

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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Halliman Tells of Plane Trip and Demons

My friends in Christ, I have had a recent date I have had a personal letters from friends as I have not had time to answer all of them I am hoping you will read this in TBE as an answer to your letter until I get caught up a more. As I write this the only is all well.

Have Made a Recent Trip to Lae

The reason that I have got so behind on my correspondence is that I was away on the mission for 10 days in Lae. I left on the 15th of April to Lae to get a Landrover. The sake of you that are new to TBE a note of explanation would not be out of place. The most part of the 2 1/2 years that we have been in this New Guinea we have had all of our supplies 15 miles away to the nearest airstrip. Of course that does not mean that we have carried all supplies ourselves, though we have carried many of them, we have paid the natives to carry for us, and apart from wear and tear on a person



Eld. Fred Halliman

physically to make this 30 mile round trip it has been very expensive for us.

For some time now we have had a motorcycle and for this we have been most thankful. That has saved us many hard miles of walking, but our supplies for the most part still had to be carried in by the natives. The Koroba airstrip will only take small planes and the nearest one to us that will take up to a DC 3 plane

is at Tari, about 50 miles from us. When we first came here we were going to bring in a Landrover but the Tari strip was closed down to all but light aircraft so we could not bring it in. There are no roads from Mount Hagen to Tari. About two months ago the Tari strip had been repaired and so we were able to get the vehicle in.

It is never good to travel alone in this country, especially by road, and since I had a few hundred miles of driving to do between Lae and Mount Hagen I decided to take someone with me. It usually broadens a preacher's views, vision, and vocabulary to travel so I figured it would do Petiwe, our native preacher, more good than anyone else to make the trip to Lae and back. Petiwe had never been on a plane before and when we got in the small Mission plane that would take us to Mount Hagen he had many surprises and new experiences ahead of him. By the time we got to Hagen, an hour's flight, Petiwe thought he was a veteran flyer, at least until we boarded the DC 3 for Lae. We were not (Continued on page 8, column 1)

The Glorious Doctrine of Election, Hated By Man

"Vain man would be wise, though he be born a wild ass's colt."

Accordingly, he finds fault with election, as a mere system of arbitrary partiality, and favoritism; and tells us that if there be such a thing as total helplessness in man, and sovereign election in God, then man is not to blame if he be lost. Man's entire apostasy and death in sin, so that he cannot save himself, and God's entire supremacy, so that He saved whom he will are doctrines exceedingly distasteful to human pride. But they are Scriptural.

Why was the one thief saved and the other lost? "Even so, Father, for so it seemed good in Thy sight." God was not bound to save the one and He had power enough to have saved the other, and neither could save himself. What made the difference? The sovereign grace of God! Why was Paul saved and Judas lost? Was it because the former deserved to be saved and the latter to be lost? No, neither deserved to be saved. Was it because the one was a fitting object for the grace of God and the other not? No, the

one was no more a fitting object than the other. Was it because Paul chose Christ, and Judas rejected him? Well, but how was it that Paul chose Christ? Was it not because Christ chose him?

Why was it that Judea was made a land of light and Egypt remained a region of darkness? Who made the difference? Man or God? Was God unjust in leaving Egypt in the shadow of death when He made light to arise on Israel? What had Israel done to deserve a privilege like this? Why is it that Britain is a land of light and Africa a land of darkness? Who made the difference? Who sent the Gospel to Britain and withheld it from Africa?

None have deserved salvation. No man is more fit than another. God was not bound to save any. God might have saved all. Yet He has only saved some. Is He, then unjust in only saving some when He could have saved all? Objectors say, Oh, those who are lost, are lost because they rejected Christ. But did not ALL equally reject Him at first? What made (Continued on page 8, column 1)

Which Do You Accept—Revelation or Man's Reason?

By Mason, Aripeka, Florida

Penicillin is a wonderful drug, one that has magically saved many lives, but some people have a "time taking it. They are allergic" to it, hence they break out in a rash or they swell until their eyes are closed. Election is a wonderful doctrine of the "strong meat" doctrine of the Word of God, but some people react wrongly to it. Some groups have reacted to the Bible teaches election—no election in the world about that. It teaches the following about election: It is unconditional. It is "according to the good pleasure of God" (Eph. 1:5).

Kinda Wonder How

That God got along in New Testament Days without the powered publicity machines that Peter ever got out of without the help of "THE MATERIAL ASSASSIN."

That New Testament Church made out at all without "CO-FLOPERA-PROGRAM?"

Where we ever got into this "THE PROGRAM" to be far more important than the Souls of Men?

That God ever got the heart open without the aid of the modern day women's orators?

That the woman of Samaria brought all those souls to without a modern-day B. Soul Winning Course?

That Saul (who became Paul) got his eyes opened without the aid of an Associational Committee on Ordination?

That Jesus was ever able to preach to Zacchaeus and Matthew first taking a religious position in their town?

That most churches of today (Continued on page 8, column 5)

Yes, Mr. Spurgeon Believed Baptist Perpetuity

Charles H. Spurgeon, a name that needs no introduction, stated:

"We believe that the Baptists are the original Christians. We did not commence our existence at the reformation, we were reformers before Luther or Calvin were born; we never came from the Church of Rome, for we were never in it, but we have an unbroken line up to the apostles themselves. We have always existed from the very days of Christ, and our principles, sometimes veiled and forgotten, like a river which may travel underground for a little season, have always had honest and holy adherents. Persecuted alike by Romanists and Protestants of almost every sect, yet there has never (Continued on page 5, column 3)



Eld. Roy Mason

2. It took place in eternity. "Chosen . . . before the foundation" (Continued on page 8, column 4)

Thirteen Rifle Shots at Open Communion Heresy

By BEN M. BOGARD (Now In Glory)

Open Communion is possible only when there are divisions. As the devil is the author of confusion and division it follows that the devil is the author of open communion. God is the author of peace and harmony and as close communion is based on UNION, FELLOWSHIP AND PEACE it follows that God is the author of close communion.

The restrictions placed around the Lord's Table are many and the following are some of them:

1. The supper must be eaten in church capacity—must come together in the church. This does not mean church house for the house is not the church. To come together in the church means to come together as mem-

bers of the church. 1 Cor. 11:18.

2. The social feature is forbidden. We should not take the supper to show our sociability. We have our own house to do that sort of thing in and should not shame the church of God by making it a means of showing our neighborly feeling toward our friends. "What, have ye not houses to eat and drink in?"—1 Cor. 11:21-22.

3. There must be a right purpose in the supper. That purpose is to "discern the Lord's body."—1 Cor. 11:29.

4. Nobody but those who have been scripturally baptized should partake of the supper. The great commission in Matt. 28:19-20, (Continued on page 5, column 1)

Now, We've Heard About It All

WASHINGTON (AP) —Princess Zaka will not do a belly dance at the New York Avenue Presbyterian church — at least, not the way she usually does it.

The pastor the Rev. George M. Docherty, gave the American Youth Hostels permission for the performance, thinking they said "classical ballet dance."

"Classical belly dance" was what they had said. There's a difference to the eye, if not to the ear.

The Rev. Mr. Docherty is a Scot, and the British have a way of making "ballet" sound a wee bit like "belly." Thus the confusion.

Some members of the clergyman's flock enlightened him about Princess Zaka, dancer at a local cafe.

Princess Zaka, better known in Worcester, Mass., as Joan Hanna, and the Rev. Mr. Docherty chuckled over the difference a word makes.

They'll confer next week to see if something can't be worked so that she can go on with the show—but showing much less.

—Marion, Ohio Star Jan. 19, 1963

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE UNPARDONABLE SIN"

"And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand; and if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man; and then he will spoil his house. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme. But

he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Because they said, He hath an unclean spirit."—Mark 3:22-30.

This is a subject which is usually discussed during revival meetings. It is particularly a favorite message to be used by evangelists just a few nights before closing an evangelistic campaign. I presume it is one of the most commonly preached messages of any that is used by evangelists.

At the same time, I doubt seriously if there is any portion of the Word of God that has been more abused, and more falsely preached, than this portion of Scripture. It has been twisted, perverted, distorted, and misconstrued by Arminian evangelists

in a thousand ways.

I have heard it discussed by many ever since I was a boy, and it has been seldom that I have ever heard anything said concerning this Scripture which would glorify God, and magnify His Word. Tonight I would like for us to forget all the messages that we have ever heard and lay aside all the traditional teachings that have been handed down concerning this Scripture and just study the Scripture itself, that we might see what God's Word really teaches as to the "unpardonable sin."

THE UNPARDONABLE SIN IS NOT ANY ONE PARTICULAR SIN OF THE FLESH.

Many times an individual is ad- (Continued on page 3, column 1)

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JOHN R. GILPIN

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GOD WROTE . . .

ONLY ONE BIBLE

David Otis Fuller

Pastor Wealthy St. Baptist Church
Grand Rapids, Michigan

Wherein We Find That Our Sovereign God Has Kept His Holy Word Pure And Free From The Vicious Attempts of Apostate "Scholars" to Defile and Destroy It.

Over a number of months past we have been carefully comparing and checking, verse by verse, the modernistic Revised Standard Version with the King James Version of our Bible. We have noted by writing in the margin of the pages of the RSV, over 1100 (1138 to be exact), for the most part, **deliberate** mistranslations, deletions, perversions in the RSV.

The "editors?" of the RSV do not understand the simple English let alone the Hebrew or the Greek! Several illustrations from many will suffice. The RSV in Mark 4:19 reads "And the **delight** in riches" while in the KJV it reads "The **deceitfulness** of riches". Any ten year old child could tell you the difference between "delight" and "deceitful".

(The "translators" of the Old Testament evince more venomous hate for God's Word in their abortive mistranslations than those of the New Testament. They prove themselves to be more brazen and arrogant in changing meanings and prophecies to suit their depraved minds. The difference in the number of distortions is 715 in the Old Testament as over against 423 in the New Testament)

The RSV in Luke 12:25 reads "and which of you being anxious can add a cubit to his **span** of life?" while in the KJV it reads "and which of you with taking thought can add to his **stature** one cubit?" Is there one person now reading these lines so ignorant, so bereft of just ordinary intelligence, who does not know the difference between "span" and "stature"? (This marked RSV "bible" with its 1138 **deliberate** mistranslations, deletions and perversions, may be seen by anyone upon appointment, in the pastor's study, but not to be borrowed or removed)

We make no pretense at great scholarship by any means, but it has been our privilege to study both Hebrew and Greek under two of the greatest scholars in this country or abroad, J. Gresham Machen and Robert Dick Wilson, formerly of Princeton Seminary. Bro. Wilson in silencing one modernistic critic for good, read through 100,000 different manuscripts in many languages (he knew and could speak 45 different languages) in order to prove this critic wrong in his contention our Bible was in error at this point.

