

The Baptist Examiner

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

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Can A Christian Say "So Mote It Be"?

RICHARD KRETZSCHMAR

bid now every prejudice be gone, before your God weigh duly pro and con, then take your stand and say, "Thy will be done!" Our neighbor was a Jew and Christian. He also was a Freemason. And you know that many Jews and other people who are exposed to the Christian religion considered members in good standing by the Masonic Order. As a Jew our neighbor, with whom by the way, we always had pleasant neighborly relations, tried to work his way to heaven according to his Jewish religion, as a Freemason, however, according to his Masonic religion. And both as a Jew and as a Mason he expected to be rewarded on the merits of his character, his conduct, his works. One night we heard terrible screams emanating from the neighbor's house. The poor man was in pains and agony of death.

The next day we were informed that he was dead.

As a Jew he was buried according to the rites of his Jewish religion. Rabbi H. conducted the funeral services, spoke a prayer, and tried to show that the deceased had passed into a better and happier life on the merits of his character, his conduct, his works; for he had been a good Jew.

As a Mason he was buried according to the rites of his Masonic religion. The chaplain of the lodge conducted the service, spoke a prayer, read the ritual, and tried to show that the deceased had entered a better and happier life on the merits of his character, his conduct, his works; that he had been admitted to the "Grand Lodge Above," where all fellow-Masons hope some day to be reunited with him; for he had been a good Mason.

Fellow-Jews listened to the words of the Rabbi with silent consent.

Fellow-Masons, some Jews, some Christians, listened to the words of the lodge chaplain, not with silent consent, but with a consent given vent to in words, saying time and again, "So mote it be! So mote it be!"

Let us now consider for a moment the discordant situation of the Masonic Christian.

As a Mason he stands at the grave of a Jewish or any other fellow-Mason who never believed in the Christian religion. He hears the chaplain of the order say the prayers and read the ritual adopted by all Masons. The deceased is said to have entered a better, a happier life on the merits of his character, his conduct, his works; because of his having been a good Mason, he was admitted to the "Grand Lodge Above," where all Masons hope to be reunited with him some day. And he, the Masonic Christian will say, "So mote it be" For that is his Masonic belief, the Masonic way of salvation. As a Christian, however, he is

(Continued on page 3, column 1)

Christmas is Coming

Yes, Christmas is not far away, and already many people have made careful plans in preparation for it. But whether you have made plans or not, I can save you—I guarantee it—100% of what you intend to spend. That's right, and here's how you can save:

1. **Don't observe Christmas!** "What?" you probably ask, "don't observe Christmas?" Yes, that's right, don't observe Christmas.

Oh, you think I am a heathen, huh? Well, don't be offended at what I am going to say, but... you are the heathen, if either of us is the heathen. How come? Simply because Christmas is a heathen holiday, and if I am left to judge you by your practices, what else can I believe you are, but a heathen?

"Oh, you're silly," you say, "Christmas is Christ's birthday." Oh, is it, now? Well, isn't that just dandy. But will you not get mad if I let you in on a little secret(?)? Here it is — **Christmas is not Christ's birthday.**

Now, wait a minute, Buster, please... don't get mad at me for stating plain facts. Let me ask you a question: **Who told you that Christmas is Christ's birthday?**

Oh, everybody just knows it is, huh?

Well, that crowd is all wet, for neither the Bible nor history tells us of the exact date.

"Then why Christmas?" you ask?

Well, it's like I said. Christmas is a heathen celebration. Just check up for yourself in any good encyclopedia. Christmas is an an-

cient celebration from old Babylon.

"What about the churches that celebrate it as the birthday of Christ?"

Well, what do you say? You don't know? Then I'll tell you — the Roman Catholic Church brought in the Christmas celebration years ago as a means of getting heathen "converted" to the Roman Catholic Church. Now, that is just a historical fact, not a notion of mine. **Check up for yourself.**

Anyway, where does the Bible tell us to observe the birthday of Christ?

"Why, it's there isn't it?" Nope, it sure isn't. We celebrate His resurrection every Sunday and His death by the Lord's Supper, but we are not told to celebrate His birth.

Strange? Well, you'd be surprised what some people think is right, that isn't in the Bible at all. **Remember now, check for yourself.**

Another way to save is this:

2. **Don't buy any Christmas gifts for anybody!**

"Wow! You are a nut," you may say.

OK, maybe so. But if you have been quacky enough to read this far, you might as well read a little further.

No, I'm not joking when I tell you not to buy any gifts. Many Christians have the idea that they are under obligation to friends, family, and relatives to buy gifts. Why, some even think they are (Continued on page 8, column 1)

AD ALL ABOUT THIS MOST INTERESTING...

TRIP MADE BY BRO. HALLIMAN

Friends: Meetings to each of you from Guinea.

I am happy to be able to write you folk again and give a report of the work as God has led to do in the past few weeks. Of the places where we preach continue to have good attendance at some of these outstations. Few have begun to be saved. Discouragements are many on the mission field, but to one of these heathen folk come know Christ as Saviour is a joy. I know that you folk will be glad to hear of me receiving Christ.

Spend Eight Days In Lake Kapiago Area

Lake Kapiago is in the Western District, and is about five days walk from our Mission station. It is the latest and one of the last of a few remaining areas to be derestricted. About six months ago it was derestricted and I spent a week in the area in view of opening up a new area to do mission work. I do not know why as yet the Lord led me to go there and establish more preaching points for I cannot take of what I have here in this anything like it should be, I definitely felt led of the

Lord to go there, so without questioning His wisdom I simply obeyed my calling and off I went.

The first time I went there



Eld. Fred Halliman

the place was working alive with missionaries and the natives hardly knew who was with what mission. I did not accomplish very much myself except make contact

with many of the folk and establish one preaching point. Insofar as I could determine at that time, there were no more than about 150 people around that place but I felt that somehow there would be more than what I could see then to be done in this area, for this very place where we established a preaching point was the home of one of the native boys that had been saved here at the Mission Station, and the Lord had already laid His hand upon him to preach the Gospel to his own people. This lad had been attending our services here at Tanggi for about two years and has been saved for about a year now. He has had a burden for his people ever since he has been saved but since his folk lived in a restricted area not even he was allowed to go preach to them. Beloved, if anyone ever had any doubt about God electing the means as well as individuals to eternal salvation, only a short time here on the mission field should be enough to convince him.

When I went this time I was able to take a plane from a mis-

(Continued on page 4, column 3)

Great Importance Of Soul Winning And How To Do It

By ROY MASON
Tampa, Florida

If one should take a text for this subject, a good one would be, Prov. 11:30, "He that winneth souls is wise." Coupled with this verse should be another verse. Daniel 12:3, "They that be wise shall shine as the brightness of the firmament forever."

Standing first in the Great Commission of our Lord (Matt. 28) is the command "Go ye into all the world and make disciples..." That comes ahead of baptism or teaching or anything else.

Something The Devil Does Not Want Done

The devil is much opposed to the reaching of the lost. He is opposed to genuine conversion, and since he is such an able counterfeiter, he has devised all sorts of substitutes. Let us mention a few:

1. **Non-Evangelicism**

Many denominations are non-evangelical. That is, they do not believe in evangelizing. Among these are the Episcopalians and the Catholics — two huge religious

groups. They depend on growth by natural birth. Babies of members are taken and baptized and



By ROY MASON
Aripeka, Florida

made members of those churches before they have any say-so about it. In most instances, it is to be feared, those baptized never come (Continued on page 3, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"PAYING OUR SIN DEBT"

"There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him the most?"—Luke 7:41, 42.

Here is a Scripture which presents to us a picture of two debtors: one a five hundred pence debtor; the other only a fifty pence debtor. In other words, one of them owed ten times as much as the other, but neither of them had anything wherein they might pay. Accordingly, the creditor promptly forgave them both.

As I read this Scripture, I am reminded that every one of us stand as debtors in God's sight. Some of us are five hundred pence sinners; that is, we are big sinners. Some folk are only fifty pence sinners; just one-tenth as great a sinner as others are. Nevertheless, all of us stand in the sight of God as sinners. All of us have a sin debt that needs to be paid, and none of us are able to pay it.

There is not one of us that can do anything whatsoever to pay his sin debt. I don't think I need to read to you Scriptures to prove this. I think that those who at-

tend services with us more or less regularly here, should realize that there is not a thing that any sinner can do to pay his own sin debt before God. We read:

"Therefore we conclude that a man is justified by faith WITHOUT THE DEEDS OF THE LAW."—Rom. 3:28.

"Knowing that a man is NOT JUSTIFIED BY THE WORKS OF THE LAW, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and NOT BY THE WORKS OF THE LAW: for by (Continued on page 3, column 3)

YES, ANYONE CAN BE A PREACHER!

modern pastor must possess some of the talents reed of all men in all professions combined.

He must be more of a scholar than the college professor, for the pastor teaches the same books after year while the professor creates and deliver hundreds of sermons annually.

