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

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THE EASTER HOAX, FRAUD AND LIES

By Roy Mason

Every spring the ministerial association in Tampa, Fla., puts on a Good Friday affair, and usually there are Baptist pastors among the speakers. We believe that if Baptists would think the thing through they would not participate in any of the "Holy Week" events. Why? Because the entire "Holy Week" calendar is a falsehood. Jesus did not make His triumphal entry into Jerusalem on "Palm Sunday." Careful study will make this plain to any one. Jesus was NOT crucified on Good Friday — could not have been and remain three

days and three nights in the tomb (as is stated 11 times in night" was counted for the whole. Not so. God does not fulfill His Word in a half-hearted fashion, but to the letter. Good Friday makes Jesus out to be falsifier, and denies the accuracy of the Scriptures.



Eld. Roy Mason

As to Easter, it is a lie cut out of whole cloth. Easter has nothing at all to do with the resurrection of Christ — not one single thing! Easter is determined by the full moon and the spring equinox and not by the resurrection of Christ. The very name is heathen, being the name of the old Teutonic goddess of spring. (Continued on page 3, column 4)

the New Testament). Some will suggest that "part of a day or

Yes, We Are Always Repaid When We Lend To The Lord

As I was, one frosty night going to Richmond to preach, when there was much snow on the ground, I met a poor cripple in a very deplorable condition. He solicited an alms of me, and I refused him, because I had but one shilling in all the world, and did not choose to part with that. However, I found myself greatly distressed because I did not give it to him, he appearing in such a miserable condition. I thought perhaps in such a severe night as that was, he might perish for want of the necessities of life.

The next night as I was going to preach at a village adjacent, I met the same poor object, and had the same shilling in my pocket and no more. The poor creature passed me, but asked nothing of me; however I turned back and gave him the shilling. The poor man received it with great joy and thankfulness, and told me a deal of his sufferings, which fully convinced me he was in great want; and this passage of Scripture came to my mind: "He that hath pity on the poor lendeth unto the Lord; and that which he hath given will He pay him again." (Prov. 19:17).

I went and delivered my discourse and when I had done, a woman took me aside into a room, and put three half-crown pieces into my hand saying, "I was commanded to give you that." I asked her "By whom?" She replied, "By a gentleman, but you are not to know his name." Thus I received my shilling again with very considerable interest, and thus also the fulfilment of the word took place, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." (Prov. 1:24).

From Bank of Faith by Wm. Huntington, S. S.

Is Your Church A Man-Made Institution?

By the Late Arthur W. Pink

For almost ten years after his regeneration the writer never doubted that the "body" spoken of in I Cor. 12 had reference to the Church Universal. This was taught him by those known as "Plymouth Brethren," which is found in the notes of the Scofield Reference Bible, and is widely accepted by evangelicals and prophetic students. Not until God brought him among Baptists in the South (a high privilege for which he will ever be deeply thankful) did he first hear the above view challenged. But it was difficult for him to weigh impartially an exposition which meant the refutation of a teaching received from men highly respected, to say nothing of erroneous concept so long, and had allowed himself to read I Cor. 12 (and similar passages) through other men's spectacles. However, of late, the writer has been led to make a prayerful and independent study of the subject for himself, with the result that he is obligated to renounce his former view as utterly untenable and unscriptural.

The A.V. of I Cor. 12:13 reads as follows: "For by one Spirit we are all baptized into the body" — concerning this we shall have more to say later on. On I Cor. 12:13 Scofield, in his Reference Bible, has this to say: "Chapter

12 concerns the Spirit in relation to the body of Christ. This relation is twofold: (1) The baptism with the Spirit forms the Body by uniting believers to Christ, the risen and glorified Head, and to each other (vs. 12, 13). The symbol of the Body thus formed is the natural, human body (v. 12), and all the analogies are freely used (vs. 14-26). (2) To each believer is given a spiritual enablement and capacity for specific service," etc., etc. In capitalizing the word "body" Scofield unquestionably has in mind "the Church Universal." Should there be any doubt upon this point, it is at once dispelled by a reference to the notes of Scofield on Heb. 12:23 — "The true church, composed of the whole number of regenerate persons from Pentecost to the First Resurrection (I Cor. 15:32), united together and to Christ by the baptism with the Holy Spirit (I Cor. 12:12, 13), is the Body of which He is the Head." It is to be noted that in both places Mr. Scofield speaks of "the baptism with the Spirit," but in I Cor. 12:13 there is no mention made at all of any baptism "with" the Holy Spirit, either in the English or in the Greek; such is merely a figment of the Doctor's imagination.