(The languages Bro. Wilson used in this particular expose of the higher critics included Aramaic, Babylonian, Chaldee, Sanskrit, Arabic, Hebrew, Greek, Latin, etc.)

Bro. Machen has written the most scholarly work ever produced by any one on "The Virgin Birth of Christ" nearly 400 pages, holding up to the light of truth every argument advanced against the miraculous birth of our Lord. No one has ever answered this, and never will; it is unanswerable.

We have already called to your attention the blasphemous "Interpreter's Bible" of 12 volumes, 10,000 pages, and 8,000,000 words, termed by one well known Christian scholar as "the greatest attack upon the Scriptures since the days of the Caesars". 12 of the editors of the RSV are editors of this Interpreter's Bible which abounds on page after page with references to things in the Bible as "myth", "fable", "tradition", "fancy", "legend", etc.

You and I need an Anchor for our souls. The storm in its fury is breaking fast. We need a Road Map, a Light for our way. The road ahead is black midnight without it. Do not be alarmed at these malicious attacks by men whose minds are mastered by insensate hatred for God and His Holy Word. A dollar bill found counterfeit by you wouldn't cause you to lose faith in all treasury notes.

Whether it be a counterfeit RSV or a spurious Goodspeed Bible (which translates Isa 1:18 as follows, "Come, let us reason together saith the Lord, Tho your sins be like scarlet, shall they be white as snow? tho they be red like crimson, shall they become as wool?") or the vicious abortive "translation" of the Jehovah's Witnesses, you may be sure our Sovereign God will keep His Word pure and clean and safe from the dirty fingers of those who take counsel together against the Lord and against His Christ ("He that sitteth in the heavens shall laugh").

The heading of this article, "GOD WROTE ONLY ONE BIBLE" has been taken from a fascinating, factual book bearing this title. It has been written and compiled by John Jasper Ray of Junction City, Oregon. In this book we find an abundance of vital information tabulated by the author after years of intensive research. If you desire your God-given faith strengthened and established more firmly, we highly recommend that you purchase this book but don't think it will be easy reading; tho anyone with average mental equipment can grasp it.

The following are a few of the salient facts as recorded by Mr. Ray in his remarkable book.

"A correlated historical summary of textual criticism reveals that only two streams of Bibles have come to us. These are the products of two separate systems. First, the true Christian Faith puts the Inspired Word of God above everything else. The other system puts something above the Bible, or places human traditions in a chair of equal authority with

it. At the Council of Trent, called by the Catholic Church in 1546 A. D., 53 prelates made a decree declaring that the Apocryphal books, together with unwritten tradition, are of God, and are to be received and venerated as the Word of God."

"Somewhere around the year 175 A. D. Tatian wrote a harmony of the four Gospels which was called the Diatessaron. This was so notoriously corrupt that a bishop of Syria was compelled to throw out of his churches two hundred copies because church members were taking it for the true Gospel." (This was one of the many forerunners of our modern day counterfeit RSV.)

"An indication that Arianism (the denial of Christ's Deity) is with us today is to be found in the footnote of the ASV (American Standard Version) at John 9:38. In verse 35 the Lord Jesus asks the man born blind if he believes on the Son of God. In verse 38 He replies, "Lord, I believe, and he worshipped Him." In this footnote the translators plainly reveal the fact that they do not believe in the Deity of Christ but refer to Him as a mere creature of Adam's race. Turn to this in your American Standard Version and see for yourself. Referring to the word "worship" the note reads; "The Greek word denotes an act of reverence, whether paid to a creature (AS HERE) or to the creator." Consider this when you hear Bible teachers say, "This is the best version!" (And the ASV was published some 50 years before the RSV!)

"A version is that which is translated, or rendered from one language to another. The **Textus Receptus** is NOT a version. It is composed of basic manuscript copies from which the King James Version was made. The Greek text of Wescott and Hort changed the reading of the Textus Receptus in 5,337 places. The Revision of 1881, the American Standard Version of 1901, and the Revised Standard Version Bibles, are IN NO TRUE SENSE a revision of the King James of 1611. If they were, they would follow the same Greek text, the Textus Receptus, and thus would contain the same verses.

"Textus Receptus" is the Latin for "the Received Text". This is the Greek manuscript used as a basis for the translation of the King James Bible in 1611. However, this collection of canonical manuscripts, written in the Greek language, did not receive the name "Textus Receptus" until the days of the Elziver brothers in 1633. In the preface of their Greek New Testament they printed the following words translated into English, "Therefore thou hast the text (textum) now received (receptum) by all, in which we give nothing altered or corrupt".

"A number of textual authorities state that the Bible of the Syrian Church, the Peshitta, was translated from the Greek Vulgate into Syrian about 150 A.D. . . . This Peshitta version is admired by Syriac scholars as a careful, faithful, simple, direct, literal version, clear and forceful in style. These characteristics have given it the title 'The Queen of the Versions'."

Antioch was the capital of Syria where the early believers were first called Christians (Acts 11:26). In a few years the Syrian believers could be numbered by the thousands. Their Bible, the Peshitta, even today generally follows the Received Text (Textus Receptus). This is another proof that the foundation for the King James Bible is older and more reliable than the Codex Vaticanus which was elevated to the chair of authority by Wescott and Hort.

Bro. Nolan, who acquired fame for his Greek and Latin scholarship, spent 28 years in tracing the Received Text (Textus Receptus) back to its apostolic origin. His searching led him to investigate the Bible texts of the Waldenses who were the lineal descendants of the Italic Church. This being done, Bro. Nolan says, "It has supplied me with the unequivocal testimony of a truly apostolic branch of the primitive church."

(Continued on page 3, column 1)

"I Should Like to Know"

1. If a church member is sick and an invalid, is there any way by which he could partake of the Lord's Supper other than in the church?

In such a case, the only Scriptural way that we can think of would be for the church to meet in the home of the invalid person and all the church observe the Supper there. This would be altogether Scriptural, for nothing is changed or altered, saving the place where the church observes the Supper.

2. Would it not be all right for the church to authorize the pastor of the church to administer the Supper to such a one?

No, not if we accept the Bible as our guide in such matters. There is neither example or precept for such in the Bible. We know that this has been done before, but no one contends that it is Scriptural. Sentiment is back of such practices.

3. Who started the Episcopal church?

The Episcopal church is the same as the Church of England. It was started by Henry the Eighth in 1534.

4. Who started the Congregationalists?

Robert Brown in 1580.

5. Who started the Seventh-Day

Adventists?

The movement is usually dated back to the early 1840's. William Miller, but it developed under Ellen G. White's leadership.

6 Should we call on a Methodist or Campbellite minister, who attends our service, out of ministerial prayer, out of ministerial

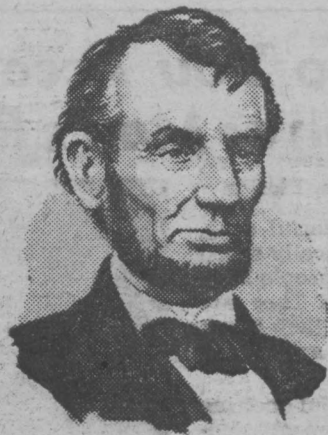
There was a time when we have answered "yes" to this question. In fact, I used to do one evening an Arminianist preached a whole sermon falling from grace and by works when I called to pray. From then on I did not want that man to pray for me. He prays for a different God than the One I preach and teach.

After all, to call on such to pray is nothing short of liberalism. A man may be a union praying, just the same preaching. The same is singing. We ought to be careful as to whom we call our churches to sing. Unionism is unionism which may be found, and true will stay away from its elements just the same as stay away from a rattlesnake.

"Now I beseech you, MARK them which cause divisions and offenses contrary to doctrine which ye have learned, and AVOID them."—Romans 16:17

Abe's Hopes for the Negro

IN HIS OWN WORDS



"What I would most desire would be the separation of white and black races."

(Spoken at Springfield, Illinois, July 17, 1858) in the Lincoln Complete Works, edited by Nicolay and Hay, published by The Century Company, 1894, volume 1, page 273.

"I will say, then, that I am not, nor ever have been, in favor of bringing about in any way the social and equality of the white and black races—that I am never have been, in favor of making voters or jurors of negroes—nor of qualifying them to hold office, nor to intermarry with white people; and I will say in addition to this that there is a physical difference between the white and black races which will ever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot be so, while they do remain together, there must be the position of superior and inferior, and I, as much as any other man, am in favor of having the superior position assigned to the white race."

(Spoken in sixth joint debate with Senator Douglas, Quincy, Illinois, October 13, 1858), Abraham Lincoln Complete Works, edited by Nicolay and Hay, The Century Company, 1894, pages 369, 370, 457 and also at Charleston, Illinois, September 18, 1858, in the fourth debate with Douglas.

"Why . . . should the people of your race be so prejudiced and where? Why should they leave this country? This is the first question for proper consideration. You are different races. We have between us a broader difference than exists between almost any other two races. Whether it is right or wrong I need not discuss, but this physical difference is a great disadvantage to us both, as I think your race suffers very greatly, many of them by living among us, while we suffer from your presence. In a word we suffer on each side. If this be admitted, it affords a reason at least why we should be separated."

"It is better for both, therefore, to be separated." (Spoken to a committee of colored men at the House, July 14, 1862). The New York Daily Tribune, August 15, 1862, page 1; New York Semi-Weekly Times, August 15, 1862, page 5.

Only One Bible
(Continued from page 2)
means that the Textus Reptus, the basis for the King James Version, has been proven to be in harmony with translations which go back to the second century. It is important to note here that the Sinaitic and Vatican MSS were not brought into existence for many years following the Textus Receptus, as Eusebius copied them for Constantine.
On July 22, 1604, King James of England announced that he appointed 54 Hebrew and Greek scholars to produce a new Bible, which we know today as the King James, or Authorized Version. These men were organized into six groups which were to meet separately. Two groups met at Cambridge, two at Oxford, two at Westminster. Each group was designated a certain portion of Scripture to translate into the English language.
The scholar first made his own translation, then passed it on to the other members of his group. When each group had completed a book of the Bible, it was sent to the other groups for their independent review. In this way each book passed thru the hands of the entire body of translators.
The revisers of 1881 (the Revised Standard Version) all was different from the King James Version. The Old Testament committee met together secretly as one for ten years. The New Testament Committee did the same. All was done in secret. We know why? The unpublished Greek Text of Wescott and Hort, upon which they had been working for twenty years was, by portion, secretly committed into the hands of the Revision Committee.
Similar tactics were used in the revision of the Bible before the public. The Revised Standard Version, September 30, 1952. Pastors had no opportunity to review the Bible, yet they were asked to advertise for a translation equal to the same thing as the King James Version.
Following the Bible named below indicate the number of Scripture portions taken from the reading of the Textus Receptus out of 162 references.
Revised Standard Version 157
King James Version 153
Authorized Version 149
Revised Version (1881) 144
Revised Version (1895) 139
Revised Version (1901) 134
Revised Version (1917) 134
Revised Version (1938) 94
Revised King James 38
Textus Receptus (Greek) 0
Luther's German 0
could give you no better than the King James Version. Accept the work of the Holy, consecrated, Bible-believing men who were scholars, and who were to the modernists of the day what the highest scholarship and yet who have demonstrated their inability to understand the simple English, Hebrew or Greek!