He must be more of an organizer than an industrial superintendent, for industry pays men while the pastor must build voluntary labor.

He must be more of a financier than the bank cashier, for people bring the money to the bank for keeping, while the pastor raises the money as gifts (Continued on page 3, column 5)

ONLY A FEW REMAIN UNSOLD!

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"FIFTY YEARS IN THE CHURCH OF ROME"

By CHARLES CHINIQUY
From "Fifty Years In The Church Of Rome"

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Are we not forcibly brought to the solemn and terrible drama in the Garden of Eden? Adam hoped to be excused by saying, "The woman whom thou gavest to be with me, she gave me the fruit of the tree, and I did eat." The woman said, "The serpent beguiled me, and I did eat." But what was the result of those excuses? We read: "Therefore the Lord God sent him forth from the Garden of Eden." Dr. Newman had lost the precious inheritance God had given him. He has lost the lamp he had received to guide his steps, and he is now in the dark dungeons of Popery, worshipping, as a poor slave, the wafer god of Rome.

But what has become of that new church, or religion, the Via Media which had just come out from the sickly brain of the Oxford professor? Let us hear its sad and premature end from Dr. Newman himself. Let me, however, presume that when Dr. Newman began his attack against his church, he at first so skillfully mixed the most eloquent eulogiums with his criticisms, that, though many sincere Christians were grieved, few dared to complain. The names of Pusey and Newman commanded such respect that few raised their voice against the conspiracy. This emboldened them. Month after month they become unguarded in their denunciations of the Church of England, and more explicit in their support of Romanism. In the meantime the Church of Rome was reaping a rich harvest of perverts; for many Protestants were unsettled in their faith, and were going the whole length of the road to Rome so cunningly indicated by the conspirators. At last, the 90th Tract appeared in 1843. It fell as a thunderbolt on the church. A loud cry of indignation was raised all over Eng-

land against those who had so mercilessly struck at the heart of that church which they had sworn to defend. The bishops almost unanimously denounced Dr. Newman and his Roman tendencies, and showed the absurdity of his Via Media. Now, hear him telling himself this episode of his life. For I want to be perfectly fair to Dr. Newman. It is only from his own words and public acts that I want the reader to judge him.

Here is what he says of himself, after being publicly condemned: "I saw indeed clearly that my place in the movement was lost. Public confidence was at an end. My occupation was gone. It was simply an impossibility that I could say anything henceforth to good effect, when I had been posted up by the Marshal on the buttery hatch of every college of my University after the manner of discomfited pastry-cooks, and when, in every part of the country, and every class of society, through every organ and occasion of opinion, in news-papers, in periodicals, at meetings, in pulpits, at dinner tables, in coffee-rooms, in railway carriages, I was denounced as a traitor who had laid his train, and was detected in the very act of firing it against the time-honored establishment" . . . "Confidence in me was lost. But I had already lost full confidence in myself" (p. 132).

Let the reader hear these words from the very lips of Dr. Newman — "Confidence in me was lost! But I had already lost full confidence in myself" (p. 132). Are these words the indications of a brave, innocent man? Or are they not the cry of despair of a cowardly and guilty conscience?

Was it not when Wishart heard that the Pope and his millions of slaves had condemned him to death, that he raised his head as a giant, and showed that he was more above his accusers and his judges than the heavens are above the earth? Had he lost his confidence in himself and in his

God when he said, "I am happy to suffer and die for the cause of Truth?" Did Luther lose confidence in himself and in his God when condemned by the Pope and all his Bishops, and ordered to go before the Emperor to be condemned to death, if he would not retract? No! it is in those hours of trial that he made the world to re-echo the sublime words of David: "God is our refuge and our strength, a present help in trouble. Therefore we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." But Luther had a good cause. He knew, he felt that the God of Heaven was on his side, when Dr. Newman knew well that he was deceiving himself. Luther was strong and fearless; for the voice of Jesus had come through the fifteen centuries to tell him: "Fear not, I am with thee." Dr. Newman was weak, trembling before the storm, for his conscience was reproaching him for his treachery and his unbelief.

Did Luther falter and lose his confidence in himself and in his God, when condemned by his judge and tied to the stake to be burnt? No! It is then that he uttered those immortal and sublime words: "Master Ridley: Be of good comfort and play the man; we shall, this day, light a candle, by God's Grace, in England, as I trust shall never be put out!" This is the language of men who

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are fighting for Christ and His Gospel. Dr. Newman could not use such noble language when he was betraying Christ and His Gospel.

Now, let us hear from himself when, after having lost the confidence of his church and his country, and had also lost his own confidence in himself he saw a ghost and found that the church of Rome was right. At page 157, he says: "My friend, and anxiously religious man, pointed out the palmary words of St. Augustine which were contained in one of the extracts made in the (Dublin) Review, and which had escaped my observation, 'Securus judicat obis terrarum.' He repeated those words again and again; and when he was gone, they kept ringing in my ears . . . The words of St. Augustine struck me with a power which I never had felt from any words before. To take a familiar instance, they were like the 'Turn again, Whittington' of the chime; or to take a more serious one, they were like the 'tolle lege' of the child which converted St. Augustine himself. 'Securus Judicat obis terrarum!' By those great words of the ancient father, the theory of the Via Media was absolutely pulverized. I became excited at the view thus opened (Continued on page 8, column 2)

1. Will infant children of lost parents, if they die in infancy, be lost?

I don't think that any child that dies in infancy will be lost regardless of parentage. I consider that all babies dying in infancy are of the elect. Read Job 3:11-13.

2. A radio preacher last Sunday said that "Predestination was from Hell." He repeated this statement three times. What do you think of this?

My opinion of this preacher is that he is one of the biggest Scriptural ignoramuses in the world. I doubt very seriously if he is a saved man. Read John 8:47. If he is saved, he is a spiritual babe as to his knowledge of God's Word. If he goes to Heaven without a change as to his teaching, he'll be in the primer class up there.

3. There is no Scriptural authority for keeping Sunday. Isn't Rome your only authority?

Our inquirer sounds like a Seventh Day Adventist. If so, he needs to be saved, for all of them are lost, in that they are guilty of mixing law and Gospel, and as such are lost sinners. As such, I have no hope of helping him but for the sake of others, I'm glad to answer his query.

First of all, there is Scripture for observing Sunday. Hosea prophesied the end of the Sabbath. Acts 20:5-7 shows that Sunday or the first day of the week was the day of worship for Christians in the days of Paul. Read also I Cor. 16:2.

Rome is no authority for Sunday keeping. The Christian day of worship was the first day of the week for years on top of years before Constantine was born. He merely passed a law making it legal to worship on Sunday, yet all Christians had been doing so since the days of Christ.

4. Will a saved man, properly taught, reject the doctrine of election?

A saved man will not reject any portion of God's Word if he is properly taught. Study John 8:47 very closely. Unsaved church members can, and do reject God's Word, but not those who have been born again. If a man has been taught of God as to salvation, he will be very teachable as to the truths of the Bible.

5. Does the New Testament teach that tithing is still binding upon Christian people?

Indeed it does! Heb. 7:4-10 teaches that just as Abraham paid tithes to Melchizedek, so we the spiritual seed of Abraham ought to pay tithes to Christ, the anti-type of Melchizedek. As the Levites received tithes of the Jews,

so Christ the greater priest ought to receive tithes of His followers.

Here is a thought that always ought to be added. While the N. T. endorses tithing, tithing is not the N. T. standard of giving. The teaching of the Lord Jesus in many parables is stewardship, which means that the Lord Jesus owns me and all that I have and that I ought to invest my holdings, which are His belongings, where He says. The man who does not tithe is a robber, yet the man that Christ tells to give one-fourth or one-half of his possessions, is as much a robber as the non-tither, if he fails to obey Christ's commands. He too is playing a holdup game and taking what is Christ's and "wasting" his Lord's substance." Many men ought to give all that they make to the Lord's work, because they have all that they will ever need and more, and they ought to glorify the Lord with all that He honors them with as long as they live.

6. Explain I John 5:16.

This is spoken only of the saved. Sometimes saved people persist in sin until God takes them in death. The Corinthian Christians are good examples. Read I Cor. 11:29, 30. This is the meaning of John 15:2. Those who sinned in striking the rock, when God told him to speak to it. God chastened him with death in the wilderness. He did not allow him to go into the promised land. Sometime God's people sin to such an extent, that God just refuses to hear anyone's prayer in their behalf. Only physical death can come of such an one.

7. Can true churches spread the Gospel independent of man? S. B. C.?

Yes, and they not only can but did so for nearly 19 centuries before the ecclesiastical monstrosity was born. The S. B. C. as a machine is the biggest fraud the Devil ever palmed off on a group of saved people. Baptists got along without it for 1800 years — and we would get along better without it today.

