

Why Your Editor Does Not Observe Easter In Any Way

That is a good question. If Baptists do not observe Easter, they ought to let folk know why they don't. This is a good time to tell why they don't. Every Baptist preacher and teacher in this country should tell on Easter Sunday why they do not observe Easter, and show where the other folk get their Easter frolic and notions. Like everything else that came from the Catholic Church, it repudiates the Bible and teaches the commandments and precepts of men. Here are heresies connected with Easter, precepts of men and contrary to Bible.

1. It repudiates the Bible as the only rule of faith and practice and follows the Catholic Church.

2. It makes void spiritual worship and substitutes a combination of heathenism and ritualism therefor.

3. It makes the Lord's Supper a sacrament, with saving grace conferred.

4. It rejects the God-ordained way of testifying to the resurrection of Jesus, namely, in baptism and substitutes therefor the mention of the Roman church.

5. It destroys the other testimony of the resurrection, namely the Lord's Day and substitutes therefor Easter, a yearly observance, instead of a weekly observance.

6. It is heathenish in all such things.

Continued on page 4, column 3)

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"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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YOU MAY BELIEVE IN PRAYING THROUGH, BUT . . .

IT ISN'T IN THE BIBLE

Most preachers pride themselves on believing and practicing only that which is in the Bible and then proceed to hatch out a lot of odd colored fowls that can claim no kin whatsoever with the Bible revelation! This is true even of some Baptists! We claim the Bible to be our sufficient and sole rule of "Faith and Practice," yet many practice things in their churches that are foreign to the Scriptures. I believe that a person ought to be honest and either stop saying he is "Biblical" or else throw overboard the practices that are certainly not found in the Bible!

There is not one single verse of Scripture that tells you that a sinner must bow at a place in the church and be prayed for or "prayed through," as the usual way of talking about it. Where did all this nonsense come from that a sinner must go to the altar, get on his knees, pray through and get up shouting or else he isn't saved? The Bible

doesn't know anything about that.

I remember being in a church when a revival meeting was going on. You guessed it, it was a Baptist church. Standing in front of me was a nice looking man who evidently had been spotted and thus known to need the Lord. During the invitation, five different people came to persuade him to "go to the altar" and be prayed for! In fact one told him that unless he went up there, knelt down and was prayed for he would go to hell! He said, "I'll get our pastor to go up and pray for you!"

These five people did not tell this man what the Bible wanted them to tell. He had heard a fine sermon that would tell him all that he needed to know. But since they had more zeal than knowledge, they consumed the time creating unrest in the man's mind and defeated the sermon that had been preached. No one told him that Jesus died for his sins. No one bore witness that Jesus "came

to seek and to save that which was lost." No one told the man, "I tell you nay, but except you repent you shall all likewise perish." (Luke 13:3). Not one told him to "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31). Not one told him, "By grace are you 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). Not one told the man that "Whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:13).

Instead of telling a poor sinner what he needs to know, these people who are bent on calling themselves "Scriptural" and hatch out their own methods of saving a sinner, tell him to go to the altar and pray through. I know some of my readers may resent this, but look in the Bible and if there is anything in there about "praying a sinner through to salvation at the altar," I'll apologize. (Continued on page 8, column 2)

The Second Coming Testified To By Writers In All Ages

JESUS CHRIST: "Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh." Matthew 4:44.

ANGELS: "... This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

THE APOSTLES: "... Unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

BARNABAS, co-worker of Paul: "The true Sabbath is the one thousand years . . . when Christ comes back to reign."

CLEMENT (96 A.D.), Bishop of Rome, mentioned in Phil. 4:3: "Let us every hour expect the Kingdom of God . . . we know not the day."

POLYCARP (108 A.D.) Bishop of Smyrna, the pupil of John the apostle, who leaned upon Jesus' breast: "He will raise us from the dead . . . we shall . . . reign with Him."

IGNATIUS, Bishop of Antioch, whom the historian Eusebius says was the Apostle Peter's successor: "Consider the times and expect Him."

PAPIAS (116 A.D.), Bishop of Hierapolis, whom Irenaeus said saw and heard John: "There will be one thousand years . . . when the reign of Christ personally will be established on earth."

JUSTIN MARTYR (150 A.D.): (Continued on page 7, column 1)

THREE DAYS AND THREE NIGHTS

By WAYNE COX
Memphis, Tennessee

How long was Christ to remain in the grave? Matt. 12:40: "For Jonas was three days and three nights in the whale's belly; so shall the son of man be three days and three nights in the heart of the earth." See also Jonah 1:17.

Now, the next thing to notice is the question, when did the Jewish day begin and end? Lev. 23:32 — "from even unto even all ye celebrate your Sabbath."

We can readily see that the Jewish Day began about six in the evening, and closed at six in the evening. In the above verse, notice that Christ said He would be in the heart of the earth three days and nights. The Lord said in John 11:9, "Are there not twelve hours in the day?" Now if there are twelve hours in the day, hence three days and three nights would be 72 hours, and anything short of 72 hours would be three days and three nights.

Now, almost everyone believes that Christ was crucified on Friday, buried on Friday, and raised on Sunday morning. Well, a careful study of this will show that this is true, then He was in the grave only 36 hours, just half as long as He said He would be. So

please keep this in mind as you study the rest of this brief article.

On what particular day did the Lord die? On the day of preparation, Jn. 19:31: "The Jews therefore because it was the preparation that the bodies should not remain upon the cross on the Sabbath Day (for that Sabbath Day was an high day)."

What was this Sabbath? Was it the regular Sabbath? No, it was an annual Sabbath. It was an exceedingly high Sabbath, and certainly this was never said of the regular weekly Sabbath, or Saturday.

Now, if you will read the first six verses of Exodus, twelfth chapter, you will notice that the Jews were to take a lamb and put it up on the tenth of the month and keep it until the fourteenth of the month, at which time they were to kill it, and this was to take place (the killing of the lamb) at the beginning of the fourteenth.

The day following, or the fifteenth, was a Sabbath Day or Holy Convocation: Lev. 23:5-7 — "In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of

unleavened bread unto the Lord; seven days ye must eat unleavened bread. In the first day (the fifteenth) ye shall have an Holy convocation; Ye shall do no servile work therein."

Thus it is fixed that this fifteenth day was always a Sabbath regardless of the day of the week.

We find the Lord at the passover with his Apostles, the twenty-second chapter of Luke, and this was on the fourteenth at even or the beginning of the fourteenth. His prayer, arrest, trial and crucifixion were on the 14th day before the great high Sabbath Day which was an annual Sabbath. (Notice John 19:31 again).

Now what time of the day did Christ die? Around three in the afternoon. Luke 23:44, 46, "and it was about the sixth hour, and there was a darkness over all the earth until the ninth hour, and the sun was darkened and the veil of the temple was rent in the midst, and when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my Spirit; and having said thus he gave up the Ghost."

The ninth hour spoken of here was about three in the afternoon. (Continued on page 5, column 4)

New Guinea Missions Seen Through An Eyewitness

Calvary Baptist Church sent Brother Crace and family as missionaries to New Guinea in August of this year. Mrs. Crace suffered an emotional disturbance to the extent that it was necessary that they be returned from New Guinea after being there only a very few days. However, Brother Crace was there long enough to form some little opinion as to the work that was being done, and we are happy to present herewith this eyewitness report.

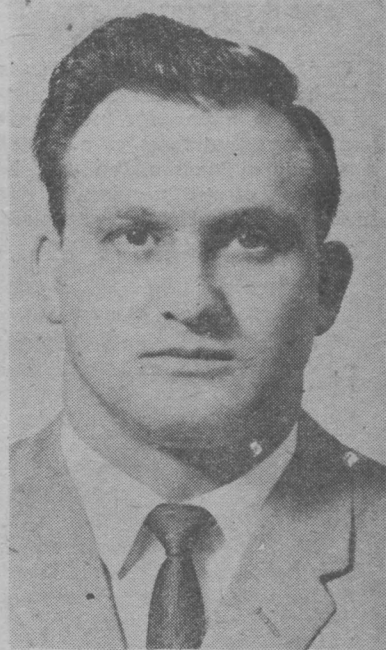
By JAMES F. CRACE

It is with great pleasure that I write this article about New Guinea. I am sure there are many of you who are interested in a first hand account of Brother Halliman's work. I am thankful that God has sent me there so that I might present a description of the work.

1. The Country

New Guinea is far from being a Paradise Island. For the most part it is a hard land. I have never seen a more rugged place. The territory around the Mission

Station is very rough, as well as being almost completely isolated from the rest of the world. One



ELDER JAMES F. CRACE

must charter an airplane in order to get to the mission station. There is no other way of entering that part of New Guinea. The same is true of leaving the mission. (Continued on page 5, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"A BIBLE STUDY ON BEING HINDERED"

"Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?" — Job 9:12.

I wish you would notice first of all that this is speaking about God. It is telling us that nobody can hinder God and His work. While that is true, I want you to notice also that there is a sense wherein there is a great deal of hindering done in the cause of Christ.

I think there are two sides to every picture. Giving an illustration of that, if I were to ask you who is the greatest home run hitter of all times, I'm sure that

99 per cent of this congregation would be able to tell me the exact answer, even if you are not a baseball fan. Ninety-nine per cent of this audience this morning would be able to tell me that the greatest home run hitter of all times was none other than Babe Ruth. I don't know whether you would know how many home runs he hit or not, but I am sure that you would know that Babe Ruth is recognized as the greatest home run hitter that ever lived. It might be true that you didn't know that he hit 714 home runs in his major league career, but you would know that he was

the greatest home run hitter.

Now, on the other hand, suppose I would ask you this morning who was the baseball player that struck out more times at bat than any other baseball player in major league baseball, and doubtlessly there isn't a person here this morning that could answer it. I challenge you that there is not a person here who could tell me who struck out the most in major league baseball history. All of you knew that Babe Ruth was the greatest home run hitter, but none of you knew that Babe Ruth also struck out more times (Continued on page 3, column 2)

Fault Finding Rebuked

There was a blacksmith who always carping at professors of religion, especially when he would get a Christian to talk to, he knew of one who was near enough to overhear him. Some morsel of scandal was sure to be served up about an erring minister, or a sinful deacon, or a day School superintendent who had fallen into sin.

One day he was dilating with common relish on his favorite old man bore it quietly for a while, and then he said, "Did you ever hear the story of the man and Lazarus?" "Yes, of course." (Continued on page 8, column 5)

Didn't Mention His Lord

When I was a boy of about fourteen years a minister stayed in our home overnight. In the morning as he started on foot for a neighboring village, I went with him to assist with his baggage. I have never forgotten that walk; it comes back to me with a feeling of sadness. One great desire was surging through my soul, and it was, "I wish he would talk to me about Jesus and my soul; but he didn't. How much sin and sorrow I might have been saved had he spoken the word I believe God wanted him to speak.