Unpardonable Sin
(Continued from page one)
to some particular habit — a sin of the flesh. This particular sin is the sin of the flesh. He natural-ly includes that this sin is unpardonable. I am satisfied that an individual goes through life whereby he stands most before God, is the unpardonable sin. I have met many individuals in life.
I remember one man who was a thief. It had been his habit for years. Somehow he developed a complex whereby he thought that no one could steal from him. I am ready to grant that stealing is a grievous sin, but the Word of God makes it

clear by an example that a thief can be saved. On the day that Jesus was crucified, two thieves were crucified with Him. One of them died, repenting. Listen:
"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise." — Luke 23:42, 43.
If I had no other Scripture than this, I would know that a thief could be saved and that stealing was not an unpardonable sin.
Still others think that the sin of drinking is unpardonable. That it is a grievous sin one may easily learn from the reading of God's Word. We read of two that played the fool in the Bible because of drink, called by the names of Noah and Nabal. God's Word tells us what the sin of drink did in the lives of these two. It warns also what we may expect in our lives. Listen:
"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." — Proverbs 23:29-32.
However, drinking is not an unpardonable sin. Some of the greatest soul winners that I know today, and some of the outstanding Christians of my acquaintance, were once notorious for their drinking. In over forty years in the pastorate, I have seen many individuals gloriously saved, who had been addicted to this habit. While it is a sin of the flesh to be avoided, I am glad that God in His Word graciously invited the drunkard, when He said:
"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." — Isa 1:18.
Likewise, murder is not an unpardonable sin. Because of a faulty misunderstanding of God's Book, many have come to believe that a murderer cannot be saved. There used to be a lad who listened to me preach very regularly. One day I insisted that he bring his father to church with him, whereupon the lad immediately replied that it would do no good for his father to come to church. He said, "Dad is a murderer; he couldn't be saved." Then he told me how his father was in World War I, and he knew definitely that he had taken life many times. To prove that his father couldn't be saved, this lad even quoted from God's Word. Listen:
"Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." — John 3:15.
I am satisfied that this boy is not an isolated case. I think that there are many who believe by a faulty misunderstanding of the Scripture, the same as he, that murder is unpardonable.
We have at least one illustration from God's Word of a murderer who was saved. Barabbas is that murderer. (Luke 23:19.) God's Word tells us how that Jesus was crucified in his place — that He died on the Cross that had been prepared for Barabbas. In other words, He died as a substitute for Barabbas. I expect to meet Barabbas in glory, for I am satisfied that he died a child of God. Though he was a murderer, yet he was saved, since Jesus died in his place.
Furthermore, adultery is not an unpardonable sin. When I was a boy, a young girl in the community where I lived, gave birth to an illegitimate baby. I remember hearing a man in that community say that regardless of what she might ever do in life, she was doomed and damned for Hell. He said that she could never be saved. From that moment, I grew up with the same thought. I am satisfied that doubtlessly there are many tonight who have the same false notion concerning this sin of the flesh.



However, notice from God's Word the number of harlots who were saved. Do you remember the harlot Rahab? She was saved. Do you remember the woman of Samaria (John 4) who had had five husbands, and was then living in open sin with another man, whom Jesus saved?

Do you remember the instance of the woman who was brought to Jesus, whom her accusers said was taken in the very act of adultery? The Word of God tells us that Jesus said to her: "Neither do I condemn thee." — John 8:11.
Thus from these Scriptural examples we can see that this sin of the flesh is not an unpardonable sin.

The sin of profanity is another which is often thought to be unpardonable. This is a terrible habit, a vile sin, and is most repulsive to the consciences of those who love the Lord. There isn't any sin which ought to grieve a Christian more than the sin of profanity, since it links the name of the Christian's Heavenly Father in a most horrible manner.

The Word of God gives us an example of one who used profanity and yet we know that he is in Heaven today. I speak of Simon Peter who cursed as he warmed his hands around the enemies' campfire on the night of Jesus' arrest. Years later this same Simon Peter was used of God to write two books which bear his name, and these were incorporated into the Bible by the Holy Spirit. I say that we know that he was saved, for he wrote, saying:
"You who are kept by the power of God through faith unto salvation ready to be revealed in the last time." — I Peter 1:5.
Thus I say that the unpardonable sin is not any one sin of the flesh. I have mentioned these five — murder, stealing, drinking, adultery, profanity — and we have seen that though each of these sins of the flesh is to be avoided, that neither is unpardonable. In fact, in the very context, from which we get our text for this sermon, Jesus said that all sins and blasphemies could be forgiven. He said:
"Verily I say unto you. All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme." — Mark 3:28.

II
THE UNPARDONABLE SIN IS NOT THE REJECTION OF JESUS CHRIST AS SAVIOUR.
This is the common interpretation placed upon this Scripture by most Arminian evangelists. Many preachers, especially during revival meetings, in pressing the invitation, insist that a man can say "no" to the Spirit of God too often, so that some day the Holy Spirit will depart, never to deal with that individual again. This is a good way to scare unsaved and Scripturally-ignorant people into the church. It is a good way to fill the church with unsaved members. It is a good way to add a lot of ecclesiastical corpses to the church rolls.
Many individuals on hearing such exhortations have come to believe that surely this was the unpardonable sin. A man here in this town told me over twenty-five years ago that he couldn't be saved, that he had committed the unpardonable sin. He told me how that in a revival meeting years before, he had rejected the Holy Spirit and from that time on he had never had a spiritual impression that he should be saved. I think he is representative of thousands who have been mistaught by Arminian evangelists.
Sometime ago a Baptist preacher of Greenup Association was holding a revival meeting in a nearby Baptist Church. He told the story of two boys who attended services in another revival, one of whom was saved, whereas the other, as he said, rejected Jesus.
On their way home that evening they parted company at the forks of the road. When the one who was unsaved shouted, "Come back, come back," the other boy hurriedly turned back, thinking that his unsaved friend was calling for him, only to find that this unsaved boy was calling to the Holy Spirit to come back into his life. This Baptist preacher who used this illustration said that this man committed the unpardonable sin, in that he rejected Christ until the Holy Spirit left him never to return again. Of course every Holy Roller and every Arminian preacher had already told this hundreds of times before. However, in spite of the fact that this had been told again and again by heretical preachers, it is still a religious falsehood, a slander upon God, and a definite misrepresentation of God's Word.
In the Old Testament there is likewise a Scripture which is often correctly quoted but incorrectly applied. It says:
"My Spirit shall not always strive with man." — Gen. 6:3.
This was God's message to the antediluvian civilization in that He declared He would not always tolerate the sinful civilization of Noah's day. It is the favorite verse of those who believe that the unpardonable sin is the rejection of Jesus as Saviour. Sometime ago I read a message from this text on the subject, "Sinning Away One's Day of Grace." The preacher endeavored to show that a sinner can by continually rejecting Jesus thus commit the unpardonable sin.
However, beloved, the sinner can't sin away his day of grace because he has never had any grace. There is no such thing as waiting too long, nor neglecting one's opportunity for salvation, until the Holy Spirit departs. Three Scriptures make clear the fact that all those whom God elects, shall eventually be saved.
"ALL THAT THE FATHER GIVETH ME SHALL COME TO ME; and him that cometh to me I will in no wise cast out." — John 6:37.
"Being confident of this very thing, that he which hath BEGUN A GOOD WORK in you will FINISH IT until the day of Jesus Christ." — Phil. 1:6.
"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ORDAINED TO ETERNAL LIFE BELIEVED." — Acts 13:48.
No man can read these Scriptures without the realization that God saves only those whom He has elected unto salvation, and further these Scriptures abundantly teach that all those whom (Continued on page 4, column 4)

New Guinea Mission Fund

FUNDS TO DATE FOR JAMES CRACE'S PASSAGE

Baptist Tabernacle, Columbus, Ga.	\$ 7.25
Herschel Williamson, Kentucky	20.00
Members Beulah Baptist Church, Griffin, Ga.	20.75
Members Beulah Baptist Church, Griffin, Ga.	60.20
George Hipshire, Kentucky	5.00
Tabernacle Baptist Church, Tulsa, Okla.	40.00
True Faith Missionary Baptist Church, Chicago, Ill.	50.00
Valles Mines Baptist Church, DeSoto, Mo.	25.00
S. T. Hutchinson, W. Va.	10.00
True Faith Missionary Baptist Church, Chicago, Ill.	50.00
Calvary Baptist Church, Ashland, Ky.	20.00
Calvary Baptist Church, Tampa, Florida	50.00
Total on hand as of May 29, 1964	\$3,803.87

The time is fast approaching for Bro. Crace to leave for New Guinea. Send your offerings for this fund to Calvary Baptist Church, Ashland, Kentucky.

"ICHABOD" The Glory Is Departed

By J. W. PORTER
(With the Lord)

"And she named the child Ichabod, saying, the glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband." — I Sam. 4:21.

Israel had engaged in a great battle, and met with a humiliating defeat. The aged Eli, preceptor and prophet, hearing of the tragic loss sustained in the battle, fell over and broke his neck. His two sons, who had failed to heed his counsel, were both slain in battle. The wife of Phinehas, shortly after his death, gave birth to a child. Sorrowing over the death of her husband and father-in-law, she called the child "Ichabod." The name reflected her feelings concerning the departed glory of Israel. In her melancholy mind, her own, and her nation's glory were gone.

It is sadly true, that the glory of an individual, a nation, or a church may depart. Alas, it is all too true, that the glory of many of our churches has departed and "Ichabod" could be truthfully written over their pews and pulpits. An aborted Bible, a bloodless Gospel, and a worldly membership tell the tale of their unutterable desolation.

Well may we ask, what is the real glory of a church? First of all, a **consecrated membership**. There can be no possible substitute for genuine piety. Superior culture, unlimited wealth, or endless activity, never atone for a lack of a vital union with Christ. The current craze for organization is a commonly accepted counterfeit of Christ. It seems we are forgetful of the fact that an organism is necessary to an organization. Action, without life, is at most merely mechanical. It is not unusual when the life of a church begins to droop, to try and resuscitate it by starting a new organization. We have already made a heavy demand on the alphabets of several languages to meet the ever-increasing need for names for these new organizations. Instead of universal organization, we need individual consecration. It will be generally conceded, that our churches lack spiritual power. They have much influence but little power. Paul did not have enough influence to keep out of jail, but he had the power to open the prison doors, and lead the jailer to the Saviour. In many instances the church has taken second place and consequently the glory of many of our churches has departed, and well may they sob and sing:

"Where is the blessedness I knew
When first I saw His face,
Where the soul-refreshing dew,
Of Jesus and His grace."

