

The Baptist Examiner

"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

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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Abel Had a Sacrifice

THE BIBLE RECORD

Genesis 4:1-7

Hebrews 11:4

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

In Genesis 4:1-5 is the record of the worship of two brothers, Cain and Abel. The Bible tells us that "the Lord had respect unto Abel and to his offering. But unto Cain and to his offering he had not respect."

What was the difference? Both boys evidently were sincere. Both of them believed there was a God and they desired to worship Him. Nothing is said about their lives that would indicate that one was any better than the other; actually, both of them were just sinners, "for all have sinned" (Roman 3:23). What was the difference?

We have the answer in Hebrews 11:4:

"By faith Abel offered unto

God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."

So the difference was in the sacrifices offered. Abel's faith was a faith that involved the sacrifice of an animal. Cain offered an offering of "the fruit of the ground," a bloodless offering.

Why?

Why did God accept Abel's offering and refuse Cain's? Scripture says that Abel's offering was an offering "by which he obtained witness that he was righteous;" but why?

The answer is that Abel's sacrifice (Continued on page 8, column 1)

PICTURES OF YOUR EDITOR

I think our friends will admit they have never seen very many pictures of Bro. Gilpin in this paper. Through the long years of his editorship, his picture has appeared but very few times.

Many folk have naturally formed an opinion as to what he looks like by reading these columns through the years, and some have expressed themselves accordingly.

Well, beginning with this issue and continuing for the next several weeks, we will have one such picture each week, which will appear on page three. These have been made especially for the benefit of our readers, and we think you will enjoy seeing them from week to week.

After seeing a few of these, maybe you will give us your idea as to his appearance. We will try to pass it on to our readers, if you care to send such to us.

this line of thought further.

The Founder

Christ says, "I will build my church." No man has any right (Continued on page 8, column 4)

Halliman Tells of Souls Being Saved in New Guinea

Dear Friends in Christ:

Greetings to each of you in the name of the Lord Jesus Christ.

For some time I have felt that it would not be too long before I would be able to share with you the best news that I have had since we left home. After a little over three years here in New Guinea and about 17 months preaching here on the mission and adjoining areas, we are beginning to see a few folk receive Christ as Saviour. This, by far, has been the greatest blessing that we have had since being here. It is a blessing to us in several ways:

It is a blessing to know that we can have Christian fellowship.

It is blessing once again to be able to teach folk New Testament doctrines that have to do with the Lord's Church and Christian (Continued on page 7, column 1)



Fred T. Halliman

The Church Built By The Lord Jesus Christ

By C. W. BRONSON
Bethel Baptist Church
Phillipsburg, Kansas

"Upon this rock I will build my church, and the gates of hell shall prevail against it." — (Mt. 16:18)

It is to be lamented that there is much confusion among Christians on the doctrine of the church. Many good Christians, who have a love for Christ and a love for the truth, are confused

This is what Jesus means when He says He will build on this "Rock." He is not speaking of Peter; He is not speaking of Peter's confession; rather, He is speaking of Himself. The term "Rock," in Scripture, almost always has reference to the Christ. Spurgeon says, "If there had been no Romanists to twist this passage, it would have presented no difficulty."

I think we will see two main ideas in this thought: One, Christ is the Founder of the church. Two, Christ is the Strength of the church. "In Him all the building fitly framed together groweth unto an holy temple in the Lord." (Eph. 2:21). I trust that we may be able to unfold



C. W. Bronson

meaning the church. Likewise, we are in error on the mission of the church, the ordinances of the church, the government of the church, and the place of women in the church.

The Foundation

The song goes, "The Church's foundation is Jesus Christ." He is the Cornerstone. Paul tells us that no other foundation can be laid than that, "for Jesus Christ." (1 Cor. 3:11)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"RE-SETTING BAPTIST FOUNDATIONS"

"If the foundations be destroyed, what can the righteous do?"—Psa. 11:3.

I might remind you that a great deal has been said in the Bible about proper foundations. For example, our Lord Jesus Himself, in His sermon on the Mount talks about builders who built both on the sand and on the rock. He tells of the man who built his house upon the sand, whereas another man built his house on the solid rock. Of course you will remember that the man who built upon the sand, found that his house fell when the storm came, whereas the man who had built upon the rock had a house that stood

in spite of the strain and the stress that came upon it. You can't read this without a realization that the Lord Jesus Christ would have us to build upon a solid rock or foundation.

When you come to the book of Hebrews, which doubtlessly was the last of the fourteen epistles that the Apostle Paul wrote, you will recall that he says:

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the FOUNDATION of repentance from dead works, and of faith toward God."—Heb. 6:1.

You can see by this that the Apostle Paul would indicate the

foundation is an exceedingly important thing. I look at the words in my text written by the Psalmist—I look at the words of the Lord Jesus as He talked in terms of building upon the sand and upon the rock—I look at the words of the Apostle Paul in this sixth chapter of Hebrews, and I would remind you as to how important is the foundation.

I'll be very frank with you when I say I think our Baptist foundations are exceedingly weak and in an exceedingly pitiable condition at the present time. There was a time, even when I was a boy preacher, that to refer (Continued on page 3, column 1)

ANSWERS TO QUESTIONS REGARDING THE PREACHING OF THE LAW OF GOD

Why should the law be preached?

(1) Because the law—the ten commandments—is binding on all men everywhere.

(2) Because it is through the law that we see our sin. 'The law entered that the offence might abound' (Rom. 5:20).

(3) Because the law prepares the way for the Gospel. 'The law was our schoolmaster to bring us to Christ' (Gal. 3:4). 'It is a glass to show us our sins, that, seeing our pollution and misery we may be forced to flee to Christ to satisfy for former guilt, and to save from future wrath' (Thomas Watson).

Can we preach the gospel without the law?

'A man can never preach the

Gospel that makes not way for the Gospel' (Richard Sibbes).

What are the benefits of preaching law as well as gospel?

(1) The sinner is wounded before he is healed. 'For sin taking occasion by the commandment, deceived me, and by it slew me' (Rom. 7:11). George Whitefield liked the preaching of the Ten-ment brothers because, as he said, 'they wound deeply before they heal.'

(2) The conversion and subsequent life is more deep and stable.

What are the ill-effects of not preaching the law?

(1) A truncated Gospel. It is only against the dark background of the broken law that the true glory of the Gospel shines forth.