Elder Arthur W. Pink

believe this is much better and a more accurate translation of the Greek than the A.V. rendering. But we have one fault to find with the R. V. rendering too. The capitalizing of the word "spirit" (pneuma) is utterly misleading, and it is well nigh impossible to get the real meaning of the verse. For the benefit of those who do not read

the N. T. in the Greek, we may say that in the language in which the N. T. was originally written there are no capital letters used, except at the beginning of a book or paragraph. Pneuma is always written in the Greek with a small "s," and it is a question of exposition and interpretation, not of translation in any wise, whether a small s or a capital S is to be used each instance where the word for spirit is used. In many instances it is translated with a small s—spirit (Matt. 5:3; Rom. 1:4; 1:9; I Cor. 2:11; 5:3, etc.) In others, where the Holy Spirit of God is referred to, a capital is rightly employed. Furthermore, the Greek word pneuma is used not only to denote sometimes the Holy Spirit of God, and at others the spirit of man (as contradistinguished from his soul and body), but it is also employed psychologically; we read of "the spirit (pneuma) of meekness" (I Cor. 4:21), and of "the spirit (pneuma) of cowardice" (II Tim. 1:7), etc. Again, in Phil. 1:27 we read "stand fast in one spirit." Here "spirit" has the force of oneness of thought, accord, object. Note that in Phil. 1:27 even the translators of the A. V. have used only a small s of "spirit"—as they most certainly ought to have done in I Cor. 12:13. One other point concerning the Greek: The preposition translated "by" in I Cor. 12:13 is "en," which is translated in the N. T.

"among" 114 times, "by" 142, "with" 139, "in" 1863 times. Comment is needless. "In one spirit were we all baptized" should be the rendering of I Cor. 12:13. The "baptism" here is not Holy Spirit baptism at all, but water baptism. Note: whenever we read of "baptism" in the N. T. without anything in the verse or context which expressly describes it (as in Gal. 3:27, Eph. 4:5, etc.), it is always water baptism which is in view.

"In one spirit were we all baptized into one body." Into what body? The "Church Universal" or a local church of Christ? We submit that a careful study of I Cor. 12 can furnish only one possible answer — a local Baptist Church. Note the following points.

(1) The head of the "body" described here in I Cor. 12 is seen to be on earth — vs. 16, 17. Now it would be utterly incongruous to represent the Head of the mythical, universal church (supposing such a thing existed, which, as yet it certainly does not) as on earth, for the Head of that church which, in the future, will be the universal Church of Christ, is in heaven, and it is in heaven the universal church will assemble (see Heb. 12:22-24). But it is perfectly fitting to represent (in the illustration of the human body) the Head of the local church as on earth for wherever a local (Continued on page 2, column 5)

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"I must work the works of him that sent me, while it is day: the night cometh when no man can work." — John 9:4.
"Whatsoever thy hand findeth to do, do it with thy might; for there is no wisdom, nor device, nor knowledge, nor counsel, in the grave, whither thou goest." — Ecc. 9:10.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"FORSAKEN"

"Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness." — II Pet. 2:15.

I might say in the very beginning that this Scripture is referring definitely to false teachers. In the first verse of this same chapter it says that "there were false prophets also among the people, even as there shall be false teachers among you." Then Peter goes on to describe these false teachers, and finally, in the 15th verse (our text), we read that they have forsaken the right way. So this passage of Scrip-

ture actually is talking about false teachers, or false preachers, or false religious leaders. They had them in the days of Peter, and we have them today. There isn't any doubt in my mind but that we have false preachers in the world today, just the same as there were plenty of them in the day of the Apostle Peter.

I might say that the same errors, and the same heresies, that those teachers held in the days of Peter, are the errors and the heresies that are held today by the false teachers. What was true though of these false teachers in the days of Peter, is also true today of saved people, because as

these false teachers had forsaken the right way, sometimes even saved people forsake the right way. I'll not take time now to prove this, but before I get through this message I expect to show you that saved people can forsake the right way, just the same as the unsaved. I want to make it clear, though, that primarily this was spoken about unsaved leaders, and unsaved teachers, and false teachers and preachers, but what was true of them is just as true of saved people, for saved people sometimes forsake the right way, and are guilty of forsaking the things (Continued on page 2, column 1)

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"Forsaken"

(Continued from page 1)
of God, just the same as these false teachers were guilty of forsaking the things of God.

I SOME FORSAKE GOD'S WORD.