The imperial need is not for more man-power, but more God-power. Not for better music, but better men and women, whose souls are filled with the melody of redeeming love. The labour of unregenerate hearts can never

be acceptable to God, however classical, or ecclesiastical, the hands that do the work. The consuming need is for more of Christlikeness. Oh, that we would really sing and pray,

"More like Jesus would I be,
Let my Saviour dwell in me;
Fill my soul with peace and love,
Make me gentle as a dove;
More like Jesus while I go,
Pilgrim in this world below;
Poor in spirit would I be,—
Let my Saviour dwell in me."

Let the churches return unto the great Head of the churches, who will have mercy on them, and restore to them their former glory. Then shall the world take note of us that we have been with Jesus.

The glory of a church is made manifest by its evangelistic fervor. When the sacred flame of evangelism dies away in darkness, the church, if not already dead, is in a state of suspended animation. It may have a name to live, but in truth, be dead. The mission of the churches is the mandate of the Master. "Go ye into all the world and preach the gospel to every creature." The church that is not moved by the deathless desire to bring others to the Lamb of God for sinners slain, may see a hand, writing "Ichabod" on its walls. Many of our churches report but few, and others no converts during the entire year. Can it be, that any church is unconcerned about any souls of the lost? Can a church continue as a church and negative the very purpose of its existence? Will Christ continue with those who have no yearning to impart Him to others? Universal conquest for Christ is the day-dream of the Christian, and he knows his dream shall come true, when Christ shall come. "Lift up your heads, oh ye gates, and be ye lifted up ye everlasting doors and the King of Glory shall come in."

Surely the fields are white unto harvest, but, alas, the labourers are few. A church without evangelistic fire is but a lighthouse upon a bleak and barren shore, but without a light. In the last analysis, Christ can never be a reality to us, until we feel that He is a necessity to others. If we feel that the world can get along without Christ, there is no reason why we should not try to get along without Him. Oh that all our churches might return unto their love for the lost, that they may be revived, and teach transgressors the way. The ungodly are a trust that God has committed to His churches. This trust can only be administered with hearts that are fired with the spirit of evangelism and love for the lost. Beside the casket that contained all that was mortal of Raphael, was his last and unfinished work, the Transfiguration. Will Christ find the work of the churches unfinished when He comes again?

It cannot be too strongly emphasized that evangelism should emanate from, and return to the

churches. The task of evangelism was committed by Christ to His churches, and an evangelism should emanate from, and return to, Christ, and any other should not be countenanced. The churches are the divine custodians of a preached Gospel, and to them, and not to other and independent sources, must the world look for the Gospel. The church that has committed its Christ-commanded task to other hands, has already lost its glory. It is unquestionably true that much of our modern evangelism is not only spurious, but exceedingly harmful. It discounts Deity, and cheapens Christ. The cause of Christianity has been commercialized in the house of its professed friends. Some so-called evangelists seem to know neither God nor grammar, though well skilled in the art of securing cash for themselves. With an endless repertoire of occurrences, that never occurred, and with vulgar illustrations, that aptly illustrate their own coarse and vulgar minds, they "drag their weary length along." A church does well to become even convalescent in a decade after a visit from one of these puerile peripatetics. It is high time the churches should take charge of their own work, ere their glory is gone, and their work ended. All honor to the many and unselfish evangelists who are wearing their lives away that others may have life, and have it more abundantly.

The glory of a church is gone when it places popularity above faithfulness. To fill the pews and the church coffers, appear to be the dominating desire of many churches. In seeking a minister, Pulpit Committees ask far more frequently "can he draw a crowd?" than "can he preach the Gospel?" Feeling that the church will be disappointed unless he fills the pews, the preacher often resorts to catchy methods and cheap tricks to entrap the unwary. One of the most common devices for catching the crowd is the picture show. There are many who would rightly prefer attending a picture show on Sunday night, in a place made for the business, than in the house of God. That the churches of the living God should be disgraced and God's habitation defiled by the picture show, is a painful evidence of departed glory. We may well apply the lament of the poet:

"The harp that once through
Tara's halls,
The soul of music shed,
Now hangs as mute on Tara's
walls
As though that soul were dead."

Unfortunately, the church that makes a business of "drawing," rarely succeeds in holding. When once a church resorts to sensationalism, it must be prepared to go the limit of this sort of thing. Like the drunkard, or dope fiend, the sensation mongers will demand an ever increasing amount. That which amuses to-day, will be tame to-morrow. If the picture show is now necessary to fill the pews, it will not be long till recourse to the low vaudeville will be needed. Surely, where the picture show has been substituted for the Gospel, the glory of the church has departed, and the glory of the picture show appeared. Imagine, if you can, Christ conducting a picture performance in one of His churches. We may far more easily imagine Him with a whip of small cords scourging preacher and hearers from the house they had contaminated. It is better to please God than men. We may as well learn, once for all, that the Gospel is not popular with unregenerate hearts. Christ's kingdom is not of this world, and does not appeal to worldly minded men and women.

Christ rendered himself so unpopular, that He was crucified. "Woe unto me when all men speak well of me," is as true today as in the long gone centuries. Alas, how many of our preachers, with the very best intentions, have crucified their usefulness by striving to please the people rather than God. Better the preacher be crucified with Christ, in body and spirit, than be

KOREAN MISSIONS

REPORT OF OFFERINGS

APRIL 1964

Bible Baptist Church, Broken Arrow, Okla.
Bethel Baptist Church, Phillipsburg, Kansas
Baptist Tabernacle, Columbus, Georgia
Valles Mines MB Church, DeSoto, Mo.
Pensacola Orth Baptist Church, Pensacola, Fla.
Providence Baptist Church, Henderson, Texas
Seventh Street Baptist Church, Cannelton, Ind.
Calvary Baptist Church, McLeansboro, Ill.
Cairo Miss. Baptist Church, Henderson, Ky.
New Test. Baptist Church, Cleveland Heights, Ohio
Naborton Baptist Church, Mansfield, La.
J. H. Wheeler, Houston, Texas
Ronnie Forsythe, Grand Rapids, Mich.
W. R. Shawl, Townville, Pa.
Esther Smith, Owensboro, Ky.
Mrs. Mary B. Meece, Ruth, Ky.
Mrs. C. W. Sawyer, Pine Bluff, Arkansas

Total for month of April

crowned by the admiring multitude, for suppressing the truth, as it is in Christ Jesus. "Ichabod" rightly describes his mission and ministry.

The glory of a church is turned to shame when it ceases to be a giving church. The world may not know our creed, but it understands our collection. The world, right or wrong, will judge a church by its practical worth to a sinful and dying world. It can clearly demonstrate its value by its sacrifices. The church that lives for itself, will sooner or later die of selfishness. The church that does not give out, should not take it. A spiritual sponge is worth nothing to God, or man. God tells us to prove Him, not by our songs or sermons, or prayers, but by our pocketbook. "Bring ye, all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there will not be room enough to receive it." Here the tithe is clearly made the one condition of a great blessing. Many excuses are made for not giving to Him, who gave all to us, but the real excuse is ordinary covetousness. It is not the stringency of the times, but the "stingency" of the people. The church that gives, is the church that lives, and the one that withholds, is already negotiating for an inglorious grave. There are many graces, but none more gracious than the grace of giving. Every sacrifice will seem easy and blessed, if we keep before our eyes the sacrifice made for our redemption. After all, we are all proportionate givers, that is, we give in proportion to our religion. He who gave His life for us, expects us to consecrate our all to Him. Many of our churches will never come into their own, until they come with the all they own to Christ. Seek where you may, you will find that the condition of the covetous church can be characterized by the one fateful word — Ichabod!

I am confident that theolics are as far wrong in they are on most all other ings of the Bible. This is be expected since they have stituted tradition and philosophy for the Word. To say that any man by being a member of a or is lost by not being ber of a church, is utter ulous in the light of God I thank God that I do not salvation by the church the Lord Jesus, who is of the church and the S all the elect.

IV

THE UNPARDONABLE SIN IS THAT OF ATTRIBUTING THE WORKS OF CHRIST TO SATAN.

When Jesus spoke the our text He was talking who said that He was work through the power Devil. This was their charge.

"And the scribes which down from Jerusalem hath Beelzebub, and by the of the devils casteth devils." — Mark 3:22.

Jesus thus declared other sins and blasphemy be forgiven, yet when attributed the works of Satan, that he was committing the unpardonable sin, and who did so was in danger of eternal damnation.

Thus this is not a sin might be committed by a thoughtless child, or an immature youth, or one who is minded, or by the ignorance of God, of which we have ever been guilty through the ages since the foundation of the world. Even those who have been given to the law by way of sinning still have recognized the sin of God, and even the sinfulness state would have the thought of attributing the works of Jesus to Satan. This is a sin of which very few have ever been

(Continued on page 5)

"Unpardonable Sin"

(Continued from page three)

He has elected shall be saved. Not one of them shall fail to enter Heaven, who has been chosen of the Lord, before the foundation of the world. How glorious it is to know that ultimately every one of God's elect shall be saved, and therefore we are sure that the continued rejection of Christ on the part of a sinner is not the unpardonable sin.

III

THE UNPARDONABLE SIN IS NOT AS THE CATHOLICS SAY, TO DIE OUTSIDE THE CATHOLIC FOLD.

So far as they are concerned the only sin which is unpardonable is to die a Jew, a Protestant, or a Baptist — that is, to die without being a Catholic. This is the only unpardonable sin they know — dying outside Catholicism.

In this respect I want to in-

"Unpardonable Sin"

(Continued from page four)
only those who are atheistically inclined and who view the Word of God from an infidel viewpoint, would ever be guilty of this sin. I doubt if there is even one in this audience who has ever dared think that Christ did His work by hypnotism or mesmerism — He was in league with Satan. However, everyone here has many sins though whereof you are guilty. While you might pardonable sin, you have willfully embraced many sins of the flesh to your bosom. In God's eyes you therefore stand guilty. He not said:

For ALL HAVE SINNED, and are short of the glory of God. Romans 3:23.

Do you feel your guilt tonight? Do you realize that you are a sinner? Would you like to be forgiven? I am glad that with this exception, that all other sins are forgiven. God's Word makes the invitation broad and deep. Listen:

For the son of man is come to seek and to save that which is lost. — Luke 19:10.

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

May God in His Grace reach down and touch the heart of someone of His elect, that you may be saved for His own glory.

