the queens, the concubines and virgins — the attendants — yet they will not in any wise at all be a part of the bride.

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." Rev. 19:9.

It does this Scripture no violence to interpret the word "called" as "invited." There will be many guests who will be called, or invited, to the wedding. These will be saved people but they will not be the bride.

It's my view that there will be nobody in the bride but Baptists; that is, those in sound New Testament churches.

When Paul wrote to the church at Corinth, which was a Baptist church — that was the only kind of church that existed then—he said:

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." II Cor. 11:2.

God Is Light

These expressions tell us what God is in Himself; they describe the Divine nature. Closely corresponding, though not exactly parallel, is that word about the Lord Jesus—"full of grace and truth" (I John 1:14). It was in the incarnate Son that the light and love of Deity were manifested.

A careful study of Gen. 3 will show that when the Serpent attacked Eve he denied both of these qualities or perfections of the Divine nature. "Yea, hath God said?"—has He refused you something which is desirable and needful; then He cannot love you! "Ye shall not surely die," was the denial that God is light: Satan accused God of lying.

Now when God deals with a soul He acts both as light and love. There is a marvellous comingling of the two. The "light" searches the conscience and shows him what God is. There are many, many striking illustrations or examples of this. When the "light" shone on the prodigal he saw himself as an awful sinner, unworthy to be called a son; yet, notwithstanding, he made at once for the Father! Not only had his conscience been searched, his heart had been won.

We often speak of a work of grace in the sinner. Truly it is that, but more; really, it is God—

as light and as love—revealed to that soul. Witness the case of the woman in Luke 7. The light shone upon her and showed her how dreadfully vile she was, nevertheless, "she loved much." While the light broke her heart, so that she washed the Saviour's feet with her tears (v. 38), love drew her to Him, and brought her to His feet!

How paradoxical is what we read of in Luke 5:8 — "Depart from me; for I am a sinful man, O Lord." Yet the paradox is explained by what we have said above. That "light" revealed to Peter that he was a sinful man. Had "light" been alone he had fled in terror. But it was not alone: "love" accompanied it. Therefore Peter did not flee, but fell at Christ's feet!

The dying thief illustrates the same thing. Hear his words to his fellow-transgressor: "Dost thou not fear God, seeing thou art in the same condemnation, and we indeed justly?" (Luke 23:40). How evident that the light of God had penetrated and searched his conscience. But was that all? No; had it been so, he had died in abject despair. "Lord remember me" he cries. Love drew him to the Redeemer. Eternal praises be unto Him who is Light and Love.

—Arthur W. Pink

While I would say that the bride will be composed only of Baptists, I DO NOT MEAN TO SAY THAT ALL BAPTISTS WILL BE IN THE BRIDE. There are many Baptists today whose doctrines are a disgrace to our Baptist name. I am definitely positive that the Baptists who have compromised church truths on the great doctrines of baptism and the Lord's Memorial Supper will not in any wise at all be a part of the bride. Likewise, the Baptists who have lived for this world and what it could offer will surely be nothing more than invited guests. Those Baptists who have been united with worldly organizations, such as fraternal organizations and who have put their time and money that ought to have gone to the cause of Christ into these worldly organizations — surely these will be in no wise a part of the bride. In other words no Mason, Oddfellow, Red Man or any lodge man — no Catholic, Jew or Protestant — and no immoral, worldly compromising Baptist will be any part of the bride. The bride will be a very select number of those whose consecration, fidelity, and love of truth is unquestioned.

Let me insist, beloved, in the light of these Scriptures and likewise in the light of human reasoning that the bride will be a very small group — a select number of Baptists who have been loyal to the Word of God. I don't know just who will make up the bride, but I am positive that there will be a far greater num-

ber of guests and attendants than there will be of those who will compose the bride.

Don't misunderstand me: All saved people are going to Heaven, whether Baptists, Catholics, or Protestants. If redeemed by the blood of our Lord Jesus, then you are sure of Heaven, but you will not be in the bride unless your life and doctrine definitely conform to the Word of God.

III

THE REJECTED SUITORS.

No wedding would be complete without a list of those who "also ran." There will be a tremendous throng of these rejected suitors. All Catholics will be in this group. All Protestants will likewise be in this group.

Both the Catholics and the Protestants have offered their churches to the world, and the world, in the main, has accepted them. Some say that the voice of the majority is the voice of God.