It doesn't seem possible that a man would forsake the Word of God. Of course I don't mean that he has taken his Bible and thrown it into a garbage can. I don't mean that he has taken his Bible down to the furnace and burned it. I don't mean that he has taken his Bible and completely mutilated it, and destroyed it, for there are many individuals who may still read their Bible, and who still have it on the table in their home, and who maybe even preach from it on Sunday, yet they have actually forsaken the Word of God. We read:

"For I give you good doctrine, FORSAKE YE NOT my law." — Prov. 4:2.

This would indicate that there was, even in the days when the Proverbs were written, individuals who were forsaking the law of God, and therefore the writer of the book of Proverbs throws in this injunction, whereby he urges us not to forsake God's law.

We have another indication of individuals who are forsaking the law. Listen:

"His seed also will I make to endure for ever, and his throne as the days of heaven. If his children FORSAKE MY LAW, and walk not in my judgments." — Ps. 89:29, 30.

You'll notice that this is talking here about saved people, and it says that saved people who are His seed (that is, the seed of Jesus) sometimes forsake God's law.

Notice another verse in order that you might see this same truth:

"For my people have committed two evils; they have FORSAKEN ME the fountain of living waters, and hewed them out cisterns, broken cisterns, that can

hold no water." — Jer. 2:13.

In Jeremiah's day there were two things that were wrong with the people. One was that they had forsaken the Lord, which means the Word of the Lord; the other was that, in contrast, they had substituted their own ideas, or to use the figure of speech that Jeremiah uses, they had hewn out their own cisterns — broken cisterns — cisterns that can hold no water.

Now, beloved, when I read these verses of Scripture, I am reminded of this fact: these Scriptures would indicate to us that some people forsake God's Word. When I say that they forsake God's Word, don't get a picture of an individual who is throwing his Bible into a garbage pail; but rather, just remember this, there are individuals today who forsake the Word of God — who perhaps preach from the Bible on Sunday, but actually they have forsaken the Word of God.

Take the Modernist, for example. He may read a Scripture to his congregation, and at the same time, he may cross his fingers when he stands before that congregation to say that he believes in the Lord Jesus Christ. Now what has he done? He has forsaken the Word of God. Also there is the Modernist who may read a text from the Word of God, and may give some platitudes that we ought to live above the things of this world, and at the same time, before he finishes his message, denies that Jesus Christ was the Son of God. I tell you, beloved, the Modernist has forsaken God's Word.

If the Modernist has forsaken the Word of God, surely the Arminian has forsaken God's Word. There is that man, who is an Arminian, who believes in freewillism, or believes that a man can make his choice — that he can just turn over a new leaf as he desires. I say, beloved, we are not freewillers, for you and I do exactly what God directs, and we can't do otherwise. The Lord directs everything that you and I do in this life. Beloved, the

Arminian who preaches freewillism — that we can change on our own accord, and can do as we please — that individual has forsaken the Word of God.

The same is true of the Feminist. There are individuals who believe that it is perfectly all right for women to be ordained to the ministry. There are individuals who think that it is perfectly all right for women to take the same part in public service as do the men. I was impressed this last week in reading an editorial that was written by a man who once was the president of the Southern Baptist Convention. In his editorial he took the position that it was perfectly permissible for women to take any part they wished in church services. Well, all I can say is, that that man has forsaken the Word of the Lord.

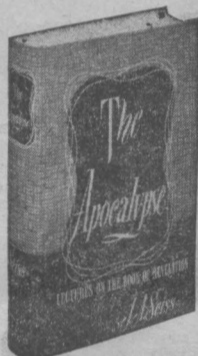
I turn to the Word of God and I find that it says:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." — I Cor. 14:34.

Beloved, the man who says that it is all right for women to speak, and pray, and make motions, and testify, and do all these things publicly that women ordinarily do in the average church, that individual is forsaking the Word of God.

There is also the individual who believes in universal church-

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ism — that all the saved of the world make up the church. You can't tell me that such an individual hasn't forsaken God's Word. You can't tell me that that individual doesn't stand guilty of having forsaken the Word of the Lord. There are plenty of individuals who would tell you that all the saved of the world make up the church, and who would tell you that anybody has the authority to baptize, that the authority does not rest upon an individual church. They will tell you that the Great Commission was given to individuals and not to the church, and when they do so, they are forsaking God's Word.

Jonah had forsaken the Word of the Lord. God told Jonah to go to Ninevah and preach, but Jonah went a thousand miles in the opposite direction to get out of going where God told him to go. He only had to go 500 miles to go to Ninevah, but he went a thousand miles in the opposite direction to get away from the thing that God wanted him to do. What was wrong? Jonah was guilty of forsaking the Word of God.

Beloved, there are many indi-

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MARCH 13, 1965

PAGE TWO

THERE'S A TIME AND PLACE FOR EVERY- THING



viduals today just like these false teachers that we read about in my text — some of whom I am satisfied are saved folk, who have forsaken the Word of God.