May God bless you!

Open Communion

(Continued from page one)
that the church should teach all nations, baptizing them to observe all things whatsoever I have commanded." Note the fact they were to be baptized BEFORE being taught to observe other things commanded. If we teach people to partake of the Supper BEFORE they have been baptized we have reversed the order and the order of a command is as important as the command itself.

The Supper is restricted to those who are members of the church. Acts 2:41-42 says: "Then they that gladly received his word were baptized and the same day there were added unto them about three thousand souls and they continued steadfastly in the apostles' doctrine and fellowship in the breaking of bread." This passage says the converts were first baptized, then they broke bread. Since this was the practice it is a plain

interpretation of the Commission under which they were working which says for the converts to FIRST be baptized and then teach them to observe the other things commanded.

6. **The Supper is restricted to those who are walking in Scriptural order.** II Thess. 3:6. We are told "withdraw from every brother that walketh disorderly." This does not mean one who is living in a vicious way or as an unconverted sinner. There are other passages which forbid vicious characters and unconverted characters from partaking of the supper, but this passage does not speak of such a character. This passage is speaking of a BROTHER — "withdraw from every brother that walketh disorderly." So there are disorderly CHILDREN OF GOD who should not partake of the Supper. Scriptural disorder consists in such unscriptural practices as the Lord never commanded, in other words walking in a way not commanded by the Lord. Many children of God are in disorder in a Scriptural sense. The church is commanded to withdraw from such and we certainly would not be withdrawing from them if we sat with them at the Lord's Table.

7. **The Lord's Supper is forbidden to those who live bad lives.** II Cor. 5:11.

8. **The Supper is restricted to those whom the church has judged and found worthy.** I Cor. 5:12-13. "Do not ye judge them that are within?" The passage in the Lord's Sermon on the Mount which says, "Judge not that ye be not judged," means that no individual should set himself up as a judge for there are constituted authorities who should act as judges. In civil matters the courts should judge and in religious matters the CHURCH SHOULD JUDGE and individuals as such must not arrogate to themselves the place of judge.

9. **The Supper is restricted to those of the same faith.** Heb. 13:8-10. "We have an altar whereof they have no right to eat who serve the tabernacle."

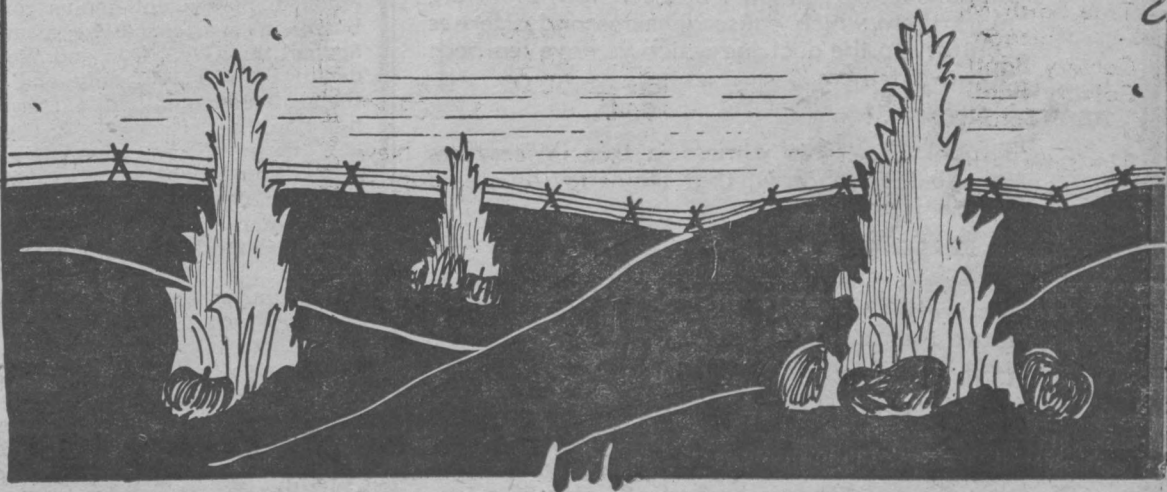
10. **The Supper is restricted to the elements used — bread and wine.** Matt. 26:26; Luke 22:19-20.

11. **The Supper is restricted in its design — to remember the Lord.** Luke 22:19: "Ye do show forth the Lord's death till he come."

12. **The Supper is restricted to a UNITED CONGREGATION.** I Cor. 11:16-20. A divided church is forbidden to eat the supper. How much less right, then, would those have who are so badly divided that they can't live together in the same church?

THOU SHALT TRULY TITHE ALL THE INCREASE OF THY SEED, THAT THE FIELD BRINGETH FORTH YEAR BY YEAR

Deut. 14:22.



13. On top of all this and in addition to all these restrictions every one must examine himself. I Cor. 11:28. Yet some think this is the only restriction. It is one of many.

Spurgeon

(Continued from page one)
existed a Government holding Baptist principles which persecuted others; nor, I believe, any body of Baptists ever held it to be right to put the consciences of others under the control of man. We have ever been ready to suffer, as our martyrologies will prove, but we are not ready to accept any help from the State, to prostitute the purity of the Bride of Christ to any alliance with Government, and we will never make the Church, although the Queen, the despot over the consciences of men." (From The New Park Street Pulpit, Volume VII, page 225.)

Spurgeon again:

"History has hitherto been written by our enemies, who never would have kept a single fact about us upon the record if they could have helped it, and yet it leaks out every now and then that certain poor people called Anabaptists were brought up for condemnation. From the days of Henry II to those of Elizabeth we hear of certain unhappy heretics who were hated of all men for the truth's sake which was in them. We read of poor men and women, with their garments cut short, turned out into the fields to perish in the cold, and anon of others who were burnt at Newington for the crime of Anabaptism. Long before your Protestants were known of, these horrible Anabaptists, as they were unjustly called, were protesting for the 'one Lord, one faith, and one baptism.' No sooner did the visible church begin to depart from the gospel than these men arose to keep fast by the good old way. The priests and monks wished for peace and slumber, but there was always a Baptist or a Lollard tickling men's ears with holy Scriptures, and calling their attention to the errors of the times. They were a poor persecuted tribe. The halter was thought to be too good for them. At times ill-written history would have us think that they died out, so well had the wolf done his work on the sheep. Yet here we are, blessed and multiplied; and Newington sees other scenes from Sabbath to Sabbath. As I think of your numbers and efforts, I can only say in wonder — what a growth! As I think of the multitudes of our brethren in America, I may well say, What hath God wrought! Our history forbids discouragement." (From The Metropolitan Tabernacle Pulpit, 1881, Volume 27, page 249).

Satan's Slanderous Attack Against The Scriptures and Our Lovely Saviour

THE BIBLE — GOD'S CHARACTER IN PRINT
JESUS CHRIST — GOD'S CHARACTER IN PERSON

HEREIN IS DISCLOSED FURTHER EVIDENCE THAT THE RSV IS A VICIOUS, MALICIOUS ATTACK ON GOD'S CHARACTER.

The majority, the vast majority of those present here tonight are partially or fully acquainted with the vicious and dastardly attack launched several years ago against the Holy Word of God in the form of the Revised Standard Version. In my language it is known as the "Revised Satanic Version of the Gospel Perverts." I believe all of us know the meaning of the word "pervert." Webster's dictionary gives it as a verb transitive, "To turn from truth or from its proper purpose . . . to turn from the right, to corrupt." As a noun, "pervert" is defined as, "One who has been perverted; an apostate, a degenerate, one who is sexually perverted."

Immediately some of you may accuse me of being harsh and unchristian. I deny the charge. I am no harsher nor more unchristian than the Apostle Peter who speaks of them as "natural brute beasts made to be taken and destroyed" (2 Peter 2:12), or our wonderful Lord and Saviour Himself who hurled in the faces of those of His day who would pervert the Word of God with their traditions and Talmudic additions, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:23.)

Without a moment's hesitation I can say that this "Revised Satanic Version of the Gospel Perverts" is the vilest, boldest, most deliberate devilish attack upon the holy Word of God and the holy Son of God in the past two thousand years. The Scripture is God's character in print and the Lord Jesus Christ is God's character in Person, and when you attack either you are attacking directly the character of God Himself.

With all the certainty and assurance of the Lord Jesus we can say of every editor of the RSV, "Ye are of your father the devil" (John 8:44), for it was in the Garden of Eden that their own father began the attack on the character of God with the veiled charge of falsehood in the Godhead in the form of a question, "Yea, hath God said?" Any single Bible teacher or institution in evangelical circles on God's character contained in the RSV, who pretends to defend or recommend this version of the Gospel per-

verts, is acting in the capacity of a Judas Iscariot in betraying the cause and character of God and His Son, and form a definite "fifth column" in the camp of the evangelicals.

But I would warn you — this Revised Satanic Version is not the end of the attempts of those apostates to scuttle the Gospel Ship of State. It is only the beginning. As many of you know, these perverts have edited the blasphemous "Interpreter's Bible" and 12 of the editors of the Revised Satanic Version are editors of this 12-volume, 10,000-page, 8,000,000-word commentary. Those who have it know something of the blasphemy it contains. I predict there will be further perversions following this one, and each time the omissions and changes or mistranslations will be more deliberate. Satan's hatred of this holy Book and the holy Son of God knows no bounds, and that virus he has injected in the brains and hearts of all who have been whelped from his litter.

I have personally gone through this perversion a number of times, checking many of the brochures published, exposing the sinister attempts of the enemy to destroy this grand old Book. You are familiar with most of them, I dare say. I would call your attention quickly to a few of the deliberate changes and mistranslations; then think on two or three in particular and their meaning to you and me as blood-bought sons of God in these apostate days when the enemy indeed is "coming in like a flood" (Isa. 59:19b).

The very familiar passage in Genesis 6:3 is well known. "And the Lord said, My Spirit shall not always strive with man . . ." but the perverts would have it read, "Then the Lord said, My spirit shall not abide in man forever . . ." with spirit in small letters, implying that the Holy Spirit was in every man including the "natural brute beasts" just before the flood.