(2) Rushed conversion work. Sinners are supposedly healed before they are wounded. There is no place for what our evangelical forefathers called a law work.

'I believe an instantaneous conversions and I am glad to see them; but I am still more glad when I see a thorough work of grace, a deep sense of sin, and an effectual wounding of the law' (C. H. Spurgeon).

(3) An increase of false converts.

(4) A shallow religious experience in those who have really been converted.

The preaching which God signally blessed in the past included law and Gospel: 'An exposition of the claims and a faithful proclamation of the terror of the law of works' (John Kennedy).

There is an urgent need of such preaching today. A book that can help in this way is Thomas Watson's *The Ten Commandments*. — Banner of Truth.

SPRING RALLY DAY — — JUNE 17TH — — PRAY - GIVE - ATTEND

Examiner Editorials

SOME WONDERFUL NEWS

Recently, the Banner of Truth Trust (of England) announced plans to republish the seven volume set of sermons by C. H. Spurgeon, originally issued under the title of **The New Park Street Pulpit**. To us, this is by far the greatest publication news in many years.

For quite some time I personally have hoped that someone would undertake this publication venture. When a leading company in Grand Rapids came out with a twenty volume abridged set of Spurgeon's sermons, I wrote to the company and expressed regret that it had not used its resources in reprinting the **New Park Street Pulpit** instead of this more expensive twenty volume abridgement. So I am particularly happy to learn that the sermons are finally being reprinted in our generation.

I have had the **New Park Street**

six volume set by Pike — can compare with Spurgeon's own autobiography.

BROTHER HALLIMAN'S FRIENDSHIP

I was turning through a 1955 Bound Volume of TBE a few days ago and I ran across the following letter, published in the May 7 issue of that year:

"I am going to try to get 500 subscriptions to THE BAPTIST EXAMINER by the end of this year. I think it is the greatest paper ever published."

The letter was signed by Fred T. Halliman, then pastor of the Macedonia Baptist Church of Chicago. Just recently, the same Bro. Halliman, on the mission field in New Guinea, sent and paid for ten subscriptions to SALVATION, our monthly paper devoted to giving the Gospel message to the lost.

And in between that letter of 1955 and the recent ten subscriptions, TBE has had no closer friend and supporter than Brother Halliman. And we wish to call upon all our readers to get behind Brother Halliman with your prayers and support to the same extent that he has stood behind this paper. Certainly, to a great degree, he is responsible for many of you getting the paper and being blessed as you have, and we realize that this printed ministry owes a lot to Brother Fred.

WE DON'T EXPECT EVERYONE TO LIKE EVERYTHING

As an editor of a paper, there is one fact that is learned very early — the paper will not always please every reader; in fact, it will seldom, if ever, please every reader. With every issue that goes out, we expect that there will be something which does not meet the approval of many readers. There will be some points of difference about interpretations, answers to questions, what articles should have been printed, and things of like nature.

Some people do not like pictures in the paper; some do not like advertising; some do not like any humour; some dislike articles of a controversial nature; some object to material used from anyone who was not a straight-laced Baptist or Calvinist; and others have similar points of difference. We respect the right of our readers to their own opinions on such matters.

We expect these differences and do not at all mind comments from readers that express their differences. We do not feel qualified to sit in a seat of authority, demanding that our readers swallow something without question or right to differ. While we are definitely convinced on the things

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that we teach and set them forth in a positive manner, we would in no wise assume a "dictatorial" attitude toward our readers.

At the same time, however, we would have our readers take the attitude that, after all, TBE is a paper which deserves its rights and deserves to have its opinions, too. Some of those who have received the paper have not taken this attitude. For instance, one man does not want "such trash" coming into his home because TBE teaches that wine is to be used in the Lord's Supper. Another man, who reads the daily paper, does not want TBE in his home because it has advertising at various times. He will read the secular daily paper, which thrives on advertising, but is "defiled" if TBE comes into his home with advertisements! Another objects to the paper because we often use the term "Calvinist."

These examples just illustrate a lopsided attitude. If we refuse to read any religious paper or book that came to our hands, except those that are in 100 per cent agreement with us, we would read nothing at all. We believe there is enough good in TBE to far outshine the imperfections, and instead of combing through the paper with a fine tooth comb to pick out faults, a reader should be looking for something that would be to his spiritual benefit. After all, if you want to feed yourself on things that are wrong, you can find that very close at hand; but good things are not often so easily discovered. We believe that if you will look for the good and minimize the part you think is bad, you will enjoy the paper more. You can always find something wrong with that which is produced by humans. Until you could guarantee that you

"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper rather than including them in correspondence which relates to books, orders, subscriptions, or some other matter).

What about II Peter 3:19 which says that God is willing that any should perish?

II Peter 3:9 does not say that. Let us read it in full:

"The Lord is not slack concerning his promise, that some men count slackness; but is long suffering to us, not willing that any should perish, but that all should come to repentance."

Peter is not writing here to everybody. And what he says about the Lord's not being willing that any should perish, does not refer to everybody. He plainly says that God's longsuffering is to "US-WARD." Who are the "us-ward," you ask. Well, read I Peter 1:2 and II Peter 3:1, and you will find that Peter wrote both of his epistles to the elect of God. Peter is answering here the scorners who were mocking the Christian's hope of the second coming of Christ. The scorners were saying, "Where is the promise of His coming?" etc. (v. 4). The reason Peter gives that the Lord has not come yet is that He is long-suffering to His elect and is not willing that any of them should perish, but that all of them should come to repentance. To say that God is not willing that anyone in the world should perish reveals a lack of knowledge of the attributes of God on the part of the individual who says so. For if God does not perform His will, then He proves that He is not sovereign and omnipotent and makes His will subject to man's will. God's will, and not man's will, is sovereign. And since there are people who die and go to Hell, it is evident that it is not God's will that they be saved.

"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 dost thou?"—Daniel 4:35.

Why preach the gospel if some are elected to go to Heaven anyway?

God's elect are not chosen simply to go to Heaven, but they are chosen to be saved in this life, and thereby go to Heaven. We preach the gospel to all men because the Spirit uses it in calling out the elect from among the nations of the world. The elect are called unto salvation by the gospel of Jesus Christ. All the elect will hear the gospel and will be saved during their lifetime, for this is what God has ordained.