II SOME FORSAKE GOD'S HOUSE

There are lots of people that would come in this class, for according to the statistics put out by J. Edgar Hoover, only about 8 out of every 100 individuals in America go to church on Sunday morning, and only about 2 out of every 100 Americans go to church on Sunday night. So, beloved, there are a lot of people who are guilty of forsaking God's house. It is bad enough for a man to forsake God's Word, but it is likewise bad, and maybe even worse, for a man to forsake God's house, for that is the place that God has appointed that He shall meet with man.

We read:
"Then contended I with the rulers, and said, WHY IS THE HOUSE OF GOD FORSAKEN?"

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And I gathered them together and set them in their place. Neh. 13:11.

This was true in the days of Nehemiah, and even in our day, it had already gotten to place that some people didn't go to church. He said, "Not forsaking the assembling of ourselves together." Paul was urging these Hebrew Christians they should not forsake the assembling of themselves together.

Beloved, I have a very deep conviction, growing out of own experience, and out of observation, and out of my study in the Word of God, that an individual who forsakes God's house is getting on dangerous ground so far as God is concerned. I tell you, the man who quits going to church is getting in dangerous territory. He is in danger of the chastening hand of God. (Continued on page 4, column 1)

Church . . . Man-Made

(Continued from page 3)
N. T. church assemblies for worship or to transact business. Christ, He is in their midst (Mt. 18:20).

(2) In I Cor. 12:22, 23, we read of members of the body who seem to be "more feeble," and those "less honorable" and "uncomely" parts of members of the human body accurately illustrate the differences which exist between the spiritual states of various members in a local assembly, but the illustration of the "body" here fails completely if the "Church Universal" is in view, for when the Church Universal meets in heaven every member of it will be glorified, "fashioned into the image of glory," and such comparisons as "more feeble," "less honorable," "uncomely members," forever be a thing of the past.

(3) In I Cor. 12:24 the apostle speaks of what God has done in order that there should be no schism in the body (v. 25). Let any impartial reader ask, "What body is a schism?" Is it possible? Certainly not in the Church Universal for that is solely of Divine workmanship, which human responsibility failure do not enter. When church of the First-Born assemble in heaven, glorified, having spot or wrinkle or such thing," there will be no "schism" there. But in the church which the apostle is contemplating in I Cor. 12 there is "schism" (see I Cor. 11:18). Therefore it is proof positive that it is the local church, and not the Church Universal, which is in view in I Cor. 12.

(4) In I Cor. 12:26 we read, "and whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." Now is this true of a Universal Church? Certainly not. Is it true of a local church? (Continued on page 3, column 1)

The Baptist Examiner FORUM

"Is it proper to state that (for the believer) Christ removed all the penalties of the Fall except physical death? If so, why was that penalty not removed?"

Roy
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



brier must give way to the myrtle tree, Isa. 55:13.

Today we are still caged up in our bodies of clay, and how these bodies do limit us, how they do ache and pain, but some glorious day our precious Lord will open the door of our cage and set us free indeed. He may do this by means of physical death, or it may be by means of our rapture at His coming for us. So, let us join with the beloved John and say, "Even so come Lord Jesus." But for the present we should be so occupied with our dear Lord's having removed the penalty of our sins that we will have no time to worry about the penalties that remain.



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Christ removed all the penalties of the fall. Death means separation. When a christian dies he is not separated from God, but is asleep in the Lord. There will be some who do not even sleep in the Lord. (I Thessalonians 4:13-18). We must remember that some of God's gifts and promises to Christians have not come to pass. Immortality is one (I Corinthians 15:53).

the earth, man and animals. I know that my Lord is a perfect redeemer and to be a perfect redeemer He must remove everything that was cursed because of sin.

"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the firstfruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies."—Rom. 8:21-23.

As of now the believer is anxiously awaiting the day of redemption when this mortal body "shall put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory." I Cor. 15:54.

To remove physical death, it would be necessary to remove the

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cause of the death of the flesh which is sin. To remove death the flesh would have to be made sinless... The Holy Spirit through Paul in Rom. 8:3 reveals that sin is not removed, but rather is condemned in the flesh. Because God has not seen fit to remove sin the believer is subject to physical death the same as others. Sin comes to us through our foreparent Adam.

"And hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26.

"For all have sinned." Rom. 3:23.

Thus through the blood of Adam, of which all men are made, all men become sinners. Therefore to remove physical death there must be the removal of the blood of Adam which courses through the veins of us all. God did not choose to remove this blood when we were saved, but will remove it at the rapture when we shall be changed in a moment, in the twinkling of an eye.