In Psalm 45:6 the King James Version, "Thy throne, O God, is for ever and ever," referring, of course, to the Son of God which is quoted in Hebrews 1:8; but the Gospel perverts render it, "Your divine throne endures forever" (Continued on page 6, column 1)

Offerings For The Work

REPORT OF OFFERINGS FOR BRO. HALLIMAN AND NEW GUINEA MISSIONS, MARCH, 1964

Providence Baptist Church, Henderson, Texas	\$ 35.00
Tabernacle Baptist Church, Tulsa, Okla.	50.00
Whispering Baptist Church, Broken Arrow, Okla.	20.51
Grace Baptist Church, Phillipsburg, Kans.	24.30
Grace Baptist Church, Melbourne, Fla.	10.00
Manhattan Bible Baptist Church, Manhattan, Kans.	10.00
First Baptist Church, Springfield, Mo.	20.00
First Side Baptist Church, Emporia, Kans.	10.00
Grace Mines Baptist Church, DeSoto, Mo.	100.00
Memorial Baptist Church, San Bernardino, Calif.	10.00
Grace Baptist Church, Chicago, Ill.	13.06
Manhattan Baptist Church, Chicago, Ill.	100.00
Manuel Baptist Church, Farmington, W. Va.	25.00
Shadows Baptist Church, Garrison, Ky.	30.00
Grace Faith Baptist Church, Rolling Meadows, Ill.	14.00
Grace Baptist Church, Chicago, Ill.	34.00
Grace Baptist Church, Fossil, Oregon	19.95
Grace Baptist Church, McLeansboro, Ill.	5.00
Jack Duggins, N. C.	8.30
Ed L. Carney, Ky.	8.00
Ed L. Davis, N. C.	5.00
Ed and Mrs. C. R. Snyder, N. C.	10.00
Ed Powell, Texas	15.00
Ed Friend, Tenn.	11.00
TOTAL	\$578.12

OFFERING for I. Umig's plane fare from Solomons to Tangi, Tangi Baptist Church, Tangi, New Guinea 22.50

What The Bible Says As To Our Attitude Toward Heretics

TRY THEM . . .

I John 4:1, "Beloved, believe not every spirit, but try the spirits, whether they be of God; because many false prophets are gone out into the world."

MARK THEM . . .

Romans 16:17, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them."

REBUKE THEM . . .

Titus 1:13, "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith."

HAVE NO FELLOWSHIP . . .

Ephesians 5:11, "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

WITHDRAW THYSELF . . .

II Thessalonians 3:6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us."

RECEIVE THEM NOT . . .

II John 10-11, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; For he that biddeth him God speed is partaker of his evil deeds." Verkuyl says, "Do not extend him your greeting."

HAVE NO COMPANY WITH THEM . . .

II Thessalonians 3:14, "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."

REJECT THEM . . .

Titus 3:10, "A man that is an heretic after the first and second admonition, reject."

BE YE SEPARATE . . .

II Corinthians 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

Slandering Attack

(Continued from page five)

ever and ever," making the Bible appear to contradict itself, and also using "your" instead of "Thy," referring to Deity. In Psalm 69:21 they have done the same thing. The KJV has it, "They gave me also gall for my meat," but the perverts render it, "They gave me poison for food," deliberately done so as to contradict Matthew 27:34 which quotes this Psalm. Another deliberate attack upon the lovely Son of God is found in Proverbs 8:22. The King James Version reads, "The Lord possessed me in the beginning of his way, before his works of old." And every Bible student knows the writer under inspiration is speaking here of the Lord Jesus who is the sum and substance of all wisdom. But again the perverts change it to read, "The Lord created me at the beginning of his work, the first of his acts of old," a direct contradiction to the thought expressed.

What a gem that verse is, Proverbs 11:30, "The fruit of the righteous is a tree of life; and he that winneth souls is wise." But just listen to the perverts, "The fruit of the righteous is a tree of life, but lawlessness takes away lives!"

One of the most superb sections of Scripture is the meeting of the Lord with the woman taken in adultery found in the first 11 verses of John 8. This whole section is omitted entirely by the perverts! Rotherham, the great Hebrew scholar and Bible translator, includes it, and St. Augustine of the fourth century declared it authentic. In Acts 8:37 Philip is answering the eunuch when he asks why he can't be baptized. "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that

Jesus Christ is the Son of God." That whole verse is omitted deliberately by the perverts.

But I would dwell with you tonight on two particular and deliberate omissions of these "natural brute beasts" and learn what these two glorious passages mean to you and me.

II

The first is found in Genesis 49:10, "The sceptre shall not depart from Judah nor a lawgiver from between his feet, until Shiloh come . . ." The perverts of the RSV intentionally omit the name "Shiloh"! And this in spite of oldest Jewish tradition that Shiloh is the name for the Messiah, and in the face of the Septuagint translation 200 years before Christ of 70 Jewish scholars, who all agreed it should be left in.

The dying patriarch here was speaking of his own son, Judah; but while speaking of Judah he has a special eye to our Lord, who sprang from the tribe of Judah. Some maintain that the word "Shiloh" signifies "sent." Like the word in John 9:7, "He said unto him, Go to the pool of Siloam which is by interpretation Sent." You note the likeness between the words "Siloam" and "Shiloh." In this case Shiloh is the same as the Messiah — the sent One and clearly indicates that Jesus Christ is the Messenger, the sent One of God, and came to us not at His own instance and at His own will but commissioned by the Most High, authorized and anointed to that end.

It is a wonderful thing to know we have a Saviour, but it cheers me greatly to realize that this Saviour who came to save me did not come as an amateur unauthorized from the courts of Heaven, but He came with the credentials of the eternal Father so that whatever He has done we may be sure He has done it in the name of God. God the

Father will never repudiate that which Jesus the Son has accomplished. Him hath God sent forth to be a propitiation through faith in His blood; He is a Mediator of God's own sending. He is our Substitute, but He is a Substitute of God's own finding.

And yet these Gospel perverts would drag this glorious Saviour of ours from His place of pre-eminence, and make Him like a man, weak, helpless, a victim of circumstances over which He has no control. But all they can do is try; that's all. All of their crooked, malevolent genius combined in one concerted assault against this Great God and Wonderful Saviour will only end in their utter damnation to eternal hell.

While a Navy Chaplain in World War II, one early morning in the misty dawn, our 20,000-ton General ship silently sped past "the Rock" standing at one end of the Mediterranean. We could dimly make out its huge shape towering above us. I've often thought since, what a ridiculous sight if some poor, demented creature were to take a rowboat and a peashooter; then make his way from the other shore to within a few yards of Gibraltar. There, letting his oars idle, he might stand up in his frail craft and holding his "weapon" ready for action, declare, "I'll show the world how I can destroy this rock of Gibraltar and prove it is far from impregnable."

If you were witness to such a pathetic comedy, or just imagined it, you well might smile at such idiotic actions on the part of any man. But I tell you such actions are normal, sane, logical, compared to these "natural brute beasts" who through the poison they inject into the RSV and their blasphemous "Interpreter's Bible," they believe they can destroy this Rock of Gibraltar, God's holy Word, or cause the "Prince of the kings of the earth" to bow His knee to their arrogant bidding.

The Book of Job correctly catalogues all such in Chapter 11, verse 12. "For vain man would be wise, though man be born like a wild ass's colt." Even the poet Shakespeare has taken their measure when he writes, "Man, proud man; dressed in a little brief authority. Most ignorant of what he is most assured. Like an angry ape, plays such fantastic tricks against high heaven as make the angels weep." Let us pause and humbly apologize to every honest ape and wild jack-ass for coupling them with such creatures.

"Shiloh" — some say the root of that word signifies "the Son." Upon such a hypothesis the name would be strictly appropriate to our Lord. He is "the Son of God"; He is "the Son of Man"; He was the "Son of Judah"; He was the "Son of David." "Unto us a child is born, unto us a Son given." "Until the Son shall come . . ." Whether such interpretation be right or wrong, Jesus Christ is the eternal Son of God. He that has come to save us is God, blessed forevermore. No angel could ever bear the stupendous burden of redemption. Sooner might angels create than redeem, but they can do neither; they can only sing the high praises of Him who is able to do both.

Ah, who but God Himself could snatch a sinner from hell? God has done it. He that died upon the Cross was none other than He that made the worlds. And these perverts with their damnable teaching would destroy the faith of our sons and daughters in seminaries and church-owned institutions, and deny this lovely Lord Jesus "who loved us and gave Himself for us" (Gal. 2:20). What have they to offer us to replace this blessed Gospel message? Nothing, absolutely nothing but the gloom of scepticism for the Light of the world, and quicksands of infidelity for your tired, weary feet, instead of the Rock of Ages, cleft for you and me.

III

But now turn with me to another deliberate and Satanic deletion from this blessed Book.

A GOOD QUESTION . . .

Are You Right With God

In the city of Brooklyn, some years ago, a detective laid his hand upon the shoulder of a young man as they met in the street and said, "You are wanted."

"What do you mean?" asked the man.

"You know what I mean. You were in the Albany penitentiary some years ago; you escaped and went West. You married out there; came back here and settled; and we have been on your track ever since. Now we have you. You need not deny it."

He said, "That is true; I won't deny it; but I would like to go home, and say good-bye to my wife and child."

They went to his home. He met his wife and little child in the parlor, and said, "Wife, haven't I been a kind husband? Haven't I been a good father, and worked hard to make a living?"

Your Bible and mine, read this in Psalm 2:12. "Kiss the Son, lest he be angry and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in Him." But the Gospel perverts hate the Son, so they leave out the name "Son" and it reads this way in the RSV, "Kiss his feet, lest he be angry and ye perish in the way." Franz Delitsch, the famous Hebrew scholar and recognized by all as such, points out that the phrase in the Hebrew is "MaskiBar" "to kiss or worship or adore the Son." The Septuagint also includes the same "Son."

But it is left for these Christ-hating, pro-communist intellectuals to wield again the penknife of wicked Jehoiakim to sever that which is offensive to their wicked minds. The same old gang has always been at work since the day when their first of kin brazenly stood before God and defied His Creator with the insolent question "Am I my brother's keeper?" after having repudiated the blood of a slain lamb as atonement for his sins.

"Kiss the Son . . ." A kiss has different meanings. Here it is a kiss of peace established. You remember when Jacob met Esau? The hearts of the brothers had been long estranged and fear had dwelt in the breast of one. In the other, revenge had kindled its fires. But when they met, as you recall, they became at peace and fell upon each other's neck and kissed. And the very first work of grace in your heart and mine is for the Son, this glorious Son (Continued on page 7, column 1)

"Yes," replied the wife. "do you mean?"

"I mean that I am an escaped convict from the penitentiary. Since I met you, your love has made a different man of me, but I am an escaped criminal and must go back to jail."

He was all right in his relations to his wife and child, in his business relations, and among his neighbors but he was all wrong in his relations to the Son of God.

So, reader, you may be a husband, a loving father, a helpful neighbor, a good citizen, but allow me to ask you seriously, "Are you right with God?"

Many a man boasts that he is not a drunkard, a cheat, or a liar, but that will not suffice in the presence of God. You must have something more than that.

I was chatting with a man after a gospel meeting long ago. He was attracted by the gospel message, wished to go to heaven, but told me he thought he was all right. He had lived a straight life, was a member of the church and was a communicant.

I replied, "Did the Lord die for you?"

"Yes," was the ready answer.

He was rather startled when I asked him, "What dreadful sin have you been guilty of, that required the Son of God to die for you?"