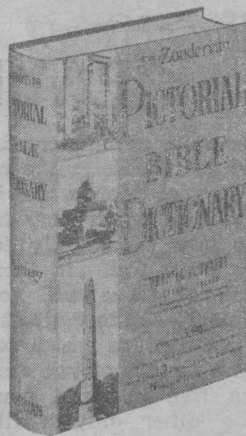
8. Is it right for a preacher to pray for God to knock folks the head who fail to do what they want them to do?

Paul invoked a curse on Eliphas the sorcerer, and God did what Paul said about it. If the Lord knocks a fellow in the head I'm sure it is right to ask Him to do so. If He fails to do so, then doubtless His silence is a sufficient rebuke for the prayer for vengeance.

9. Is a person who claims that God has predestinated his thoughts and actions a Missionary Baptist, a Hardshell Baptist, or a Fatalist?

Acts 2:23 and Acts 4:28 need (Continued on page 8, column 4)

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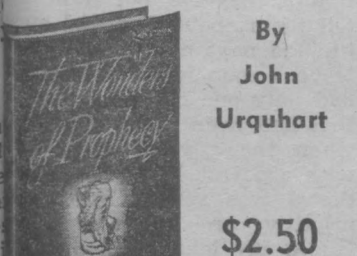
PAGE TWO

"So Mote It Be"

(Continued from page one)
and to accept the infallible words of the Bible and of the Saviour. "No man cometh unto the Father but by me." John 14:6; "He that believeth not the Son shall not see life, but the wrath of God abideth on him." John 3:36. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts 4:12. "All have sinned . . . and are justified freely by His grace through the redemption that is in Christ Jesus." Rom. 3:23; "Through faith, and that not of yourselves . . . not of works, but of His grace, any man should boast." Eph. 2:8-9. That is every true Christian's belief, the only Christian — the biblical way of salvation.

How in the world can these two beliefs, the Masonic belief and the Christian belief, be harmonized? How can both be found in the same heart? They are as irreconcilable as darkness and light.

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able as darkness and light, as death and life. To be a conscious, intelligent, loyal, and consistent Christian makes it absolutely impossible to be at the same time a Freemason. If you want to be consistent, you must choose one or the other, Christ or the Lodge.

Suppose you would attempt the impossible and, as a Freemason, still want to cling to Christianity, there is no getting away for you from the clear and definite injunction: "Be not unequally yoked together with unbelievers; . . . for that communion hath light with darkness? . . . What part hath he that believeth with an infidel? . . . therefore come out from among them and be ye separate, saith the Lord." 2 Cor. 6:14-17.

If, as a Christian, for some supposed gain and advantage, you will want to hold to the lodge, the Masonic belief of a salvation without Christ, how can you expect to escape your verdict, Matt. 23:30, "He that is not for Me is

against Me?" "What is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" Matt. 16:26.

Moreover, we might also inquire, How can a Christian consistently say, "So mote it be!" When he realizes that the Masonic worship is directed to an imaginary, fictitious deity, which is made to be acceptable to Jewish and other non-Christian lodge-members, who would never think of praying in the name of Jesus, of accepting and worshipping the Son of God, or the Father of our Lord Jesus Christ, or the Spirit proceeding from the Father and the Son while every Christian knows that is the one true God, who revealed Himself in the Bible, and who earnestly enjoins us: "Thou shalt have no other gods before Me. My glory will I not give to another. Whosoever denieth the Son, the same hath not the Father?" Ex. 20:3; 1 John 2:23. Christians always want to pray only to this true God, and they desire to do so in the name of Jesus, as He told them to do, John 16:23; for they always remember that they and their prayers are acceptable to their Father in Heaven not because of any merits of their own, but solely through the merits of Jesus Christ, their Saviour.

Oh, let us entreat all sinners, whether they are members of the lodge or not, Come, worship the living and loving God of the Bible! Listen to the Gospel of your salvation; Christ died for all; He is the only and all-sufficient Saviour. 2 Cor. 5:15. His blood cleanseth us from all sin. 1 John 1:7. Neither is there salvation in any other. Acts 4:12. Therefore repent and believe in Jesus Christ, and you will be saved.

May no Christian, therefore, take the conflicting and contradicting stand with these who are denying Christ by teaching a Masonic god and Masonic way of salvation on the merit of character, conduct and works!

Hence we must conclude that for a Christian to say with the lodge, "So mote it be! So mote it be!" it is not only a disastrous inconsistency, but above all is denial of his faith and his Saviour.

Soul-Winning

(Continued from page one)
to learn anything about the new birth.

2. "Church Work"

In Baptist churches, as well as others, many people become "church workers." They help get up and put on "programs." They lead in putting on parties and socials. They organize and execute, and with all of it, they never win one soul to Christ. Most of such "church work" has never been authorized by Christ anyhow. Many "church workers" are thoroughly worldly in life, for it takes no spirituality to get up a party, or to read something out of "Royal Service" magazine. If all that energy were spent on the winning of the lost, how much more profitable it would be!

3. Evangelistic Clap-Trap

The devil has perverted much

evangelism so that people by skillful manipulation are led to make some sort of a profession, without any knowledge of what it is all about. "Juniors" are swept into the church in droves through "story hours" and "magic" and "movies" and what not. The devil highly approves of all such "evangelism."

What It Takes To Win Others To Christ

1. It takes a faithful consistent Christian life. (See Matt. 5:16). If you don't have anything worth while, then others don't want it. People must feel that you are sincere—that you really have something.

2. It takes a prayerful heart. You need divine help in this as in nothing else. In answer to prayer, the Lord can open the way of approach. He can soften a hard heart. He can bring conviction that leads to conversion.

3. It takes a sincere concern about the welfare of others. It is hard for even the hardened sinner to rebuff you when he feels that you speak to him out of sincere friendship.

4. It takes some plain common sense. "Are you a Christian?" said a tactless girl—a neighbor of ours—to a friend. "No." "Good-night! Why aren't you one?" Other have been just as tactless, and as lacking in sense. Sometimes it is plain that people are not ready—maybe they don't understand, or don't have the interest desired. In such cases it may be wise to induce them to attend church where they will hear the Gospel.

5. It takes persistence. A member of our church recently told of how a devout couple prayed for him, and spoke to him about the Lord for 17 years before he finally turned. It reminds one of the statement, "He that goeth forth weeping bearing precious seed, shall doubtless come again, rejoicing, bringing his sheaves with him."

The Reward Of The Winner Of Souls

1. There is great present reward. No joy quite equals the joy of the soul winner. No Christian will backslide, or will need reviving, if he is a persistent soul winner.

2. There is eternal reward. He shall "shine as the brightness of the firmament forever." For all that means, we will have to enter eternity.

"Paying Our Sin Debt"

(Continued from page one)
the works of the law shall no flesh be justified."—Gal. 2:16.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: NOT OF WORKS, lest any man should boast."—Eph. 2:8, 9.

I might read a great number of other Scriptures to show you that no man can pay his own sin debt. In spite of the fact that we may work hard, and we may offer many deeds, and much righteousness on our part unto the Lord, not one of us is ever able to pay the sin debt for which we stand guilty before God by our own works. However, the thing that I want to do tonight, is to give to you a number of illustrations. I want to show you from the Word of God, reading at random from Genesis to Revelation, that so far as we are concerned, there is nothing that any of us can do to pay our sin debt.

I ADAM AND EVE.

We read:
"Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." — Gen. 3:21.

If you will go back and read this third chapter of Genesis, you will find that Adam and Eve had sinned. The Word of God tells

THE BAPTIST EXAMINER

DECEMBER 12, 1964

PAGE THREE

WORDS BAPTISTS NEVER USE

ST. JOHN (saynt JAHN) : improper reference to the Gospel of John or its author as though canonized by some human action. The same improper usage is common in speaking of Matthew, Mark, and Luke and their authors, also of Paul and other New Testament personalities.

HOLY COMMUNION (HO-li kuh-MYOOON-yuhn) : improper designation of communion (1 Cor. 10:16) or the Lord's Supper (1 Cor. 11:20), the significance being the obedience and not the nature of the elements.

HOST (HOST) : improperly used to speak of the bread of the Lord's Table.

AFFUSION (uh-FYOO-zuhnn) : a pouring of water over a candidate for baptism instead of immersing him.

CHRISTEN (KRIS'n) : to make one a Christian, that is, to baptize (usually only to sprinkle); usually also to give a name; used only by those who believe in baptismal regeneration.

SPONSOR (SPAHN-sur) : one who professes faith for an infant at its baptism (sprinkling) and guarantees the religious education of the child.

AVE MARIA (Ah-vay mah-REE-ah) : Latin for the "Hail Mary" of the Rosary; often set to music.

—NORTH STAR BAPTIST.

us that when they had sinned, immediately they made coats of fig leaves for themselves, and paraded around, clothed in those fig leaf garments that they themselves had made of their own accord. When God came down and held inquisition with them in the Garden of Eden, He immediately showed to them their need of a different type of clothing; and, beloved, clothes began that day. It was that day that the styles of the world had their inception. God told Adam and Eve that those fig leaf garments they were wearing, were unsatisfactory, and God killed an animal and took the skin of the animal, and made clothes for them.