"And as many as were ordained to eternal life believed."—Acts 13:48.

"All that the Father giveth me shall come to me."—John 6:37.

Does election mean that God foresaw who would repent and believe, and thus knew beforehand who would be saved and so chose them to be saved?

Absolutely not. There would have been no need for God's choosing them to be saved if He saw beforehand that they would be saved. There is no election whatsoever about such doctrine. It is no less foolish than would be a decree on the part of the President of the United States that there may be daylight tomorrow. There will be daylight tomorrow regardless of the President's decree. God did not foresee repentance and faith in anyone, but He predestinated that those whom He elected would receive the gifts of repentance and faith from the Holy Spirit of God, these gifts being purchased for the elect by Christ in His atonement. Repentance is given by God (Acts 5:31; II Tim. 2:25; Jer. 31:18, 19). And faith is given of God. (John 10:26, 27; John 6:67-70; Matt. 16:17, I Cor. 3:5-8; Eph. 2:8; Phil. 1:29). The idea that God elected on the basis of something seen in an individual is Arminianism.

yourself could do a 100 per cent perfect job, you ought to bear with those who do not quite meet up to the high standard you demand.—B.L.R.

HUDSON TAYLOR'S SELF-EFFORTS

"Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins." — I John 4:10.

When Hudson Taylor was in his teens, he drifted into a worldly life, but he had a good mother, and at times felt drawn to be a Christian. At such times, he would try to make himself a Christian by turning over a new leaf. But it didn't work, and soon he was back where he had been. But his mother kept praying, and one day Hudson Taylor read a tract entitled, "It Is Finished." By it he learned that at the cross our Lord did all the work needed for us to be saved, that all we

need is to trust the Saviour and rejoice in Him. This by grace he did, and from then on he knew he was a Christian, by any works of righteousness which he had done, but by the Saviour and His work on his behalf.

I intend to start sending a letter a month to the Baptist Examiner, so here's my first one to the widow's mite. I am not a Baptist, but I love your paper, and I pass it on to a Baptist family. God bless you all!

Carol Davis, N.Y.

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Pulpit for several years, as well as the Metropolitan Pulpit. The New Park Street Pulpit, of course, consists of sermons preached by Spurgeon in his early years, from 1855 to 1861. The set gets its name from the church which Spurgeon pastored — the New Park Street Baptist Church, later known as the Metropolitan Tabernacle. The set contains some of the greatest and strongest messages of Spurgeon's entire ministry. The great foundational doctrines upon which Spurgeon's ministry was built are clearly and forcefully proclaimed in these messages. The set is so rich that I would sooner part with the much more numerous Metropolitan Tabernacle volumes than with the seven New Park Street Pulpit volumes.

This publication venture by Banner of Truth Trust is, in our estimation, the high point of its publication work. Ranking second would be the Banner's recent publication of **The Early Years** (\$3.95), the autobiography of Spurgeon. Any one who has never read this volume is missing one of the greatest, most inspiring pieces of Christian literature ever written. I don't know of any biography or autobiography which has impressed me more than that of Spurgeon. And no biography of his life — including the illustrious

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The Baptist Paper for the Baptist People.

BOB L. ROSS
JOHN R. GILPIN

Editors

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Calvary Baptist Church, Ashland, Kentucky

"Baptist Foundations"

(Continued from page one)

to an individual as a Baptist, was himself to refer to him with a mark of pride within your voice. But that isn't true today. There's many an individual today who calls himself a Baptist who certainly isn't a Baptist in the Bible sense of the word. There's many a church that calls itself a Baptist church that is not a Baptist church in the strictest sense of the word. I have said repeatedly, beloved, it is not the name over the door that makes the church; it is the doctrines that the church holds.

I know of nothing that is more important than proper foundations, and I am perfectly frank when I say that our Baptist foundations today are in a pathetic, pitiable condition. I say that in the light of the correspondence that I have from week to week. I say it in the light of my conversations with Baptist people here and there over the country. I say it in the light of the trend on the part of our schools, colleges, and seminaries of the day. Beloved, there was a time when the name Baptist was a mark of distinction, and a name that could be held with pride, but today in the majority of places, the word Baptist actually smells badly.

A few nights ago a Baptist preacher in the state of Arkansas called me to talk about the situation that was engulfing him, and the association of which his church is a member, and the area in which he seeks to serve the Lord. I told him what I tell everybody—that things are better today than they will be tomorrow. Beloved, you needn't expect Baptist organizations to draw any closer to the truth, but rather you can expect them to get farther and farther from the truth.

There was a time when I was a boy preacher, before the introduction of the Cooperative Program among Southern Baptists, that Baptists talked about the Catholic hierarchy, and Baptists more or less made fun of the Catholics because of their hierarchy. Methodists were referred to very, very sarcastically as a result of their presiding elders. Baptists certainly didn't have any use for a Catholic or a Methodist hierarchy at all. Beloved, we have come a long way since I was a boy—such a long way that we have gotten to the place now that we have a system among Baptists that is as great a hierarchy as the Catholics themselves possess. The fact of the matter is, we have had too much of a taste of it already for there

to be any turning back. The leaders have gotten their hands on the machinery, and they have gotten things in their control to the extent that there is no turning back. I tell you, beloved, the foundations are in bad shape.

Right here in Ashland until a few months ago there was a man who was pastor of the First Baptist Church by the name of Flynt. He had a good name; it is a shame that his doctrine was such a contrast to his name. If he had stood like a flint for the doctrines, he could have been a powerhouse for God. Every once in a while I am thrown with a few of the members of that church who have some conviction concerning the Word of God, and little hints have been dropped so far as the doctrines which Mr. Flynt espoused. I came to the conclusion long ago when he was pastor here in Ashland that he was a rank modernist—as rank as ever stood in any Baptist pulpit. I came to the conclusion that so far as he was concerned, he definitely and positively was a disgrace to the name Baptist.

Well, a few nights ago, as I said, a Baptist preacher in Arkansas, who is now pastor of a neighboring church to the church of which Mr. Flynt is pastor, called me and was telling me that Mr. Flynt was modernistic in his attitude, how he was definitely anti-Baptistic, that he believed in a universal church, he did not believe in Baptist baptism, he believed in open communion, and that he denied virtually every tenet and teaching that Baptists have stood for through the years. He said, "I am not talking from hearsay, for I spent an hour and a half in his study of recent date, and talked to him at length about the matter; and he told me then that so far as he was concerned he expected in fifteen years' time to see virtually every Baptist pulpit in the Southern Baptist Convention, hardly without exception, that would hold the same doctrine that he holds."