If I took you to a new cemetery, and showed you a certain grave in it, and told you that there lay the body of a friend, who to satisfy the requirements of the law, had died for you, would you not think I can see you start in horror and surprise from me and ask in frightened tones, "Why, whatever awful sin have you committed?"

Oh! friend, there is a grave in Judea, where the Son of God lay. He died for my Saviour lay. He died for my soul from hell. He died to satisfy the claims of the law, to bring me to God. I am right with God now, apart from the atoning death of my Lord and Saviour.

Nay, further, I can point to a filled throne, the proof that God is satisfied with the work done by His Son, and the assurance that our sins are forgiven for "His sake." Can you say as I have you been forgiven? Have you been forgiven? Trusting this wonderful Son of God?

A last question, "Are you right with God?"

DOUBLE-BARREL AT OUR BACK



NO CONTRADICTION IN THE WORD

No man hath seen God at any time (John 1:18). In Gen. 18:1 we are told that the Lord "appeared" unto Abraham, and even descended to eat in his presence. In Exodus 24:9, 10 we read, "And went up Moses and Aaron, and Abihu, and seventy elders of Israel: and they saw the God of Israel." These passages form one of the stock arguments of infidels and atheists. They appeal to them as furnishing a "flat contradiction" in the Scriptures. But the child of God, as the inspired, knows that there are no contradictions in the Word of God.

What is the earnest seeker of truth to do with the above? How is he to set about solving this problem? First, confessing to God his ignorance and crying unto Him for help. Second, by diligently "comparing" other passages, for Scripture interprets Scripture.

The reader will turn back to John 1:18 and read the whole of the verse, he will help there toward the solution of the difficulty. The whole reads, "No man hath seen the Son, which is in the bosom of the Father. He hath declared," and the Father. In John 5:37 we are told, "And the Father which hath sent Me, hath witness of Me. Ye (Jews) neither heard His voice at any time, nor seen His shape." It is clear that the One who appeared unto Abraham and other patriarchs, and the "Israel" who was seen on the mount, was not God the Father, but the Son.

much hot air and wasted breath unless you have been personally reconciled to God by heart-faith in Jesus Christ. Have you? Think seriously on that question, for I am persuaded that multiplied thousands of fundamentalists across America have an imposing array of shibboleths that would satisfy any church board or orthodox institution, yet who have never been reconciled to God and without doubt some such are sitting here tonight.

Kiss the Son—this kiss is a kiss of allegiance. It is an oriental custom for the subjects to kiss the feet of their king; nay, in some instances their homage is so abject that they kiss the dust beneath his feet and the very steps of his throne. Now, Jesus Christ requires of every man who would be saved, that he shall yield to His government and His rule. You may not be expected to hear just this type of message at an American Council gathering but I thus speak because of that legion of disobedient, rebellious fundamentalists who are found in every fundamental church in America, without single exception. It isn't enough for you or me to gather at this fine convention and stand for the truth of God's Word, passing resolutions against Gospel perverts who would take away our Lord from us and emasculate His Holy Word. There are some—in fact a great throng—who are willing enough to be saved and take Christ to be their Mediator Priest, but they are not willing to give up their sins or obey His commands or walk in His ordinances. But listen, my friend, you can't cut salvation in two. If you have justification you must have sanctification, too. If your sins are pardoned, they must be abhorred. If you are washed in the Blood to take away the guilt of sin, you must be washed in the water of the Word (Eph. 5:2), to take away the power of sin over your affections and life.

"Kiss the Son lest he be angry with thee." Can He be angry? Yes indeed, and when He is, oh, what anger it can and will be! It is an anger that none can match. In the language of another, "The most terrible word sometimes I think in the whole Bible is that shriek of the lost, Revelation 6:16, 'Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come and who shall be able to stand?'"

What a fearful conjunction of words—the wrath of the Lamb. Can you picture that lovely face of His, those eyes that wept, these hands that bled, those lips that spoke such notes of love, such words of pity, and can you believe that one day those eyes shall know no tears, but shall flash with lightning; that those hands shall show no mercy, but shall grasp a rod of iron and break the wicked into pieces like a potter's vessel; and those feet shall know no errands of love, but He shall tread upon His enemies and crush them even as grapes are trodden by the wine pressers?

The old prophet, Isaiah, depicts this scene when he asks the question, "Who is this that cometh from Edom, with dyed garments from Bozrah?" And the One who answers is none other than this glorious Son, "that speak in righteousness, mighty to save." I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury. For the day of vengeance is in mine heart, and the year of my redeemed is come." "Mighty to save." And so He is, and this gives the edge to the whole picture the prophet paints. When He shall destroy His enemies, He that is mighty to save will be mighty to crush, mighty to damn, mighty to devour and rend His prey in pieces.

I know nothing more fearful than the thought that Jesus Christ, the lovely Lamb of God, will one day be angry. It will be this Son who will deal in fury and and righteous anger with

SONG IN THE NIGHT

"NOT ONE OF THEM FALLS TO THE GROUND UNRELATED TO YOUR FATHER... HAVE NO FEAR THEN; YOU ARE OF MORE CONSEQUENCE THAN MANY SPARROWS"—MATT 10:29,31
BERKELEY, CA.



"HIS EYE IS ON THE SPARROW, AND I KNOW HE WATCHES ME"

JACK HAMM

these of whom we have spoken—the Ferres, the Oxmans, the Barths, the Niebuhrs. "It is a fearful thing to fall into the hands of an angry God." These who scoff and sneer at blood redemption, at the physical resurrection, at His glorious second coming will be cast into eternal hell fire. But let me ask you sitting there tonight, are you SURE YOU won't be cast into hell fire with them? I never was more in earnest in my life. One of the most terrible tragedies ever conceived in imagination is for one through life, known and respected as fundamental and orthodox and sound in the faith, to die as Bunyan's Badman, peaceful as a lamb, and wake up in the flames of hell.

IV

Would you know the reason why fundamentalism is as such a low ebb in America? Why the American Council of Christian Churches is making such little headway? Why the apostasy is coming in like a flood? Simply because those who claim to be saved, claim to be born again, claim to be washed in the blood of the Lamb, are self-deceived, lost, and don't know it! Cocky, confident, bragging, boasting from platforms how fundamental they are, and their lives of adultery, or envy, or lust, or greed, or hate are as black as hell itself. I stand with Bunyan, the Calvinist, who said, "Friends, loved ones, home, comfort, riches, pleasure, and everything else, let me alone. I'm running a race for Heaven and everlasting life and from hell and everlasting damnation. If I win, I win all. If I lose, I lose all. Let me alone, for I will not hear!"

With the world facing such crises and utter chaos; with the coming of the Lord an event that may happen before we close this service; with the judgment seat of Christ looming before every Christian, a solemn, serious and dread occasion for every child of God; we should be on our faces before Him, crying for mercy in this fearful hour, pleading with Him to cleanse us afresh and set us on fire. We are NOT on fire. If we were, this city, our communities from whence we come, would know it. We should be on the march, standing together against apostasy instead of being divided up into God knows how many factions. Where lies the trouble? Who shall we blame? Go not outside this auditorium where we are gathered. You and I, every last one of us who call ourselves Christians, are to blame in the sight of a holy God for the fiasco that orthodoxy, fundamentalism finds itself in tonight.

What shall we do about it? Make another feeble attempt to impress the world and then go home and pat ourselves on the back that we have done a good job, the meanwhile the world being devoured by the flames of sin, and sinners around us dropping from one fire to another that will never be quenched? Yes, I was in the Washington march to protest the appointment of an American Ambassador to Rome. I'm glad I was there and took part; yes, I was glad of it and still am. I was at Amsterdam when the International Council of Christian Churches was founded; at Geneva, at Beirut, at Philadelphia. Thank God for Carl McIntire and the others who lead the way; thank God for helping us establish such a witness, BUT what's wrong with us? There's SOMETHING wrong this night with you, with me. May God help us to find out where we are wrong, to unite as one solid army of born-again believers, out for no one else or nothing else but for the glory and honor and praise and majesty of our wonderful Lord and Saviour Jesus Christ. God help us every one!

—Tract

The Death Notice of Mrs. Prayer Meeting

We note that Mrs. Prayer Meeting is dead. In the belief that friends of the deceased might be interested, we reprint the death notice:

"Mrs. Prayer Meeting died recently at the First Neglected Church, on Worldly Ave. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on testimony and Bible study, soon growing into worldwide prominence, and was one of the most influential members of the famous Church family.

"For the past several years Sister Prayer Meeting has been failing in health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity and weakness of purpose and will power. At the last she was but a shadow of her former happy self. Her last whispered words were inquiries con-

cerning the strange absence of her loved ones now busy in the marts of trade and places of worldly amusements.

"Experts, including Dr. Works, Dr. Reform and Dr. Joiner, disagreed as to the cause of her fatal illness, administering large doses of organization, socials, contests and drives, but to no avail. A post mortem showed that a deficiency of spiritual food coupled with the lack of faith, heartfelt religion and general support, were contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power.

"In honor of her going, the church doors will be closed on Wednesday nights, save the third Wednesday night of each month, when the Ladies Pink Lemonade Society serves refreshments to the men's handball team."

Appreciated Letter

Today when I opened my mail box my heart rejoiced as it always does when I see *The Baptist Examiner*. As I read "A Special Word to TBE's Friends," I knew the Lord would have me send the \$5 bill in my pocket-book. So here it is. I am thankful I can have a part in helping to spread the messages of this great paper. I re-read again "When John Met John." How I wish I could be the one to provide the \$250 to have it printed in tract form. Even if I can't, I can pray for God to lay it upon someone's heart who has the money.

—Mrs. James G. Lowe, Mo.

Underdog Attack

continued from page 6)

the Psalmist speaks, to the sinner the kiss of affection. Thus the father of the prodigal son when he before the feast was before the music and joy but He shall tread upon His enemies and crush them even as grapes are trodden by the wine pressers?

The old prophet, Isaiah, depicts this scene when he asks the question, "Who is this that cometh from Edom, with dyed garments from Bozrah?" And the One who answers is none other than this glorious Son, "that speak in righteousness, mighty to save." I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury. For the day of vengeance is in mine heart, and the year of my redeemed is come." "Mighty to save." And so He is, and this gives the edge to the whole picture the prophet paints. When He shall destroy His enemies, He that is mighty to save will be mighty to crush, mighty to damn, mighty to devour and rend His prey in pieces.

I know nothing more fearful than the thought that Jesus Christ, the lovely Lamb of God, will one day be angry. It will be this Son who will deal in fury and and righteous anger with

WHAT THEN?

When the great plants of our cities
Have turned out their last finished work;
When our merchants have sold their last yard of silk
And dismissed the last tired clerk.
When our banks have raked in their last dollar
And paid the last dividend;
When the Judge of the earth says, "Close for the night,"
And asks for a balance—WHAT THEN?