Men unsaved expect it of you, Christian, and they have a right to expect it.—S. S. Times.

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The Baptist Paper for the Baptist People.

JOHN R. GILPIN

Editor

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BISHOP PIKE GOES FURTHER IN HIS HERESIES

In his new book from Harper and Row publishers entitled, "A Time for Christian Candor," Bishop James A. Pike sets down in writing his contempt for the doctrines of the historic faith and calls for a complete reorganization of views to fit in with emerging apostate ecumenism.

On the subject of salvation through the shed blood of Christ he states on page 113: "Some of the church's other views are nonsense. Item: God had to have a body sacrificed to Him to pay Him off. What kind of a God! (What kind of a man, even?) As to such a God atheism is admirable."

"Item: Someone had to fight—and win—against the Devil. May be—but where is this Devil—and if there is such, he is still doing very well, as anyone reading in the daily papers can know."

Apparently Bishop Pike has no regard for such Scriptures as Hebrews 10:5, 10, 12—"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body thou hast prepared me . . . By the which will we are sanctified through the offering of the body of Jesus Christ once for all . . . But this man, after he had offered one sacrifice for sins, sat down on the right hand of God . . . For by one offering he hath perfected forever them that are sanctified." Also Heb. 2:14-15; I Peter 3:18; I John 3:8.—The Blu-Print.

Stanford University published these findings: "The picture of the adult world presented on the children's hour is heavy in physical violence, light in intellectual interchange, and deeply concerned with crime."

In a five-day period, Monday through Friday, programs showed a stabbing in the back, four attempted suicides (three successful), four people falling or pushed over cliffs, two cars rolling over cliffs, two attempts to run cars over persons on the sidewalk, a raving psychotic loose in a flying airliner, two mob scenes (in one of which the mob hangs the wrong man), a horse grinding a man under its hooves, 12 murders, 16 major gunfights, 21 persons shot (apparently not fatally), 21 other violent incidents with guns (ranging from near-misses to shooting up a town), 37 hand-to-hand fights, an attempted murder with a pitchfork, two stranglings, a fight in the water, a woman being gagged and tied to a bed, and a great deal of miscellaneous violence, including a hired killer stalking his prey, two robberies, a pickpocket working, a woman killed by falling from a train, a tidal wave and a guillotining.

Scheduling for the 1964-65 season indicates that a high proportion of "action-adventure shows" is continuing, along with new private-eye and public mayhem features. And as television goes, so goes the rest of the entertainment scene. Movie battles are bigger and bloodier than ever, comic books and toys tie in with the goriest spectacles. It's all offered in the name of leisuretime "fun."

Combat, for instance, is a weekly hour-long show based on World War II. Broadcast during an early-evening hour, it has millions of child viewers. In addition, 30 kinds of "play" items are licensed for sale by the show. A child can be in a state of total combat from morning until night. He can wear an official Combat uniform and helmet . . . wind a Combat watch read a Combat comic book . . . play a Combat board game . . . carry a Combat field medical kit complete with bandages and stretcher . . . throw a rubber Combat grenade (10 points for knocking out infantry, 100 for a tank) . . . and he can sport sev-

"I Should Like to Know"

1. Is it scriptural to have a paid ministry?

Yes. Paul says, "Let him that is taught in the Word communicate unto him that teacheth in all good things."—Gal. 6:6. The word communicate means "share with." In other words the layman is to share his material blessings with the one who teaches him spiritual truths. Read also I Cor. 9:7-15; I Tim. 5:18.

When Paul was in Corinth, he made tents for a living and did not allow the church to support him. Later he wrote this church about this very matter and said, "Forgive me this wrong." See II Cor. 12:13.

2. Should a church have more than one elder or pastor?

The question has a Plymouth Brethren background. They say there should be more than one elder in each church and that a one-man ministry is unscriptural. That is Scofieldism. See his note on page 1283 of the Scofield Bible.

It is true that whereas one pastor today may have three or four churches, that in New Testament days, one church perhaps may have had three or four pastors. Still this was not always true. Paul sent Tychicus to Colosse to be elder there. Cf. Col. 4:7-9. It is true that he had Artemas go along as a companion, but there is no indication that the latter was any more than a companion—certainly not an elder. When Paul sent for Titus to meet him at Nicopolis (Titus 3:12), he sent either Artemas or Tychicus to take the place of Titus. Remember he did not send both—just one. On another instance Tychicus was sent alone to Ephesus. II Tim. 4:12.

3. Was Moses' wife a Negro?

Numbers 12:1 tells us that

There were several different kinds of official Combat guns.

In some societies children are taught the violence of hatred and prejudice, and the violence of war. But does any other society teach its children that violence is a form of entertainment? What will happen to a generation raised upon such an idea? We do not know, because today's children are the first guinea pigs.

Our nation's crime rate is high compared with most other countries, and has been rising steadily. The rate of juvenile crime has been rising even more sharply. What baffles authorities is the increasing number of youthful crimes committed for no obvious reason—not for revenge, not for greed, not for any cause that can be uncovered. These crimes are just for "kicks": slashing the tires of a car, beating up an old man on a dark street, and one of the newest teen-age "games"—

(Continued on page 8, column 1)

Moses' wife was an Ethiopian. This does not mean that she was a Negro. Sellassie, the king of Ethiopia, is anything but a Negro. He has not one single feature of the Negro race, yet he is an Ethiopian.

4. Is capital punishment right or wrong?

Right. I am 100 per cent in favor of it. One reason for so much delinquency (both juvenile and adult) is the lack of punishment. Read Gen. 9:6, "Whoso sheddeth man's blood, by man shall his blood be shed." To those who would object, let me remind you that it is much easier to be sensible than Scriptural.

5. Does Deut. 23:18 refer to ped (animals) or a selfish, indecent person?

I never knew of anyone giving it the second definition. I am sure that it unmistakably refers to pets or animals.

6. Does Rom. 16:16 refer to a modern Campbellian movement?

There isn't anything in the Bible that even remotely resembles the Campbellian movement. Both the organ and the anti-organ variety are farther from the Bible than the North Pole is from the South Pole. Nobody ever heard of the Campbellian heresy until 1827. Rom. 16:16 refers to Baptist Churches—the only kind that were in existence when Paul wrote Romans. Every true missionary Baptist Church is a church of Christ—none other. Surely Campbellites are not. They are farther from the Bible than all other denominations except the Catholics, and there's no much difference between the two. They are both so far removed from the New Testament standard of churches that neither could be even remotely recognized as a genuine church.

7. Is it correct to refer to Catholics as "brethren"?

Absolutely not. They are resented by the old whoremongers. Rev. 17. They are not brethren mine except in Adam. This is like lots of sentimental gushy Baptists calling Campbellites and Holy Rollers as our "sister denominations." They are not sisters of mine. They are just daughters and granddaughters of the old whore of Rome.

8. Should a congregation work in a visitation program with a pastor who doesn't believe in election?

The majority of pastors will fail to preach election are Arminian to the core. It is mighty difficult for one who believes in election to line up and work in an Arminian program. Amos asked, "Can two walk together except they be agreed?" Cf. Amos 3:3.

HERE'S A WARNING FOR TV . . .

VIOLENCE IS FUN

Eve Merriam, writing in the Ladies' Home Journal (10-64) has this to say. We quote:

When something becomes part of everyday life, we no longer notice it. By now, make-believe weapons for children are part of the daily scene, ranging all the way from bomber models to gun-shaped teething rings. On Christmas and birthdays, doting grandparents give toddlers the latest mock-up missile. This year, toy grenades are popular.

Also available in variety stores, dime stores and department stores are toy bazookas, rifles, machine guns and pistols. "Pull the trigger," say the ads, "loud bang is followed by whinnying noise of bullet. Wisp of smoke curls from the end of the barrel." Or, "Load

it with caps! Single shot or rapid fire—real live action—loads, fires and ejects shells!" All part of the everyday scene . . .

Here, too, are newstands proffering their accustomed children's wares: smoking guns and snarling faces peering from every-new installment of Rawhide Kid, Two-Gun Kid, Space War, X-Men, Metal Men, Superman, Superboy, super-violence . . . Comic books have been in existence since 1937; it is estimated that 90 per cent of all children between the ages of seven and 14 read them. Part of the everyday scene.

And here, day in day out, movie houses hawk the standard marquee messages: "Suspense shocker" . . . "sexy, sexy" . . . "brute of a man with the instincts of an animal" . . . "the bullet wasn't made that could stop him" . . . "why did the thing want to devour women?" . . . "vividly depicts ax murders." A movie week like any other.

And, blaring endlessly, a television week like any other. Except for occasional pauses for national-conscience identification, business goes on as usual: the bullets whine in the Westerns, the police sirens shriek in the Easterns. To what dramatic purpose? Rarely is the brutality vital to the plot. The shooting scenes are thrown in for shock effect, to keep the viewer "entertained."

A report to the Federal Communications Commission states that between the ages of five and 14 the average American child witnesses the violent destruction of 13,000 human beings on television. If that figure seems exaggerated, consider that children spend more time watching television than on any other activity outside of sleep and school. Consider also what is available on "the children's hour," that period between four and nine P.M. when young people do most of their watching.

After a survey of one week's programming by four commercial channels in a major U. S. city,

NEW CHURCH IS STARTED IN MARION, IND.

Our old friend, Hiram Jones, who has been a staunch supporter of this paper for nearly 20 years, says that they have started a mission at Marion, Ind., and he invites all of our friends who live in that area to attend the services.

The following is an extract from his letter:

The Grace Baptist Church of Danville, Ky., has started a mission in Marion, Ind. This is truly a New Testament work done through a New Testament church. We are meeting at the present time at Brother Jones' home at 4104 Lincoln Boulevard.

We hope to be meeting very shortly at 2203 Home Avenue. All that want to hear the truth about God's Word come and be with us. The pastor is Brother James Doolin. We meet on Sundays at 10:30.

We would certainly encourage our readers living within going distance to attend these services.

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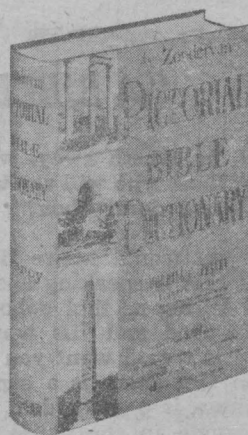
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THE BAPTIST EXAMINER

DECEMBER 19, 1964

PAGE TWO

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The Right And The Wrong Way To Render Service

By ROY MASON
Tampa, Fla.