I rather imagine, beloved, that Brother Flynt was correct in his prophecy. In fact, he is having this teacher by the name of Elliott to hold a revival for him this next week. You remember Mr. Elliott was recently fired from a Baptist Seminary for his heretical teachings. He now says that the majority of the letters that have come to him from other people throughout the Southern Baptist Convention have been favorable, and Mr. Elliott says he too expects that within a few years' time everybody will follow the teachings he has been fired because of.

Now, beloved, I take a moment's time just to refer to that. I say to you, Baptist foundations are trembling. I am not expecting to see conditions better than they were yesterday, but I am expecting to see them become gradually and increasingly worse as the days go by. That is why it is that we need to contend for the proper foundations. That is why it is that I preach to you on this text, "If the foundations be destroyed, what can the righteous do?" I think that there are six doctrines especially, that are foundational doctrines, that we as Baptists surely need to emphasize, and hold up before our congregations week by week.

I

THE INERRANCY, INFALLIBILITY, AND FINALITY OF THE WORD OF GOD.

I believe the Bible is the final message of Almighty God to us. I believe it is inerrant, that there are no mistakes in it, and that it is final in every particular. I do not say the Bible teaches or touches every subject that relates itself to us, but I do say that on every subject which it touches, it is final in that respect.

I turn to the Word of God and hear Solomon saying:

"Every word of God is PURE: he is a shield unto them that put their trust in him. ADD THOU NOT unto his words, lest he reprove thee, and thou be

THE OLD "HARDSHELL" IN PERSON



One of our long-time readers in eastern Pennsylvania, who has been greatly blessed by reading THE BAPTIST EXAMINER, sent a year's subscription to a preacher friend, telling him by letter that he was doing so. Later, he received a letter from this preacher, whereby the latter thanked him for his kindness, but added, "I hope you don't take this paper seriously, though; everybody knows that John R. Gilpin is a Hardshell."

Shame, shame on any preacher or layman, who would make such a charge. We challenge that preacher in particular to compare the mission work of Calvary Baptist Church of Ashland, Kentucky (where your editor is pastor) to the mission work performed by his own church. As a matter of information, our gifts per member, including young and old, averaged a little better than \$25.00 each for the month of March and almost \$26.00 each for the month of April. Does that sound like a Hardshell church?

found a liar."—Prov. 30:5, 6.

Beloved, you can't read this without realizing that the Bible is final.

The prophet Isaiah tells us that the only way we can test any individual is on the basis of the Word of God. Listen:

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

We also find the Apostle John

saying:

"For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. 22:18, 19.

Beloved, this Bible is final. You are not to add to it; you are not to take from it. It is the Word of God. It is inerrant; it is infallible; it is final. We are to accept it as our rule of faith, and doctrine in every particular.

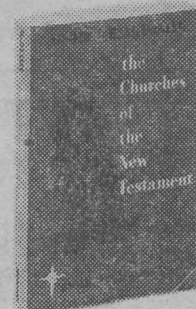
To me that is a very precious truth, yet there are a lot of Baptists that wouldn't agree to that at all. There are a lot of Baptist preachers who wouldn't want their doctrine tested in the light of my first foundation stone. There are a lot of Baptist preachers who would certainly shun to have their doctrine tested by the Word of God.

We have just passed through this heathen holiday of Good Friday and Easter and all the balance of the fake and fraud of the Easter season. Beloved, would you believe me when I tell you

that a tremendous percentage of the Baptist churches of the South go in for Easter just as much as do the Catholics and the Protestants at large? I have heard from people all over the country who complain that their church and

(Continued on page 4, column 2)

THE CHURCHES OF THE NEW TESTAMENT



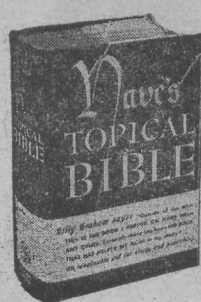
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THE DOCTOR'S BIBLE

I Need A Cross

If life were naught but pleasant days,
My heart was never lonely,
And if I never came to grief,
But had the good things only;

And if my wishes all came true,
And every cross was spared me;
Well might I live on worldly, Lord,
And never come to know Thee.

I need as much a cross to bear,
As I need the light to see;
And from Thee, daily discipline
To draw my heart to Thee.

And, Lord, I need Your chastisement
More than the food I eat,
To draw me closer to Thy side,
And bow me at Thy feet

I need to feel some mental pangs,
To make my dim eyes see
That all my earth-bound hopes and dreams
Are sheer futility.

And I need to bear a burden
For other souls, bowed down,
To banish pride and vanity,
Ere I deserve a crown.

—Chas. F. Smith.

life. I entered the business offices of the Proverbs, then into the observatory room of the prophets, where I saw telescopes of various sizes, pointed to far-off events, but all concentrated on the Bright and Morning Star, which was to rise above the moonlit hills of Judea for our salvation.

I entered the audience room of the King of Kings, and caught a vision of His glory from Matthew, Mark, Luke, and John; passed into the Acts of the Apostles, where the Holy Spirit was doing His work in the infant Church. Then into the correspondence room, where sat Matthew, Mark, Luke, John, Paul, Peter, James, and Jude, penning their Epistles. I stepped into the throne room of Revelation, where I got a vision of the King-sitting upon His throne in all His glory. —Billy Sunday

deal more concerned about that than she should have been. I see Mary sitting there at the feet of Jesus, drinking in every word He had to say. In comes Martha, wiping her hands on her apron, and I hear her say, "Master, I want you to send my sister out to the kitchen so she can help me get dinner for you. We have preachers in our home for dinner and here is Mary sitting at your feet listening to you. She ought to come out and help me in the kitchen." Jesus calmly, quietly, and lovingly offered sweet rebuke when He said, "Martha, you are troubled about many things, but Mary hath chosen that good part which shall not be taken from her."

Talk about security, beloved, you have it there. Jesus said, "She hath chosen that good part which shall not be taken away from her." I tell you, that is sweet meat to me. That is a precious truth to me. I thank God that when God saves a man, He saves him for time and eternity.