Church . . . Man-Made

(Continued from page 2)
that whenever a believer, in Christ in India or China (of whom I have never even heard) "suffers" that "all the members," all believers in America, "suffers" with it or him? Certainly not. But it is true ideally, and often in experience, that when one member of a local church "suffers" all the members of that local church suffer too. We must refrain from adding further arguments.

Sufficient has been advanced, we trust, to prove that the "body" referred to in I Cor. 12:13 is a local church, and that the "human body" is here used to illustrate the mutual dependence and relationship existing between its various members. From this es-

tablished and incontrovertible fact several conclusions follow.

First, the "baptism" by which one enters "into" a N.T. church is water baptism, for the Holy Spirit does not "baptize" anybody into a local assembly.

Second, no matter what our nationality — Jew or Gentile — no matter what our social standing — slave or freeman — all the members of the local church have been baptized "in one spirit," that is, in one mind, purpose, accord, and there is therefore oneness of aim for them to follow, oneness of privilege to enjoy, oneness of responsibility to discharge. Furthermore, they are said to "drink of one spirit," that is, they are one, and all appropriate (symbolized by "drink") this oneness of spirit.

Third, there is only one way of entrance into a local church of the Lord Jesus Christ, and that is by "baptism" Scripturally performed by a Scripturally qualified and Scripturally authorized administrator, for we read "in one spirit we were all baptized into one body." IT THEREFORE FOLLOWS THAT NONE SAVE THOSE WHO HAVE BEEN SCRIPTURALLY "BAPTIZED" HAVE ENTERED "INTO" A N. T. CHURCH, ALL OTHERS BEING MEMBERS OF NOTHING BUT MAN - MADE INSTITUTIONS. Hence, the tremendous importance of "keeping the ordinances" as they have been delivered by Christ himself to His churches.

The writer would apologize for writing at such length (he has condensed as much as he possibly could) but cherishes the hope that his own personal confession with which he began this article will exercise others to search the Scriptures more diligently and to "prove all things" for themselves, not accepting the teachings of any man, no matter who he may be. Brethren, let us covet to be "Bereans."



Easter

(Continued from page one)
Rabbits and eggs are pagan sex symbols, and have naught to do with the resurrection. The Bible never mentions Easter save in one place (Acts 12) and in that instance it is a mistranslation, for the Greek term used is "pass-over." The first day of the week, called Sunday, is the Bible resurrection day, for it was on that day that Jesus revealed Himself as risen from the dead, and after His resurrection He met with His disciples on that day — they continued to meet on that day after His ascension, and for nearly twenty centuries Christians have met for worship on that day. (Else why do we meet on that day at all?)

Why should Baptists help perpetuate a string of lies — Good Friday — Easter — etc.?

Holy Week Picture Show

A few years ago the ministerial association went further than to put on the usual Good Friday service. They brought a picture show — "The King of Kings" to one of the theatres, and school children were sent in droves to view it. It is doubtful if anything is of greater moral and spiritual harm to young people than the movies. Theatre going is one of the worst things practiced by

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church people in this day. Certainly it is wrong to start children going to a theatre. The writer of these lines did not permit his little daughter to attend the show brought to town by the ministers.

What About the "King of Kings?"

Years ago a picture show owner came to us and offered us a free ticket to the "King of Kings" which he was putting on. It happened that just a week before we had seen some information concerning this particular film, so with this fresh in mind I said, "Mr. B— we saw the statement last week that three religious leaders were called into consultation in filming the "King of Kings." One was a Roman Catholic Jesuit (and the Jesuits were at one time or another driven out of different countries in Europe in the past for their skull-duggery); the 2nd was a modernist preacher (and they don't believe in the deity of Christ); and the third was an orthodox Jewish rabbi, and of course he does not believe that Jesus was divine. The man who made the film was Mr. C. B. DeMille, and his yacht was raided in New York harbor one day and a lot of bootleg liquor was seized." Then I said, "Mr. B— we just don't feel that the Saviour's life should be handled with such unholy hands as the hands of these men just described."

We still feel the same way about it!

To have the Saviour's life filmed under the direction of men of that kind, with the parts played by Hollywood actors (and Hollywood is notorious), then have it presented in a movie house where the Lord's Day is desecrated by Sunday movies, and all sorts of dirt is shown — well, we just can't see that sort of thing as right!

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No, it is not proper to state that Christ removed all the penalties of the fall except physical death. Read Gen. 3:14-19. In these verses the Holy Spirit reveals to us the curses that were placed upon the earth, woman, animal kingdom and upon man. None of these have been removed. The ground is still cursed, the woman must still bring forth children in pain, man must eat bread in the sweat of his face, the animals still bear the marks of sin.