Just as there is much misunderstanding concerning what constitutes the true worship of God, there is much wrong thinking concerning what constitutes the true worship of God. Paul tells that before his conversion he actually thought that he did God service by persecuting the church. He was badly deceived. Many are badly deceived today. Let us think of some of the wrong notions that are being held:

Feasting, Frolicking And Entertaining Is Not Serving God

In the average church there is a kitchen and that kitchen is kept all week long. There is one round of parties and socials and feeds. "Church workers" get up programs and put on parties are under the delusion that they are serving God. Yet one soul is saved through such activities, nor is one person really drawn closer to the Lord. Suppose a person is working for a big company, and he has certain duties outlined. The boss is away, and this person neglects that he is employed for and spends his time promoting parties among the employees. The boss returns. Does he consider that his employee has been serving him? No, for he gave him no instructions concerning putting on parties. Neither did Jesus give such instructions. If you think you did, then please find those instructions.

Promoting Auxiliaries Is Not Serving God

Women meet in "circles" all week long, in most churches. They enjoy "covered dish" lunches, and "chew the rag." Is this serving God? No. Men meet in "Brotherhood" meetings and eat and stuff. Have they served God? No! More stuffing and chewing the rag. Besides, all of these auxiliaries are totally UNAUTHORIZED by the Lord. They are all barnacles, which have attached themselves to churches. The real purpose is to foster denominational control over the local church, and to turn revenue into denominational headquarters. If you think auxiliaries are warranted in the Bible, then try to find chapter verse that authorizes them. Be sure to wipe your specs clean, you will need to look hard.

What Does It Mean To Serve God?

First, service MUST BE FROM THE VERY SPIRIT of a person. (1:9). One who is not a Christian cannot truly serve God. Service must be preceded by conversion. (Note I Thess. 1:9). Coming to God "from idols" is ahead of serving God. That spirit is involved is made plain also by Rom. 12:1. (See marginal translation).

Forms Of Service

THE GREATEST SERVICE IS THE WINNING OF THE LOST TO CHRIST. "And he that

turneth many to righteousness shall shine as the stars of the firmament forever and ever." All service is secondary to this. Most modern day "church work" does not even touch genuine soul winning.

2. HELPING THE PEOPLE OF GOD constitutes the service of God. (Matt. 25:40). These were persons in need, and some ministered unto them, and some did not.

3. LIVING THE CHRISTIAN LIFE DAILY BEFORE MEN IS SERVING GOD. (See Ephes. 6:5-



By ROY MASON
Aripeka, Florida

8). There it is indicated that the servant who would exemplify his Lord in his daily living and activity is serving that Lord and shall be rewarded for it.

4. DOING GOOD AND SHOWING MERCY IN THE LORD'S NAME IS SERVICE. This extends to the minutest detail. (See Matt. 10:42).

Much of what people do, when they think that they are serving God, is really for self. It is to be praised of men—it is to pamper the ego—it is to please the flesh—it is for the satisfying of some selfish motive or instinct. To serve God, we must WANT to serve Him because we love Him, and we must do things for HIS SAKE and not our own. We need to constantly scrutinize our own motive—else we may readily deceive ourselves into thinking that we are serving God, when we are merely pleasing ourselves.



"On Being Hindered"

(Continued from page one)

than any other man that ever came to the plate. He has an all-time record of having struck out 1,330 times—more times than any other man that is recorded in major league baseball history.

Now I take time to mention this little incident of a man who made history in major league baseball, as it shows us two sides to Babe Ruth's life. He was the greatest home run hitter and he was the greatest strike out batter, for he struck out more times than anybody else that ever play-

ed baseball.

Beloved, I'd say to you, so far as God is concerned, nobody ever hinders the work of God, and so far as God's program is concerned, nobody ever hindered God's program. Before I finish my message this morning, I'll show you that God's program is going to be completely fulfilled according to the perfect will of Almighty God, and that nothing can hinder it. At the same time, in contrast, I want to show you that there are a lot of hindering causes so far as the Lord Jesus Christ's work is concerned here in this world today. I want you to see two sides to the same question today.

I

SATAN HINDERS US.

May I remind you that the Devil hinders us as God's children. You say, "Brother Gilpin, the Devil doesn't hinder me." Beloved, if that be true, then I want you to know that you surely are unlike the Apostle Paul, because Paul admitted the Devil hindered him. Listen:

"Wherefore we would have come unto you, even I Paul, once and again; but SATAN HINDERED US." —I Thess. 2:18.

"Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was LET hitherto), that I might have some fruit among you also, even as among other Gentiles." —Rom. 1:13.

The word "let" is the old English word for "hindered." These two references would tell us that the Devil is a tremendous hindering cause so far as our ministry and our Christian service is concerned.

Beloved, the Devil surely does do a tremendously good job when it comes to hindering our service

janitor fired up the stove. Then when I was getting about ready to close my message, about five minutes before I quit preaching, the janitor jumped up all of a sudden, took a poker, and hit the door, and opened it with a great big noise. He picked up the coal bucket and threw it up against the stove as hard as he could, and made another big noise. Then he took the poker and dugged down in that stove and stirred up the coals, and made as much noise as he could. So I just closed the service right then, by dismissing them, and letting them go, because the janitor had ruined the service. So far as I was concerned, the service was brought to a perfect spiritual standstill. I have often looked back upon that experience, saying the Devil certainly works through church janitors to hinder the cause of Christ.

Then, beloved, I have often thought how the Devil hinders by having a dog or a cat come into the church service. Now this doesn't bother us in our present place of meeting, but out in a country community this is a frequent hindrance. I couldn't tell you how many times that a dog or a cat has come into the church when I was preaching, and I know positively that the Devil was behind, or before, or inside, or to the right or the left of that dog or cat. He certainly has hindered the cause of Christ in various ways.

Then he'll cause people to disturb the services. I have been to church and have seen people who would talk incessantly throughout the service, not only disturbing each other, and disturbing others around them, but disturbing the preacher and disturbing the entire service.

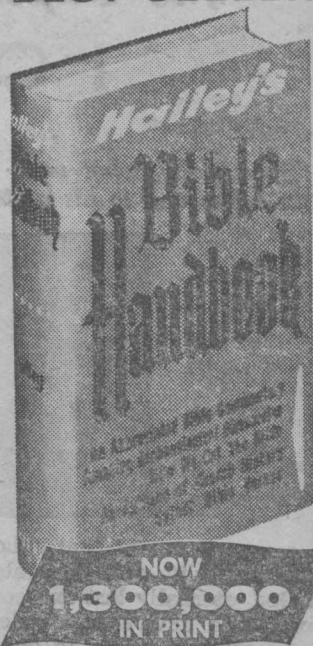
Then I have thought how the Devil disturbs, by causing people to come to your home just at church time, when you are getting ready to go to church. How many times in life have you had it happen that just when you were getting ready to put your coat and hat on to leave your home to go to church, that somebody would come to see you, and you would have to stay home. Then by the time you got through visiting with them, the services would be over with, or at least you would be delayed to the extent that you might just as well not go to church at all.

I tell you, beloved, the Devil surely knows how to hinder. He is a master in the art of hindering. He has all the degrees in the world when it comes to hindering the cause of Christ.

Then I think how the Devil causes division in churches, and how the Devil causes confusion to come to churches, and how the Devil causes doctrinal differences to arise. I think of these, and I say surely the Devil is the basis of all the hindrances that go on in Baptist churches today.

Then, beloved, I think of the one hindrance that strikes me more forcefully than anything else in this world, for the Devil surely is a master when it comes to causing a fellow to get the blues, to get discouraged, to get down in the dumps, and to get to the place that he is just ready to throw up his hands and say, what is the use? You say, "Brother Gilpin, I didn't know you ever got in that position." Oh, there are a lot of things that maybe you don't know about your pastor, but I tell you I am sure I speak for lots of Baptist preachers, when I say that many a time a preacher stands before a congregation

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to bring the Word of God, when he wonders, what is the use? Oh, how the Devil does work! How he does hinder the cause of Christ! As I say, beloved, the Devil is a hindering cause.

II

PROFESSING CHRISTIANS CAN HINDER THE ELECT.

We read:

"Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in, YE HINDERED." — Luke 11:52.

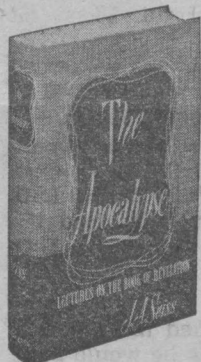
You will notice that He is specifically talking about the religious leaders of His day. Those were the interpreters of Moses' law, and He said, "You have done these things; you have taken away the key of knowledge, and at the same time you haven't entered in yourself. You are professing Christians, but you haven't entered into the kingdom of God. Then as a third accusation, you have stood in the way of those that were entering; those that were entering, you have hindered, as they would have entered in."

Well, beloved, I am as sure as can be that every one of God's elect is going to be saved, and at the same time I am sure that many of God's elect are going to be saved by having to stumble over the life and the influence of many professing Christians in this world. I am positive that not one of God's elect will go to Hell. I am as sure of it as can be that every one that was given of God the Father, to God the Son, before the foundation of the world, is going to be saved. I fall back upon that Scripture which says:

"ALL that the Father giveth me SHALL COME to me." — John 6:37.

I tell you, beloved, I am not worried about any of God's elect going to Hell, but I do believe that many of the elect of God (Continued on page 4, column 4)

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for Jesus Christ. He can make a preacher worldly, and he can make a preacher proud, and he can make a preacher lazy. He surely does a good job when it comes to hindering the preacher.

He can also work through a church janitor. In fact, I have often said that if ever I get rich I am going to endow a college for the education of church janitors. I know of nothing that is needed more than that church janitors be educated as to how to "janitor" a church. The Devil can work through a janitor to freeze the people in the wintertime, or burn them up in the summertime, or disturb them anytime—more than anything else in this world.

I remember the church of my first pastorate as a boy preacher. Right in the middle of the church building they had a great, big, old fashioned potbellied stove, and the first Sunday I was there, just as I got ready to preach, the

THE BAPTIST EXAMINER

DECEMBER 19, 1964

PAGE THREE

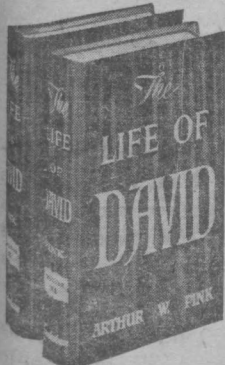
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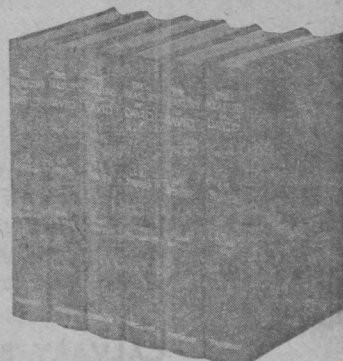
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The Baptist Examiner FORUM

"Specifically, what were the results or consequences of the Fall to Adam and to his posterity?"