Jesus said:
"And I give unto them eternal life; and they shall NEVER PERISH, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28, 29.

Thank God for the fact that God has a big hand—big enough that the saints of God can't be plucked therefrom.

How thankful I am for the doctrine of security. I say to you, it is a foundational stone. It is one of those stones that we need to reset. It is one of the doctrines we need to contend for. It is one of those precious truths that is being denied. It is one of those very precious thoughts that we need to emphasize in all of our ministry for the simple reason that it is a forgotten doctrine.

THE SECOND COMING OF THE LORD JESUS CHRIST.

This doctrine is a precious truth, but how little is it believed today! One of the pet

When W. P. MacKay left home to attend college and medical school at the age of seventeen, his mother, a very godly Christian, gave him a Bible, writing her name and his and a verse of Scripture upon the flyleaf. But salvation does not run in the family, and the son had no use for his mother's God, or the Bible she had given him. He did not consult its pages; and soon after, while drunk, he pawned it in order to purchase whiskey.

His studies at school engrossed him, and the Bible was forgotten. Eventually he graduated with high honors, and became the head of a large hospital. Here is his own story:

Before entering publicly my profession as physician I was engaged as assistant in a hospital. In such a place one gets acquainted with a great deal of human suffering. But amidst these things the precious fruit, produced alone by the Christian faith, is also to be seen.

This was nothing new to me, for in the earliest days of my youth I had had opportunity to see such fruit, and especially in the life of my dear mother. She had been a godly, pious woman, quite often telling me of the Saviour, and many times I had been a witness of her wrestling in prayer for my soul's salvation. But nothing had made a deep impression upon me. The older I grew, the more wicked I became. For the God of my mother

theories of Mr. Elliott is that the second coming of Christ is not to be expected as a literal thing. I'll not go into detail as to what his position is except, that it is not a literal thing—that Jesus Christ is not coming back. He says that within fifteen years his position will be the accepted doctrine of Southern Baptists. I don't know whether I'll live fifteen years or not, but I know one thing, if I do—I know there will be one Baptist that will be in opposition, for I certainly believe in the second coming of Jesus Christ—His literal, visible, actual return to this world.

I expect to see Him. I have said repeatedly through the years that I expect to see my Lord come in the sky. I have always liked the elements of nature. When there is a rainstorm I always like to watch it. Many, many times I have put on a raincoat through the years gone by, and stood out in the rain, just enjoying the elements, watching the lightning flash, hearing the thunder peal, and seeing the waters that fall out of the sky. I love nature. I like to watch the clouds. Many a time when I have been in an airplane flying over the top of the clouds, I have looked down, and it looked like there was just one bank of snow after another. I tell you, beloved, it thrilled my heart to see those clouds. I like to stand and watch the clouds as they flurried through the sky. As I look up and see a big cloud, every once in a while the thought comes to my mind, my Lord may be on that one. Some of these days He is coming in the clouds. I don't know which one He is going to be on. He may be on the next one that you see in the sky.

CONCLUSION

Beloved, these are some of the foundation stones you and I need to be sure that we emphasize, and reset, and talk about again and again and again. They are being badly mutilated at the present, even by so-called Baptist preachers in general. God help us to remember this text: "If the foundations be destroyed, what can the righteous do?" May God help us to be true to these foundation truths that I have mentioned here this evening.

I did not care in the least, but rather sought by all means to drive Him out of my thoughts. I was in danger of becoming a thorough infidel, but for the voice of my conscience ever accusing and reproaching me.

About this time an incident which crossed my life gave it an altogether different course.

One day a seriously injured man, who had fallen a considerable height while climbing a ladder, was brought into the hospital. The case was hopeless; all we could do was to ease the pains of the unfortunate man. He seemed to realize his condition, for he was fully conscious, and asked me how long he would last. As it was in vain to keep the truth from him, I gave him my opinion in as cautious a manner as I could.

"So long yet!" he answered. "I thought it would be sooner, but He knows best."

"Yes, I believe I know it," I answered. And the man looked at me, endeavoring to smile.

"I understand you very well, but I meant Someone else," he answered with difficulty.

"Have you any relatives whom we could notify?" I continued.

The patient shook his head. He stood alone in the world. His only wish was to see his landlady, because he owed her a little sum and also wished to bid her farewell. His desire was, of course, granted.

After a week of much suffering he died. I went to see him on

my regular visits, at least once a day. What struck me most was the quiet, yes, almost happy expression which was constantly on his face. I knew he was a Christian, but about such matters I cared not to talk with him, nor hear.

After the man had died, some things regarding the deceased's affairs were to be attended to in my presence.

"What shall we do with this?" asked the nurse, holding a book in her hand.

"What kind of a book is it?" I asked.

"The Bible of the poor man. His landlady brought it at her second visit. As long as he was able to, he read it, and when he was unable to do so any more he kept under his bed cover."

I took the Bible and—could I trust my eyes? It was my own Bible, the Bible which my mother had given me when I left my parents' home, and which, later, when short of money, I had sold for a small amount. Yes, I had sold it! My name was still in it, written in my mother's own hand, beneath it the verse which she had selected for me. I stood as in a dream, but I regained my self-control, managing to conceal before those present my deep emotion.

"The Book is old and has hardly any value, let me keep it and I will see about the rest."

I took the Bible to my room. It had been used frequently. Many leaves were loose, others torn; the cover was also damaged. Almost every page gave evidence that it had been read very often. Many places were underlined, and while looking through it I read some of the precious verses, and a word I had heard in the days of my youth returned to my memory. With a deep sense of shame I looked upon the precious Book. It had given comfort and refreshing to the unfortunate man in his last hours. It had been a guide to him into life eternal, so that he had been enabled to die in peace and in happiness. And this Book, the last of my mother, I had actually sold for a ridiculous price.

I need not add much more. Be it sufficient to say that the regained possession of my Bible was the cause of my conversion.

The voice of my conscience could no more be silenced. I found no rest until I arose and came to Him whose hands of love I had often refused, but who ever thought of me in pity and compassion. By God's grace and mercy I was enabled to believe that "Christ Jesus came into the world to save sinners," of whom I seemed to be one of the chief. —Rand Mission Press.