Christ has paid in full the price of redemption, but full redemption awaits the appointed day, when God will remove all the curses that were pronounced upon

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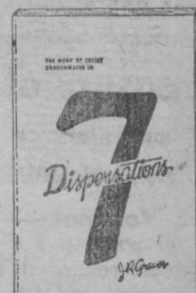
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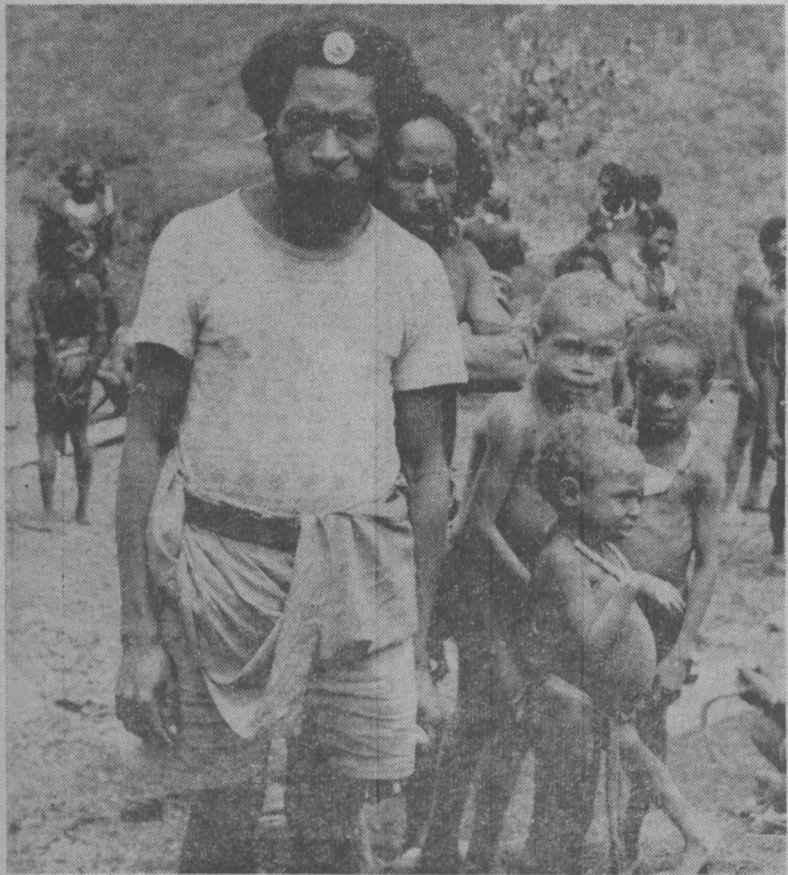
MARCH 13, 1965

PAGE THREE

New Guinea Photo Story

By FRED T. HALLIMAN

Some time ago I sent an article to THE BAPTIST EXAMINER in which I told about a mission trip that I had made at the extreme end of the Duna Tribe and on the border of another tribe. I have finally got the pictures back that I made on this trip and now I wish to share with you in a picture story some of the things that I saw while on that trip. I will find it necessary to repeat a few things that I said in that article in order to make these pictures of interest.



The story begins at a place called Hyewi. In this picture you see some of the folk as they looked upon our arrival. Hyewi is the center of this new area and we more or less make this place our headquarters when we go there. Although these folk have had little contact with civilization one person in this picture has clothes on, he is the representative of the Government among his people. You will note a round white spot in the center of his head. Actually this is a bronze badge denoting his authority as a representative of the Government. He wears this badge day and night. He is also the headman of his family clan and what he says usually goes without argument. Upon our arrival these folk had a meal of sweet potato and various native greens prepared and was waiting for us. We had been walking for about 5 hours over extremely rugged mountain country and all of us enjoyed a hardy portion of the food.



In this picture you see several of the women and children and quite a bit of the forever present limestone that exists in this part of New Guinea. The women in this place, like those in the area we live in do not come near the men unless they are asked. This area is sparsely populated and the most of the women you see in this picture have walked several miles over this rough country to be there when I came. Our last report from this place was that they are having services every day in the week — every week.

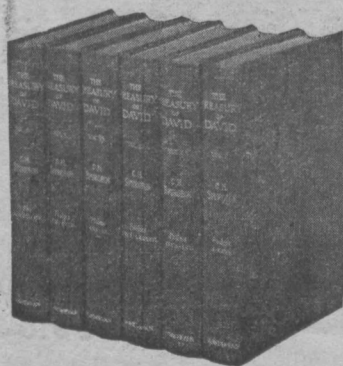
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"Forsaken"

(Continued from page 2)
God falling upon him.