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Of course it meant that Adam and his posterity were separated from God, eternally lost and condemned to a devil's hell unless someone who was able to do so intervened. In consequence of the fall of Adam even the ground came under the curse of God and began to produce thorns and thistles rather than food for man, Gen. 3:17-18. The lower creatures began to devour and be devoured. Man became his own enemy. His heart became deceitful above all things and desperately wicked, Jer. 17:9. His tongue became a fire, a world of iniquity, Jas. 3:6. His throat became an open sepulchre, and his mouth full of cursing and bitterness. His feet became swift to shed blood, and destruction and misery became his manner of life, Rom. 3:13-16.

All these things show forth the dark side of the Fall. But, on the other side of the ledger, how wonderful, how marvelous and how glorious was that Fall. In the garden of Eden Adam's eternal security was in his own frail and fragile hands, but after God clothed him with the skin of a sacrificial animal and drove him out of the garden, his eternal security was in the hands of Almighty God, and there is nothing frail nor fragile about His hands. Had Adam spent eternity in his original state, he would never have known the unspeakable joy of having a wonderful Saviour. Without sin there would have been no Saviour. And had old Satan not been permitted to reign over this world for these some six thousand years we would not be able to appreciate our Lord's reign. But, as a result of Adam's Fall and Satan's reign there will be a lot of rejoicing when Satan is bound and the Lord of glory reigns. Won't it be wonderful when David, our Lord's minister of music, starts directing his great orchestra? In Psa. 96:11-13 we get a preview of it. There he says, "Let the heavens rejoice, and let the earth be glad, let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to judge the earth." Then I Chron. 16:33 says, "Then shall all the trees of the wood sing out at the presence of the Lord, because He cometh to judge the earth." And in Isa. 55:12 we learn that the

mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." There are those in our day who are too smart to believe all this is possible, but I am so thankful to my Lord that I am not that intellectual. In Luke 19:40 our Lord told the intellectuals of His day that if His disciples were to stop praising Him the stones would cry out immediately, and I believe they would have done it too.

When that glorious time comes the whole universe is rejoicing. We, our Lord's heavenly people, will join in with our song of redemption, and His earthly people will chime in with their new song of God and of the Lamb. And when this time comes I wonder if you and I won't take time out long enough to say, "Father, thank you for the fall of Adam."

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Some of the consequences to Adam are these:

1. He lost fellowship with God, and hid in the bushes in fear when he heard the voice of God in the Garden.
2. As the devil promised, he got his eyes open, but this was a disillusioning experience for he saw that he was naked.
3. He got put out of the Garden.
4. He had to go to work. Heretofore he had been on easy street. All he had to do was to pluck fruit and eat it, but now he had to toil to make a living.
5. He began to die. The process of decay started that finally put him in the grave.
6. He lived to see the effects of sin in the lives of his children. Cain, for instance, brought murder into the family.
7. He passed his sinful nature on

to his posterity, and this has continued unto this day. Because of the Adamic nature which we inherit we all were born with a bias toward sin and a tendency to sin. This nature leads to actual sin. Far from being children of God by natural birth, we were previous to conversion, "children of wrath even as others."

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The consequence of the fall of Adam is given in Rom. 3:23: "For all have sinned, and come short of the glory of God."

Adam, when he sinned, became a sinner. He came under the condemnation of God's holy law, and being a sinner, he could only produce another sinner. The law of nature declares that like produces like. Adam, being corrupt by sin, could not beget a righteous person, but rather only another sinner.

We read: "And Adam . . . begat a son in his own likeness, after his image." — Gen. 5:3.

Job 14:4 says, "Who can bring a clean thing out of an unclean? Not one."

Thus the chief consequence of Adam's sin is that all are unclean. For no man is able to bring forth one perfectly free from sin.

There was only one person brought into this world who was free from the consequence of Adam's sin, and that was Jesus Christ. In order for even Jesus to be free from sin, a virgin must bring forth a child. The reason for the virgin birth of Christ was to eliminate the sinful blood of Adam.

Paul states that the redeemed were purchased with the blood of God, not the blood of Adam.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers to feed the church of God, which he hath purchased with his own blood." — Act 20:28.

If Christ had had the blood of Adam in his veins, he would have been a sinner like all the balance of the descendants of Adam. In order for Christ to be a perfect sacrifice, He must be free from the consequence of Adam's sin, and therefore, He must needs be sinless.

"For He hath made him who knew no sin to be sin for us." — II Cor. 5:21.

Adam's sin makes us all sinners. We are in need of the new birth. The results of Adam's sin are that we are without strength, none righteous, none understand, none seeketh after God, all are gone out of the way, become unprofitable, none good, throat an open sepulchre, the tongue uses deceit, poison under lips, mouth full of cursing, feet swift to shed blood, misery in our ways, no peace, no fear of God.

Such is the terrible condition of all men as a result of the fall of our first parent Adam.

Easter

(Continued from page one)
things as Easter eggs, Easter rabbits, dances, bon-fires, tapers, etc.

8. It is modernistic, if not atheistic, in its teachings as to the origin of life.

9. It is a gross perversion of New Testament Christianity, in that it is a form of godliness and denies the power thereof. It leaves the impression upon the minds of millions that observing Lent and Easter is religion and

that they can live as they please the balance of the year. In that alone it has damned millions.

10. It is formalistic in that more and more are folk becoming obsessed with the notion that Easter is the stylish time to join the church. Watch the papers any year as to the large numbers of folk who were taken into the churches on Easter. A magnifying of forms and externals with no new heart and no life.

11. It dethrones the Lord Jesus as the Lord of men's lives and worship and turns His worship into the grossest form of idolatry.

12. It is a grievous and sacrilegious abuse of holy things by turning things intended to glorify our risen Lord into a day of show and hypocrisy. That Campbellites or anybody else, who practices immersion declaring the resurrection of Jesus, should join with Catholics in the observance of Easter, which was invented as a substitute for the Scriptural observance of the resurrection of Jesus, is the worst sin of observers of Easter. Beware of the observers of Easter. Having a name to live, they are dead. By their fruits ye shall know them.

"On Being Hindered"

(Continued from page three)

will have to stumble over the inconsistency of the professing Christian as a stumbling block in the way of God's elect, whereas we ought to all strive to be a stepping stone, to help men on to God.

We have a tremendously good example of this in the book of Obadiah. In this book you'll find that the Edomites had stood in the way of the children of Israel. Now who were the Edomites? Well, Edom was the descendants of Esau, so actually the Edomites and the children of Israel were close relatives. We would say that they were cousins of a sort, but there was continuous warfare, and continuous hatred, and continuous hard feelings, on the part of the Edomites and the Israelites. The Word of God tells us of one time in the history of the Israelites, when the Edomites could have been a tremendous help and blessing, but they were a curse instead, for they stood in the crossways, to hinder the Israelites. We read:

"Neither shouldst thou have stood in the crossway, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain in the day of distress." — Obad. 1:14.

What had happened, beloved? The Edomites had stood in the way. They had stood in the crossroads, and had been instrumental in standing in the way of the Israelites.

I am saying, beloved, that which was true back there, has certainly been true, down through the ages many, many times, for professing Christians, many, many times have been guilty of standing in the way of the elect. The elect have had to stumble over

them on their way to Heaven.

What I am trying to say is this: It is a mighty easy thing for those of us who are followers of Christ, to be stumbling blocks rather than stepping stones. Oh, how you and I ought to pray, and how we ought to seek to live, in such a way every day that we would be a stepping stone whereby that we'll be able to lift men up to God, but instead, many times, like the Edomites, we stand as a hindering cause, and are the means of causing those who are coming to Christ to stumble into the kingdom of God, over us.

III

OUR MISSION WORK IS OFTEN HINDERED.

The Apostle Paul knew something about the hindering causes that came in his mission program, for he said:

"For which cause also I have been MUCH HINDERED from coming to you." — Rom. 15:22.

Now don't tell me that the Devil doesn't hinder the mission program of the church of the Lord Jesus Christ! I come back to what I said a little while ago. I know that every one of God's elect is going to be saved, and I am not worrying one particle but that God is going to see to it that the Gospel is preached, and that the Word of God shall reach every one of His elect, so that they shall be saved; however, at the same time, our mission program is often hindered very, very greatly. It was true in Paul's experience, it is true in the experience of this church, and it is true in the experience of God's people the world around.

I read the other day something that I think illustrates this in a very, very graphic way. In Dayton, Ohio, there was a tragic accident that took place just a few days ago. A woman driving an automobile plunged down a 25 foot embankment into the Greater Miami River, and settled in the water. As it turned over on its side, the woman was able to climb out of the car, and get on top of it, for the car hung there in the water for several minutes before it sank. The woman kept crying to the crowd that gathered that she couldn't swim and begged them to please help her. The paper said that there were 12 people that stood on the shore, and that those 12 individuals were only a few yards from this woman, yet they stood there on the shore and not one of those 12 did a single thing to help that woman.

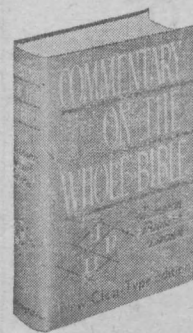
Well, I thought about it when I read it. They might have formed a human chain for that matter, for 12 people could have locked hands together and formed a human chain and have reached out to her. If that were not enough, the men could have ripped off their shirts and made a rope to throw to her and pull her to safety, but not a person did a thing, and ultimately the car turned again and sank, and the woman drowned within the water.

As I read that incident, I think (Continued on page 5, column 3)

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PAGE FOUR

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New Guinea Missions

Continued from page one)
It is even impossible to walk to civilization.
The nearest town is Mt. Hagen, which is about one hour's flight in the mission. The flight is all over extremely hazardous mountains and swamps. When lands at the small government airstrip about fifteen miles from the mission there is still an arduous jeep ride before reaching the Halliman's work. Yes, indeed, just living where the Hallimans do is to be considered a hardship more than any of us have much about.