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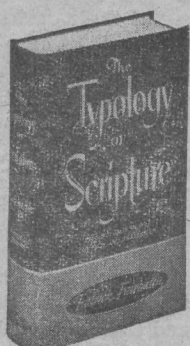
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DOCTRINE OF SECURITY

Isn't any doctrine that more, even by professing than the doctrine of security. We had a letter this past week from a party in Chicago who had her name to be taken from the mailing list of THE EXAMINER. She said she was saved; therefore she was a Baptist. She was a member of a Baptist church of Chicago.

the most precious truth in all the Bible is that Jesus Christ died for a part of my sins, but not for all. I am saved, I am free.

to turn to the Word of God and read about the experience of Jesus how he dealt with sin. I see Mary as she sat at the feet of Jesus to hear Him say, "Martha was a good woman, but she was a whole lot more concerned about her cooking than the house was going on. She was a great

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"Christ Jesus came into the world to save sinners."--1 Timothy 1:15.

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[WORLDLINESS—NO. 2, by Frank B. Beck]

What About Television

1 John 2:17

Christians are bidden by God to provide "for honest things, not only in the sight of the Lord, but also in the sight of men" (II Corinthians 8:21). It is my desire to the utmost to be honest and fair with you in examining this subject, as well as being true to our Lord.

Is television a help or a hindrance to the Christian life, and to the Church of Jesus Christ? It is too effective and powerful an influence not to be one or the other. "Prove all things; hold fast that which is good" (I Thessalonians 5:21).

There are good Christian men on both sides of the question.

One of them, an editor of a weekly religious paper was asked: "Is it wrong to watch television?" He replied in his paper: "It is just as wrong to watch television as it is to listen to the radio, read a newspaper, or listen to a phonograph. You can read that which is wrong, and listen to that which is wrong, through any of these agencies. At the same time, you can see and hear that which is not wrong, but rather helpful. I personally have a television set and am thankful for it."

Another will answer that "The fact remains that 80 per cent of that which comes through the eye gate is remembered, while only 20 per cent of what is heard (is remembered)." This means that television is 60 per cent more influential than the medium of radio. Television, then can be 60 per cent better or 60 per cent worse than radio or the newspaper. Please do not forget that. There must be a sufficient difference between the two, or television would not have taken the place of radio in so many ways.

Is television a hindrance or a help?

Television Is A Help

It is a tremendous help in the medical and the surgical sphere. Thousands of student nurses, interns and doctors throughout the world can now look in on an operation close enough to peer right over the surgeon's shoulder via video.

It is a great assistance in the industrial field. Hundreds of students in schools can, by television, view the construction or the repair of mighty engines, of houses, of watches, and see the master of each trade work. Signature verification of checks and statements can be instantly established between banks and business houses, though miles apart. Meters and gauges and charts can be shared between business firms immediately, though far apart, by industrial television.

It is a great boost to the commercial field. You have already discovered that, if you have looked at television for any reasonable length of time. Advertising, demonstrating, selling are brought right into your home. What a boon and boom to buying and selling!

Television is a help educationally. Students in schools will be permitted to visit throughout the world while sitting at their desks. They will see history as it happens, will go through television into outer space and will penetrate into the mysterious depths of the sea.

Television is a help domestically. In some instances it has undoubtedly brought families closer together. It has made better cooks out of some women. It has made them more neat and beautiful, improved their art with the needle or sewing machine, instructed them how to be better mothers. Men have been inspired and informed in the increasing "do-it-yourself" craft of car and house care and repair.

Television is a help religiously. There may be some who are seeing the inside of a church for the



Frank B. Beck

first time, especially a of their own particular nation. This has helped sympathetic understanding and respect and tolerance other denominations. have been brought to their own position. Th contrary to the will of Thessalonians 5:21). S questionably, are hea (Continued on page 7,

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YOUR EDITOR, MOST ANY DAY



contribution by way of a Rally Day offering will keep this paper in the mail until Jesus comes. May hear from you soon.

Halliman

(Continued from page one)

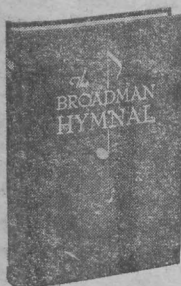
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they were periodically interrupted by individuals until seven had made open professions of faith in Christ before we were finished. A week later the wife of the interpreter said she had been saved, as well as another young man. These nine here on the station consist of six men, a young woman, an old man, and one boy about 12 to 13 years of age.

Some Saved at Aienda

This past week I have been out preaching at some of the out-stations. You will probably remember one of them by the name of AIENDA. I asked you to pray about this place some months ago. This week, while I was there, people began coming to me before the services started, telling me they had been saved. Altogether five at Aienda said they had trusted

Remember Us On RALLY DAY June 17, 1963

Christ as Saviour. Among those at Aienda were a head-tribesman and his wife. Several more around the mission, including a head-tribesman that has been a leader in tribal warfare and killing raids for years, has been attending these services and asking questions concerning eternal life.

No Invitation

Some of these may not have been genuine believers and I have no way of knowing; but none of them were persuaded, begged, coaxed, prayed for at a mourner's bench, etc. Fact of the matter is, I don't even give an invitation at the end of the services for fear of misleading these folk into making a false profession. I am not against a sane and Scriptural invitation under normal circumstances, but I am not working under normal circumstances. (Continued on page 8, column 3)

What About Television?

(Continued from page 6)
Word of God in salvation (John 5:24). For this we must thank God! (Philippians 1:15-18).

In Other Ways Television Is A Hindrance

Consider many of the plays on television. Certainly they are (in general) true to life, but are they not in most events godless? A large number of them are Hollywood movies which many professing Christians have refused to attend. Now, through television, they are allowing such movies to enter their homes. Should we not weigh this carefully in the light of I Thessalonians 5:22?

A serious objection to televi-

sion in the home is in regard to the abundant advertising of liquor and cigarettes. Do not overlook the truth of Lamentations 3:51: "Mine eye affecteth mine heart." What will these ads do to your children? I beg you to think about this most gravely.