But the Bible definitely predicts the total destruction and the complete annihilation of both Catholicism and Protestantism. The book of Revelation tells us of an old whore and her harlot daughters.

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters; And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Rev. 17:1, 5.

This same chapter which so accurately describes Catholicism and Protestantism under the terms of impure women, also tells of their destruction.

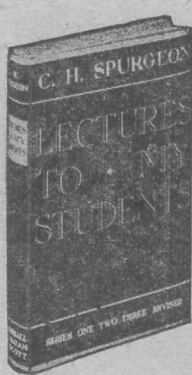
"And the ten horns which thou sawest upon the beast, these shall eat her flesh, and burn her with fire." Rev. 17:16.

This is also in accord with the teachings of our Lord in the days of His flesh for He likewise spoke of the destruction of these false churches.

"But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up." Mt. 15:13.

Our Lord never planted the Catholics. They are the Devil's opposition and imitation of our Lord's true church. Our Lord never planted the various Protestant church. They are man-made in every respect. Some of these days all these human and Satanic institutions will be rooted. (Continued on page 6, column 1)

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"Behold, now is the time; behold, now is the salvation."

May it please the Lord to save your soul, and having been saved, may you be faithful to Him in all things; and when you come to the end of the way, you shall be numbered as one of the bride.

HOW'S YOUR CROP?

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." (Gal. 6:7, 8).

A common greeting of one farmer to another is "How's your crop?"

By this he raises the question of the condition, growth, and prospects of harvest in the fields according to God's well known laws of seedtime and harvest. Everything must be planted in harmony with these laws of God, and everything produces "after its kind."

How's your crop, Christian friend?

What have you planted? Where have you planted? How have you planted?

God declares that, as God's children, we reap according to what we plant and how we plant. If we plant that which is of, and according to the directions of the flesh, even though it may be a highly-respected religious fleshliness, we are sure to reap that which perishes. But, if we plant under the directions of the Holy Spirit we are sure to reap life everlasting in those who are reached by the ministry we support.

By noting Gal. 6:6, "Let him that is taught in the word communicate unto (share with) him that teacheth in all good things," we see that it is not the matter of salvation from sin that is under discussion, but that of sharing in the teaching and preaching of the Word of God.

Child of God, how are you investing your Lord's money? You are a steward of God and must give a full account one day. Are you one of those who have been lulled to sleep by the sweet as-

ence Presbyterian Church in the community, share in school activities, date, and have all of the normal privileges of a member of any family.

I asked Miss Lucy Harte, chairwoman of the Board of Directors, what she felt was the most significant contribution of the Uta Halee Home. This retired public school teacher, who is a member of the Dundee Presbyterian Church, replied that she felt it was to be found in the "sympathetic and understanding atmosphere permeated with Christian influence which the home

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provides for these neglected girls who have never known any of this." Uta Halee provides the care, love, and encouragement necessary for the full development of their personalities.

When Presbyterians say to me, "I never fail to send an annual contribution to Boys Town," I can't help but wonder what they really know about the Protestant ministry to adolescents in Omaha.

surances of highly paid "leaders" that certain programs, movements, etc., are "of the Lord," and you unquestioningly pour your investments into the well organized man-made religious programs, and into the well-greased religious machinery?

Do you know where and how your Lord's money is being spent? Do you know whether or not those you are helping to support are faithful to the Lord and to His Word? Are you taking the advice and guidance of the Holy Spirit, or of men, in this important matter?

In emphasizing the eternal importance of the doctrine of Christ (the teachings of God's Word concerning the Christ as Saviour and Lord), the Holy Spirit says through John, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." (II John 10, 11).

It is a terribly serious matter to be guilty of endorsing and supporting that which is untrue to our Lord Jesus Christ. We are certain to reap what we sow. If we support the faithful ministry of His Word, we shall reap rich spiritual rewards. But, if we, even ignorantly, endorse and support that which is of the flesh, and not of the Lord, we must take the consequences of an awful harvest.

How's your crop, Christian friend?

Are you using as much wisdom in this spiritual and eternal matter as the farmer uses in his crops of corn, cotton, wheat, potatoes, etc.? No farmer would be so foolish as to disregard God's plain laws of the field. Why will we be less wise?

What About Boys Town?

