

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

MAILING ADDRESS: BOX 910, ASHLAND, KENTUCKY

VOLUME 33, NUMBER 3

ASHLAND, KENTUCKY, FEBRUARY 15, 1964

WHOLE NUMBER 1322

Muller's Testimony and Advice on Bible Study

By GEORGE MULLER

I fell into the snare, into which so many young believers fall, of reading religious books in preference to the Scriptures. I could no longer read French and German novels, as I had formerly done, to feed my carnal mind; but still I did not put into the room of those the best of all books. I read tracts, missionary papers, Holy Scriptures. When under fifteen years of age, I occasionally read some of the godly persons. The last kind of books I read a little of them at school; and more profitable than others, afterwards God's precious book had they been well selected, was entirely laid aside, so that I had I not read too much of it, as far as I remember, till I was twenty years of age. I never read one single chapter of it, as far as I remember, till it pleased God to begin a work of grace in my heart. Now the scriptural way of reasoning would have been: God Himself has condescended to be-



George Muller (1805-1898) is a name that has come to be identified with faith in God and answered prayer. He literally "prayed down" the needs of his orphanage work in England. God fed the mouths of hungry children when the cupboard was bare, in answer to Muller's prayers. The book, *George Muller of Bristol* by A. T. Pierson (\$3.50), tells the story of this man's fantastic faith. His article in TBE is from his own autobiography, now out of print.

come an author, and I am ignorant about that precious book, which His Holy Spirit has caused to be written through the instrumentality of His servants, and it contains that which I ought to know, and the knowledge of which will lead me to true happiness; therefore I ought to read again and again this most precious book, this book of books, most earnestly, most prayerfully, and with much meditation; and in this practice I ought to continue all the days of my life. For I was aware, though I read it but little, that I knew scarcely anything of it.

But instead of acting thus, and being led by my ignorance of the (Continued on page 5, column 2)

How Sinners Are Saved by Looking

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life."—JOHN 3:14, 15.

"He has only a week to live, sir; the doctor says he may die sooner, but cannot live longer."

As the dying man heard the words, he drew a long breath, heaved a sigh, and fixed his large gray eyes upon me. I sat down by his side. Once, and again I had seen him at our open-air meeting on the Sunday night, and this was evidently the only "church connection" he had. In their extremity and distress I had been asked to come and see him, to "speak a word," or as they put it, "say a prayer" on the dying man's behalf. Sometimes this gives a false impression, and leads the unsaved sinner to suppose there is some "virtue" in the prayer, in which he may confide as a means to obtain mercy, whereas God's mercy and His salvation are in Christ and His atoning blood alone.

Instead of praying, then, as they desired, I opened my Testament at the third chapter of John, and read the first sixteen verses. Then simply, and as one must do in such circumstances, in a few words, I spoke of the brazen ser-



LIFE FOR A LOOK

pent lifted up in the midst of the camp, in the view of the dying, and how one single look, away from themselves and their condition, to the uplifted serpent on the pole, gave life.

With eager, anxious, steady gaze, he followed the story, and then I turned to the Anti-type, and told how we were all poisoned by sin, wounded, dead, and unable to do a single thing to help or to heal ourselves, or to escape from the doom of our sins. This he followed also, and nodded his head, as if he fully understood it all.

It was easy to tell of Christ, the sinner's Saviour, uplifted on the (Continued on page 8, column 5)



The Power of God

Scripture reading: — LUKE 4. "sitting on the right hand of power" (Matt. 26:64); if this is a reference to the Father God, then here God is called Power!

Also after His victorious resurrection our Redeemer remarked: "All power is given unto Me in heaven and in earth" (Matt. 28:18.) ALL power! In heaven! and in earth! In I Cor. 1:24 Jesus Christ is called, "the power of God."

What kind of power is this? "sitting on the right hand of power" (Matt. 26:64); if this is a reference to the Father God, then here God is called Power!

Also after His victorious resurrection our Redeemer remarked: "All power is given unto Me in heaven and in earth" (Matt. 28:18.) ALL power! In heaven! and in earth! In I Cor. 1:24 Jesus Christ is called, "the power of God."

What kind of power is this? "sitting on the right hand of power" (Matt. 26:64); if this is a reference to the Father God, then here God is called Power!

Also after His victorious resurrection our Redeemer remarked: "All power is given unto Me in heaven and in earth" (Matt. 28:18.) ALL power! In heaven! and in earth! In I Cor. 1:24 Jesus Christ is called, "the power of God."

What kind of power is this? "sitting on the right hand of power" (Matt. 26:64); if this is a reference to the Father God, then here God is called Power!

Also after His victorious resurrection our Redeemer remarked: "All power is given unto Me in heaven and in earth" (Matt. 28:18.) ALL power! In heaven! and in earth! In I Cor. 1:24 Jesus Christ is called, "the power of God."

DOCTRINAL STUDIES

By Frank B. Beck
62 Boylston St.
Jamaica Plain,
Mass.



It is power to do as He pleases. Does God have this kind of power? Hear the Word of God:

"But our God is in the heaven" (Continued on page 2, column 2)

THE ANTIQUITY OF INFANT BAPTISM CONSIDERED

IN THE SERIES, BAPTISM NOT FOR INFANTS, BY T. E. WATSON
(All quotations are from Pede-baptist scholars)

CHAPTER IX

Many advocates of infant baptism claim with A. A. Hodge that

"The early Church, in unbroken continuity from the days of the apostles, testify to their custom on this subject." (Confession of Faith, p. 348).

This claim we will now subject to close scrutiny. At the outset it must be stated that we follow the Fathers only as far as they follow Christ and His apostles. The Patristic writings, interesting as they are, form no part of the divine rule of faith and practice. To be unduly influenced by the opinions and traditions of the Fathers is to be false to the Reformed position, because

"The Supreme Judge, by which

all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture." (Westminster Confession of Faith, I. 10.).

So many extravagant statements have been made concerning the antiquity of infant baptism that it is necessary to itemize the evidence in order that every reader may judge for himself. The references to baptism in the first two centuries have been traced from the indices of the volumes of the Ante-Nicene Christian Library. Several other passages supposed to have some bearing on the subject will also be considered.

Those authors who were the immediate disciples of the apostles are called **Apostolic Fathers**. Much of that which bears their name is supposed to be spurious, or, being genuine, to be so interpolated, that we can do no more than guess what is really theirs.

The so-called Epistle of **Barnabas**, written about AD 125, mentions baptism, but nothing about infants.

The Shepherd or Pastor of **Hermas**, written about AD 150, teaches that "the baptism of water is necessary to all." Doddridge remarks:

"The Pastor of Hermas is a visionary book, the genuineness of (Continued on page 3, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"HEAVEN AND HELL"

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven: But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."—Mt. 8:11, 12.

I don't know of any subject that ought to call forth from you a greater listening than the message that I have announced. I don't know of any subject that could be announced from this pulpit that ought to demand of

you, from the very beginning, your best from the standpoint of hearing. Some of these days you and I are going to die, unless the Lord Jesus comes before that time. If we live and He doesn't soon come, then each of us is going to die; and when we die to this world, we will be alive to another world. When you leave this world, you are going into one of two places. Every person within this house is going either into a Devil's Hell or an angel's Paradise.

Now, beloved, when you realize

the fact that you are only going to live in this world, at best, about seventy years, and then are going to die, to live forever in either a Devil's Hell or an angel's Paradise — when you realize that, it ought to cause a sense of solemnity — it ought to cause a solemn hush to fall upon your soul; it ought to be the means of causing everyone of you to listen most carefully to what I have to say.

THIS FIRST VERSE THAT I (Continued on page 5, column 5)

THE "SHOCKING" HERESIES OF HERBERT W. ARMSTRONG
Coming in TBE

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS
JOHN R. GILPIN

Editors

Published weekly, with paid circulation in every state and many foreign countries.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

SUBSCRIPTION RATES

One Year	\$2.00
Two Years	3.50
Five Years	7.00
Club rates for churches; 15 or more subscriptions, each	1.00
When you subscribe for others; each	1.50

(This last rate also applies to secured subscriptions, the agent keeping 50c commission on each subscription obtained).

THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 19, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

WHEN YOU MOVE please notify us at least three weeks in advance. The Post Office does not forward your paper to you but charges us 10c each time they have to notify us of a change of address.

VERSE OF THE WEEK

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." — Nehemiah 8:8.

Examiner Editorials

WHY A DISCOUNT TO PREACHERS?

Our book shop gives a 15% discount to preachers on purchases of \$5.00 or more. Sometime ago, someone asked why we granted this privilege to preachers. The person was not envious of preachers, nor did he feel mistreated; he was simply curious as to why we do this.

We give discounts to preachers, first of all, because we are touched with the feeling of their financial infirmities and want to be of help to them in obtaining the thing they most need and desire—knowledge of God's Word. Some preachers may be "beginners," but in general, the kind of preachers interested in the kind of books we sell are preachers who just don't have the financial power they really need to provide for their families and also buy books.

We also give discounts to preachers because they are our best customers. A good customer, we feel, deserves a good favor. Preachers buy more books and they buy more often than any of our customers.

Preachers buy books for others; we feel they ought to have some reward for that. Many church members are recommended to us by their pastors. Also, pastors often "plug" a valuable book from the pulpit and promote its sale.