Now I want you to see this fact, that they had tried to clothe themselves through their own efforts, but God repudiated this. God rejected this, and God took those coats made of fig leaves from them and gave to them coats of skins, and thereby clothed them. You can see then, that what Adam and Eve did in order to cover their sins — what Adam and Eve did in order to pay their sin debt, wasn't satisfactory. God rejected everything they did, and God repudiated and spurned entirely everything that Adam and Eve did relative to the matter of sin.

II

CAIN.

"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord."—Gen. 4:3.

If you will read farther in this chapter, you will see how God accepted the offering of Abel, and rejected the offering of Cain. These two boys came to worship before the Lord, and they were just as different as most times you find two sons in a family. As William Tandy Ellis says:

"You may grind their souls in the self-same mill,
You may bind them heart and brow,
But the poet will chase the rainbow still,
While his brother will follow the plow."

Here is contrasted two sons of the same sire, showing how different and diverse that children usually are. In the Word of God,

we find Cain and Abel entirely different. They were different in their occupations, and they were different in everything they did. When they came to worship, they were just as different as they were ordinarily in life, for Cain brought of the fruit of the ground — something that he had produced, whereas Abel did as God had revealed through Adam, and brought of the firstlings of the flock, as a sacrifice unto the Lord — a living sacrifice that was to die.

Now, beloved, I wish you would notice what it says about Cain. The Word of God says he brought an offering unto the Lord. The trouble was, that Cain's offering was not accepted. Instead, it was repudiated and rejected by God. Cain literally brought a thank offering, whereas Abel brought an offering of blood, a blood sacrifice, whereas Cain brought an offering of the fruit of the ground — something that he raised and had produced.

Cain wasn't a blasphemer. Cain wasn't a modernist. Cain wasn't an infidel, nor an agnostic, nor an unbeliever in a vile sense. He was a believer in God and he came with a thank offering to God. He said, "Lord, I thank you, (Continued on page 5, column 1)

Be A Preacher!

(Continued from page one)
from the people.

A modern pastor is expected to make more calls than a doctor. He is expected to write more articles than the county-seat editor. He is called upon to solve more family problems than a lawyer. He holds more personal interviews than a psychiatrist. He must use more salesmanship in soul-winning and enlistment than is required of the Fuller brush man.

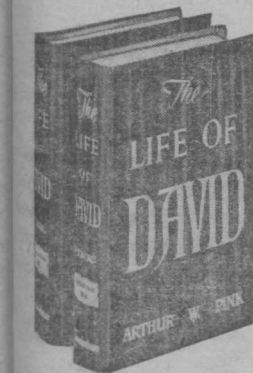
The pastor of a church must be a better diplomat than a Congressman, for the Congressman is content to stay elected by fifty-one per cent of the votes, while the pastor must stay elected one hundred per cent with the deacons, or else he will feel led of God to move to the next county on account of his wife's health!—Baptist Messenger.

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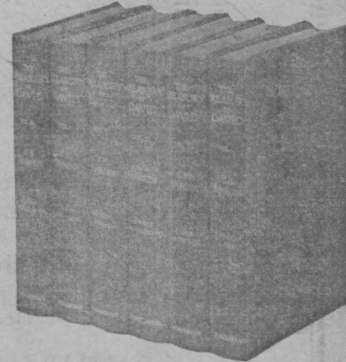
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The Baptist Examiner FORUM

When will the prophecy related to Israel in Jeremiah 24 occur, or has it already occurred?

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



This seems to be one of those passages of Scripture that has a double fulfillment—one in the not distant future — the other at a distant time. The primary fulfillment came when after the 70 years predicted the Jews were permitted to return from Babylon to their own land. However, that portion of the people represented by the basket of bad figs never returned. The further fulfillment of the prophecy is taking place now as once more the Jews are being regathered from the nations to their own land. Once again there is a large element that shall never return. — ROY MASON.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER
Grace
Baptist Church
Birmingham, Ala.



As with other Scriptures there are different interpretations put upon this vision. There are those who hold that the prophecy, "I will bring them again to this land" in verse 6 was fulfilled in the days of Ezra and Nehemiah. Certainly there was a small remnant who returned and rebuilt Jerusalem at that time. But to say this small remnant fulfilled this prophecy is to utterly disregard the remainder of verse 6. Our Lord says, "I will build them, and not pull them down; and I will plant them and not pluck them up." Who would dare say that those who returned and rebuilt Jerusalem were not pulled down and plucked up? For some eighteen and a half centuries these people were scattered to the four corners of the earth, and all of the land of Israel was trodden down by the Gentiles. And even now in our day the old city of Jerusalem along with much of the land of Israel is trodden down by the Gentiles. And even now in our day the old city of Jerusalem along with much of the land that was given to their fathers is still in the hands of the Arabs, but in due time they will return unto the Lord with all their heart

which the former remnant did not do.

When our Lord comes for His saints (1 Thess. 4:16-17) and the Jews have gone through the time of Jacob's trouble (Jer. 30:1-7) at the hand of old Satan who has been cast down to earth (Rev. 12:13), then will Michael stand up for the children of Israel (Dan. 12:1), and they will be delivered never to be pulled down nor to be plucked up again.

As for Zedekiah's group who are represented by the basket of figs that were too foul to be eaten, they certainly suffered from the sword at the hand of Nebuchadnezzar, and this brought on a famine when no bread was to be found in the city (Jer. 38:9), but that sword and famine cannot be spoken of here. Verse 10 says they are to be consumed from off the land that was given to them, but when Zedekiah's sons were slain before his very eyes and then his own eyes were put out and he was carried away to Babylon (Jer. 39:10). In verse 9 God says they are to be delivered to all the kingdoms of the earth for their hurt. They were to be a reproach, a proverb, a taunt and a curse to all these nations. This we see before our eyes today, but it had not taken place in Zedekiah's day. They may very well be consumed from off their lands at the hands of the beast and the false prophet in the time of Jacob's trouble after the Lord's remnant has fled the place prepared for her in the wilderness (Rev. 12:14), where she is, no doubt, nourished with manna from Heaven.—E. G. COOK.

AUSTIN
FIELDS

PASTOR,
Arabia Baptist
Church
Arabia, Ohio



This prophecy will not be fulfilled until the time of the revelation of Jesus Christ — when he will reveal Himself to Israel as their king and Lord.

The reason I believe it must be at the end of the tribulation is found in Jeremiah 24:6, which reads: "For I will set mine eyes upon them for good, and I will bring them again to this land, and I will build them, and not pull them down; and I will plant them, and not pluck them up."

In this verse the Lord promised His people that He would build them up, and not pull them down. When Israel returned from the captivity of Babylon they were planted in the land but were

plucked up again. Their cities and their land became desolate and barren.

Note also Jeremiah 24:7 which says: "And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart."

When the Jews returned from captivity there seemed to be a wholehearted return to God. But a very short time later we find them drifting into idolatry. When Jesus came to them He stated that they did not know God.

"Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not." John 7:28.

Therefore I do not believe that this prophecy was fulfilled in Israel's return from Babylonian captivity.

Furthermore, the Lord promised that he would destroy the bad figs with sword, famine, and pestilence. He will do this when He visits this earth in all of His anger to punish this world because of sin.

"And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein." Zech. 13:8.

The basket of naughty figs represents the two parts which should be cut off. The basket of good figs represents the third part which should be left — thus brought through the tribulation to enter into the millennium.—AUSTIN FIELDS.

JAMES
HOBBS

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RADIO SPEAKER
and MISSIONARY

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South Shore, Ky.



Probably this is in connection with Ezekiel 37 and will be fulfilled in the future. Sometime between now and the battle of Armageddon.—JAMES E. HOBBS.

Fred T. Halliman

(Continued from page one)

sion airstrip about 6½ miles from our house to Lake Kapiago and then it was about a half day walk to the first place where I was to spend the night. Several of the natives were there to meet me at the airstrip and help me with a few things that I had. We reached the first place where I spent the night at about mid-afternoon and before I could get my things unpacked the people were wanting to have a service. The last time that I was at this place two Catholic priests were there trying to get established. Since myself and the Catholics had left the Apostolic Mission had been there, but also the native preacher from our mission had been going there regularly and holding services. I could see that the Lord had used him in a mighty way. We had our service and then I cooked a meal. About 7:30 that night someone knocked on my door and asked me if I would hold another service. They said a group of people had heard that I was in the area and had walked for about an hour and a half hoping that I would preach to them when they got there. I said anyone that had walked over these tracks for an hour and a half after dark to hear me preach must certainly be led of the Lord. Sure we would have a service. I soon learned that these people had come from a Catholic mission. More about them later.