[From "Western Voice"]

irritated beyond endurance by Madison Avenue public relations techniques of Boys Town, Nebraska, a Roman Catholic school, and the millions in Protestant money this institution has collected, George S. Bancroft, Presbyterian executive of the State of Nebraska, finally decided to tell the public the truth. His story appeared in the Dec. 1960 issue of Presbyterian

By GEORGE S. BANCROFT

When I identify my home town as Omaha, Nebraska, I can always be certain to be greeted with the comment: "O sure, that's Boys Town. I send them a shekel every year."

Finances

I suspect that three things are responsible for the fact that so many people give financial support to this Roman Catholic enterprise: (1) This institution has employed superb professional fund raising talent which has been more effective in angling for dollars than any similar organization in the nation. The result is a picture, which now appears on most of Boys Town's mailing literature, showing a young boy in jeans and zip-up sweater carrying on his shoulder a younger lad. The caption that is: "He ain't heavy, he's my brother!" This picture has been worth many millions of dollars. (2) The movie "Boys Town," and the later film "The Boy Who Swam with Piranhas" brought the institution to the attention of American citizens everywhere. (3) A highly effective department of public relations, which has arranged national and world tours, news

reliable sources have informed me that Boys Town now has been far away from its humble beginnings of 1917 with its five acres and a \$90 debt to ownership of 1,500 acres of the best farm land, 750 of which are under cultivation; 50 buildings, with the most modern equipment; a house, which is superior to anything on the grounds of Omaha University and the University of Nebraska; and an income above and beyond what it is able to pay away "substantial" trust

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Protestant Boys

Boys Town literature emphasizes that among its 900 residents are boys of all religious creeds. Another emphasis is that a Protestant worship is conducted at the same hour as the Roman Catholic service. This is true, but worship is conducted under quite different conditions. Until recently Protestant boys met in one of the dormitories for their service. They now have a chapel in the field house. Roman Catholic boys meet in the ornate and beautifully designed Dowd Memorial Chapel in the heart of "Town."

Protestant boys do not go to public schools but attend the Town's parochial school with Roman Catholics in their religious garb as teachers. A person who was closely associated with the life of Boys Town for many years has told me that in the educational process there are many subtle pressures brought to bear upon the Protestant residents.

None of this is for the purpose of discrediting the humanitarian work started by Father Flanagan 43 years ago, but to point out that, because of its basic philosophy (that it and it alone is the Church), the Roman Catholic Church is not qualified to minister to Protestant boys in a non-sectarian manner.

One cannot but wonder if the hundreds of thousands of Protestants who contribute funds each year to the support of this Roman Catholic home for boys realize that in the same city there are two Protestant-sponsored institutions for homeless children. Nei-

ther of these is as large as Boys Town nor as old in terms of service.

A Protestant Home

The Omaha Home for Boys was incorporated in 1920 and began operation in a large residence a few blocks from the first location of Father Flanagan's Home. After two relocations, this home came to its present 70-acre site at 52nd and Ames Streets, Omaha.

The 92 boys in the Omaha Home for Boys are housed in cottages with other boys of their age and intellectual development. In addition to the residence site, a farm, received as a gift from the Bob C. Cooper family, produces much of the food for the institution. All the boys attend the public schools of Omaha. Many of them attend the Benson and Covenant Presbyterian Churches, which are near the Home, and the Mount View Presbyterian Church, which is near the Cooper Memorial Farm.

The chairman of the Board of Directors, Mr. Wray S. Scott, businessman and philanthropist, who is a member of the First Presbyterian Church, Omaha, points to the fact that during its relatively short existence this institution has been a home for more than 1,500 boys who have "been housed, fed, educated, and I hope inspired to be good citizens."

The Protestant ministry to girls is of much more recent date. The Uta Halee Home (Indian for "On the Sunny Side") is the child of the Omaha Council of United Church Women. For some years before 1950 these Protestant women had paid the salary of a juvenile court welfare worker. It was brought to their attention in 1950 that there were just two places where neglected girls could be placed by that court: The Good Shepherd Convent, a Roman Catholic organization supported by a Belgian Order of Nuns, and the State Girls Training School of Geneva, Nebraska.

These church women, acting largely on faith, purchased a large country home on the northwest periphery of Omaha along with seven acres of land and began a ministry to Protestant girls who did not possess normal home advantages. In eight years the property was debt free. In 1958 the capacity of the Home was increased from 12 to 24 by the purchase of 11 more acres and the erection of an attractive ranch style home as a second "cottage."