I want to tell you about two individuals this morning. When we first started our church here in Ashland, there was a man who attended services with us regularly. He took an active part. I guess he took a more active part than any other layman in our church. He was very, very prompt in his attendance. He was always in the services. He was more than a tither. He worked hard, and he did everything he could to help, so far as the work of the Lord was concerned. One Sunday morning I came to church and he wasn't here. When I went home, I called to see about him. I had presumed that some member of his family was sick and this had kept him away from the service. When he answered the phone, he said, "Well, I was expecting you to call me." When I began to inquire, I found out that he had stayed away purposely. He said, "I just don't care to discuss it," and he never has discussed it with me. Well, that man stayed away. He said, "I'll get things straightened out and will be back in a short time." Beloved, that was about five years ago and he hasn't gotten things straightened out yet, and he is in worse shape now in every respect than he was five years ago.

I say to you, beloved, when an individual forsakes the house of the Lord he is getting into bad company, for he is getting away from the company of God's people, and he is getting to a place that trouble is going to come so far as his life is concerned.

I want to tell you of a second individual. There was another man I knew, who was a drunkard, who was converted. I don't mean that he drank continually, but he was just about half drunk all the time. Ultimately, the Lord saved him. There isn't any doubt in my mind but that he was saved. For months, and even for years, he was one of the most diligent Christians that I ever saw. I don't believe that a man could have been more loyal and more faithful to the service of God than that individual was. Beloved, it wasn't anything at all for him to get up from a dinner just in order to be on time for church services. One day I realized that he had missed a few times in coming to church, and when I asked him why he hadn't been in the services, he assured me he had been working, but that he would be regular soon. We were having a revival meeting at that time, and one night I saw him drive by the church with his foxhounds in the car. He saw me standing on the corner, and he looked in the other direction. He wouldn't even look in my direction when he passed the church building where I was standing. Beloved, that fellow just drifted from bad to worse, and he finally got to the place that you couldn't hog tie him and get him into a church service. What had happened? He had forsaken the house of God, and from the time that he began to forsake the house of God, everything in this world began to go wrong, so far as he was concerned. You just simply can't forsake God's Word, and be blessed, and you can't forsake God's house, and be blessed.

III

SOME FORSAKE GOD'S MINISTER.

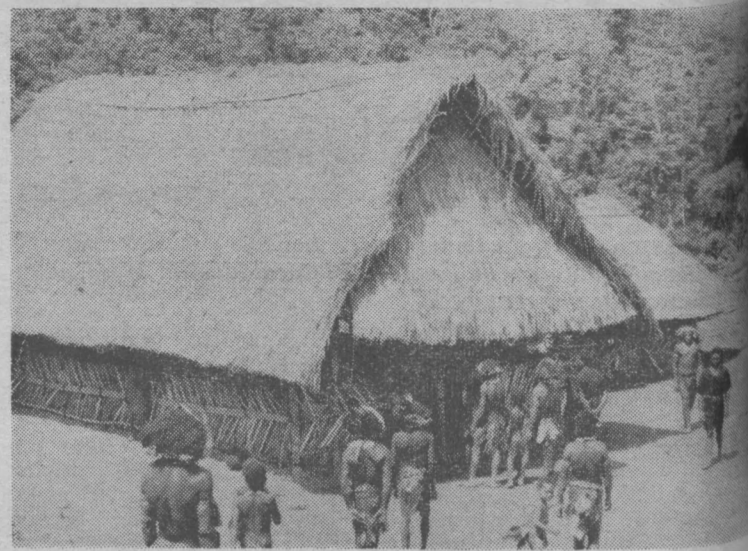
I turn to the Word of God and I read to you of an individual who forsook God's minister. Listen:

"For DEMAS HATH FORSAKEN ME, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia." — II

THE BAPTIST EXAMINER

MARCH 13, 1965

PAGE FOUR



In this picture you see the building that services are held in. Our native missionary had been there about two months before we went and he and the people had the house built when I got there. The building will hold over 250 people and it was full for every service that we had while there. When this picture was made we were just getting ready to have a preaching service. At the right and at about the center you will see the top of another building. This is not an annex to the main building, but the house where the native preacher lives.



There are few places that I have gone where the people have built a house for me but in this picture you see the Kow's house, (Kow is the Duna word for white man and it sounds just like our word Cow). This is an exceptionally good house to be built completely of native materials and with no supervision. This was my home while there and now it sits unoccupied waiting my return.

Tim. 4:10.