While television is "educational" (like the movies) is not a large amount of it the worst kind of education (at least in the night programs with the bigger audience)? Tell me, in what attitude are love, drinking, smoking and gambling presented? Russell Taylor Smith, preaching in Philadelphia on his radio program, "God's News Behind the News," said: "We live in the world's Saturday night of moral anarchy. We have today what is called 'A Television Generation.' They are children who have never known a world or a home without television, who can rattle off the casts of their favorite crime show before they have learned the alphabet. A prominent educator overheard two members of this new generation — his four-and-six-year-old daughters — discussing the best way their daddy could poison their mother. Said the television four-year-old: 'Strychnine is faster. It isn't safe though. The cops can find out where you bought it.' Her sister thought she had a better method. 'I'd use arsenic. It's slower, but safer.'" Of course they could learn these matters elsewhere, but it is doubtful they would look these facts up (could they read) in chemistry books.

We are quick to applaud, let alone acknowledge, that a movement is afoot to upgrade the various television programs. Our hats are off to newspaper columnists such as John Crosby, who try to make or keep the channels clear of such insane, sadistic, horror shows as we have haunting us from time to time. However when men are unregenerate and dedicated to giving the masses what they want, we cannot help but be dubious of such reforms, especially when we remember how often and how vainly the same attempts have been made toward obscene comics and cheap novels and maga-

zines of a low, lewd, level.

Television is a help religiously, but how much? How many true-to-the-Bible, sin-rebuking, Christ-exalting gospel preachers appear regularly on television? How many of them preach salvation by God's sovereign grace alone (Ephesians 2:8, 9) apart from the will, works or worth of unregenerate man (John 1:12, 13)? How many preach the perseverance and preservation of the saint (John 10:27-30)? How many urge their converts to Christ to be separated from modernism and worldliness (II Corinthians 6:14, - 7:1); to be baptized (Romans 6:4) into a local Bible believing church (Acts 2:37-47); and to support that church with their presence (Hebrews 10:25, 26), prayers (Ephesians 6:18), and purse (Malachi 3:8-10)?

Financially, television may be a hindrance. Comparatively, it still costs more than radio, and takes more to maintain. It is Jehovah's money (Haggai 2:8) we are using. Look seriously into the many needs of your local church. Learn of the many Christians and multitudes of helpless children lacking sufficient food and clothing and shelter in other parts of the world. Listen to the constant pleas of missionaries to send desperately needed medicine, buildings, transportation, funds for furloughs, etc.

It may cost you valuable time. Most of us do not find time enough now to read God's Word, good books, Christian papers and magazines, to pray, to visit people in Christ's name. The little verse, "Redeeming the time, because the days are evil" (Ephesians 5:16), often escapes our attention.

Before God, to whom someday I must answer for this article, I place this solemn responsibility before you: If you have a television set, or if you are contemplating the purchase of one, consider that it can be either right or wrong to have it. It is bound to bring you either a blessing or a curse. Will it develop the better qualities in you, or drug you? "Let every man be fully persuaded in his own mind"

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(Romans 14:5). If you are in control over your set, you will certainly have to judge the programs closely, especially the quick, ever-changing and effective advertising. This is all the more important if you have children and young people in the home! "Do not sin against the child" (Genesis 42:22). The knobs on the television set are for that purpose. But often it takes a strong Christ-controlled hand to turn the knob.

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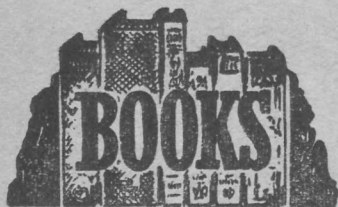
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[Continued Next Week]

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ABEL . . . (Continued)

(Continued from page 1)
rifice of an animal was a recognition that Abel needed an atonement for his sin. His father Adam had no doubt taught Abel of how God promised to send One to "bruise the head" of the devil (Genesis 3:15) and foreshadowed the accomplishment of this by killing an animal and clothing Adam and Eve in its skins.

So Abel approached God as a sinner who recognized his need of an offering for sin—not just any kind of offering, but one which would reveal his faith in the coming Christ who would die for sin.

Cain

Cain's offering, however, was not an offering that would point to Christ as the sacrifice for sin. He offered to God the fruits of the ground, which God has cursed (Genesis 3:17: "Cursed be the ground"). In other words, he wanted God to disregard His curse and accept the works of Cain's hands, produced from the earth.

There are many today like Cain. Although God's law curses them for violating its command-

HAMBONE'S PHILOSOPHY

Several years ago many dailies carried a cartoon of a plantation Negro under the name of Hambone. The cartoon was changed daily. Sometimes Hambone had an opossum by its tail; sometimes leaning on his hoe looking at the weeds but not cutting them down; sometimes he had a gun and was rabbit hunting, and so on and on. Written under the cartoon was Hambone's philosophy and though several years have passed we still remember some of the things he said.

One was: "The good Lawd has sent me a big crap of taters this fall and now if he will send a big crap of 'possums he needn't bother himself about me no more in-coming winter."

Another was: "Miss Lucy asked me if I was looking for old Sandy Clause this coming Christmas but shucks that ain't what I wants to know. What I wants to know is if he gwine to be around here looking for me."

So Hambone was on the receiving end of the line. He wanted taters and 'possums, and he wanted Santa Claus to be around looking for him. Most men are like Hambone. But our Lord said that it is more blessed to give than to receive.

There are evidently many Hambones in the world today. They are in every church. We have many on the mailing list of THE BAPTIST EXAMINER. They say: "You are giving us a great paper;" "I don't know how I'd get along without it;" "We need an independent paper so badly;" and yet this is as far as they go. They are perfectly willing that someone else carry the financial responsibility.

Everyone knows that we can't print and distribute this paper weekly for \$2.00. Of necessity, we must depend upon our friends for contributions and extra support. Just now, while it is in your mind, forget the philosophy of Hambone, which you may have unconsciously adopted, and send us a liberal, substantial Rally Day offering for the carrying on of our work. MAY YOU GIVE AS GOD LEADS OU!

ments, they think God will accept the works which they produce and will thereby accept them. God says:

"Cursed is every one that continues not in all things which are written in the book of the law to do them"—Galatians 3:10.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all"—James 2:10.

When sinners (those who break God's law) bring their self-produced offerings to God, does He have any more respect for them than for Cain? Certainly not. He indicates through Isaiah how He regards such offerings:

"We are all as an unclean thing, and all our righteousnesses are as filthy rags"—Isaiah 64:6.

Paul says there is "no good thing" in the flesh (Romans 7:18).