The residents range in age from 12 to 18 and remain until they graduate from high school or are placed in jobs. They attend the public schools, go to the Flor-

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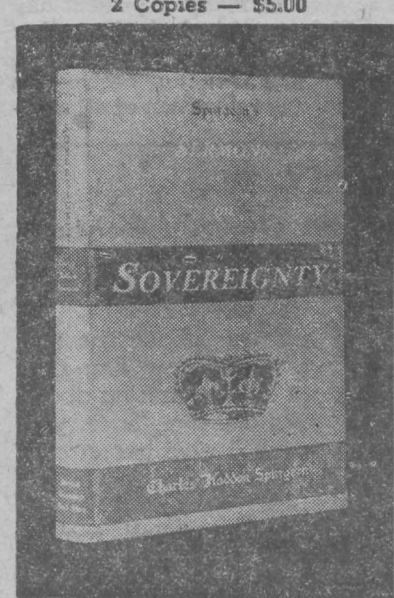
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"Open Communion"

(Continued from page one)
demands; it supplies no destitution; it meets no requirement of the Scripture, but violates many of them. Open communion is unscriptural, inconsistent, illogical; promotes confusion and disturbs Christian fellowship.

Only those have the right to come to the Lord's table in the Lord's church who meet all the conditions of church fellowship. It would not only be unscriptural, but inconsistent and illogical to invite people to the Lord's table in his church who have not met all the conditions of church fellowship, and whom we could not receive into church fellowship as they stand. But says one, "We could not receive them into fellowship because they have not been baptized." Then what right — scriptural or moral — have we to symbolize a fellowship (saying we are "one body in Christ") which does not exist? Is not this symbolizing a falsehood in the name of "charity?"

Open communion for Baptists is suicidal, for it means an endorsement of all the baptismal heresies of the age, and the surrender of practically every Baptist fundamental.—Miss. Baptist.



Is God Sovereign?

(Continued from page one)
and seducers are waxing "worse and worse" (II Tim. 3:13). Statesmen are perplexed and staggered. Men's hearts are "failing them for fear, and for looking after those things, which are coming on the earth" (Luke 21:26. Do these things look as though God had full control?

Let us look at the religious realm, after nineteen centuries of Gospel preaching, Christ is still "despised and rejected of men." Worse still, Christ of the Scriptures, is proclaimed and magnified by very few. In the majority of modern pulpits He is dishonored and disowned. Christ is humanized, the Gospel is socialized, and the blessings are materialized. Many are declaring Christianity a failure, and despair and confusion is settling on people. And what of God? Does He see and hear? Is He impotent or indifferent? Some say, God wants to help but can't because man won't let Him! Do those things look as though God were ruling the world?

What impression is made on the mind of lost people when they attend Church services?

What are the conceptions formed by those who hear even preachers who are considered "orthodox?" Is it not that a disappointed God is the One whom Christians believe in? From what is heard from the average evangelist today, one concludes that God is filled with benevolent intentions, yet unable to carry them out. How different is the God of the Bible from the God of modern Christendom! The conception of Deity which prevails most widely today, even among those who profess to give heed to the Scriptures, is a miserable caricature, a blasphemous travesty of the truth. The God of the twentieth century is a helpless effeminate being who commands the respect of no really thoughtful man. The God of the popular mind is the creation of a maudlin sentimentality. The God of many a present-day pulpit is an object of pity rather than of awe-inspiring reverence. To say that God the Father has purposed the salvation of all man-

kind, that God the Son died with the express intention of saving the whole human race, and that God the Holy Spirit is now seeking to win the world to Christ; when, as a matter of common observation, it is apparent that the great majority of our fellow-men are dying in sin, and passing into hopeless eternity: is to say that God the Father disappointed, that God the Son is dissatisfied, and that the majority of men will not let Him have them, is to insist that the will of the Creator is impotent, and that the will of the Creature is omnipotent. To throw the blame, as many do, upon the Devil, does not remove the difficulty, for if Satan is defeating the purpose of God, then, Satan is almighty and God is no longer the Supreme Being. (An example of modern concepts of God and man was given in a local newspaper two weeks ago. A large, downtown church was advertising its services and the topic of the morning sermon (?) was: "The man even God could not save." I do not know what man was under discussion, but I would like to have found out because the man who can "frustrate" even God, must be quite a man, indeed).