The next morning we had another service before we moved on

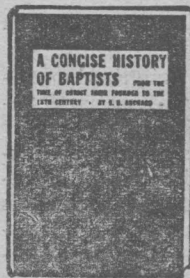
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to the place where we had established a preaching point before. We arrived there about 2 p.m. and when we got there we were almost exhausted but found a large group of folk waiting to greet us. They had prepared dinner for us and were waiting on us to eat. They had pressure cooked sweet potatoes and some other kind of native food in their earth pressure cooker. I enjoyed a good meal with them. After we had finished eating the head tribesman said they would like to have a service so the people could get started home for some of them lived a long way off.

They had built a nice meeting house and also had built a house for me to live in while in the area. These things were appreciated by me and showed they appreciated my efforts being put forth. This place was the home of the native preacher and it was evident that God had given him a ministry among his folk. About 300 people filled the house here and we had several services with them.

The next place we held services was not too far distant from this place and the Seventh Day Adventists had got in there but after they had a Gospel message they said they were through with the S. D. A.'s. We had a good ministry among these folk and then moved on down the valley.

Meet The Most Primitive
People I Have Seen Yet

This day will be long remembered by me. We started out fairly early and the native had said this would be a hard day. We were to try to reach a group of people at the far end of the Tumbuda Valley and to get to them we had to go right up and over the top of a large mountain. The country was limestone country with scarcely any soil on it and in many cases we walked for long periods on nothing but rock. This meant that we would find little if any water. The day was hot and we walked for hours our water supply exhausted and nothing but hot limestone. Finally we came upon a stream but the water was badly discolored and we debated for a long time whether or not to try to drink it. The temptation was so great and we were so thirsty we finally decided that we

would all have a drink. We did and then decided to fill our water containers and it was a good thing for we did not find water until late in the afternoon.

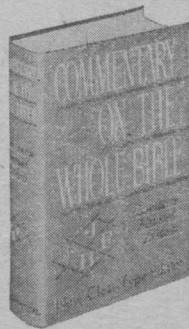
We had been told by a native policeman that we saw on the way that there were no more than 10 people in this place so we were surprised when we came suddenly into an opening about the middle of the afternoon to find about 100 people gathered. They had heard of our coming and had prepared the usual meal of sweet potatoes and native greens. These people were walled in on every side by high mountains. The altitude at this point was no more than about 2500 feet and so it was very hot and humid. While they were friendly enough, when I asked about having a preaching service a young fellow about 18 years old stepped forward and said he was boss in this area and there would be nothing of the sort going on. I weighed the situation, taking everything into consideration including his youth and the fact that he was very sick with malaria. I told him that we had not come to stir up any trouble and that if they did not want us to tell them about God and eternal life the next morning we would leave. I soon found out they had had only one contact before and that had been about a year ago when the government went in with a patrol. I had not realized that I was getting into such a primitive area. That night as I lay in my tent I asked God to prepare the folk ready for a service if He wanted me to preach to them, and I was not a bit surprised the next morning when some of them came and said they wanted to assemble and hear what I had to say. I had put into writing in the Duna language a sermon only two days before and when we opened the service with a prayer and then I read off the song that we would sing and asked them to repeat it a time or two so they could help me sing it that seemed to change their attitude altogether. We sang the song a couple of times (Praise the Lord From Whom All Blessings Flow), and then I preached unto them the Lord Jesus. I noted during the service that a large number of the folk were very sick, some to the point of hardly being able to sit up, so at the end of the service I offered to give medical aid to those that desired it. There were just over 100 people assembled there and out of them number I found nearly 20 of them to be suffering from malaria, some in advanced stages. One little boy had a tropical ulcer on his leg that had eaten away almost half of his lower leg. Many others with various sicknesses came forth for treatment.

By the time the service was over, the young boy who was their chief tribesman and who was so cocky the day before had a completely different attitude and said they would like to have me as their missionary. Within an hour they had started putting up a building to hold services in. What a change in the attitude of these folk in just one day's time. (Continued on page 7, column 3)

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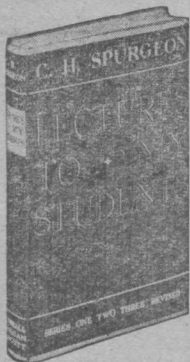


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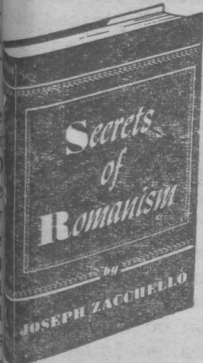
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THE BAPTIST EXAMINER

DECEMBER 12, 1964

PAGE FOUR



The author is a former priest and has done much in exposing the errors of Romanism. In this book deals with some of the leading prominent heresies of Rome. The book is indexed by subject as well as having an index of Scripture.

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Ashland, Kentucky

Paying Our Sin Debt"

(Continued from page three)
"You have blessed me, and I'll give you thanks for all you do." notice, beloved, God did not want a thank offering on the part of Cain. Rather, God wanted the kind of offering on the part of Cain that He wanted on the part of Abel — a blood sacrifice for a sin offering.

I say to you, beloved friends, nobody can pay his sin debt by thank offering. Nobody can pay his sin debt as did Cain attempt to pay his. As surely as God looks upon this congregation tonight, Cain by-passed Calvary, and any man who spurns Calvary, offers to God his own works, and find that God will by-pass them so far as grace and salvation is concerned.

III
BABEL.
We read:
"And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and now they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them upon the face of all the earth."—Gen. 11:4-9.

you will notice, this crowd of people was trying to make for themselves a name, and so they tried to build this tower that was going to reach from the earth unto heaven. They really were evenly minded folk, to say the least, for they planned to build a tower that was going to reach, just a little way in the sky, all the way up to heaven. The Word of God says that God came down, and God repudiated what they did, and accordingly, He scattered them over the face of the earth.

J. R. GRAVES
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Now, beloved, there's many a man who has done just exactly like this crowd. This crowd was trying to build a tower into heaven, and they were going to climb up to heaven as a result of their own efforts. Well, remember this, no man can climb up into the presence of God, for we read:

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."—John 10:1.

I tell you, beloved friends, you can't climb up — you can't by-pass Calvary, you can't ascend unto heaven as a result of your own works and your own efforts. This stands as a good example and a stern warning to everyone of us. Nobody is able to climb up to heaven by what he himself does. A man might just as well try to lift himself up by his boot straps as to try to climb to heaven by his own efforts to attain unto salvation.

IV

JOSEPH'S BRETHREN.

Joseph's brethren sold Joseph down into the land of Egypt, and later when they went down into the land of Egypt, they had to go into the very presence of Joseph to buy grain. The Word of God tells us when they had gone into Joseph's palace to buy grain, that God brought strange things to pass in their behalf.

Joseph's brothers actually went down to Egypt to buy grain. Listen:

"And Joseph's ten brethren went down to BUY CORN in Egypt."—Gen. 42:3.

They didn't go there to beg grain; they didn't go there to steal it; and they didn't go there to accept it as a gratuity; but they went there with money in their hands to buy the grain.

Then we read:
"And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren, MY MONEY IS RESTORED; and, lo, it is even in my sack; and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?"—Gen. 42:27, 28.

They went down to Egypt to buy corn, but when they were going home, and stopped at the inn, to open the sack to get out a handful of grain to give to the beast of burden, the first thing the individual picked up was his own money that had been returned to him. They went down to Egypt to buy grain, but instead they got the grain, and got their money back.

Listen again:
"And said, O sir, we came indeed down at the first time to buy food: And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks."—Gen. 43:20-22.

Things were peculiar to these brothers. They came to Egypt to buy grain; they got the grain, but the money was returned to them. They had found it in their sacks' mouth. When they came back a second time, they brought that same money back to the Egyptian

tians, and they brought additional money with which to buy other grain. They were determined they were going to buy, but, beloved, they didn't buy. They didn't buy one single thing in Egypt. There wasn't a thing by way of grain that they could get as a result of paying for it, but all that those Jewish boys took out of the land of Egypt, they took it as a gratuity. They took it as a gift on the part of Joseph, though they didn't know at that time, it was Joseph.

I say to you, beloved, there is many an individual that comes into the presence of God in order to be saved. He tries to save himself as a result of his own works, and he'll do all kinds of things to buy his salvation. He'll try to be good, and he'll try to reform, and he'll try to work his way into the favor of Almighty God; yet in the final analysis, no man is saved in this manner. Just as these boys went to Egypt to buy corn and couldn't buy one single grain of corn, so I say that a sinner cannot buy his salvation. Rather, He has to accept salvation as a gift of Almighty God.

V

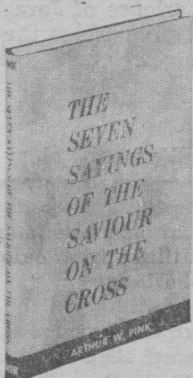
JEREMIAH.

Jeremiah was one of those unusual characters of the Old Testament. He was a man who was greatly used of God, and a man who was remarkably faithful unto the Lord. Jeremiah really suffered, being a preacher.