A Sacrifice Is Necessary

Abel's sacrifice, pointing forward to the coming Christ, indicated that Abel was depending upon something other than himself for salvation from sin. He realized he was a sinner and that his sin must be punished. In so many words, Abel was saying, "Here, Lord, is my offering. It is an expression before Thee of my reliance upon the coming of the promised Redeemer as my Saviour. I am looking to Him to pay for all my sins."

Through this faith, Abel obtained "witness that he was righteous." Why was he righteous? Because he had an offering (Christ) to take away all his sins! He had a sacrifice! Cain didn't; all he had was his fleshly efforts, which can never take away sin.

What About You?

Reader, are you an Abel or a Cain? Do you have Christ as your sin-offering, or are you trying to save yourself by your works?

Hebrews 11:4 says Abel is dead, yet he "speaketh." By "it" (his offering) he speaks. What does he say to you? He says, "The only way of acceptance with God is through a sacrifice for sin. And the only acceptable sacrifice is the Lord Jesus Christ. Depend on Him and you are redeemed from all sin."

Listen to Abel, reader. Don't follow Cain and be damned for sin.

Halliman

(Continued from page 7)
What About Baptism?

Some have written to me concerning baptism of the converts and most people want to know, "How soon will they be baptized after they have professed to know Christ as Saviour?" As soon as I am reasonably sure that their professions were real and not superficial, then I shall baptize them. These here on the station have already expressed their desire to be baptized whenever I thought they were ready.

I believe this puts them in the position to be taught; therefore, when they have been taught in some of the duties of a Christian and have a better understanding of baptism, the Lord's Church, etc., I believe they will be ready to receive baptism and take up their duties as Christians. Please pray for these babes in Christ and pray for me that I might be able to teach them how to honor Christ in their daily lives. Also pray that God would call some of them to be preachers.

May the Lord bless you all,
Sincerely,
Fred T. Halliman



The Church

(Continued from page one)
to start or found any religious organization or group on his own authority. Christ, alone, had the

authority to build the church. Being built by Him, His church shall stand, for it is founded upon a Rock. Man-made institutions will not stand, for they have no foundation: "Every plant, which my heavenly Father hath not planted, shall be rooted up." — (Mt. 15:13).

What of those groups which bear the name of some man as their founder, such as those bearing the name of Henry VIII, Calvin, Wesley, Luther, etc.? Can they claim to be His church? I think not. Christ's church alone will stand, for His church alone has Himself as Foundation and Founder.

There are ever so many churches claiming to be of Christ. One group will say, "We date back to A. D. 31, we are the Church of Christ." Another will say, "We are the mother church; Christ is our founder." Others will say, "We are saved; we belong to the great invisible church." Which did Jesus build?

The Church

Christ says, "I will build MY CHURCH." He has a church. He has a church on earth. Now, there are ever so many groups claiming the distinction of being Christ's church. Jesus said many should come saying "I am Christ" (or, of Christ). Most will agree that Solomon's Song has reference to the church. We read therein: "There are threescore queens, and fourscore concubines, and virgins without number. My dove, my undefiled is but one." (Song of Sol. 6:8-9).

Herein notice the unique nature of the church. "My dove is but one." "Many claim to be my church," says He, "but only one has the right to that claim."

Again, notice the purity of Jesus' church: "my undefiled." Paul speaks of the church as a virgin. "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." The church of Christ is pure; contrast that to the false church spoken of in Revelation 17:1-2. Those teaching false doctrines are not holding to "the faith which was once delivered unto the saints" (Jude 3).

One of the main marks of a true church is purity of doctrine, for the church is "the pillar and ground of the truth." (1 Tim. 3:15). Christ's church has not needed a reformation at any time, for it has continued to hold forth the truth since its Founder entrusted the truth to it.

The Perpetuity of the Church

"I will build my church; and the gates of hell shall not prevail against it." The church will stand because Christ built it and edifies it.

Here is a prophecy of coming tribulation. "In the world you shall have trouble." All the powers of hell have tried to overthrow the church. All kinds of torture have been employed to try to intimidate the church, to no avail. The church stands because it is founded on the Rock, Christ Jesus.

How long shall the church continue? "Even unto the end of the age."

In fact, the church shall continue throughout eternity as the Bride of Christ. We read, "Unto him be the glory in the church throughout all ages, world without end" (Eph. 3:21).

Some Marks of a True Church

(from The Trail of Blood by J. M. Carroll)

1. A spiritual church, Christ its founder, its only head and law giver.
2. Its ordinances, only two, Baptism and the Lord's Supper.
3. Its officers, only two, pastors and deacons; they are servants of the church.
4. Its government, a pure democracy, and that executive never legislative.

ocracy, and that executive never legislative.

5. Its laws and doctrine New Testament and that

6. Its members, Believers they are saved by grace

7. Its requirements.

on entering the church to be baptized, then obedience and to all New Testament law

8. The various churches are separate and independent in execution of laws and in their responsibility to God.

9. Complete separation of Church and State.

10. Absolute religious liberty for all.

Conclusion

Christ has a church of His church has continued since He instituted it as a personal ministry. He says, "join the church of your choice." God says to "come from among them and to rate." The Christian has a responsibility of joining a man church. It is his duty to church preaching "all the of God's Word" and to the practices of the New ment churches, to read of Scriptural baptism and such a church and to Christ in obedience to Word.

MOUNTAIN MUSINGS

By Simon Muse



A litt'l potry—
Whin times air hard
An' look'n bad,
This ain't no time
Fer saints to be sad
We haz more to life
Than other fokes know
We haz a Heavenly Father
To make hearts glow

Jeremiah Weehunt
believe in th' mownar's
altur wurk. He want'd
out to th' meet'n they had
Trot, so jest to see what
I wint along. Thar shore
uf konfusion what wint
th' mownar's banch. They
womun down thar a'p'ar
threw an' one sister wuz
"Let go" an' anuthern
ler'n jest as loud fer th'
to "Hang on." I've offun
bout that sinse an' I jest
what wood uf happint
try'd to do both at th' same

Sumbody rote in an
know how offun the count
is printed up h'ar. Well,
Try-Weakly. That is,
leeshurs tries to git it out
week.

Speek'n uf th' count
I saw whar they had a
test in a so-called Baptist
at Frog Jump. Th' story
wuz 13 kontestunts an'
lost. Good enuf fer sicks
lings.

(More Musings Next)

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