Preachers buy books for others; they give the books away. If a

preacher is willing to give books away for the spiritual good of another person, we feel we ought to help out a bit.

As we have often stated, "Selling books is not a business with us, it's a ministry." Thousands have been blessed by the books we publish and handle.

PLEASE BE PATIENT

Several months ago, we announced that we were printing the following booklets:

"Mountain Musings."

Questions on Predestination.

The Historical Faith of Baptists on the Sovereignty of God.

All three of these booklets are ready to print and we hope to have them out before too long. We owe many of you a copy of "Mountain Musings" and we trust you'll be patient awhile longer until this is printed.

Also, please pray with us concerning the printing of the following:

"Whosoever Will"—or No Barriers to Salvation.

"Remember Lot's Wife."

The Reality of Hell.

Spurgeon's Sermons on Sovereignty (Volume II).

Scriptural Reasons Why the Saints Are Eternally Secure.

"Ekklesia" — the Church, Not Universal and Invisible (reprint).

All of these, except Spurgeon's sermons and "Ekklesia" are ready to run. Likewise, we have some new tracts to be printed. We will announce in TBE when these books, booklets and tracts are ready. Please pray for the Lord to make it possible for us to not only print these, but many other pieces of literature which exalt Christ and His Truth. Write us for our book list, a list of our publications, and samples of the tracts now available.

The Power Of God

(Continued from page one)
ens; He hath done *whatsoever* He hath pleased" (Psalm 115:3).

"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?" (Dan. 4:35).

"What His soul desireth, even that He doeth" (Job 23:13).

The power of God is presented to us in the Word of God as "glorious" (Ex. 15:6); "mighty" (Deut. 4:37); "excellent" (Job 37:23); "great" (Acts 4:33); and "eternal" (Rom. 1:20).

What does the power of God accomplish? I have already mentioned that God's power is certified in creation.

It is most assuredly asserted in Christ His Son. He was conceived in the womb of the virgin Mary by the power of the Highest (Luke 1:35); He began His ministry in the power of the Holy Spirit (Luke 4:14); He was anointed with the Holy Ghost and power (Acts 10:38); "His word was with power" (Luke 4:32); His miracles were by the "mighty power of God" (Luke 9:43); He had power to lay down His life, and power to take it again. He will come "with great power and glory" (Mark 13:26).

Now, as always, Jesus Christ has "power over all flesh" to give eternal life to as many as the Father hath given Him (John 17:2). Believer in Jesus, hear these heartening words addressed to you:

"And ye are complete in Him, which is the Head of all principality and power" (Col. 2:10).

Jesus Christ has all power, holds all power, and is the Head of all power. Christian, do you not rejoice that He is the Friend of sinners who trust Him and follow Him? Unsaved sinner, do you not fear to reject Him? to ignore Him?

II

Secondly, permit me to state that God has given this power to the believer.

To wrestling Jacob centuries ago God said through the angel: "As a prince hast thou power with God and with men" (Gen. 32:28).

Turn to the New Testament and see that God the Son redeemed us by His blood "and hath made us KINGS and priests" (Rev. 1:5-6).

At Pentecost the church was "endued with power from on high" (Luke 24:49; Acts 1:8; Acts 2).

The apostles in those early days gave witness to the resurrection of the Redeemer with "great power" (Acts 4:33); but it was not limited to apostles!

Stephen, one of the seven, one of the first deacons in the church was "full of faith and power" (Acts 6:8).

When they held prayer meetings in those days sometimes the "place was shaken where they were assembled together" (Acts 4:31); sometimes chains fell off the prisoner, guards were frozen with sleep, massive prison doors fell off the hinges, and even the jailer was converted and baptized (Acts 16:25-34).

The believer in Jesus Christ

The Killing Effects Of Calvinism

By BOB L. ROSS

- Things That Ought Not to be Killed
- Things That Ought to be Killed
- Hyper-Calvinistic Hardshellism Refuted
- Hardshellism Refuted and Condemned by the Philadelphia Confession of Faith

Hyper-Calvinism, or Hardshellism, is just as bad for one to believe as Arminianism — if not worse. Guard against this heresy; expose it; warn others about it. This booklet will be of tremendous value to you in upholding the Truth.

25c per copy; 5 copies \$1.00
Add 15c for postage

Calvary Baptist Church,
Ashland, Kentucky 41101

I Should Like to Know

THE QUESTIONS AND ANSWERS NOW APPEARING IN THIS COLUMN ARE BEING COMPILED FOR PUBLICATION IN BOOK FORM. WE ARE NOW ACCEPTING ADVANCE ORDERS FOR THE BOOK. INVOICES WILL BE SENT TO PURCHASERS WHEN THE BOOK IS PRINTED AND ITS PRICE DETERMINED. ORDER YOURS NOW.

The pastor at the church where I attend says that on basis of Hebrews 9:15-17 the Gospels are part of the Old Testament and not part of the New Testament. Is this true?

No; Hebrews 9 is not referring to divisions of the Bible called "Old" and "New" Testaments. The arrangement of the books in the Bible, as well as the chapter divisions and the verse divisions, are simply according to human judgment. For instance, notice the dates that are given for the epistles of Paul and you will note that these dates are correct, the epistles are not in order.

The "testaments" of Hebrews 9:15-17 refer to the **covenant of grace** and the **covenant of works**. These covenants have been in effect since Adam: he violated the works covenant and then God revealed to him the grace covenant of Gen. 3:15.

The works covenant was administered in an emphatic way under the Jewish period, or the period in which God used the nation of Israel to reveal His Word and Law to man. However, the grace covenant also was revealed by Israel in their sacrificial system, pointing to Christ. Since Christ died at Calvary, the grace covenant has been the more emphasized of the two covenants, since its fulfillment must come to pass.

Hebrews 9 is simply emphasizing the necessity of Christ's death in fulfilling all the requirements of the "new testament," or grace covenant.

Your pastor may be a hyper-dispensationalist — one who thinks that the Jews were saved by keeping the law — which thing they never did do. The truth is, we are saved under the "new testament" — grace covenant — whether Jews or Gentiles, regardless of when they lived. There has never been but one actual remission of sin, and that is through the death of Christ. Animal sacrifice pointed to that death and baptism and the Lord's Supper point back to it.

Were there any Protestant churches on earth during the time Christ was here personally?

No. Luther and Calvin started their churches in the 16th century; Wesley's followers formed the Methodists in the 18th century; Campbell started the Disciples in the 19th century; Campbellites (now called "Christian Church" and "Church of Christ") in the 19th century. Other groups have a similar date for their beginning. Roman Catholics date back to the early centuries after Christ when some churches apostatized and formed the papacy in about the 6th century. Baptists alone go all the way back to Christ. He promised His church perpetuity (Matt. 16:18; 28:19; Eph. 2:21) and He has made that promise good.

Will there be colored people in Heaven?

If a person — regardless of color — trusts Christ for salvation, he will be in Heaven.

That doesn't disintegrate things on earth, however. Women who are saved ought to still wear women's clothing and men should wear men's; likewise, the races should keep their distinctions.

has received power; "But as many as received Him (Jesus Christ) to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12).

Every servant of God ought to remind himself continually of the truth of Micah 3:8: "But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin."

What kind of power do we who are in Christ possess? It is God's power to help us (2 Chron. 25:8); power to redeem (Neh. 1:10); power when we are faint (Isa. 40:29); power to forgive us of our sins (Matt. 9:6); power to heal (Mark 3:15); power to establish you (Rom. 16:25); power to keep you (1 Pet. 1:5); power to raise the dead body at the last trump (1 Cor. 15:43); power to judge the nations (Rev. 2:26); and power to reign forever (Psalm 66:7).

How does this power make its entrance into the saved soul? By the penetrating, piercing, purifying, Word of God! He speaks, and "where the word of a king is there is power" (Ecc. 8:4).

He speaks to us through the thunders of the law; but He speaks sweetest to us in His holy Gospel, and that is the "power of God unto salvation to every one that believeth..." (Rom. 1:16). What kind of gospel is that? There is only one (Gal. 1:6-9); it is the Gospel that preaches the bloody cross and all that it includes (1 Cor. 1:18).

So powerful is that Word of our God, Christ now upholds things by that Word, the power of His power" (Heb. 1:3). Surely He can hold me up! Come! Let us praise God for power (Ps. 21:13); let us of His power (Ps. 59:16); let us talk of His power, everyone 145:11).

My unsaved reader, You have great power (Ps. 37) but it will rot in the power of the grave (Ps. 49:15). You are a prisoner to the power of sin (Heb. 2:9); to the power of the law (Acts 26:18). Unless you repent of your sins against God, cast yourself upon the mercy of Jesus Christ you are going to experience the power of His anger! (Ps. 90:11).

(Continued on page 3, column 1)

THE DEVIL'S COUNTERFEIT CHURCH

Be Informed
About The Secret Empire

The National Christian Association has a wealth of information about Oath-Bound Secret Societies. Write today for list of books, tracts and pamphlets, or free sample copy of "Christian Cynosure."