2. The Natives

found the people to be very badly but they are in need of teaching before they are more than savages. Brother Halliman has done an amazing job far in teaching them the things that they do know. The adults still like children in many respects, but they are definitely able of learning. They love the Halliman family, as well as respect them.
Some of the folk are beginning to wear a few clothes, but it is to break down centuries of tradition. In time I am sure there will be much progress made so as the habits of the people concerned. As Brother Halliman related to me the way things were when he first arrived among those people I could see a change, but there is still much to be done. Let me hasten that Brother Halliman has a right attitude about the people. He holds that they need Jesus Christ as Saviour, and a knowledge of God and His ways more than they need social things. I am thankful that he feels this way. True men of God know everything is of secondary importance when compared to the spiritual welfare of a man.
I was glad when I saw the people being taught the entire Word of God. The preaching and teaching which Brother Halliman is doing among those primitive people puts most preachers to shame. I you, friends, that Brother Halliman is a credit to the name of Christ. He is declaring the whole counsel of God and the people are listening thereby. When I consider the difficulties Brother Halliman must overcome among those people I am filled with love to God that they are being taught the deeper things of

God. When I say being taught I mean they are hearing and learning the truth.

I had no difficulty in considering the saved natives as brethren in Christ. There were sixteen who were members of the church there when I was there and they acted very much like a church ought to act. They were respectful of the Bible and wanted to know what God would have them do in the way of service to Him who saved them by the death of His Son. Brother Halliman is just as anxious to have them learn, so they are being taught. I might add that they are not being enticed with worldly things in order to get their attention. I cannot emphasize too much that Brother Halliman is carrying on the Lord's work in New Guinea in a most Scriptural manner. He is speaking the truth and depending on God the Holy Spirit to open the hearts and understanding of the people.

3. The Work

I have thus far been referring to the folk and work on the Mission Station. There are many other things which Brother Fred is doing besides preaching and teaching those at the mission. When I left New Guinea there were eighteen different preaching places to be attended to each week. Some of these could be taken care of by the three native preachers the Lord has given to help Brother Halliman, but many of the places needed Brother Halliman's personal supervision. Since I have returned several more preaching times each week have been added to the work.

Most of these places can be reached only by walking so you can imagine how much time is consumed each week in preaching alone. However, there is more to Brother Halliman's work than I have thus far mentioned. There is the daily work, which the natives perform, to be supervised; the sick to be attended at the mission hospital; various problems of the natives to be looked after; the sawing of lumber and the building of a permanent house to be accomplished; supplies to be looked after and kept in stock. Add to this the job of being a husband and a father and you can see why Brother Fred's day starts before daylight and ends long after dark. There is also more in the way of family responsibility than you or I have to fulfill. There are five children in the Halliman family, three of which are in school. Mrs. Halliman does all she can in the matter of teaching them, but having a house to run and two pre-school age children to take care of makes her day all too short to do all that is necessary in the way of schooling the children. Consequently, it falls to Brother Halliman to help teach school at night when he can no longer do anything outside the house.

To all this must be added the need of being a friend and companion to the wife and children. It gets terribly lonely for all the Hallimans since there is no one to fellowship with. It seems too little to say, by merely saying Brother Halliman has a tremendous load of work to do. Yet, when others are saying it's too hard, Brother Halliman looks for more to do. When others would cast their eyes toward the comforts of home, Brother Halliman is seeking to make his stay there more permanent. When others would say it is enough, Brother Fred says it is just beginning. I say

to all of you that Brother Fred Halliman is a sound and diligent man of God.

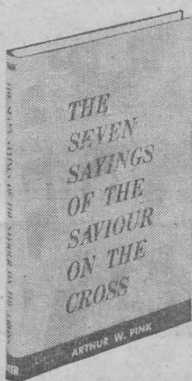
4. The Needs Of The Hallimans

It has been my observation that some seemingly think Brother Halliman has been receiving too much support. After having been there I must deny this with all my strength. Everything is exceedingly high in price in New Guinea. Not only that but everything the Hallimans buy must be air freighted in to them. This makes the cost of living almost out of reason. For example, it costs Brother Halliman very nearly twenty-four dollars to buy and transport one hundred pounds of potatoes from the store to his home. Nearly everything else is as unreasonably high, when compared to normal prices. Needless to say, it is few things other than necessities that the Hallimans buy.

I found Brother Halliman to be a very good steward of the money God has put in his hands. He doesn't buy things he can do without. In the first place he realizes his responsibility to be a good steward; and in the second place he doesn't want to be a waster; and in the third place he doesn't have any money to waste. There is no doubt in my mind that those who take the position that Brother Halliman is getting too much support are as wrong as any one can be. In fact, a thousand dollars a month wouldn't be too much support. Even with that

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much coming in on a regular basis there wouldn't be any left at the end of each month. There is always work to be done, which cannot be done without a certain amount of money. Brother Halliman is a man who will do all he can do with that which he has to do with.

Conclusion

Beloved, Brother Halliman is a sound missionary. He is sincere, and he is Scripturally sound. His work is being done on a Scriptural basis. He is diligent and trustworthy. He needs and wants your friendship; he needs and wants your prayers and financial support. If you want to support a work that is truly honoring God then you ought to be helping Brother Halliman. There are no excuses acceptable for not supporting him and the New Guinea work. I would that churches and individuals alike would support Brother Fred in every way you can.

The Lord bless you all.

"On Being Hindered"

(Continued from page four)
how indifferent that crowd was—how indifferent they were to that woman as they saw her, yet did nothing for her. I think how

indifferent the church of Jesus Christ is today so far as the unsaved are concerned. I think how indifferent you and I are to the cause of Christ, and how much indifference there is that characterizes our lives as Christians, and how much indifference there is in our churches as far as the unsaved is concerned. Then I read what Paul wrote, when he said:

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great HEAVINESS and CONTINUAL SORROW in my heart. For I could wish that myself were ACCURSED FROM CHRIST for my brethren, my kinsmen according to the flesh." —Rom. 9:1-3.

"To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." —I Cor. 9:22.

Beloved, there wasn't any indifference on the part of the Apostle Paul, but how different to Paul you and I are! How calloused we are! How careless we are! How indifferent we are! Brother, sister, I am saying this, that the mission program of my Lord Jesus Christ is often hindered, because of the carelessness, and the callousness, and the indifference that we manifest as the children of God.

IV

OUR PRAYER LIFE MAY BE HINDERED.

The Apostle Paul makes this observation relative to our prayer life. Listen:

"Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your PRAYERS BE NOT HINDERED." —I Pet. 3:7.

Here the Apostle Paul was discussing the relationship of husbands and wives, and he is saying that the husband is to be the head of the home. He is saying that the wife is to be subservient unto her husband. He is saying that the wife is to consider her husband as the lord of the home, and he gives an illustration. He said that Abraham's wife, Sarah, called him "lord." He was the lord of her life, and the lord of her home. Peter says that husbands and wives ought to dwell together, with the husband giving honor unto the wife as a weaker vessel, and she in turn saying, "Yes, my lord," to what he says, in order that they, as they dwell together, will not have their prayers hindered.

So you can see, beloved, that a wrong relationship existing between husband and wife may be the means of hindering one's prayer life. As I say, I am not worried one particle about God's elect being saved. I am not worried about all the elect of God coming into glory. However, I do say there are lots of things that come into your life and mine, (Continued on page 7, column 2)



3 Days And Nights

(Continued from page 1)
noon, being the ninth hour since daybreak, and so the Master died

at three in the afternoon of the 14th, and had to be buried the same day, since the great high Sabbath was only three hours away. He had to be buried before this high Sabbath began. In other words, they had only three hours in which to take Him down from the cross and prepare His body for burial.

When was the Lord buried, and how? He was buried the same day that He was crucified, but temporarily, that is to say, the burial on the day that he was crucified was not the final burial, as we shall further notice. Luke 23:53-54—"This man went unto Pilate and begged the body of Jesus, and he took it down, and wrapped it in linen, and laid it in a sepulcher that was hewn in stone wherein never man before was laid, and that was the preparation, and the Sabbath drew on."

This was still the fourteenth, late in the afternoon, and this exceedingly high Sabbath would begin about six in the afternoon. Also, I want you to notice in the above Scripture that the singular pronoun is used: HE TOOK IT DOWN.

There were two burials. Matthew, Mark and Luke all say that he, that is Joseph, buried the Lord. Matthew Mark and Luke employ the same word relative to linen (the Greek, sindon, means a linen cloth or sleeping garment). But in John, we not only find a different word employed, but we find Nicodemus helping Joseph in the final burial. John 19:30-40 — "And there also came Nicodemus which at first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight, then took they (plural) the body of Jesus, and wound it in linen clothes (the Greek, othonian, this acts as our adhesive today) with the spices as the manner of the Jews is to bury."

In the Gospel of John we notice that Jesus was buried after the manner of the Jews and that both Joseph and Nicodemus were present. But in Matthew, Mark and Luke only Joseph was present, which suggests that due to the lack of time, because he had only about three hours before the annual Sabbath begun, he buried him temporarily, and rested on the annual Sabbath; then he and Nicodemus went back the day after the annual Sabbath and buried him after the manner of the Jews.

There were also two visits by the women to the tomb which is further proof of the two burials. Matt. 27:61 — "And there was Mary Magdalene and the other Mary sitting over against the sepulchre."

This verse has reference to the first burial. In other words, they were present at His first burial. This text is very important, so please keep this in mind.

In Matthew 28:1 is recorded the first visit: "In the end of the Sabbath (this Sabbath spoken of here was the regular weekly Sabbath, or Saturday) as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre."

Mark 16:1 is the other visit— (Continued on page 7, column 5)

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STRONG'S CONCORDANCE

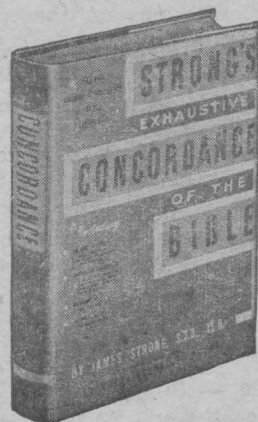
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"FIFTY YEARS IN THE CHURCH OF ROME"

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

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L. E. Jarrell, Lordsburg, N. M.

Allow me here to remind the reader that, though the Fathers have written many beautiful evangelical pages, some of them have written the greatest nonsense and the most absurd things which human folly can imagine. Many of them were born and educated as pagans. They had learned and believed the history and immorality of their demi-gods; they had brought those notions with them into the church; and they had attributed to the angels of God, the passions and love for women which was one of the most conspicuous characters of Jupiter, Mars, Cupid, Bacchus, etc. And Dr. Newman, whose want of accuracy and judgment is so often revealed and confessed by him in this book, has not been able to see that those sayings of the Fathers were nothing but human aberrations. He has accepted that as Gospel truth, and he has been silly enough to boast of it.