Most preachers who talk of being persecuted in God's service, are not really persecuted, but rather, they suffer for their own

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stupidity. I think in my own case many, many times I might have been tempted to say that it was persecution, and it wasn't in reality. Rather, it was just on account of my own stupidity.

However, in the case of Jeremiah, he really suffered persecution. The Word of God says as a result of what he prophesied, they put him in the stocks; and that he was so cast down because of being put in the stocks, that he quit the ministry. Listen:

"Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—Jer. 20:9.

You'll notice that Jeremiah said, "I am going to quit the ministry. I am not going to preach another time. I'll not speak another time in the name of the Lord."

Many and many a man has had the same experience Jeremiah did. He has said, "That is the end of it. I am not going to preach anymore." I suppose I have quit the ministry a dozen times, but I always got back into the ministry in time to preach the next sermon.

Anyhow, Jeremiah really quit

THE BAPTIST EXAMINER

DECEMBER 12, 1964

PAGE FIVE

The Fog Is Thick

The fog hangs deep, I cannot see!
Where is the way that I should take?
What the decision I should make?
Oh, Saviour, pilot me.

I dare not take one step alone!
Such fateful dangers hover near;
I tremble, Lord, aghast with fear,
O, Saviour, guide me on.

Teach me the way that I should go!
Make plain my path, the darkness through;
With thine own grace my strength renew,
O Saviour, grace bestow.

Then, when I reach Thine happy shore,
Beyond the fogs which now obscure,
Beyond the mists which now endure,
I'll praise Thee evermore.

—R. E. Neighbour

the ministry, and besides this, he passed through bitter experiences. The Word of God tells us that ultimately they put him down into a dungeon, and went off to war, and forgot about him, and left him there to die. Had it not been for the efforts on the part of Ebed-melech, a Negro, Jeremiah might have actually died there in that dungeon. We read:

"Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sank in the mire."

"Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Ben-

Send The Baptist Examiner To Some Home

jamin; Ebed-melech went forth out of the king's house, and spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city.

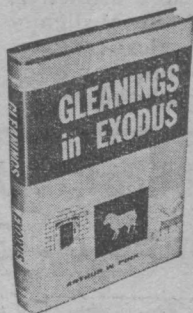
"Then the king commanded Ebed-melech the Ethiopian, saying, take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison."—Jer. 38:6-13.

They would have allowed Je-

remiah to die there, had it not been for the faithfulness on the part of this eunuch, Ebed-melech. Now notice this truth: Jeremiah couldn't get out of that dungeon. If somebody had not reached down from above and lifted him out, Jeremiah would have perished within that dungeon. There was no way for him to get out; he was bound to have died there within the dungeon. Ebed-melech took thirty men and lifted Jeremiah out of the dungeon — out of the miry clay, and saved his life.

Beloved, every sinner is in just exactly the same position as Jeremiah. Every unsaved man has sunk down into the mire of sin, and can't get out. A sinner is as unable to get out of the mire of sin, as Jeremiah was to get out of the miry clay within the dungeon. The only way that Jeremiah could get out was by a friendly hand reaching from above, and if that hand hadn't reached down from above and pulled him out, Jeremiah never would have gotten out of the dungeon. Sinner friend, may I say to you, you are just as helpless as was Jeremiah. Unless God lifts you out — unless God moves in (Continued on page 6, column 3)

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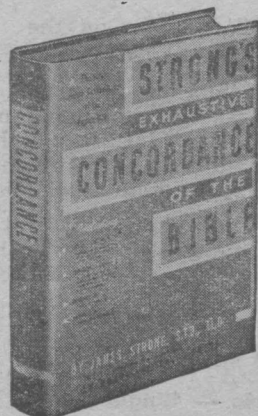
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Your Pastor's Personality And His Characteristics

HIS EMOTIONS — FOURTH IN A SERIES

By FRANK B. BECK, Gone Home

A pastor has emotions like anyone else (he is human). This does not excuse him any more than it excuses you for any unreasonable emotional explosions, but it may explain him.

All the MORE when you realize the prophetic burden he bears, and more yet should you sense the pastoral pressure that is his. And then there are the common conflicts that may exist in his own private and personal life, which in themselves are usually long enough for most men to battle.

Bro. L. P. Jacks, English minister and professor, speaking to students at Yale in the 1933 Lyman Beecher lectures, describes the emotions that must sweep over the man who carries the prophetic, pastoral responsibility:

"Was there ever a time when the burden of the Lord was not too heavy for the man who had to bear it? It is of the very nature of the Lord's burden that it should be so. The shoulders of Atlas are unable to carry it. The hands of Moses that dropped in weariness, the cry of Elijah, 'I, even I only am left,' the Figure that collapsed in the Garden of Gethsemane, these are the hands, that is the cry, that is the figure of every man who has ever dared to take upon himself the burden of the Lord. Be assured that if your burden affects you otherwise, if there ever seems a time when it seems utterly beyond you and absolutely crushing, then it is not the Lord's burden that you carry. The Lord carries it for you. Take the Lord's burden upon you and you will find that the strength of the whole universe is in you to help you bear it. Yes, we do get help. If it were not for that we should all break down."

Still, the emotional stress is there. The Lord takes His servants safely through the storm, but He does not always abolish the storm!

Indeed, thank the Holy Writ if He DOES bring God's message to you through the various notes He strikes on the emotional keyboard in your pastor's being. There may be many pianos more attractive, painted with professional dignity upon cold, ecclesiastical canvases with gold frames—but they bring forth no music and leave you no

message. Like the preacher of whom Emerson complained:

Snow was falling outside the building—a silent but vivid reminder that life never can be static. Said the philosopher:

"The snowstorm was real, the preacher merely spectral; and the eye felt the sad contrast in looking at him, and then, out of the window behind him, into the beautiful meteor of the snow. He had lived in vain. He had no word intimating that he had laughed or wept, was married or in love; had been commanded, or cheated, or chagrined. If he had ever lived and acted, we were none the wiser for it. The capital secret of his profession—namely, to convert life into truth—he had not learned. Not one fact in all his experience had he yet imported into his doctrine. This man had ploughed and planted, and talked, and bought and sold, he had read books, he had eaten and drunken, his head aches, his heart throbs, he smiles and suffers; yet was there not a surmise, not a hint, in all the discourse THAT HE HAD EVER LIVED AT ALL." How different Paul, even in his theological treatise, the Epistle to the Romans (for instance, in 1:13; 9:1-3)!

Not that your pastor's emotions must be as the violent storms that sometimes crash against the steep seaward-facing cliffs in the island of Mohnegan on the coast of Maine, oftentimes sending the spray of the waters over the crest of White Head, about 100 feet above the sea—although there may be some congregations as unmovable as these proud cliffs needing such pastoral fury and fervency!

But, if you must choose between the two extremes, pray that your shepherd be a conscientious Ezra, rather than Emerson's cold, snowman speaker. Even though Ezra became so involved with his people that he tore his garment and his robe, pulled the hair from his head and beard, and sat down shocked over the sins of Israel (Ezra 9:3). If there is no great agony in your pastor's heart, there will be no great words on his lips. In our day the WORD must still be made FLESH. That is why God has honored you with your pastor—a human being (Heb. 5:2) of flesh and emotions; and

did not send an angel. See that you make room for his emotions. God can use THEM—even as He makes allowance for your moods.



"Paying Our Sin Debt"

(Continued from page 5)

your behalf — Unless God graciously moves to lift you up out of the mire of sin, you'll perish there as Jeremiah would have perished had it not been for the help of Ebed-melech.

Whenever I think of this, I think of one of the favorite instruments of torture in the Dark Ages. The individual who was to be tortured, was placed inside a box with four walls about him, without any roof on top over him. When he had been in that box for some 24 hours, he realized that the walls had suddenly drawn closer together; and when he had been there for 48 hours, he realized the walls were still closer together, and when he had been there 72 hours he realized unless a friendly hand reached down from the open top above, that soon his life would be crushed out within those walls, as those walls suddenly and slowly moved closer and closer together.

Beloved, I say to you, everyone of us are encased in sin. The walls of sin are slowly pushing up closer and closer to us, and we are all but done — we are all but destroyed, and we are all but brought to nothing as a result of our sin. If it were not for that friendly hand that reached down out of the skies — the hand of God Himself — if it were not that the Lord Jesus Christ in grace, came to save us, and reached down from Heaven in our behalf, everyone of us would have found ourselves completely destroyed as a result of our sins. This was the experience of Jeremiah and it surely illustrates the position of the sinner.

VI

EZEKIEL.

Allow me to tell you the story of an unwanted child that we read of in the book of Ezekiel. This, to my mind, is one of those great passages that illustrates salvation by grace. Listen:

"And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born."

"And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare."

"Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. Then washed I thee with water; yea I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head."

"Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and

brodered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God." —Ezek. 16:4-14.