THE NATIONAL CHRISTIAN ASSOCIATION

850 West Madison St.
Chicago 7, Illinois

THE SOUTHERN BAPTIST CONVENTION AND THE COOPERATIVE PROGRAM

By BOB L. ROSS

Since this book was published a few months ago, hundreds of copies have been distributed and many significant comments have been made about it. Those who are closely acquainted with the evils of (and within) the Convention have said that this book is the best all-around expose of the SBC and its program available today. Particularly impressive are the photographic reproductions of Convention literature which give indisputable proof of our charges. The book shows when the Cooperative Program began, what is actually given to missions thru it, the heresy it sustains, the idolatry that surrounds it, and how it has become the test of fellowship for Southern Baptists. Worldliness, dancing, infidel teachers in SBC schools, affiliation of seminaries with the NCC, pussyfooting with Rome, the Ralph Elliott story, Moody's heresies, the SEC loan scheme, heretical books on sale in Baptist Book Stores, evolution, the RSV, feminism — these and other things, as related to the SBC, are dealt with in this book.

\$1.00 per copy
6 copies — \$5.00

Calvary Baptist Church,
Box 910, Ashland, Ky.

A Message for YOUTH

Ecclesiastes 12:1

"Remember now thy Creator in the days of thy youth"

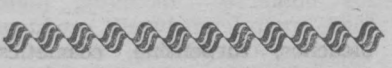
WHY JESUS WAS BORN

For the fulfillment of prophecy.

When referring to the birth of the Saviour, Matthew said: "Now this was done, that it might be fulfilled which was spoken of the Lord by the prophet saying: 'Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us' (Matthew 1:22, 23).

were under the law . . ." (Galatians 4:4, 5).

5. To be a King.
"Pilate then said to Him, You are a king then?" To which Jesus replied, "You say correctly that I am a King. For this purpose was I born and for this I entered into the world, that I might testify to the truth. Every one who lives on truth listens to My voice" (John 18:37).



TBE BELIEVES IN A VERBALLY INSPIRED BIBLE



For the manifestation of God's love.

"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him" (1 John 4:9). God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

To be the propitiation for our sins.

Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation (the atoning sacrifice) for our sins" (1 John 4:10).

To redeem them that were under the law.

When the fulness of the time came, God sent forth His Son, of a woman, made under the law, to redeem them that

tify to the truth. Every one who lives on truth listens to My voice" (John 18:37).

6. To save all classes of sinners.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners: of whom I am chief" (1 Timothy 1:15).

Are you saved? The Savior has been born, He died for our sins; was buried; and rose again; and ascended on high. He saves all who come unto Him by faith. Have you come? If not, His invitation is still open to you: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28).

READ THE BIBLE BY SYMBOLS

Though



speak with the tongues of



and of



s, and have



I am become as sounding brass, or a



The "Bar"

The Saloon is sometimes Called a Bar—that's true. A Bar to Heaven, A Door to Hell, Whoever named it, named it well.

A Bar to manliness and Wealth, A Door to Want and Broken Health

A Bar to Honor, Pride and Fame, A Door to Sin and Grief and Shame.

A Bar to Home, a Bar to Prayer, A Door to Darkness and Despair,

A Bar to Honored useful Life A Door to Brawling Senseless Strife.

A Bar to all that's true and Brave,

A Door to every Drunkard's Grave,

A Bar to Joys that home Imparts, A Door to Tears and Aching Hearts,

A Bar to Heaven, A Door to Hell, Whoever named it, named it well.

What Christ Gave

He gave His head to the crown of thorns.

He gave His back to the cruel lash.

He gave His cheeks to those who plucked out the hairs.

He gave His face to dirty human spittle.

He gave His shoulders to be draped with the robe of mock royalty.

He gave His clothes to murderers.

He gave His mother to the apostle John.

He gave His hands and feet to be nailed to the accursed cross.

He gave His blood to this earth for the remission of sins.

He gave His body for the life of the world.

He gave His Spirit to the Father.

"Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Corinthians 8:9).

The Power Of God

(Continued from page 2)

I solemnly warn you that God has power to cast into hell (Luke 12:5). And God has power to save you, and transform your life, and keep you for Himself; "hath not the potter power over the clay?" (Rom. 9:21). May it please God to open your eyes now to your perilous position, and convert you by His mighty power to Jesus Christ. Amen!

Infant Baptism

(Continued from page one) which is far from being certain; but allowing it to have ever so much weight, this will only prove that baptism is necessary to those who are the proper subjects of it; but cannot determine that infants are so." (Miscellaneous Works, p. 493).

The next so-called Apostolic Father is Dionysius who died around AD 95. The great authority on the Apostolic Fathers, J. B. Lightfoot, writes:

"The works of Dionysius the Aeropagite are now universally condemned as spurious." (Apostolic Fathers, vol. I, p. 4).

Ignatius, who died AD 107, was the author of seven or more epis-

cles, none of which says anything about infant baptism. "Apostolic Fathers," vol. I, p 100f). Clement died around AD 100.

Clement of Rome, author of a most edifying epistle to the Corinthians, never mentions baptism. Several other works have been attributed to Clement, but these Lightfoot rejects as spurious (see The Apocryphal Gospels are so full of nonsense that no one, that is, no Protestant, ever quotes them as evidence of anything, except perhaps of the puerility of their (Continued on page 4, column 1)

FOR THE KIDDIES



NOAH'S SONS



After the Flood, the ground was dry once again. So Noah and his family and the animals left the Ark.

The first thing Noah did was to worship God. He built an altar of stones and offered sacrifices to God. He prayed to God and thanked Him for His love and protection.

The Lord was pleased with Noah's worship. The Lord loves for His children to pray to Him and thank Him, as Noah did.

The Lord said to Noah, "I will not destroy the world with water anymore. I will put a rainbow in the sky and it will be a sign of my promise not to destroy the world with water." So every time we see the rainbow, we are reminded of God's promise to Noah.

Noah had three sons. Their names were Shem, Ham, and Japheth. Noah and his family were the only people now alive. Everyone else died in the Flood. So all the world's people came from these three sons of Noah.

Shem is the son from whom the Jewish people have come.

Ham is the son from whom the dark colored people have come.

Japheth is the son from whom the light colored people have come.

God is the one who made people the colors they are. We should not try to change our color, but be happy that God has made us as we are. Neither should we marry people of other colors, for this destroys the colors God made. God likes for people to have their different colors.

Canaan, the son of Ham, did a very wicked thing and God placed a curse upon him. God said, "A servant of servants shall he be unto his brethren." This meant that he would serve his brothers. And so all down through the years, the people of the dark colored races have been servants. Because of Canaan's sin, they have had to bear God's curse.

MEMORY VERSE: "And God blessed Noah and his sons" — Genesis 9:1.

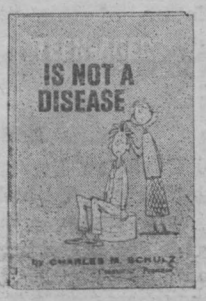
REPRINTS of this article may be had in quantities of 10 or more at 2c per copy, plus 15c postage. Order from Calvary Baptist Church, P. O. Box 910, Ashland, Kentucky.

"TEEN-AGER" IS NOT A DISEASE—\$1.00 YOUNG PILLARS—\$1.00

By CHARLES M. SHULZ
Creator of "Peanuts"

Here are two excellent books of humorous cartoons that will "burst your sides" with laughter, yet will impart some serious thoughts for deeper consideration. They will be appreciated by both young people and adults.

Add 10c — postage



The Baptist Examiner FORUM

PANEL



James Hobbs
Rt. 2, Box 182
McDermott, Ohio



Marvin Merry
Box 2
Talcott, W. Va.



E. G. Cook
701 Cambridge
Birmingham, Ala.



Ray E. Schwart
631 East Third
Hutchinson, Kansas

James Hobbs does the radio preaching for King's Addition Baptist Church of South Shore, Kentucky, and conducts a mission in Huntington, W. Va. E. G. Cook is a member and lay preacher in the Grace Baptist Church, Birmingham, Alabama. Marvin Merry pastors the Rollinsburg Baptist Church, Talcott, W. Va. Ray Schwart is pastor of Temple Baptist Church, Hutchinson, Kansas.

Do you believe that reward for faithful Christian service is going to last just through the millenium, or throughout all eternity?—Leon Gray.

MARVIN MERRY:

The four and twenty elders took their golden crowns (oak leaf or laurel leaf wreaths) and placed them at Christ's feet (Rev. 4:10, 11). Crowns of reward will be placed before the Lord as thank offerings.

However, Daniel 12:3 reveals that our eternal reward will be "a capacity to manifest and radiate forth the glory of God" (Pentecost). Believers in Heaven will shine forth to the limit of the capacity each received at the Judgment Seat of Christ. Daniel tells us that this shining will be "as the brightness of the firmament" and "as the stars forever and ever."

RAY SCHWART:

The reward of the Lord's saying, "Well done, my good and faithful servant" will be with us throughout eternity. Any gifts or place of position which we might receive as rewards for faithfulness will certainly be ours forever. For example, I do not believe Christ will ever "divorce" His "bride," this position is a gift, reward, or whatever you may want to call it.

JAMES HOBBS:

The rewards will last throughout all eternity. Reason 1—Any gift that the Lord gives is an eternal gift, i.e.—salvation. Reason 2—The very nature of the crowns prove it, i.e.—(1) 1 Cor. 9:24-27, an incorruptible crown. This means one that will not corrupt or tarnish. (2) 1 Thess. 2:18-20, a crown of rejoicing. (3) 11 Tim. 4:8, a crown of righteousness. (4) 1 Pet. 5:24, a crown of glory that fadeth not away. (5) Rev. 2:10, a crown of life.