The bees go to the flowers to make their precious honey; they wisely choose what is more perfect, pure and wholesome in the flowers to feed themselves. Dr. Newman does the very contrary; he goes to those flowers of past ages, the Holy Fathers, and takes from them what is impure for his feed. After this is it a wonder that he has so easily put his lips to the cup of the great enchantress who is poisoning the world with the wine of her prostitution?

When the reader has followed with attention the history of the religious opinions of Dr. Newman in his "Apologia pro vita sua," and he sees him approaching, day after day, the bottomless abyss of folly, corruption, slavery, and idolatry of Rome, into which he suddenly falls (page 261), he is forcibly reminded of the strange spectacle recorded in the eloquent pages of Chateaubraind, about the Niagara Falls. More than once, travelers standing at the foot of that marvel of the marvels of the works of God, looking up towards heaven, have been struck by the sight of a small, dark spot moving in large circles, at a great distance above the fall. Gazing at that strange object, they soon remarked, that in its circular march in the sky, the small dark spot was

rapidly growing larger, as it was coming down towards the thundering fall.

They soon discovered the majestic form of one of the Giant eagles of America! And the eagle, balancing himself in the air, seemed to look down on the marvelous fall as if absolutely taken with admiration at its grandeur and magnificence! For some time, the giant of the air remained above the majestic cataract describing his large circles. But when coming down nearer and nearer the terrific abyss, he was suddenly dragged as by an irresistible power into the bottomless abyss to disappear. Some time later the body, bruised and lifeless, is seen floating on the rapid and dark waters, to be forever lost in the bitter waters of the sea, at a long distance below.

Rome is a fall. It is the name which God Himself has given her; "There come a falling away" (2 Thess. 2:3). As the giant eagle of America, when imprudently coming too near the mighty fall of Niagara, is often caught in the irresistible vortex which attracts it from a long distance, so that eagle of Oxford, Dr. Newman, whom God has created for better things has imprudently come too near the terrific Papal fall. He has been enchanted by its beauty, its thousand bright rainbows; he has taken for the real suns the fantastic jets of light which encircle its misty head, and conceal its dark and bottomless abyss. Bewildered by the bewitching voice of the enchantress, he has been unable to save himself from her perfidious and almost irresistible attractions. The eagle of Oxford has been caught in the whirlpool of the engulfing powers of Rome, and you see him today, bruised, lifeless, dragged on the dark waters of Popery towards the shore of still darker eternity.

Dr. Newman could not make his submission to Rome without perjury himself. He swore that he would never interpret the Holy Scriptures except according to the unanimous consent of the Holy Fathers. Well, I challenge him here, to meet me and show me that the Holy Fathers are unanimous on the supremacy of the power of the Pope over the other bishops; that he is infallible; that the priest has the power to make his God with a wafer; that the Virgin Mary is the only hope of

sinners. I challenge him to show us that auricular confession is an ordinance of Christ. Dr. Newman knows well that those things are impostures. He has never believed, he never will believe them. The fact is that Dr. Newman confesses that he never had any faith when he was a minister of the Church of England; and it is clear that he is the same since he became a Roman Catholic. In page 282 we read this strange exposition of his faith: "We are called upon not to profess anything, but to submit and be silent," which is just the faith of the mute animal which obeys the motion of the bridle, without any resistance or thought of his own. This is — I can not deny it — the true, the only faith in the Church of Rome; it is the faith which leads directly to Atheism or idolism. But Christ gave us a very different idea of the faith. He asks from His disciples when He said: "The hour cometh, and now is. When the true worshippers shall wor-

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ship the Father in Spirit and in truth." (John 4:33).

That degrading and brutal religion of Dr. Newman surely was not the religion of Paul, when he wrote, "I speak as to wise men; Judge ye what I say" (1st Cor. 10:15). Dr. Newman honestly tells us (page 228), when speaking of the worship of the Virgin Mary: "Such devotional manifestations in honour of our Lady had been my great Crux as regards Catholicism. I say frankly I do not fully enter into them now . . . they are suitable for Italy, but not suitable for England." He has only changed his appearance — his heart is what it was formerly, when a minister of the Church of England. He wanted then another creed, another Church for England. So now, he finds that this and that practice of Rome may do for the Italians, but not for the English people!

Was he pleased with the promulgation of Papal infallibility? No. It is a public fact that one of his most solemn actions, a few years since his connection with the Church of Rome, was to protest against the promulgation of that dogma. More than that, he expressed his doubts about the wisdom and the right of the Council to proclaim it.

Let us read his interesting letter to Bishop Ullathorne — "Rome ought to be a name to lighten the heart at all times; and a council's proper office is, when some great heresy or other evil impends, to inspire hope and confidence in the faithful. But no, we have the greatest meeting which ever has been, and that at Rome, infusing into us by accredited organs of Rome and of its partisans (such as the Civiltà, the Armonia, the Univers, and the Tablet) little else than fear and dismay! When we are all at rest and have no doubts, and — at least practically, not to say doctrinally — hold the Holy Father

This Is Catholicism

BURNED AT THE STAKE?

P. O. Box 9673, Station S, Los Angeles 5, Cal

July 10, 1953

Rev. Edward M. Gallagher
Resident Chaplain, St. Francis' Home,
901 Davis Ave., Dubuque, Iowa

Dear Rev. Gallagher:

It has come to my attention that you have been known to make a statement as follows:

"If one of its members goes wrong it (the Catholic Church) has a right to cut him off, to excommunicate him, and if need be burn him at the stake."

Will you please confirm or deny that you made such statement, and if you did make such a statement, I would appreciate an explanation of your reasoning and/or authority.

Being a non-Catholic, such a report makes me want to have the straight of it from the one purported to have said the above.

(The following is the answer to the above letter)

July 17, 1953

Dear Mr. Frazier:

Answering your letter of the 10th, the Catholic Church is a perfect society. (cf. Catholic Encyclopedia s v Church LLL P 758). As such it has the right to protect itself.

Canon 2214, of the Code of Canon Laws reads (translated into English: "The Church has the innate and proper right independent of human authority, to punish her guilty subjects with both spiritual and temporal penalties." The Council of Trent (Session XIII Ch I) urged ordinaries against hasty and rash use of extremely severe penalties, I have no record of who I write, but the quotation in your letter is a true statement.

Sincerely, Edward M. Gallagher

to be infallible, suddenly there is thunder in the clear sky, and we are told to prepare for something, we know not what, to try our faith, we know not how — no impending danger is to be averted, but a great difficulty is to be created. Is this proper work of an Ecumenical Council? As to myself personally, please God, I do not expect any trial at all: but I cannot help suffering with the many souls who are suffering, and I look with anxiety at the prospects of having to defend decisions which may not be difficult to my own private judgment, but may be most difficult to maintain logically in the face of historical facts."

"What have we done to be treated as the faithful never were treated before? When has a definition de fide been a luxury of devotion, and not a stern, painful necessity? Why should an aggressive, insolent faction be allowed to 'make the heart of the just sad, when the Lord hath not made sorrowful? We cannot be let alone, when we have pursued peace, and thought no evil! I assure you, my Lord, some of the truest minds are driven one way and another, and do not know where to rest their feet—one day determining 'to give up all theology as a bad job,' and recklessly to believe henceforth almost that the Pope is impeccable; at another, tempted to 'believe all the worst which a book like Janus says,' others doubting about 'the capacity possessed by drawn from corners of the earth, to judge what is fitting for European so-

ciety'; and then, again, angry with the Holy See for listening to "the flattery of a clique of Jesuits, redemptories, and converts." Then, again, think of the strolch Pontifical scandals in the history of eighteen centuries, which have partly been poured forth and partly are still to come. What Murphy inflicted upon us in one way, M. Venillot is indirectly bringing on us in another. And then, again, the blight which is falling upon the multitude of Anglican Ritualists, etc., who, themselves, perhaps — at least, the leaders—may never become Catholics, but who are leaving the various English denominations and parties with principles and sentiments tending towards their ultimate absorption into the Catholic Church. With these thoughts ever before me, I am continually asking myself whether I ought not to make my feelings public: but all I do is to pray those early doctors of the church whose intercession would decide the matter (Augustine, Ambrose, and Jerome, Athanasius, Chrysostom and Basil) to avert this great calamity.

"If it is God's will that the Pope's infallibility be defined, then is it God's will to throw back 'the times and movements of that triumph which He has destined for His kingdom, and I shall feel I have but to bow my head to His adorable, inscrutable providence. You have not touched upon the subject but I think you will allow me to express my feelings, which, for the moment, are as follows: (Continued on page 8, column 1)

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Some men will follow Christ on the condition that He will not lead them over rough paths.

NEW CHURCH ORGANIZED IN HARTFORD, FLA.

Brother Leonard (Buzz) Burrell, formerly of Pensacola, Florida, has been led of God to organize a new Baptist church at Hartford, Alabama. This church was organized on November 14th under the authority of the Pensacola Baptist Church.

The name of this new organization is: Wiregrass Missionary Baptist Church. Their Sunday services are held at 11:00 A. M. and 3:00 P. M. We do not know the exact location of this church in Hartford, but Brother Coffey, clerk and his phone number is 2561.

We are happy to make this announcement as to the organization of this new church and would urge any of our friends who live within going distance to attend this church. Call Brother Coffey for directions as to where the church is meeting.

Bro. Burrell states in his letter that this organization is not the result of any church split, but that it is the natural growth of New Testament church doing mission work. How thankful we are to God for this statement on part.

The Second Coming

(Continued from page one) and all others who are orthodox Christians, on all points, how there will be... a thousand years in Jerusalem... as Isaiah and Ezekiel declare."

IRENAEUS (175 A. D.), Bishop of Lyons, companion of Polycarp, Jesus's pupil, commenting on Jesus' promise to drink again the fruit of the vine in His Father's Kingdom argues: "That this can only be fulfilled upon the Lord's personal return on earth."

TERTULLIAN (200 A. D.): "We do indeed confess that a Kingdom is promised on earth." IRENEOS (262 A.D.), Bishop of Smyrna, proclaimed the second coming and millennial Kingdom. His writings reveal that DIONYSIUS, opposing the second coming, declared that John never wrote Revelation and that the book could not be understood. Proponents of second coming truth have continued this argument until today and still so argue.

LACTANTIUS (300 A. D.): "The righteous dead... and reign with them on earth... for a thousand years." In 325 A.D., 318 bishops from parts of the earth, gathered at Nicea, declared: "We expect a new heaven and earth... at the appearing of the great God and our Saviour Jesus Christ, then, as Daniel says, the Son of Man shall take the Kingdom."