What a marvelous picture of salvation that is! A little child was born, that wasn't wanted, and that unwanted child is cast out into an open field. Look at that child. None of the decencies of life have been done in behalf of the child. The naval wasn't dressed. The child wasn't washed. The child was not clothed in any wise at all. No eye pitied the child. The child was cast out into an open field. In no wise was that child loved, but rather was loathed from the day that it was born. Can you imagine anything much worse than that, or can you imagine any creature that shows the helplessness of a child more?

The Lord said, "I saw you, and I clothed you, and I put brodered work upon you. I was the one that put badgers' skin upon your feet. I was the one that clothed you beautifully." Then He said, "And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God."

Beloved, here is the only time that you ever read of a perfectly beautiful individual. Every individual who is possessed with a measure of beauty, likewise has some blemish somewhere, but not so with this girl. This girl had a beauty that was perfect, and it was perfect because of the Lord's comeliness which He had put upon her.

Here we have this poor little child who couldn't care for herself, but she is picked up and cared for by another. What a marvelous illustration it is of salvation by grace. How it does show us that no sinner can pay his own debt. This child was absolutely helpless. Likewise the sinner is absolutely helpless. All that came to this child to make her beautiful was what someone else did in her behalf.

Beloved, I am trying to say to you that the only way you and I can pay our sin debt is by what God does for us through Jesus Christ. As this girl was made beautiful through God's comeliness which He put upon her, so you and I have our sins paid, and you and I have our sin debt all taken care of, and you and I are made beautiful unto the Lord because of what God does for us.

VII

JONAH.

I wish you would notice also the experience of Jonah, for Jonah is a good example showing us how helpless that a sinner really is in the sight of God. We read:

"Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon

us innocent blood: for thou, O Lord, hast done as it pleased thee. So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging." —Jonah 1:13-15.

Jonah had backslidden. Instead of doing what God told him to do, Jonah fled from the Lord. Now we find Jonah in a vessel out in a tempestuous sea, and it looks like every moment will be his last, as well as the last for the mariners on board the vessel.

When they called Jonah up on deck and asked him his identity, he said, "It is my fault." He didn't try to deny it. Rather, he said, "It is my fault. All this storm has come as a result of what I have done. Cast me into the sea and everything will be all right with you."

The Word of God says, however, that the men rowed hard to bring the vessel to land. They tried — they did everything within their power — they tried their best, but they could not control the vessel, for the sea was tempestuous against them. Notice, these mariners tried their best, but they couldn't pull on the oars hard enough to handle that vessel and save Jonah. When they threw him overboard, a fish came and picked him, and then the sea became calm to them.

I say, beloved, those mariners tried. They did their best, but they couldn't do anything for Jonah apart from a sacrifice. There had to be a sacrifice in order that their lives might be saved. Jonah had to be sacrificed himself. The fish had to swallow him. Jonah had to go down into the belly of a whale for three days and time. Whenever I read this passage of Scripture, I see that those mariners tried their best, but they failed, and they only succeeded as they sacrificed Jonah. Had they not sacrificed him, they themselves would not have lived.

Beloved, I say to you, men may try their best to work out their salvation and to pay their sin debt, but no man is able to do so. No man can ever do so apart from a sacrifice. The sacrifice Jesus Christ is an absolute necessity or there can be no salvation.

VIII

PARABLE OF THE MARRIAGE FEAST.

Here is another great illustration showing us that man cannot pay his sin debt. Listen:

"Then saith he to his servants, The wedding is ready, but the guests which were bidden were not worthy. Go ye therefore into the highways, and as many as will shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests."

"And when the king came to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and cast him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." (Continued on page 7, column 1)

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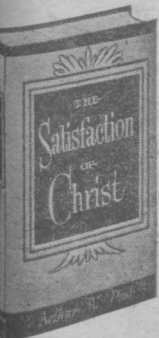
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"Paying Our Sin Debt"

(Continued from page six)

gnashing of teeth. For many are called, but few are chosen."—Mt. 22:8-14.

Notice, the servants went out to get as many as they could, and brought them into the wedding. The Word of God says that they "gathered together all the servants as they found, both bad and good," yet when they were brought in, all clothed in their wedding garments, they looked exactly alike.

By and by, the governor of the feast came in, and picked out a servant that didn't have on a wedding garment. Everybody else was dressed in a wedding garment. In those days, you didn't have to buy a new suit, and a new pair of shoes, and a new ring when somebody got married. Instead, you just went to the wedding like you were, and you were furnished a wedding garment. When this man came to the wedding, he spurned the wedding garment, and went on in, in his own clothes. When the governor of the wedding came in, he saw everybody dressed in wedding garments except this one man. He said, "What is this fellow doing here without a wedding garment?" The Word of God says that this fellow was speechless.

You know, beloved, sinners may brag about their sins, and they may talk about what big sinners they are, and they may boast about their iniquities and their immoralities, but when they stand in the presence of God, they are going to be speechless. They will say nothing at all.

This one man didn't have on the wedding garment, and what was the result? He was cast into outer darkness. Why? Because he didn't have on a wedding garment. He may have been a better man than some of those that were there, but they had on the wedding garment, whereas he did not.

The wedding garment repre-

sents the righteousness of the Lord Jesus Christ. Every man who comes to God through Jesus Christ puts his sins on Jesus, and the righteousness of Jesus Christ is put over all the elect, so that every individual is thus clothed in the righteousness of God's Son. But here is a man who spurned the wedding garment and who repudiated the garment that was provided in his behalf, which would tell us how impossible it is for a man to pay his sin debt unless he comes God's way, and on the basis of God's standards.

IX

THE PRODIGAL SON.

We read:

"And am no more worthy to be called thy son: make me as one of thy hired servants."—Luke 15:19.

Can you imagine this man going home and saying to his own father, "I am not worthy to be called thy son?" That is exactly the position that every sinner ought to take.

Then he said, "Father, make me as a hired servant." What is a hired servant? A hired servant is a man who works for everything he gets. He doesn't get anything he doesn't work for.

Beloved, God doesn't have any hired servants in the realm of salvation. God doesn't save anybody on that basis. If we are saved, we are not saved as hired servants, but we are sinners saved by grace.

When this man came home and started to make his confession and asked to become a hired servant, the father allowed him to say he was no more worthy to be called a son, but then the father interrupted him and would not let him finish his statement. The father put a robe on him, killed a fatted calf, put shoes on his feet and a ring on his hand, and they began to be merry.

I tell you, beloved, that is exactly the way we pay our sin debt. We don't do it ourselves. Not one of us can pay our sin debt. We might try to be a hired servant. We might ask God to make a hired servant of us, but God won't accept us on that basis. The only way that we can be saved is by grace, through faith, for Christ paid our sin debt, not we ourselves.

CONCLUSION

If time would permit, I would like to tell you about the rich young ruler, I'd like to tell you the story of the good Samaritan, I'd like to tell you the story of the Pharisee and the publican. I'd like to take you through more of the Word of God, and show you other individuals, who tried to be saved by what they did, all to realize that there was no salvation except as they admitted they were sinners who depended wholly on the Lord Jesus Christ for salvation.

The prophet Isaiah said:

"But we are all as an unclean thing, and ALL OUR RIGHTEOUSNESSES ARE AS FILTHY RAGS."—Isa. 64:6.

Notice, all our righteousnesses are as filthy rags. The very best there is about you—your church-

going, your Bible reading, your praying, your alms giving, your kindnesses that you show to others—God says all these look like a dirty, filthy, repulsive rag. How, then, can we be saved? How can we pay our sin debt? Listen:

"And without shedding of blood there is no remission."—Heb. 9:22.

May God help you to realize that all of your righteousnesses look like filthy rags in the sight of God, and the only way that your unrighteousnesses can be paid for—the only way that your sins can be paid for—the only way that all the filth of your life may be atoned for, is by the blood of God's Son, the Lord Jesus Christ. May God bless you, and may God help you to realize that if your sin debt is ever paid, it will have to be paid by Jesus, and by Jesus Christ's blood alone.



Fred T. Halliman

(Continued from page four)

While there we discovered that we were right on the border of another language group and in fact some of the people from the other group were there at the service. This also was no mere coincidence that we ran into this other language group but was directed of God. Twice before I had made attempts to reach these folk but through another route and had failed both times. One time I had started and was laid up in the jungle for three days with a bad leg. I had to return home. Another time I had tried yet another route and we had lost our way in the deep jungle and with our supplies exhausted we had to return again. On this occasion I had no thought of finding these people but God led me right to some of them and though the contact was brief we had established a contact with them. Some of their villages are about a day from where we were then. Next time I go back I plan to extend down into their area. We were

OVERHANGING PALL



about 4½ days walk from home now and I was not prepared to stay any longer so we began to make our way back, stopping and preaching again along the way.