E. G. COOK

As to our reward, as with other Spiritual things, our beliefs are always wrong unless they are based upon, and backed up by Holy Writ (Isa. 55:8-9). It would seem that some of our rewards will be of short duration. One of them will be to wash our feet in the blood of the wicked (Psa. 58:10-11). And though the ones whom the Lord has saved through our witness will be a joy to us forever, our crowning joy will be to see them meet our Lord at His coming (11 Thes. 2:19).

Paul speaks of an incorruptible crown (1 Cor. 9:25). Peter speaks of one that fadeth not away (1 Pet. 5:4). John speaks of a crown that we shall cast before the throne (Rev. 4:10). Then he speaks of our reigning here on the earth (Rev. 5:10), of our reigning for 1000 years (Rev. 20:6), and then in the new earth he says we are to reign for ever and ever (Rev. 22:3-5).

It would seem there is a reward of short duration, others of longer duration, and then the incorruptible one that fadeth not away shall last throughout the ceaseless ages of eternity.

Infant Baptism

(Continued from page 3)

authors, and the credulity of their readers during the Dark Ages.

There is then not the least shred of evidence that infant baptism was known or practiced by any of the immediate "successors" of the apostles. This brings us to about AD 130.

Coming to the writings of the period AD 130-200, we find no trace of infant baptism in the works of Melito, Polycarp, Theophilus of Antioch, Athenagoras, and Clement of Alexandria. The Didach, thought to belong to this period, speaks of adult, but not of infant baptism.

The first "possible reference," as Professor G. W. Bromiley calls it (The Baptism of Infants, p. 1), is in Justin Martyr who speaks of some men and women sixty and seventy years old, who, ek paidon ematheteuthesan to christo, from childhood were disciples to Christ. Louis Berkhof concedes that

"Ek paidon does not necessarily mean infancy." (Systematic

Theology, p. 635).

Hence, Mr. L. Woods, the first professor of theology at Andover Seminary, concludes:

"As the phrase, ek paidon, may relate to children who have come to years of understanding, as well as to infants, I am satisfied on a review of the testimony of Justin, that it cannot well be urged as conclusive in favour of Paedobaptism." (Lectures on Infant Baptism, p. 112).

It is providential that elsewhere in his writings Justin gives what Dr. Wall describes as

"the most ancient account of the way of baptism, next to the Scriptures, and shows the plain and simple manner of administering it." (History of Infant Baptism, vol. II, p. 64).

This account is so important that we will quote it at length: "As many as are persuaded and believe what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us to where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of God, the Father and the Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit they then receive the washing with water."

"And for this (rite) we have learned from the apostles the reason. Since at our birth we were born without our knowledge and choice, by our parents coming together, and were brought up in bad habits and wicked training; in order that we may not remain the children of choice and knowledge, and may obtain in the water remission of sins formerly committed, there is pronounced over him who chooses to be born again, and has repented of his sins, the name of God the Father and the Lord of the universe; he who leads to the laver the person to be washed calling him by this name alone . . . And this washing is called illumination, because they who learn these things are illuminated in their understandings." (Ante-Nicene Christian Library, vol. II, p. 59f).

Here we have from a second century Father a positive testimony against infant baptism; an assertion that the baptism which had been handed down from the apostles was an ordinance in which one was to exercise choice and knowledge. Evidently Justin knew nothing of infant baptism. Justin, it should be noticed, died around AD 165.

F. J. Foakes-Jackson writes that

"The testimony of Irenaeus is the earliest direct evidence in favour of infant baptism." (History of the Christian Church, p. 23).

The passages in Irenaeus read as follows:

"For He came to save all through means of Himself—all I say who through Him are born again (regenerated) to God—infants, and children, and boys, and youths, and old men. He therefore passed through every age, becoming an infant for infants, thus sanctifying infants; a child for children. . . . So likewise He became an old man for old men." (Ante-Nicene Christian Library, Writings of Irenaeus, vol. I, p. 199f).

It is well-known that the Fathers often call baptism regeneration; hence to be regenerated is to be baptized. As William Cunningham remarks:

"Before the end of the third century, the fathers were accustomed to speak of baptism as being at once the remission of sin and the renovation of the moral nature; and though this mode of speaking was originally adopted upon the assumption that the faith which unites men to Christ, and is the instrumental cause of justification, and, in the full sense of the word, of moral renovation, existed, and was expressed or embodied in the reception of baptism, yet this consideration was gradually lost sight of, and they began to talk as if baptism of itself necessarily implied all this." (Historical Theology, vol. I, p. 203).

Now while third century authors generally use the term regeneration to mean baptism, it is far from certain that this was the usage in the second century, to which century belongs Irenaeus. On this passage of his, Doddridge remarks:

"We have only a Latin translation of this work; and some

BEWARE OF "HOME POISONS"

Note: I know what it is to lose a child by a "home accident" and while there's nothing spiritual about the following article, it might help to prevent some sadness in many homes.—BLR.

A recent release from the American Medical Association reminds us of the very great danger to small children of home poisoning. Last year approximately 600,000 children poisoned themselves with some kind of supposedly innocent material about the house. Of these, 500 died.

The AMA report states that approximately 250,000 products for homeuse—including plant food, petroleum-based products, bleaches, turpentine, cosmetics, paint, detergent, cleaning and polishing agents, insecticide, and thousands of similar items—are the culprits. They point out that materials found in the cabinet, under the kitchen sink, in the broom closet, in the bedroom dresser, and in the medicine cabinet in the bathroom, all offer fertile fields for the curiosity and the exploratory urge of toddlers.

If you have small children about the home, make a careful check for potential hazards. It may save their lives.

—T. R. FLAIZ, M. D.

critics have supposed the passage spurious; or, allowing it to be genuine, it will not be granted to be regenerate always in his writings signifies to be baptized." (Miscellaneous Works, p. 493).

To the same effect writes Hagenbach in his History of Doctrines:

"The passages from Scripture which are thought to intimate that infant-baptism had come into use in the primitive church, are doubtful and prove nothing. Nor does the earliest passage occurring in the writings of the Fathers (Iren. adv. Haer. ii. 22) afford any decisive proof. It only expresses the beautiful idea that Jesus was Redeemer in every stage of life, and for every stage of life, but it does not say that he redeemed children by the water of baptism, unless the term renasci be interpreted by the most *petito principii* (i.e. begging the question) to refer to baptism."

It will have been noticed that Irenaeus in this selfsame passage states that Christ became an old man for old men, which is manifestly false. Matthew Henry pertinently remarks:

"Irenaeus, one of the first fathers, with this passage (John 8:57) supports the tradition, which he saith he had from some that had conversed with St. John, that our Saviour lived to be fifty years old. See what little credit is to be given to tradition." (Commentary on John 8:57).

Tertullian, writing about AD 200, is the first person in Christian history to mention infant baptism, and it is not a little significant that this author, so tenacious of other apostolic traditions, writes against the practice of infant baptism. His words are as follows:

"And so, according to the circumstances and disposition, and even age, of each individual, the delay of baptism is preferable; principally, however, in the case of little children. . . . The Lord does indeed say, 'Forbid them not to come unto me.' Let them 'come', then, while they are learning; let them become Christians when they have become able to know Christ." (Works of Tertullian, p. 253).

This extract leads Neander to remark:

"In the last years of the second century Tertullian appears as a

zealous opponent of infantism." (Church History, vol. 425.)

Now what can we conclude from Tertullian's opposition to infant baptism? Philip Schaffers the following:

"The baptism of children not yet at that time enjoined left to the option of Christians. Otherwise Tertullian hardly have contested it as a much decision." (History of the Apostolic Church, vol. II, p. 100).

Neander also considers Tertullian's protest

"A proof that the practice not as yet come to be regarded as an apostolic institution otherwise he would hardly ventured to express himself strongly against it." (Church History, vol. I, page 425.)

Thus we are confronted with the inescapable fact that as AD 200 infant baptism was regarded as optional. Obviously Christians of the first two centuries did not consider infant baptism to be either a divine ordinance or an apostolic institution.

To conclude our survey of the first two centuries, we quote the learned Dutch theologian Venema (whose summary evidence will be found in Appendix B):

"Paedobaptism cannot be tainly proved to have been practiced before the times of Tertullian. . . . These are the things which may be affirmed with certainty, concerning the practice of infant baptism, after the of the apostles; for more are tained without solid foundation. In the light of these historical facts, acknowledged by baptist historians, we cannot be astonished to find A. A. writing:

"The practice of infant baptism is an institution which exists as a fact, and prevails throughout the universal church, with the exception of the modern Unitarians."

"We find it noticed in the earliest records, as a universal custom, and an apostolic tradition. This is acknowledged by Tertullian." (Outlines of Theology, p. 504).

The last quotation contains assertions, which Hodge italicizes every one of which is, in the words of Venema, "without foundation." To support his statement, Hodge writes:

"Origen born of Christians in Egypt, AD 185, states that 'the church had received tradition from the apostles.' Augustine, born AD 354, states that this 'doctrine is held by the whole church, not institutional councils, but always retained.' (Op. cit. p. 505.)