But does not everything seem to show that the Devil has far more to do with the affairs of earth than God has? It all depends upon whether we are walking by faith, or walking by sight. Are your thoughts concerning this world and God's relation to it, based upon what you see? Face this question seriously and honestly. And you will, most probably, have cause to bow your head with shame and sorrow, and to acknowledge that it is so. In reality, we walk very little "by faith." But what does "walking by faith" signify? It means that our thoughts are formed, our actions regulated, our lives moulded by the Scriptures, for, "faith cometh by hearing and hearing by the Word of God." (Rom. 10:17)

It is from the Word of Truth, and that alone that we can learn what is God's relation to the world. If you have some difficulty accepting a doctrinal truth, stop for a moment and ask yourself this question: Have you sincerely sought for the answer in the Holy Scriptures? Have you really studied the doctrine as revealed in the Bible? Or, have you heard it, submitted it to "sight" and carnal "reasoning," and then rejected it. Again we say: There is one principle, which if employed consistently, will keep one in everlasting ignorance. That principle is: Contempt before examination.

Who is regulating affairs on this earth today — God, or the Devil? What saith the Scriptures? If we believe their plain and positive declarations, no room is left for uncertainty. They affirm, again and again, that God is on the throne of the universe; that the sceptre is in His hands; that He is directing all things "after the counsel of His own will." They affirm that God is the "Almighty," that His will is irreversible, that He is absolutely sovereign in every realm of all His vast dominions. And surely it must be so. Only two alternatives are possible: God must either rule, or be ruled; sway, or be swayed; accomplish His own will, or be thwarted by His creatures. Accepting the fact that He is the "most High", the only Potentate and King of Kings, vested with perfect wisdom and illimitable power, and the conclusion is irresistible that He must be God in

AUGUST AND OUR NEEDS

The month of August is always a month of hardships in the printing of THE BAPTIST EXAMINER. We anticipate no less this year. Our Bible Conference means an added expense. Then, too, many folk will go on vacations and forget about renewing their subscriptions and naturally they will send no contributions.

In view of these facts, and especially since June and July have been months when our offerings have been exceedingly small, then may I urge you to be extraordinarily generous so far as your support of THE BAPTIST EXAMINER is concerned. We need your support today, and like David I say, "But I am poor and needy: MAKE HASTE UNTO ME, O God: thou art my help and my deliverer; O Lord, MAKE NO TARRYING." Ps. 70:5.

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fact, as well as in name.

It is in view of what we have briefly referred to above, that we say, Present-day conditions call loudly for a new examination and new presentation of God's omnipotency, God's sufficiency, God's Sovereignty. It should be our purpose to set forth the absolute sovereignty of Almighty God, and especially deal with His power and will in the area of personal salvation. We desire to set forth the Scriptural teaching on this truth, and not the vain words of men. "Yea, let God be true, but every man a liar." (Rom. 3:4).

What saith the Scriptures?

"The Lord hath prepared His Throne in the Heavens; and His Kingdom ruleth over all." (Pa. 103:19).

"In Him we live, and move, and have our being." (Acts 17:28).

"A man's heart deviseth his way; but the Lord directeth his steps." (Prov. 16:9).

"But He is in one mind, and who can turn Him? and what His soul desireth, even that He doeth." (Job. 23:13).

"For the Lord of Hosts hath purposed, and who shall disannul it? And His hand is stretched out, and who shall turn it back." (Isa. 46:10).

"Remember the former things of old; for I am God, and there is none else! I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." (Isa. 46:9,10).

"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).—Braes Baptist Bulletin, Houston, Texas.

20 New "Subs" Sent In By West Virginia Church

Enclosed you will find \$20.00 for twenty subscriptions to THE BAPTIST EXAMINER. Our pastor, Brother Fontaine Blake, suggested that we at Calvary Baptist Church take advantage of this \$1.00 per year rate as a church mission. We believe that if THE BAPTIST EXAMINER were in every believer's home we would

have stronger soldiers in the faith once delivered to the saints.

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THE PIG AND THE COW

A rich man once said to a friend, "Why is it everybody is always criticizing me for being miserly, when everybody knows I have made provisions to leave everything I possess to charity when I die?"

"Well," said the friend, "let me tell you about the pig and the cow. The pig was lamenting to the cow one day about how unpopular he was. 'People are always talking about your gentleness and your kind eyes,' said the pig. 'Sure, you give milk and cream, but I give even more. I give bacon and ham — I give bristles, and they even pickle my feet! Still nobody likes me. Why is this?'"

"The cow thought a minute, and then said, 'Well, maybe it's because I give while I'm still living.'"

We always urge our readers to remember THE BAPTIST EXAMINER in their will but especially do we urge them to give while they are still living.

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