A Summary Of The Trip

I will briefly mention again the group that had come from the Catholic Mission that night to have a service. On the way back I spent the night in a government rest house which, at the present, is sitting right in the middle of a Catholic mission. This happened to be the place where the group of folk lived that had come to hear me preach that first night. They wanted another service that night also so they assembled inside the house that I slept in and we had services. A few of the people said they felt bound to stay with the Catholics but the majority of them said they wanted no more of them and would build a meeting house for the Baptist Mission if we would come and preach to them. In all we contacted about 1,000 people this time, established four more preaching points, making five in all in this area, started one meeting house and another one will be going up soon. We are definitely established in this area now but how we will be able to take care of all this work is not quite clear to us at this writing. We left

three native preachers in the area but they will be returning to the Mission here soon and then only one perhaps will be going back. The work here has grown to such an extent that I almost have to have them here.

I returned from this trip on the eighth day from the time I had left and while the trip had been an extremely hard one from the physical standpoint, I believe all of it was directed of the Lord. It is impossible for me to describe to you so that you would understand the extent of this work now. I only ask you to pray for me and the work's sake that it will not go wanting. We are now reaching in a very definite way, folk from three language groups and will in the not too distant future have a Baptist work established in the Solomon Islands. Brother Uming is doing well in his studies and is anxious to get back to his home and his people to start the work there. Which of you would have ever thought that in less than five years God would have used the money that you have sent and my feeble efforts in such a great way in this remote part of the world? To be sure, I did not.

Sincerely,

FRED T. HALLIMAN.

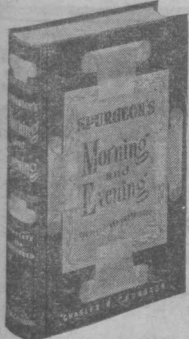
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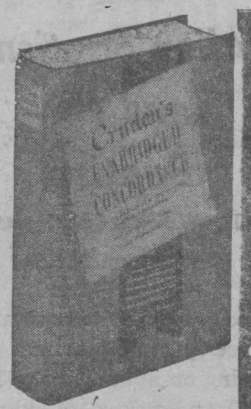
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A WARNING TO ALL CHRISTIANS

In Brazil, there is a little plant called the matador plant. Matador means murderer. It crawls along the ground, comes to a tree, sends out its tendrils, crawls up the tree and soon its tendrils reach the top. It then sends tendrils all around the bark and cuts in, choking the tree. Soon the tree is choked and dies. At the top of the tree is that matador plant with a great big flower blossoming, proclaiming its victory. That flower dies and drops seeds all over the ground and out from those seeds go hundreds of little matador plants to kill more trees. That is a picture of what the world is trying to do to our churches.

—North Star Baptist

Christmas

(Continued from page one)
under obligation to God to buy these persons gifts.

Why? Well, they think that since the Magi brought gifts to Christ after His birth, they ought to give presents, too. But the monkey-wrench in this situation is that the Magi gave their gifts to Christ, not to each other! (Matt. 2:1-11).

Now, isn't it strange how people get things all warped? Whoever heard of observing a person's birthday by giving gifts to someone else! Wonder what Christ thinks about that? What would you think if somebody did you that way on your birthday?

Another thing:

3. Don't buy a Christmas tree or decorations, and don't play "Santa Claus."

Oh, I am cruel, am I not? Rob little kiddies of dear old Santa. Well, friend, there's not much difference between the spelling of Santa and Satan, and I doubt not that they are close akin to each other. Satan, the Bible says, is "the father of the lie" (Jno. 8:44), and if he's not the singular papa of the old Santa lie, then who is? With God a lie is a lie, not a joke, gag, or tale. Listen to this verse:

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." — Matthew 12:36.

Now, at the judgment, you're going to look mighty stupid when you try to tell God what you would like to tell me about playing Santa Claus.

Incidentally, about that Christmas tree, here's a passage you might like to read:

"Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not." — Jeremiah 10:2-4.

Now, that's what God said about something similar to our modern Christmas tree. Did you know that the modern tree is just the heathen? That's right, and God said, "Learn not the way of the heathen."

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Fifty Years

(Continued from page two)

upon me . . . I had seen the shadow of a hand upon the wall . . . He who has seen a ghost cannot be as if he had never seen it. The heaven had opened and closed again. The thought for a moment, had been: "The Church of Rome will be found right after all." It would be amusing, indeed, if it were not so humiliating, to see the naivete with which Dr. Newman confesses his own aberrations, want of judgement and honesty in reference to the pet scheme of his whole theological existence at Oxford. "By these words," he says "the Via Media was absolutely pulverized."

Remember the high sounding of his trumpet about his plan of a new church, that New Jerusalem on earth, the church of the future, which was to take the place of his rotten Church of England. Let me repeat to you his very words about that new ark of salvation with which the professor of Oxford was to save the world. (page 116): "I wanted to bring out, in a substantive form, a living Church of England, in a position proper to herself and founded on distinct principles, as far as paper could do it, and as earnestly preaching it and influencing others towards it could tend to make it a fact; a living church made of flesh and blood, with voice, complexion, and motion, and action, and a will of its own."

Now, what was the end of that masterpiece of theological architecture of Dr. Newman? Here is its history, given by the great architect himself: "I read the palmary words of St. Augustine, 'Securus judicat orbis terrarum!' By those great words of the ancient father, the theory of the Via Media was pulverized! I became excited at the view thus opened before me. I had seen the shadow of a hand on the wall. He who has seen a ghost can never be as if he had not seen it; the heavens had opened and closed again. The thought, for a moment, was 'The Church of Rome will be found right, after all.' Here he does ingeniously confess what everyone knew before, that his whole work, for the last ten years, was not only a self-deception, but a supreme effort to deceive the world — his Via Media was a perfect string of infidelity, sophism, and folly. The whole fabric had fallen to the ground at the sight of a ghost! To build a grand structure, in the place of his church which he wanted to demolish, he had thought it was sufficient to throw a great deal of glittering sand, with some blue, white, and red dust, in the air! He tells us that one sad hour came when he heard five Latin words from St. Augustine, saw a ghost — and his great structure fell to the ground!!

What does this all mean? It simply means that God Almighty has dealt with Dr. Newman as He did with the impious Pharaoh in the Red Sea, when he was marching at the head of an army against the church of old, His chosen people, to destroy them. Dr. Newman was not only marching with Dr. Pusey at the head of an army of theologians to destroy the Church of God, but he was employing all the resources of his intellect, all his false and delusive science, to raise an idolatrous church in its place; and when Pharaoh and Dr. Newman thought themselves sure of success, the God of heaven confounded them both. The first went down

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YEARS OF BYPASSING THE SOUL



with his army to the bottom of the sea as a piece of lead. The second lost, not his life, but something infinitely more precious—he lost his reputation for intelligence, science, and integrity; he lost the light of the Gospel, and became perfectly blind, after having lost his place in the kingdom of Christ!

I have never judged a man by the hearsay of any one, and I would prefer having had my tongue cut out than to repeat a word of what the adversaries of Dr. Newman have said against him. But we have the right, and I think it is our duty to hear and consider what he says of himself, and judge him on his own confession:

At page 174 we read these words from his own pen to a friend: "I cannot disguise from myself that my preaching is not calculated to defend that system of religion which has been received for three hundred years, and of which the Heads of Houses are legitimate maintainers in this place . . . I fear I must allow that, whether I will or no, I am disposing them (the young men) towards Rome." Here Dr. Newman declares, in plain English, that he was disposing of his hearers and students of Oxford to join the Church of Rome! I ask it: what can we think of a man who is paid and sworn to do a thing, who not only does it not, but who does the very contrary? Who would hesitate to call such a man dishonest? Who would hesitate to say that such a one has no respect for those who employ him, and no respect for himself?

I Should Like To Know

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to be read and re-read by the man who asked this question. These verses show that God predestines the actions of even wicked men.

The doctrine of predestination is not the test of whether a man is a Missionary or Hardshell Baptist. All Baptists, including the Lord Jesus Christ have believed the doctrine of election and predestination, wherever they have been Scriptural. Only a blatant heretic denies either. The test between Missionary and Hardshell Baptists is whether they believe in the preaching of the Gospel to necessary and essential to salvation of sinners. The man who denies this is a heretic regardless of what church he may be a member of.

10. How far from the truth do you believe a church can get and still be a church?

Several years ago Brother T. T. Martin and I were summoned in a legal case to give expert testimony as to what constitutes a church. We met together for some period of time, studied closely the word of God and history, and came to this conclusion—namely: (1) A group must believe in, and practice salvation by grace, and (2) must administer its own baptism apart from alien interference and assistance.

In other words, a church that has been Scripturally organized, can drift exceedingly far, and still be considered a church, if they practice salvation by grace, and administer the ordinance of baptism apart from alien assistance.

Just as soon though as a church departs from salvation by grace, or accepts alien baptism, it ceases being a church.

Now it is true, I would rather that a church were sound on all the doctrines, but even though many a group may be heretical on many truths, if they are sound on these two principles, they may still constitute a Scriptural church, though not an orderly one.



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