Are the writings of Origen and Augustine "the very earliest records"? Where does Tertullian teach that infant baptism is either a universal custom or apostolic tradition? Hodge thought it an apostolic tradition; he would not have opposed it.

J. C. Ryle is no more accurate when he writes:

"I might show that infant baptism was uniformly practiced by all the early Christians. Christian writer of any standing during the first 1500 years of Christ, with the single exception perhaps of Tertullian, speaks of infant baptism as a custom of the Church has always maintained." (Knots United, p. 100).

Are we to conclude that Tertullian and Clement of Rome are writers of no repute? And what about the writings of Polycarp, Theophilus of Antioch, Athenagoras, Clement of Alexandria? What about the Epistle of Barnabas, the Shepherd of Hermas, and the Didache?

That men of such learning and piety as Hodge and Ryle can make statements which are easily demonstrated to be without foundation, is astonishing to a student of church history.

If Tertullian were the first to make explicit reference to baptism, it means that their silence on the subject of baptism from Pentecost. Now we are to interpret this silence as the custom of Protestants when disputing with Papists say with Bishop Burnet:

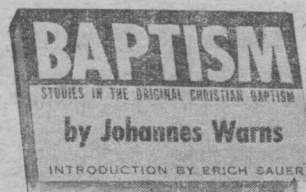
BAPTISM

By JOHANNES WARNS

\$3.95

Add 15c postage

An Exposition of the Original Christian Baptism—Its History and Conflicts, and Its Present Significance. A timely publication, in view of the present concern of many to discover the true Scriptural teaching concerning baptism. The historical content of this masterly book will greatly help to his end.



Offerings For The Work

NEW GUINEA MISSIONS, DECEMBER, 1963

Send offerings to: New Guinea Missions, Macedonia Baptist Church, 2501 N. Maplewood, Chicago, Illinois

True Faith Baptist Church, Chicago, Ill.	\$ 26.00
Rolling Meadows Baptist Church, Rolling Meadows, Ill.	14.00
Wings Addition Baptist Church, So. Shore, Ky.	7.76
Methodist Baptist Church, Phillipsburg, Kansas	9.59
Calvary Baptist Church, Broken Arrow, Okla.	23.22
Calvary Baptist Church, Ashland, Ky.	3.00
Calvary Baptist Church, McLeansboro, Ill.	5.00
Valley Mines Baptist Church, De Soto, Mo.	100.00
Mount Park Baptist Church, St. Petersburg, Fla.	11.00
Immanuel Baptist Church, Farmington, W. Va.	25.00
Grace Memorial Baptist Church, San Bernardino, Calif.	30.00
Temple Baptist Church, Bristol, Tenn.	15.00
Macedonia Baptist Church, Chicago, Ill.	5.00
Margaret T. Beaty, Fla.	100.00
Louis Chirban, Tenn.	25.00
Isabel L. Davis, N. C.	16.50
Mrs. Garnet L. Klinker, Iowa	5.00
Mr. Purdom Carney, Ky.	300.00
Mr. and Mrs. C. R. Snyder, N. C.	75.00
Mr. Ralph E. McIlrath, Ind.	10.00
Mr. Hershel Williamson, Ky.	5.00
Mr. W. R. Powell, Texas	40.00
TOTAL	15.00
	\$866.07

The silence of the first and second ages, about these things which are controverted among us, evidence enough that they were not known to them; especially, since in their Apologies which they wrote to the heathen their religion and worship, wherein they give an abstract of their doctrines and a rubric of their worship, they never once mention these great evils for which we now accuse that (Roman) church." (Gibson's *Preservative from Popery*, vol. I, p. 22.)

Again, Bingham employs this line of argument against the religious use of images:

"Of images or pictures there is not a syllable, which is at least a good negative argument, that there was no such thing then in their churches." (*Antiquities of the Christian Church*, vol. I, b. 8, chap. 8, para. 6.)

In the same manner John Owen argues against episcopacy:

"No instance can be given or hath been, for the space of two hundred years, or until the end of the second century, of any one person who had the care of more churches than one committed to him, or did take the charge upon himself." (*Enquiry into the Original Nature of the Churches*, preface p. 24.)

Why not argue in the same manner against infant baptism?

The Roman Catholic seeks to escape the force of this argument by saying with Beland, generally known and daily practiced, are not accustomed to be written; to which the worthy Protestant, Mr. Claggett, replies thus:

"But if this will do, it is impossible these men should ever be convinced. For when we charge them with innovation in any matter of doctrine and practice, if we can show that those things were written in the ancients, we are certainly gone that way; for this is a matter that to be well known, and commonly practiced in the primitive times, which we pretend was of yesterday. But if we can show that they were not written, it gets nothing by it at all; for it is the reason they were not written is because they were generally known and daily practiced." (*Preservative from Popery*, vol. I, p. 285.)

Doddridge is sufficiently candid to admit that

"It is indeed surprising that nothing more express is to be met with in antiquity upon this subject." (*Miscellaneous Works*, p. 285.)

certainly is on the supposition that infant baptism was the appointment of Christ, the practice of the apostles, and a constant custom in the Christian church. Doddridge continues:

But it is to be remembered that when infant baptism is first mentioned, we read of remonstrance against it as an innovation."

The consequence was that I remained a babe, both in knowledge and grace.

In knowledge I say; for all true knowledge must be derived, by the Spirit, from the Word. And as I neglected the Word, I was for nearly four years so ignorant, that I did not clearly know even the fundamental points of our holy faith. And this lack of knowledge most sadly kept me back from walking steadily in the ways of God. For it is the truth that makes us free (John 1:31, 32), by delivering us from the slavery of the lust of the flesh, the lust of the eyes, and the pride of life.

The Word proves it; the experience of the saints proves it; and also my own experience most decidedly proves it. For when it pleased the Lord in August, 1829, to bring me really to the Scriptures, my life and walk became very different. And though even since then I have fallen very short of what I might and ought to have been, yet, by the grace of God, I have been enabled to live much nearer to Him than before.

If any believers read this, who practically prefer other books to the Holy Scriptures, and who enjoy the writings of men much more than the Word of God, may they be warned by my loss. I shall consider this book to have been the means of doing much good, should it please the Lord, through its instrumentality, to lead some of His people no longer to neglect the Holy Scriptures, but to give them that preference, which they have hitherto bestowed on the writings of men.

Before I leave this subject I would only add: If the reader understands very little of the Word of God he ought to read it very much; for the Spirit explains the Word by the Word. And if he enjoys the reading of the Word little, that is just the reason why he should read it much; for the frequent reading of the Scriptures creates a delight in them, so that the more we read them, the more we desire to do so. And if the reader should be an unbeliever, I would likewise entreat him to read the Scripture earnestly, but to ask God previously to give him a blessing. For in doing so, God may make him wise unto salvation. 2 Tim. 3:15, 16, 17.

Advice On Bible Study

If anyone should ask me how he may read the Scriptures most profitably, I would advise him, that:

I. Above all he should seek to have it settled in his own mind that God alone, by His Spirit, can teach him; and that therefore, as God will be enquired of for blessings, it becomes him to seek God's blessing previous to, and whilst reading.

II. He should have it, moreover, settled in his mind, that, although the Holy Spirit is the best and sufficient teacher, yet that this teacher does not always teach immediately when we desire it, and that, therefore, we may have to entreat Him again and again for the explanation of certain passages; but that He will surely teach us at last, if indeed we are seeking for light prayerfully,

New Guinea Mission Fund

FUNDS TO DATE FOR JAMES CRACE'S PASSAGE

Send your offering for this fund as God leads and directs to Calvary Baptist Church, Ashland, Kentucky 41101.

Previously Reported	\$2614.67
George Hipshire, Kentucky	5.00
New Testament Baptist Church, Cleveland, O.	20.00
Mrs. J. T. Sirles, Ky.	7.00
Caddo Baptist Church, Stockdale, Texas	35.00
Calvary Baptist Church, McLeansboro, Ill.	5.00
Ladye L. Hendley, Ky.	1.00
Valley Mines Missionary Baptist Church, De Soto, Missouri	25.00
True Faith Baptist Church, Chicago, Illinois	50.00
Calvary Baptist Church, Ashland, Kentucky	20.00
S. T. Hutchinson, W. Va.	10.00
Mrs. Harry F. Hall, Minn.	5.00
C. R. Snyder, N. C.	5.00
TOTAL	\$2802.67

patiently, and with a view to the glory of God.

III. It is of immense importance for the understanding of the Word of God, to read it in course, so that we may read every day a portion of the Old and a portion of the New Testament, going on where we previously left off. This is important:

(1) Because it throws light upon the connection; and a different course, according to which one habitually selects particular chapters, will make it utterly impossible ever to understand much of the Scriptures.

(2) Whilst we are in the body, we need a change even in spiritual things; and this change the Lord has graciously provided in the great variety which is to be found in His Word.

(3) It tends to the glory of God; for the leaving out some chapters here and there, is practically saying, that certain parts of revealed truth are unprofitable, or unnecessary.

(4) It may keep us, by the blessing of God, from erroneous view, as in reading thus regularly through the Scriptures we are led to see the meaning of the whole, and also kept from laying too much stress upon certain favorite views.