HESSLER, "Church History," Vol. 1, p. 166, "Millennarianism became the general belief of the time." DR. BONAR in "Prophetic Land-Marks" writes: "Millennarianism prevailed universally during the first three centuries."

RUTHER, commenting on John

10:19: "Let us not think that the coming of Christ is far off." CALVIN, in the third book of his "Institutes," chapter 25: "Scripture uniformly enjoins us to look with expectation for the advent of Christ." JOHN KNOX of Scotland, LATIMER, the English reformer, JOSEPH MEDE, a renowned expositor, JOHN BUNYAN, SAMUEL RUTHERFORD, JOHN MILTON, all expressed belief in the pre-millennial second coming of Christ.

—Tabernacle Tidings

"On Being Hindered"

(Continued from page 5)

that hinder the cause of Christ, and as a result, those hindering causes are the means whereby that the elect of God, in order to be saved, must stumble over us into Heaven.

I read an Associated Press dispatch of recent date that was interesting to me. I have been reading about the hot line between Washington and Moscow. You know I just thought that was a figure of speech which the reporters used. I didn't know that there was actually a private line that was always ready so that the President could talk to Moscow any time that he wished. I didn't know that such existed. As I say, I thought it was just a figure of speech that the newspaper writers used. But, beloved, I learned this last week that actually there is one telephone line direct from the President's office in Washington to Moscow that nobody can get on—that is never turned off. It is ready twenty-four hours out of the day so that the President, if he wishes, can talk to Moscow any hour, day or night, and never has to dial. He never has to ask for the operator, but all he has to do is to pick up the receiver and start talking to Moscow.

Now isn't it wonderful to have a hot line like that? You and I could have the same, if we wanted to pay for it, and to be sure, it does cost a tremendous sum. In fact, it costs \$156,016.00 a year to maintain the hot line from Washington to Moscow. After reading that, the more I thought about it, I realized that I have a hot line right from my soul to the Lord. Every believer has a hot line from his soul to his Lord, and if he'll use it, he can be in constant communication day and night, twenty-four hours out of the day and 365 days out of the year. That hot line between Moscow and Washington has never been used one time. It is maintained at a tremendous cost to be used in any major crisis that may arise, but it has never been used one time. In contrast, you and I can be in constant communication with our Lord.

Beloved, I thought about the hot line between our souls and God—how seldom we use such. Many times we don't use our line. Many times we go through a day without ever using it one time. I say to you, brother, sister, you and I need to remember that there is an opportunity for us to do some praying, some direct

talking to Heaven, by way of the Lord Jesus Christ. Listen:

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it."—John 14:13, 14.

As I say, that "hot line" between my soul and my God is offered; it is there to be used, but our prayer life is often hindered.

V

THE GOSPEL MAY BE HINDERED.

The Gospel also may be hindered, for Paul says:

"If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest WE SHOULD HINDER THE GOSPEL of Christ."—I Cor. 9:12.

"Do you mean to say, Brother Gilpin, that it is possible for us to hinder the gospel of Christ?" Yes, that is what Paul says. That's what he wrote to us, that we can hinder the gospel of Jesus Christ. How do we hinder it? Well, I'd say that we hinder it when we don't tell it, for Jesus said:

"Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

Beloved, that is our commission; that is our command, and we hinder the gospel when we don't do what He said to do. We hinder it when we don't tell it.

I was thinking this past week of that incident in the Old Testament when the lepers were shut out of the city—when those lepers became the recipients of a great blessing so far as food was concerned. If you will read it, you'll find that Elisha had given a promise of food. He had told how the terror of God was going to fall on the Syrians, and how that the people of God were going to be blessed with food, but nobody believed him. Everybody said that the preacher was crazy. They said that it couldn't take place. One individual asked, "If God makes a window from Heaven and funnels it down, might this thing be?" Elisha said, "You are going to see it, but you are not going to get a single bite. God is going to give the food, but you are not going to get any of it." The lepers were outside the gates of the city, and when they awakened the next morning, they were hungry. The gates were closed and there was nobody going in and out of the city, and the lepers were starving because nobody was going by to give them anything. They said, "Well, what will we do? If we go into the city, we can't get anything there, because they haven't any food, so let's go to the Syrians, and maybe they will throw us a few scraps." So these lepers turned to the Syrians, and the Word of God says that when they got to the Syrian camp, they found that in the night's time the Syrians had heard a great noise and fled. They had concluded that the Israelites had an ally coming, and the Syrians left everything they had and ran as hard as they could. They fled in the twilight and left their tents, and their horses, and their asses, and when the lepers came, there was not a Syrian there, but there was all the food that they could wish.

Those lepers ate and drank, and they went from tent to tent and brought out food and clothing. Then they sat down and held a little conference among themselves. They said, "We do not well. Look at all that we have gotten. Here we are gorging ourselves, and there is the whole city suffering from a lack of food." Then they called for Elisha and told him what had happened, and when Elisha came out, he found it just as the lepers had said; and the man who had said if God would open up the windows in Heaven and pour down food—that fellow saw it, but he was

trampled by the crowd, and did not get to eat, just exactly like Elisha had promised. The lepers said, "We do not well: this day is a day of good tidings, and we hold our peace."

I tell you, beloved, we have good tidings to tell the world, and we don't do well; we don't do God's will when we keep it to ourselves. Your business and my business as a child of God is to tell about the Gospel, and as these lepers said, we do not well if we hold our peace.

We can hinder the Gospel also by not living it. Listen:

"And my speech and my preaching was not with enticing words of man's wisdom, but in DEMONSTRATION of the Spirit and of power."—I Cor. 2:4.

Notice, beloved, that Paul says, "I have demonstrated the Gospel by living it."

The Apostle Paul makes a similar observation when he says: "Giving no offence in any thing, that the ministry be not blamed."—II Cor. 6:3.

Listen, brother, sister, we hinder the Gospel by not telling it, and we hinder it by not living it.

The papers this past week were filled with many things that were of illustrative importance to me, and one of them comes back to my mind just now. An importer from Rhodesia had written a firm in Japan to order a large supply of pens, but he said that the pens didn't have to write. He said, "We want pens that look like the American-made pens, but they don't have to write, for they are just for show." He said, "It will give 'status quo' to the natives," for they were all clamoring for pens.

Well, beloved, I have in mind there are a lot of God's people whose lives are like those pens. I think that there are a lot of God's people whose lives are just for outward show. Jesus said that that was true. He said that there are people that stood to pray, just in order to be seen of men. He said that there are people that give just in order to be seen of men. What did He say to do? He said, "Well, just write them out a receipt, for they are doing what they are doing, just to be seen of men. Since they have been seen of men, they have gotten all the reward they are going to get. Write them out a receipt, 'paid in full.'"

I thought about those native Rhodesians how they are going to walk about, strutting around with those pens that won't write, just showing off. As I thought about it, I thought how there's an awful lot of God's people in this world whose lives are just for outward show. They pray, they give, they go to church, they work—everything they do is just for outward show.

I say to you, beloved, we hinder the Gospel by not telling it, and we hinder the Gospel by not living it.

We also hinder the Gospel when we don't defend it. The Gospel needs defense against perversion, for the Campbellites, the Methodist, and all free-willers, pervert it. I say, we need to defend the Gospel against perversion.

The modernists treat the Gospel as a formal thing, and we need (Continued on page 8, column 3)

3 Days And Nights

(Continued from page five)

"And when the Sabbath was past Mary Magdalene and Mary the mother of James and Salome had brought sweet spices that they might come and anoint him."

And thus we prove conclusively the two burials of our Master. For two of these same women were present at the first burial, see Matthew 27:61; and had Nicodemus been present then, and anointed His body for burial, certainly these same two women would not have gone back to the tomb to anoint the body of Christ knowing that Nicodemus had already anointed it. But these two women were not present when the body of Jesus was anointed, for they were present only when Joseph buried the Lord temporarily. But when Joseph and Nicodemus prepared and buried the Lord after the manner of the Jews, they were not present, hence the second visit.

Now, when was the Lord raised from the dead? On Saturday afternoon. He was resurrected on the first visit of the women.

Mark, Luke and John record the second visit, but Matthew records the first visit (Matthew 28:1-6). Now notice verse one, "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre."

Now notice verse 6: "He is not here for he is risen as he said; come see the place where the Lord lay."

Now, in the Greek it reads like this in verse one: "Now late on the Sabbath." It was not on the first day of the week, for the word says that it was on the Sabbath, that is, the regular weekly Sabbath, for the Scriptures teach that it was only dawning towards the first day of the week, and when the women arrived He was already raised, for the Angel said in the sixth verse of Matthew 28, that "he is not here, he is risen as he said," and this was on the Sabbath, or late on the weekly Sabbath, somewhere between 3 and 6 in the afternoon. Inasmuch as He was buried in the afternoon, and had to remain in the earth 72 hours, He would of necessity have to be raised at the same time of the day that He was buried. So the Lord was raised from the dead on Saturday afternoon somewhere between three and six.

You might want to ask: Since he was raised on the first visit of the women, then why the second visit? Well, because they did not believe. John 20:9—"For as yet they knew not the Scripture that he must raise from the dead."

Now, you might want to know on what day did the Lord die. He died on Wednesday afternoon, the fourteenth. You can count back from Saturday afternoon, 72 hours, and you will see that He died on Wednesday afternoon.

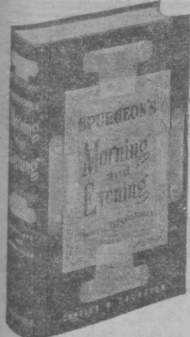
You might want to know why we observe the first day of the week as a day of worship and rest. It is because the apostles were not convinced of His resurrection until the first day of the week, and too, Jesus appeared to them on the first day of the week.

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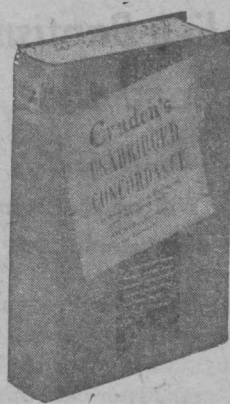
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As Then . . . So Now

Baptist liberty, of which we now hear so much, was formerly conceived as liberty to believe and obey God's truth. Now it has come to be interpreted as liberty to deny and repudiate the truth.—The Gospel Witness.

Fifty Years

(Continued from page six)
part, I keep to myself."