When the choir has sung its last anthem,
And the preacher has made his last prayer;
When the people have heard their last sermon,
And the sound has died out on the air;
When the Bible lies closed on the altar,
And the pews are all empty of men;
And each one stands facing his record,
And the great book is opened—WHAT THEN?

When the actors have played their last drama,
And the mimic has made his last fun;
When the film has flashed its last picture,
And the billboard displayed its last run;
When the crowds seeking pleasure have vanished,
And gone out in the darkness again;
When the trumpet of ages is sounded,
And we stand up before Him—WHAT THEN?

When the bugle's call sinks into silence,
And the long marching columns stand still,
When the captain repeats his last orders,
And they've captured the last beach and hill,
And the flag has been holed from the masthead,
And the wounded afield checked in;
And a world that rejected the Saviour
Is asked for a reason—WHAT THEN?

J. WHITFIELD GREEN

Election Hated

(Continued from page one)

the unbelief of some give way? Was it because they willed it or because God put forth His power in them? Surely the latter. Might He not, then, have put forth His power in all, and prevented any from rejecting the Saviour? Yet he did not. Why? Because so it seemed good in His sight.

—Bonar.

Halliman Writes

(Continued from page one)

long on the DC3 when the flying began to get rough and so Petiwe along with some of the other passengers began to get sick. By the time we reached Lae Petiwe said he preferred ground travel.

Lae is a fair sized town for New Guinea, perhaps 3,000 European population, plus several thousand native population. It has good shopping centers, modern automobiles, etc. When we got to Lae one of his first comments was, "If I was not a Christian and had just come from Tanggi to Lae, after having heard you preach about Heaven I would think that this was it." He had never seen so many white people before and to him it seemed that every white person owned a car. He said that most of the people here around the Mission still thought that I was lying when I told them that all these things we got we had to buy. They figured that somewhere out there in the sky the white man has a place that he loads up these planes and they simply bring them in and give it to us Missionaries, the Government officers, etc., for nothing. The Christians of course have known better for a long time but the average native thinks they are lying too when they tell their friends we have to pay for these things. When we got to Lae I gave Petiwe a little money and let him buy a few items just to see for himself what it meant to have to buy things in a store.

One of the biggest sights to Petiwe was the ocean. He had never seen anything in the way of water larger than a small lake and the Tumbuda River. We walked out to the beach and he waded out about ankle deep and then tasted of the water to see if it was really salty and had I not stopped him I believe he

would have drunk enough to make him sick. Until the Government came into this area about 10 years ago these people had never tasted salt, and for the most part the folk in this immediate area had never had any until I came here about two and one half years ago.

We got the Landrover and started back on a Monday morning and by Tuesday night we were back in Mount Hagen. A lot of work has been done on the roads since I was last over them, the last time it took me four days to make the same trip. There had to be some dismantling of the vehicle before it would fit into the aircraft so I took Wednesday to get it ready for the flight from Hagen to Tari. We could not get a plane for Thursday but Friday morning we loaded it into the DC 3 and left for Tari. By 1 P. M. I had it on the ground again and by 6 it was assembled ready for the road. The 50 miles from Tari to Tanggi took me just over 3 hours. The vehicle has cost quite a bit to get here but it will be worth the cost for the use of the Mission. It is not a personal vehicle nor for personal use. It was bought with Mission money and is in the name of the Mission. To give you an example of the value of it to the Mission work here. Today I went to the airstrip in it to pick up some of our supplies that had come in. I had ordered a cook stove for Bro. Crace and family just like the one we have. It took 10 men to bring our stove from Koroba to Tanggi. There was other cargo that I brought out today besides the stove that would have taken 9 more men to bring it. It would have cost me \$6.50 to get 19 men to bring this cargo from Koroba to Tanggi. It cost just over \$2.00 in the Landrover. We still use the motorcycle for most of the casual trips into Koroba and elsewhere when it is practical to do so.

Five Were Baptized May 3

After a long course of Bible study and out of a class of 10 there were 5 that qualified for baptism, there were 4 males and one female. While in Mount Hagen a Missionary from Alabama, working in the other end of the Southern Highlands from me, spent the night in the same hotel as I did. Fact of the matter is, we shared the same room and I mentioned to him that I was preparing some for baptism when

I got back. He asked me if I had a "baptismal class," in the sense that most missionaries do, where I emphasized and stressed baptism. My reply was, I have a Bible class for the professed believers and I do stress baptism in its place, but first I stress salvation by the blood of Christ, I stress baptism because one has received salvation not in order to obtain it and after I have taught on salvation, baptism, the Lord's Supper, the duties of a Christian and the Lord's Church for 4 to 5 months the Word of God will separate the sheep from the goats. As you can see it was so this time, only half of those that started in the Bible class could meet the standards that the church here has set to qualify for baptism.

God Has Called Out Some More of His Elect

A few days have elapsed since I started this letter and during that time there have been 6 people that have professed to be saved. Among these were three women, two men, and one boy. One of these men, less than a year ago, was under the spell of demons in the church building one Sunday morning. For about 3 months now he has been attending most all the services here at the Mission and many of them at other places where we preach. When I had finished preaching this past Sunday night he asked for permission to say something and when I told him to go ahead, weeping he began to tell how that although he knew little about how to follow the Lord in Christian service he knew that he had been born again and delivered from the power of satan and it was so until similar statements were made from 4 others, one other man had made a profession of faith the Sunday night before.

Many People Demon Possessed

Until recently we have seen very little evidence of demon possessed people, the man mentioned above and a few others excepting. For about a month now at one of our Sunday preaching points we have had to contend with disturbances every Sunday that is beyond a doubt demon possessed people. Two weeks ago I was at this place and was preaching on the New Birth when one man started off having what appeared to be a fit. His spell lasted for about 10 minutes then a young man who is the head tribesman now came under the same influence only his case was intensified three fold compared to the other man. He is a big robust man and he began to foam at the mouth and expand his muscles until I believe had he been bound like the demoniac spoken of in the Bible he would have burst his bounds likewise. He stood up in the services and looked all around several times then he sat down again and began to snort like a bull and after awhile he got up again and ran out of the house. My children were with me and they had the scare of their life. I continued on preaching as nothing was going on. In a few minutes some man outside of the building started having the same kind of spell. For the most part between these three men this lasted most all the service that day. This past Sunday we only had one occurrence and that was short lived. One man started in the same manner as the others had before him on previous occasions. Hedebe was preaching at the time so he stopped his message and pointed his finger at the man and told him we had come to this place in the Name of the Lord Jesus and that we would have no further disturbance from him. The man immediately stopped his spell and we had no more disturbance during that service.

Our work in general continues to grow, not as fast as it does with many missions and perhaps not as fast as some of you might think it should, but we are trying to build this work upon the Foundation that will stand through the eternal ages, Christ Jesus our Lord.

May the Lord bless you all.

Sincerely,

Fred T. Halliman

Revelation or Reason?

(Continued from page one)

tion of the world" (Eph. 1:4).

3. It is apart from any merit. "According to the riches of his grace" (Eph. 1:7).

4. It involves the election of all the means necessary to bring the thing to pass. (Eph. 1:13). The word of truth is involved. Hearing the word is involved. Trust in Christ is involved, according to this verse.

Why People React Wrongly To This Doctrine

We don't know why people react wrongly to penicillin, but we do know why they react wrongly to election. It comes about through RATIONALISM. Rationalism—human reasoning—causes the Modernist to reject the supernatural, such as the Virgin birth, the deity of Christ, and other miracles. The Modernist "can't understand how such can be." That is the objection people make concerning election: "But I just can't understand how it can be true and such and such other things be true." Rationalism! The trouble is, men try to confine God within the limits of their human logic. Human logic breaks down when God is involved. Human logic holds that effects follow causes. Try that on God. Who caused Him?

Two Tangents People Go Off On

In seeking to reason election out whole groups of people have gone off in two different directions. Those who magnify MAN, have gone off AFTER ARMINIANISM. Arminianism magnifies the will of man, and makes it superior to that of God. It holds that God makes a certain choice because he foresees that man will make a certain choice. This puts the CREATURE ahead of the Creator. The evils of Arminianism are legion. It makes for a little God. It makes for spiritual insecurity, for those who hold to this system believe in "falling from grace." Logically it would rule out fulfilled prophecy, since all prophecy is but events predestinated. It makes for tricky evangelism, since Arminian preachers trust human manipulation rather than the sovereign power of God.

The SECOND TANGENT IS HARDSHELLISM, and even fatalism. Where "means" are not recognized as predestinated as well as the end, then the logic is, "What is to be will be and there's nothing we can do about it." They argue that there is no use in doing personal work, no use sending missionaries, no use making urgent invitations to the lost.

Why Is Hardshellism And Fatalism Wrong?

1. God has cursed it with the curse of barrenness. God does not bless hardshellism. It is a cold, heartless, barren heresy of the

worst sort.

2. Jesus fervently invited to come unto Him. "Jesus... crying if any man draw him come unto me and I will give him rest." Any preacher who is badly off when he ceases to work with men to turn to Christ drew DID PERSONAL WORK. "He first findeth his own soul" and he brought him to Christ. So should we be ardent personal workers.

3. Paul labored untiringly to win people to Christ. "I will do all things for the elect's sake; they also may obtain salvation." It didn't cut the nerve of his evangelistic efforts—not a bit. APPLY RATIONALISM to election and one will be slack in prayer, slack in personal work, argumentative and untrusting for the sake of doctrine. This always results in barrenness spiritually.

Election is to be received as a blessed revelation from God. No attempt should be made to reason it out. If one is made to reason it out, it will land among the Arminians or the Hardshells, and it is better to know which is the wrong way. We should accept election on the willingness to await God's own explanation in His own way. You can no more reason out the Trinity or the Being of God

"I Kinda Wonder"

(Continued from page one) day are satisfied with a "LOW DECISION" by men rather than a deep "INCISION" by the Spirit of God?

10. That Jesus and Paul drew a crowd to hear them without the aid of a "Religious-Movie"?

We do not need new "of-the-Trade," but a simple fashioned dependence upon The Holy Spirit! —Treasure Grace and Glory.

Pity The Preacher

The preacher has a good deal to be pitied. If his hair is gray, he is old. If he is a young man, he has had experience. If he has children, he has too many. If he has none, he isn't setting a good example. If his wife sings in choir, she is presuming on his husband's work. If the preacher reads from notes, he is a poor speaker extemporaneously. If he isn't deep enough. If he doesn't home in his study, he doesn't enough with the people. If he calls on some poor family, playing to the grandstand, calls at the home of the wealthy, he is an aristocrat. Whatever he does, someone could have him how to do it better.