(5) The Scriptures contain the whole revealed will of God, and therefore we ought to seek to read from time to time through the whole of that revealed will. There are many believers, I fear, in our day, who have not read even once through the whole of the Scriptures; and yet in a few months, by reading only a few chapters every day, they might accomplish it.

IV. It is also of the greatest importance to meditate on what we read, so that perhaps a small portion of that which we read, or, if we have time, the whole may be meditated upon, in the course of the day. Or a small portion of a book, or an epistle, or a gospel, through which we go regularly for meditation, may be considered every day, without, however, suffering oneself to be brought into bondage by this plan.

Learned commentaries I have found to store the head with many notions, and often also with the truth of God; but when the Spirit teaches, through the instrumentality of prayer and meditation, the heart is affected. The former kind of knowledge generally puffs up, and is often renounced, when another commentary gives a different opinion, and often also is found good for nothing, when it is to be carried out into practice. The latter kind of knowledge generally humbles, gives joy, leads us nearer to God, and is not easily reasoned away; and having been obtained from God, and thus having entered into the heart, and become our own, is also generally carried out.

If the enquirer after truth does not understand the Hebrew and Greek languages, so as to be able to compare the common translation with the original, he may, concerning several passages, get light by an improved rendering, provided he can be sure that the

translator was a truly spiritual person.

V. The last and most important means of grace, namely, prayer, was comparatively but little improved by me. I prayed, and I prayed often. I also prayed, in general, by the grace of God, with sincerity; but had I been more earnestly praying, or even only as much as I have prayed of late years, I should have made much more rapid progress.



"Heaven And Hell"

(Continued from page one)
HAVE READ SPEAKS ABOUT HEAVEN, FOR JESUS SAYS:

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." — Mt. 8:11.

Here, first of all, is a wonderful promise — a promise of rest for the people of God.

I am speaking primarily this morning to those of you who labor from day to day. You know what it is to become tired physically. You know how you rejoice for the rest that comes after the day's work is done. I speak also to those of you who know what it is to labor in the kingdom of God. You know what it is to become tired and discouraged and worried and burdened and blue. I speak to those of you who know what it is to have difficulties within this life. Beloved, I rejoice in view of the fact that I can tell you of a time of rest that is awaiting the people of God, when you are going to sit down with Abraham and Isaac and Jacob in the kingdom of God.

Several years ago I visited a woman in this town who was living in very dire straits. The place of her habitat was a basement, and a very poor one at that. I called upon that dear soul and tried to talk to her about the Lord Jesus in surroundings of the direst of poverty, and I remember that Sunday afternoon as I talked with her, that she said, "But tell me, Brother Gilpin, what kind of an appeal does your Gospel have for a person who lives in surroundings like this?"

Somehow, the Lord always gives me, seemingly, the right answer at the right time. I never plan in advance what I am going to say to anybody, but rather I depend upon Jesus to give me the answer for the right question at the right time. When that dear soul that day asked me that question, immediately the Lord reminded me of this verse of Scripture. I turned to God's Word and I read it. There wasn't a chair in that woman's home. I sat that afternoon on a nail keg as I talked with her. For a table, she had a large wooden box turned upside down, and as I recall, there wasn't even one single chair within that house. She sensed her poverty; she sensed her need of material things; she realized how poor she was, and she said: "What kind of an appeal does your Gospel have for one in such surroundings as I?"

Beloved, my Gospel, the Gospel (Continued on page 6, column 1)

Undoubtedly, the richest and soundest work on Romans

AN EXPOSITION OF THE EPISTLE TO THE ROMANS

By ROBERT HALDANE

NOW ONLY \$3.75

(Add 15c for postage-handling. Payment must accompany order.)

What a distinguished French minister, Reuben Saillens, says of what became known as "Haldane's Revival" can be applied with equal truth to this commentary: "The three main characteristics of Haldane's Revival, as it has sometimes been called, were these: (1) it gave a prominent emphasis to the necessity of a personal knowledge and experience of grace; (2) it maintained the absolute authority and Divine inspiration of the Bible; (3) it was a return to Calvinistic doctrine against Pelagianism and Arminianism. Haldane was an orthodox of the first water, but his orthodoxy was blended with love and life."

—from Forward by D. M. Lloyd-Jones

CALVARY BAPTIST CHURCH, BOX 910, ASHLAND, KY. — 41101

No, no, beloved, God isn't
(Continued on page 7, colu

The Apostle Paul wrote to the church at Corinth and told the

Add 15c postage

WE GIVE 15% DISCOUNT TO MINISTERS AND CHURCHES On Orders of \$5.00 or more

Write for our free price lists and catalogs

Here are just a few items which give you some idea of the savings that yours.

	Reg. Price	From Us
ng's Concordance (plain)	\$14.75	\$12.55
ng's Concordance (plain)	\$12.75	\$10.84
en's Unabridged Concordance	\$ 5.95	\$ 5.06
's Dictionary of New Testament Words	\$11.95	\$10.16
's Bible Dictionary	\$ 5.95	\$ 5.06
'er's Lexicon	\$ 8.95	\$ 7.95

**Mathew Henry's
6-Volume
Commentary**
Regular price — \$39.95
From us — \$33.96



Gill's Commentary	\$45.00	\$38.25
shman's Greek Concordance	\$15.00	\$12.75
ury of David (C. H. Spurgeon)	\$39.50	\$33.58
sition of John (A. W. Pink)	\$14.95	\$12.76
ge's Systematic Theology	\$15.00	\$12.75
d Pictures in the New Testament (A. T. Robertson)	\$22.50	\$19.13

We either have — or can get for you — any book that is in print to —
We also have a limited number of used books and will be glad to have
"want list."

Postage: Add minimum of 15c; 5% on \$3.00 or more.

Catalogs free. We welcome your orders and inquiries.

ALVARY BAPTIST CHURCH, Box 910, Ashland, Kentucky, 41101

Heaven And Hell

(Continued from page 6)

defeated. Instead, the Word says that many shall come. Thank God, everyone of His elect come — from the east, from the west, the farthest from Him the east, the farthest from Him the west. They will come to and will sit down with Abraham and Isaac and Jacob in the kingdom of Heaven.

Isn't that precious? Doesn't that thrill your soul? Doesn't it give you a new outlook on life? Doesn't it make you happy long for that time when you, one of that crowd, are going down in the kingdom of God with Abraham and Isaac and Jacob?

II

WHILE THIS FIRST VERSE TALKS ABOUT HEAVEN, THE SECOND VERSE SPEAKS OF HELL. FOR WE READ:

...but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." — Matt. 8:12.

Who are the children of the kingdom that our Lord speaks of in this verse? Beloved, they are the Jews who had circumcision of the body, but never had circumcision of the heart. They are the folk today who have Christianity but don't have Christ. They are the ones who have their names on the church book but don't have their names on the Lamb's Book of Life. Our Lord says that the children of the kingdom are going to be cast out.

What a crowd this is going to be! We have come to the place where everybody and his neighbor is a member of a church. Beloved, you can hardly talk to a man today but what he says is a member of a church, and he puts an oath in when he tells you about it. I asked a man last week as to his spiritual relationship, and I declare to you,

beloved, in the sight of God, that man told me that he was a church member and swore in the breath in which he told me.

There are plenty of professors who are not possessors. Churches are filled with them. You can be certain today that whenever a church building program is instituted on the part of an average church, they are not building it to house the saints of God, but rather, beloved, they are building it to take care of the hellions, the unsaved church members, the children of the kingdom, who are not children of God.

Oh, listen to me, beloved, if every man who was a professor, were a possessor, then better than 90 per cent of the population of the world would be saved. Very nearly everybody today professes, but mighty few possess.

Our Lord says that there is going to be a separation, and that these children of the kingdom are going to be cast out. There is going to be a separation then. In the preceding verse He talks about Abraham and Isaac and Jacob sitting down in the kingdom of Heaven with those who are saved, and then He talks about those who are mere professors being cast out. That is separation.

This last week a church down in Kentucky, 200 or 300 miles from here, called up and wanted to know if I could recommend a pastor for them, which is a common occurrence about once a week from a church asking for such help. The first thing that they gave by way of a characterization of the preacher they wanted was that he should be a good mixer. I was tempted to slam the receiver when they said it. Beloved, what the churches need in America today in the pulpits is a good separator. The world does not need a mixer today. The world needs a separator in the pulpit. Mark my word this morning, there is coming a time when the sinners are going to be separated from the saints. There is

coming a time when there is going to be a separation that this text tells us about.

There are homes represented in this service this morning, that if the death angel were to come today, there would be a separation. One would go to Heaven and the other would go to Hell. Beloved, if before this service comes to a close, a cyclone sweeps this building away and sweeps these souls who are here into eternity, there will be a separation. There will be some folk going out of this church rejoicing, even in death, because of an abundant entrance into Heaven. There will be others that will go out of this church into such catastrophe, shrieking, moaning and groaning, into a Devil's Hell.

Beloved, there is going to be a separation. Families are going to be separated, communities are going to be separated, churches are going to be separated, saints are going to be separated from sinners. God's children are going to be separated from the Devil's children, the sheep are going to be separated from the goats, professors are going to be separated from possessors, and those with churchanity are going to be separated from those having Christianity. There is a time of separation coming when the saints are going in to sit down with Abraham and Isaac and Jacob, and the children of the kingdom, the unsaved will be cast into outer darkness.