These eloquent complaints of the new convert exceedingly irritated Pius IX, and the Jesuits at Rome; they entirely destroyed their confidence in him. They were too shrewd to ignore that he had never been anything else but a kind of free-thinker, whose Christian faith was without any basis, as he himself confessed. They had received him, of course, with pleasure, for he was the very best man in England to unsettle the minds of the young ministers of the church, but they had left him alone in his oratory of Birmingham, where they seemed to ignore him. However, when the protest of the new so-called convert showed that his submission was but a sham, and that he was more Protestant than ever, they lashed him without mercy. But before we hear the stern answers of the Roman Catholics to their new recruit, let us remember the fact that when that letter appeared, Dr. Newman had lost the memory of it; he boldly denied its paternity at first; it was only when the proofs were publicly given that he had written it, that he acknowledged it, saying for his excuse that he had forgotten his writing it!

Violence Is Fun

(Continued from page two)
the mock-up, where a couple of pals pretend to shoot or drag off a third, and what fun when the police come running!

Violence as a gimmick, as a toy, as a show. Why not? Isn't that the fashion? If you're too young or timid for active play, you can always tell a sick joke about a cripple or send some friend a "drop dead" greeting card. These acts of violence, big and little, are part of the everyday scene. And dominating the scene is the box in the living room in 91 per cent of the total households in the continental United States, so that our nation's children can simply press a button and tune in.

We tend to think of children's television as a special category: cartoon programs, games, animal stories, folk songs. In fact, these programs take up little network time and little of the child's life. What they are watching, from babyhood up, are the adult pro-

grams. For every 100 sets tuned to **Guns, Smoke and The Untouchables**, for instance, there are 40 child viewers.

Here are some of Miss Merri-man's reactions—

"The actual content of the programs (that our children watch) is ignored. Apparently, most of us are using TV as a baby-sitter, and not bothering to ask for references.

"Glued to the TV set from the time they can walk, our children are getting an intensive training in all phases of crime from the ever-increasing array of Westerns and crime-detective programs available to them. The past decade has seen TV come of age. However, the same decade has witnessed the violence content in programs skyrocket and delinquency in real life grows almost two hundred per cent." (Senator Thomas Dodd, Conn.)

Praying Through

(Continued from page one)
gize and retract every word.

This method of getting people saved is an act of begging God to do something that he has been wanting to do ever since the person became accountable to Him for his sins. All things have been ready for his salvation ever since Jesus died! He is pleading with the sinner through the preaching, witnessing and the work of the Holy Spirit to get the sinner to take the salvation. I never go to a home for dinner, look at the well prepared meal and start begging my host for something to eat. I never say, "Please give me some bread, some potatoes and some meat." The fact that I was invited and I came to sit down at the table, proved that I did not have to beg for anything to eat. You don't have to beg God for salvation, dear reader. Just take it. That is what we read in Rev. 22:17, "Whosoever will let him TAKE the water of life freely"

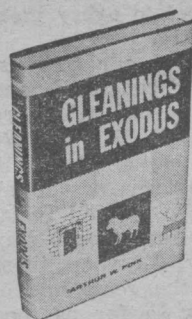
So often people criticize the Roman Catholic people for having the Altar, the Rosary and the Crucifix in their religious system. But let me tell you that there isn't a bit of difference in that and erecting a "Mourners' Bench" in your church and demanding a poor sinner that he must go to it and "Pray Through" else he is not born again. You may do it but it isn't in the Bible! If you forbid others to place something between you and Jesus Christ

then don't be guilty of placing an altar between a sinner and Jesus Christ.

It is true that Christians need to pray. They are to pray without ceasing. They are to pray in secret. They are to pray far more than the average person does pray. But his praying and a sinner's praying are two different matters. The sinner calls upon God, believing in his heart for salvation and instantly God hears. The Christian may pray months about certain matters that concern the glory of God, before the answer comes.

There wasn't a single sinner "prayed through" in the experience of Jesus and the disciples. Matthew was "seated" at the place to collect taxes, and he got up and followed Jesus. The woman listened to Jesus' talk and was convinced, and went to tell men of the city about Jesus and they believed (Jno. 4). Zacchaeus was sitting up in a tree and at Jesus' invitation "came down" (Lu. 19). Publican was standing the temple and merely asked for mercy. He "went down justified." The eunuch was sitting in his

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chariot. Philip read the 53rd chapter of Isaiah and told the man that he could have Jesus and he was saved! (Acts 8). There is no record of praying any through. The Pentecost experience was not praying for sinners but it was a mood to be in so as to be receptive to the historical coming of the Holy Ghost.

Again, I say, you may do it, but it isn't in the Bible. You may have altars but these kind are not in the Bible. The kind to have in the New Testament is in your heart! A great many people have been saved in spite of these things, though some thought they were saved by their aid. But if you want to be "Biblical" you will have to admit that there is not one verse in the Bible about such.—Tabernacle News.

"On Being Hindered"

(Continued from page seven)
to defend the Gospel against formalism.

We certainly need to defend the Gospel against the teachings of Arminianism.

So, beloved, we need to defend the Gospel against perversion, against formalism, and against Arminianism.

We read:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that we should EARNESTLY CONTEND for the faith which was once delivered unto the saints."—Jude 1:3.

Jude didn't plan to write the book that he wrote. He was planning to write another book. He was planning to write a book on the common salvation. When he was getting ready to write that book on the common salvation,

and was giving all diligence to write it, another need came up. It became needful that he write a book urging the people to earnestly contend for the faith. As a result, he wrote the book of Jude whereby he urged them to earnestly contend for the faith.

Paul said:

"I am SET FOR THE DEFENCE of the gospel."—Phil. 1:17.

Beloved, I say to you, we hinder the Gospel when we don't tell it, when we don't live it, and when we don't defend it.

We also hinder the Gospel when we don't identify ourselves with the church of the Lord Jesus Christ that stands for the Gospel. I think that the saved person who stays outside the church, and who isn't a member of the church, and who has never followed the Lord Jesus Christ in baptism, and who has never one time taken his or her stand for the cause of Christ—I think that individual is hindering the Gospel of Jesus Christ by not identifying himself with the church that promotes the Gospel. Paul said:

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching"—Heb. 10:25.

Brother, sister, the individual who fails to identify himself with the church that Jesus built is hindering the Gospel of the Son of God.

CONCLUSION

As I said, there are two sides to the Word of God. I have given to you these truths whereby it is proved from the Word of God, that there is a hindering that goes on concerning the things of the Lord. I have shown you that the cause of Christ is hindered in many, many ways here within this world. Now let me give you the other side when I say that in spite of that fact, God's program will be accomplished. Oh, it blesses my soul to know that even though I fail, even though I am hindered by the Devil, and even though I lay down on the job and am a failure so far as the cause of Christ is concerned—even though that be true—I thank God that His program is going to be accomplished just the same. Listen:

"All that the Father giveth me SHALL COME TO ME; and him that cometh to me I will in no wise cast out."—John 6:37.

Beloved, there is not going to be a single one of God's elect that doesn't come to Jesus Christ. There is not going to be a single one that's kept out of Heaven because of anything that I do. Oh, what a blessing it is to know that He is going to see to it that somehow all of His elect are going to be gathered in. His will is going to be done.

Notice again:

"And all the inhabitants of the earth are reputed as nothing: and HE DOETH ACCORDING TO HIS WILL in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou?"—Dan. 4:35.

Beloved, listen, God is going to have His way, not only among the army of Heaven, but among the inhabitants of the earth, and there is nobody that can stay

God's hand.

Listen again:

"For the Lord of hosts hath PURPOSED, and who shall diminish it? and his hand is stretched out, and who shall turn it back?"—Isa. 14:27.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who WORKETH ALL THINGS AFTER THE COUNSEL OF HIS OWN WILL."—Eph. 1:11

Yes, beloved, God has a predestinating purpose, and that purpose underlies everything, and all things are performed after the counsel of His own will.

Do you realize that God has an eternal purpose for you and for me—an eternal purpose for the church—an eternal purpose for the cause of Christ? Do you realize that there is underlying everything, pertaining to us, the eternal purpose of God, and that the purpose is going to be worked out?

Now it is true that the Devil hinders us and hinders the cause of Christ. It is true that professing Christians can hinder the elect of God. It is true that God's mission program is often hindered. It is true that our prayer life is often hindered. It is true that the Gospel may be hindered, but, beloved, ultimately God's program is going to be fulfilled.

Therefore, I want to be careful. I want to be faithful; I want to be loyal; I want to do everything I can to be sure that I don't help out in the hindering of the work of my Lord, yet in the final analysis I turn back to this truth, and I thank God that in spite of all the hindering cause of this world, that God's program is going to be ultimately worked out according to His will and purpose, and for His own glory. In view of that, I come back to my text which says:

"Behold, he taketh away, WHO CAN HINDER HIM? who will say unto him, What doest thou?"

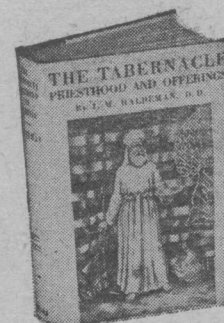
Job 9:12.

Yes, beloved, there is nobody that can hinder or hold back what God purposes, and I am glad that I am identified with a program like that. I am glad that I am identified with a Saviour like that. I am glad I am identified with a God who is going to have His way. I want to fit into the program to the best of my ability. I want to work in that program to the best of my ability. My prayer is that God will help you and me, that we'll not be a hindering cause, but that we ourselves will become stepping stones to help along the cause of our Lord Jesus Christ, knowing that ultimately God's purpose will be fulfilled.

May God bless you, may God save you, and may God add you to this body.

Fault Finding

(Continued from page one)
course I have." "Remember about the dogs—at the gate there—how they licked Lazarus' sores?" "Yes. Why?" "Well, you remind me of those dogs—always licking sores. All you notice in Christians is their faults."—Christians Life and The Word of The Cross



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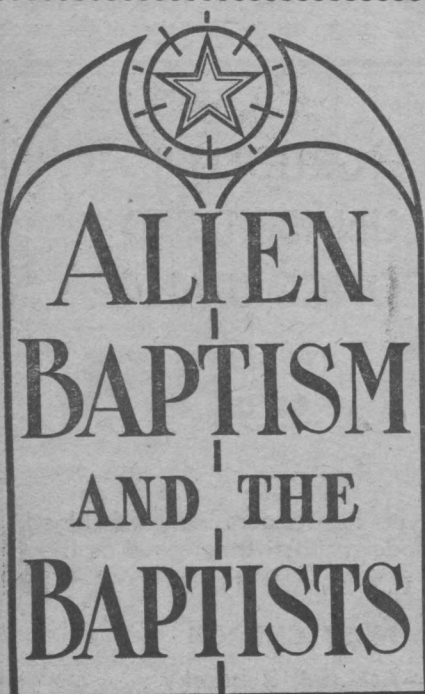
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