You will notice, beloved, that this text doesn't say that they go willingly into outer darkness, but that they are cast into outer darkness.

I read the other day in the paper of a negro who was electrocuted at Columbus, Ohio. When they took that black man into the electrocution chamber and he saw that electric chair into which he was going to sit, the paper said that that negro went crazy and he tried to beat his way out of that building. He tried to over-power the guards and they had to manhandle him in order to be able to strap him into the electric chair to send his soul into eternity. When I read that, I said that that was the greatest illustration that I have ever heard of in my life so far as men being cast into Hell. No man would go into that electric chair willingly, and no man would go into Hell willingly — he has to be cast there.

Men make light of religion today. Men scoff at the things of God today. Men try to make out how big and brave they are today. Beloved, one look into that belching furnace of Hell will take all the pride and all the cold manhood out of them. Brother, you will be limp as a rag when you are cast into Hell. What a place!

The Word of God says that there is going to be "outer darkness" — not just darkness, but outer darkness. In the Greek, that word "outer" is a word that means darkness such as you can feel.

Light is always symbolic of hope. I preached a funeral years ago for a man who was unsaved, so I thought. It was a dark, cloudy day, and my heart was as dark as the day. A Christian mother who sat on the front seat, was as dark in her heart as was the day. She thought her son had died unsaved, and I thought so too. As I was conducting the funeral service, all of a sudden the darkness dispelled and the sun shone for a moment's time. For just a moment the sun flashed against the church building, and then darkness came again. I

SERMON OUTLINE—

THE BELIEVER'S POSSESSIONS

"For all things are your's"—I Cor. 3:21

"There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches"—Proverbs 13:7.

God's grace has given much to His people; in fact, all that we have is received from His grace (I Cor. 4:7). All things are your's, Paul says. What things? We answer:

1. A PERFECT RIGHTEOUSNESS—

Given in Christ Jesus, apart from human merit—2 Cor. 5:21; Phil. 3:9.

2. A PERFECT AND UNCHANGEABLE STANDING—

We are justified eternally—Romans 4:8, 8:1.
We are sons of God forever—John 1:12; I John 3:1.

3. PEACE—

With God—Romans 5:1.
With the Law—Galatians 3:13.
Within our hearts—Phil. 4:7.

4. HEAVENLY CITIZENSHIP with GLORIOUS PRIVILEGES—

Citizens of Heaven—Eph. 2:6; Phil. 3:20.
Free access to God—Romans 5:2; Hebrews 4:16.
We have a "bank" (Phil. 4:19), a "physician" (Psa. 103:3), a "lawyer" (I John 2:1, 2), a "super market" (Isa. 55:1), and some "real estate" (John 14:1-6) in the Heavenly country.

5. TRUTH—

We need not ask, "What is truth?" God has given His word—2 Tim. 3:16; 3 John 4; John 8:32, 17:17.

6. PRECIOUS PROMISES—

Too numerous to mention—2 Peter 1:4; Romans 8:28; Hebrews 3:6.

7. CHRIST—Our Greatest Possession, as the GIFT of God,

thought to myself, light is always symbolic of hope — maybe there is some hope for this man. At least, light symbolizes hope.

But, beloved, when the unsaved are cast into outer darkness, there is no light there and no hope there. Any individual who goes into Hell, goes there without hope.

Here is a man who is \$250.00 in debt; he hopes he will be able to pay his debt. Here is a man sick of a fever; he hopes someday that he will be well. Here is a man who has been told that he has only a few days to live; he hopes the doctor may be mistaken. Beloved, the man who goes to Hell, abandons all hope, for he is cast into outer darkness — no hope concerning him.

The Word of God tells us that when an individual is cast into Hell, he goes into a place where there will be weeping and gnashing of teeth. You can't imagine the lovelessness of Hell. You can't imagine how loveless Hell is going to be. You hear those dogs as they fight and snap as they try to eat their food in the darkness. That is God's picture of what Hell is like, but it is worse than that.

I can imagine a mother and a daughter meeting in Hell. I can imagine that mother gnashing with her teeth, literally, at her own daughter, telling her that she is there and has been made worse because of the deeds of her own daughter. I can imagine the daughter gnashing back upon her

mother, reminding her that she taught her the ways of sin.

Listen, beloved, Hell will be a place without love. I can imagine an unsaved preacher meeting the majority of his unsaved congregation—and I believe that there are multiplied thousands of congregations in America where there isn't a saved person. I can imagine them as they gnash upon him because he never taught them the truth, and he gnashes back at them because they were satisfied with what he gave them on Sunday. Hell is going to be a place of weeping and gnashing.

CONCLUSION

I have presented to you this morning God's picture of Heaven and Hell. This isn't my picture, beloved. I said in the beginning that there ought to be a holy hush fall on this congregation. It has been thus. With all solemnity you have listened. Some of you have even leaned forward in your seats as I have spoken this morning. You have listened, beloved, now what are you going to do about it? Will you go out of this house this morning and go on to Hell, to that place without hope? Will you go on to that place where men will gnash upon one another with their teeth? Will you go out of this place in your sins?

Oh, may it please God today to stoop very low, to touch your heart and save your soul, and add you to this local body this morning.

Volume II of Spurgeon's Sermons On Sovereignty

ALL WHO ORDER (or have ordered) PRIOR TO PUBLICATION
SAVE \$1.00

Dear Brethren:

I wish to place my order for Volume II of **Spurgeon's Sermons on Sovereignty**. I understand that all who order the book and pay for it prior to publication will receive a \$1.00 discount on the price.

Whenever the price of the book is determined, please send me a bill for _____ (number of copies) and I will immediately forward a remittance.

NAME _____

ADDRESS _____

Mail to: **Spurgeon Book**, Box 910, Ashland, Ky. 41101

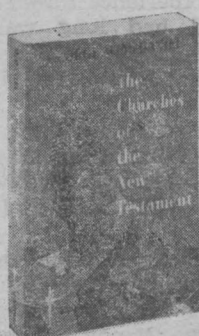
THE CHURCHES OF THE NEW TESTAMENT

By

GEORGE W. McDANIEL

\$1.50

Add 15c Postage



This is a reprint of a well-known old Baptist book that emphasizes the local church. The writer draws lessons from the churches in Jerusalem, Antioch, Galatia, Ephesus, Colosse, Philippi, Thessalonica, Corinth, Rome and elsewhere.

READERS 'RITE



May God lead His people to supply your needs in your endeavor. If you and TBE have the 'guts' to 'pull the trigger' on Popery and Romanism, we should be willing to 'load the gun' as the Lord enables us and prospers us.

—Everett Robbins, Cincinnati, Ohio

I admire and appreciate your efforts in sending out the truth through The Baptist Examiner. May God bless and strengthen you in the year to come.

—Dr. H. B. Lewis, Ky.

Your January, 1964 SALVATION paper is, I believe, the best yet. Words cannot express the joy it brought me. I really enjoyed it. I look forward to receiving it every month. I especially enjoy the poems, and in this edition the article, *Life For A Look*.

Enclosed is \$1.00 for the *Reach the Preachers Crusade*; I trust and know it will go to further the cause of Christianity.

I appreciated receiving the 1963 bound volume of SALVATION, and am thanking you very much for it.

—Burk J. Boggs, W. Va.

I am glad I subscribed to the TBE some time ago. I have appreciated the forthright articles. However, I am receiving two copies from time to time. One comes Pastor W. E. Midgley, Route 1, Winnebago, Minn. Keep this one. The other paper comes addressed like this letterhead. You may save your postage on this latter paper.

In the January, 4 issue, you answer the question regarding the CB position. I am one of those Conservative Baptists. It should be noted, however, that the Fundamental Fellowship and the original Conservative Baptists stood solidly on "some age-old Baptist distinctives." We are sorry to have to admit that the depar-

tures you noted are true but they have come in more recent times. Our North Star Baptist is an excellent paper that stands squarely on the "age-old Baptist distinctives."

Yours, because Him,
Pastor W. E. Midgley

I suppose January is a hard month for all of God's servants. Perhaps we need our sinews strengthened for the year ahead. This month I have found it very trying to meet household expenses. I lay January trials to the charge of the Christmas devil. Nevertheless, the financial ebb has been offset by spiritual gains, which keep our heart rejoicing in Christ.

Eld. Watson K. Dufour, W. Va.

Greetings in the precious Name of our Lord. I have just received a copy of your paper and I note that I am one of a number of ministers to whom you are mailing a free subscription. I appreciate your gesture very much indeed and shall read the paper with much interest and, I am sure, profit.

—John Raymond Hand, Illinois

From time to time you have mailed the Del Monte Missionary Baptist Church, Phoenix, Arizona, a copy of your paper, The Baptist Examiner. I have recently been called as pastor of this church, and have for the first time read your paper. Words fail me in describing this great effort by you. So I will just say, "It should be in the homes of millions." Therefore I am subscribing to The Baptist Examiner and also to your other gospel paper, Salvation. Please send 100 reprints of the article, "What is God Like?" and the 1963 bound volume of Salvation. I would like to be placed on your Book Shop mailing list and would like a list of your used books for sale.

—Eld. Jess W. Moreland, Arizona

In response to your request to write concerning TBE, I wish to thank those of you who had a part in sending my copy to me. My church cannot support me with a salary, so it takes what ever I can earn to support my family, without extras. We are using the SALVATION paper on our visitation program, with good results. May God bless you in

the winning of souls for his kingdom.

—Pastor Kenneth E. Lake, Wisconsin

Thank you for your letter of January 9, 1964, in which you enclosed a copy of the newspaper and thank you for the subscription for the paper for the year 1964. In regard to capital punishment it is interesting to note that all the quotations you set forth in citing the Bible were generally from the Old Testament. The only reference to the New Testament was where Jesus did not sanction throwing stones at the fallen woman. Naturally in all Christian faith the entire Old Testament must be reinterpreted in the light of the New Testament. Also, in the event that the article is reprinted, you might want to note that citation for one of the quotations is given as Chapter 36, but should be Chapter 35 in the article.

—Lloyd E. Moore, (a lawyer), Ohio

Ed. Note: New Testament verses could have been quoted but since the subject of capital punishment is best covered in the Old, it was quoted. Mr. Moore is wrong in inferring that what God said in the Old Testament has been nullified. Paul says in Romans 1:32, after naming several sins, that "they which commit such things are worthy of death." As for Christ, He did not come to execute law, but to redeem sinners. Paul indicates that "rulers" are to execute capital punishment laws (Romans 13:4).

I appreciate the thorough research that is done on the controversial subjects you deal with in TBE, and the truth for which you so earnestly contend. Many are blessed as a result of your labors, as I am, but never take time to write and tell you so. Perhaps most of us are not gifted for writing or are just too lazy. But I appreciate you, and I am sure many others do also, even if we don't write very often.

Edgar McNeely, Texas

It has been almost one year since I received my first copy of TBE. Although that first copy and those I have received to date were second-hand, I have made it a point not to miss a single issue. In this pragmatic age I rejoice that you contend for the "thus saith the Lord." I have been impressed that the emphasis of TBE is — the Bible, the ONLY rule of faith and practice.

—David Hollowood, Minn.

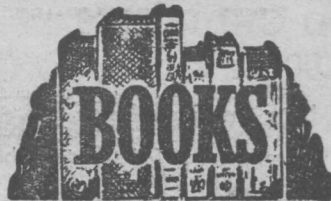
Dear brother, I must give God first the praises and honour and glory due to Him, then thank Him for the wonderful privilege that I have to know that I am an elect of His. I am not over eight years since I have been born of God, but to be truthful, I was a babe where God's teachings were concerned, but thanks be to Him that it was His will to bring me to Tortola and to place me in His church, where I have the privilege granted by Him. Today I can say I am not drinking "milk," but I have just begun to eat of the precious "meat" He has left in the Bible for us to feast upon. And I am also thanking him for the Baptist teachers.

Bro. Gilpin, I want to thank you and encourage you on the authority of Christ our Lord for the good works which you are doing with such a wonderful paper as The Baptist Examiner. For the short time I have been receiving the paper I have had lots of experience through them. I indeed had long wanted to know in reality which is the church that Jesus set up, left, and sent out to preach, teach, baptize and to observe all things whatsoever He has commanded.

—Mariana Todman, Tortola, B. V. I.

This check is from the New Testament Baptist Church at Hamilton for your "Reach the Preachers Campaign" and we

THE BEST IN



ARRANGED ALPHABETICALLY
BY AUTHORS' NAMES

BICKERSTETH, E. H.—	
The Trinity	\$ 2.95
The Holy Spirit	\$ 2.95
BIEDERWOLF, William—	
Mormonism Under the Searchlight	\$.50
Russellism Unveiled	\$.50
Seventh-Day Adventism	\$.50
Spiritualism	\$.50
Christian Science	\$.50
BLAKENEY, R. P.—	
Roman Catholic Doctrines Examined	\$ 1.00
BOETTNER, Loraine—	
Roman Catholicism	\$ 5.95
Immortality	\$ 3.00
Divorce	\$.25
BONAR, Andrew—	
Diary and Life	\$ 2.75
Memoirs of M'Cheyne (paper, 2 volumes)	\$ 1.80
BONAR, Horatius—	
Night of Weeping	\$.40
BOOTH, Abraham—	
Reign of Grace	\$ 1.95
BOSTON, Thomas—	
The Crook in the Lot	\$ 1.50
BOUNDS, E. M.—	
Purpose in Prayer	\$.40
Power through Prayer (paper, \$1.00), cloth	\$ 1.95
BOUSFIELD, Cyril—	
It Happened in China	\$ 1.50
BRACKBILL, Maurice T.—	
The Heavens Declare	\$ 2.75
BROADUS, John A.—	
Matthew—A Commentary	\$ 3.50
Jesus of Nazareth	\$ 1.95
BROOKS, Keith L.—	
50 Essential Themes for Christian Occasions	\$.50
Usable Bible Material	\$.50
The Trinity	\$.10
BROWN, Arthur I.—	
Miracles of Science	\$ 3.00
BROWN, J. Newton—	
Baptist Church Manual	\$.15
BROWN, John—	
Sufferings and Glories of the Messiah	\$ 4.50
Hebrews	\$ 3.95
BRUNSON, Harold—	
Taps for Eternity	\$ 1.50
BRUNSTING, Bernard—	
Sacred Marriage Vows	\$.75
BUCHANAN, James—	
Doctrine of Justification	\$ 3.75
BUDVARSON, Arthur—	
The Book of Mormon	\$ 1.00
BUNYAN, John—	
Pilgrim's Progress (paper, \$.60), cloth	\$ 2.95
Grace Abounding to the Chief of Sinners	\$.60
Christian Behaviour	\$ 1.50

trust that there will be some good - ground - receivers of the Word that is presented through the Baptist Examiner. I mentioned to the Church at Hamilton that I was going to help you in this effort to reach the preachers with the Examiner and the brethren there voted to have this done through the church, so actually it is more than I could have sent by myself, and at the same time it is sent in a scriptural way — through the Church.

—Bro. Joe Gadd, Ky.

The reason I want these books

is because the Sunday and Training Union Quar for Southern Baptists "Baptists and What Baptists believe" and they are rotting ungodly in their doctrine. I not get any good sound any book store here in T. I turn to the only place I that I can. Please rush the me as soon as you can."

—Henry Ford, Okla

A friend of ours has been ing on their TBE to us, have enjoyed it so much would like to have it sent. We would also like to sent to my husband's two ers. This paper has been blessing to us that we are ing it will be to them.

—Mrs. Phillip Cain

Praise and thanks to Heavenly Father who is eighn and rich in grace is still pleased that you Ross are heralding out the May God receive all the and may He see fit that work will be richly blessed continue. I thank God two in printing a paper like Baptist Examiner and the paper, Salvation. My life been richly blessed from May this little gift be used God's glory in sending our truth. I praise God for His tinued revelation of these truths to me about these wo ful doctrines of grace.

—J. P. Morgan, W

How Sinners

(Continued from page Cross, dying to give life, to atone, and that the soul is saved by the Christ died to give life to the dead. Or, as the words of 3:14, 15 put it, "whosoever eth in Him should not peria have eternal life."

I could say no more, but using to come again next left, commending the words en to God. All through that he kept talking of the "see and the "look."

When I saw him next held out his hand, and gr mine said—"I looked, I died, died for sinners, die me. His death is my life."

I praise God, that the end of His Word had given the tressed soul light. A second third visit to him confirmed confidence that he was saved. And he did not die new found joy in his soul ed to work wonders on his so that he was able to rise out, testifying among the ers to the saving power Gospel.

"REACH THE PREACHERS"

WILL YOU HELP
FILL UP THIS BIG HOLE?

RECENT CONTRIBUTIONS

West Side Baptist Church, Kansas	\$10.00
Ted Mitchell, Kentucky	20.00
Mrs. Alvin Harrell, Kentucky	6.00
Pensacola Orthodox Baptist Church, Fla.	70.00
Carey E. Witt, Kentucky	10.00

"Reach The Preachers" Crusade

Our Goal — \$7,500 To Pay For "Subs"

Given To Date \$2191.34

BOOK OF THE MONTH

FEBRUARY SPECIAL

Save \$2.00 and Postage
Toward the Purchase of

JAMES STRONG'S

EXHAUSTIVE CONCORDANCE OF THE BIBLE

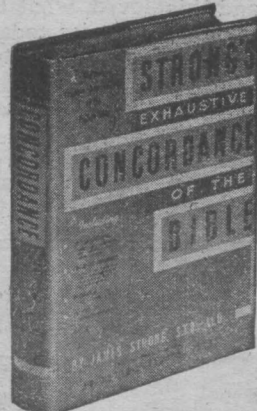
Discount to ministers and churches not in effect on reduced prices.

REGULAR PRICES:

\$14.75
(plain)

\$16.00
(thumb indexed)

plus
Postage



DURING FEBRUARY

\$12.75
(plain)

\$14.00
(thumb indexed)

Postage
Paid

Regarded by all Bible students as one of the greatest Bib study helps that one can possess. Contains every Bib word and every Scripture where the word is used.

Calvary Baptist Church — Bible - Book - Record Shop
Ashland, Kentucky 41101