Here was a man by the name of Demas, who was a good man. You say, "How do you know he was a good man?" For the simple reason that the Apostle Paul had mentioned him twice previously in the Bible. We read:

"Luke, the beloved physician, and Demas, greet you." — Col. 4:14.

In other words, when Paul wrote to the church of Colosse, he said, "Demas is sending along his greetings to you." At that time Demas was a faithful servant of God and he was sending along greetings unto the church at Colosse.

About the same time we find that Paul wrote to Philemon, saying:

"There salute thee Epaphras, my fellow prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow labourers." — Phil. 1:23, 24.

Here was a man by the name of Demas who had been so faithful that he sent his greetings through Paul to the church at Colosse. He was a man who was standing with Paul even when Paul went to jail in Rome for having preached the Word of God. He was still standing with Paul, and Paul sent greetings for him, when Paul wrote to Philemon. Now the Word of God would indicate that when Paul wrote his second letter to Timothy that Demas had forsaken him. We read:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." — II Tim. 4:3.

Then we find that Paul says: "For Demas hath forsaken me." — II Tim. 4:10.

I ask, what had happened? (Continued on page 5, column

Well, there isn't an indication that Demas was an apostate. Why was it then that Demas quit walking with Paul? Why was that Demas forsook God's minister? Beloved, there is not an indication that he was an apostate, and there is not an indication of any immorality on the part of Demas. There is not an indication that Demas was wrong in any wise at all whereby he quit, but Demas quit walking with Paul, and working with Paul, just because Demas loved what this world had to offer.

It had gotten to the place that Paul didn't have much to offer. Paul was in jail, and there he didn't have much to offer. It was a life of suffering that he was going through. Like wise, there was a certain amount of suffering for anybody who went along with him. Demas just couldn't stand the sight of New penitentiary there in Rome. Just didn't look good. The clang of those doors just didn't sound good. As a result, Demas forsook Paul just because he loved the things of the world, and was willing to stand with the Apostle Paul in the troubles that might befall him as a result of the preaching of the entire Word of God.

You know, beloved, this world gets an awfully big hold on an individual. It gets a mighty big hold on every one of us. It is mighty hard for us to live in this world without the world getting a tremendous hold upon us, and it got an awfully big hold on Demas.

Let's go back to that time in the Old Testament when Lot separated from his uncle Abraham, and moved over toward the city of Sodom. Lot didn't go to Sodom the first day, but the Bible says that he pitched his tent between the city of Sodom and the city of Gomorrah. (Continued on page 5, column

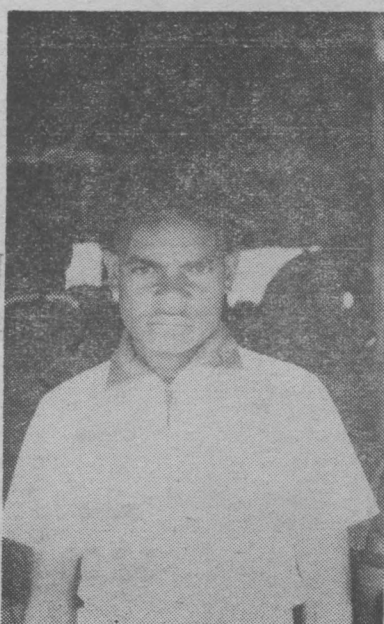
"Forsaken"

(Continued from page 4)
ed his tent toward Sodom. The next day he pitched it a little closer, and the next day he pitched it a little closer, and finally you find Lot over there in Sodom, and he became the mayor of the city of Sodom. He got into politics. He became a big man in the city of Sodom. Later, Lot's wife was turned into a pillar of salt. His married children were burned up in the flames that fell out of heaven from God to burn up the city of Sodom. His 2 unmarried daughters adopted the morals of the city of Sodom and their names become everlastingly linked with shame. Now, beloved, what was wrong with Lot? What was wrong when he separated from Uncle Abraham, and pitched his tent toward Sodom? I'll tell you (Continued on page 7, column 1)

The story shifts now once again. This time we are on our way home, about 4 hours walk from Yeddo and while we paused a few minutes for a rest our attention and interest was caught away far beyond where we had been and where no white man has ever been — out across the mountains to the regions beyond. Hedeba points to where we hope to get to sometime this year. All we know about those regions out there is that the Yeddo folk tell us there are people living out there — a strange people who speak yet another language, a people whom they are afraid of. We are now having over 70 preaching services every week; next week I am leaving for the Solomon Islands to spend perhaps a month with Brother Uming preaching and teaching and helping him in the new work there. I have lumber to mill and a house to build this year, but somehow somewhere I have got to find time to get to these regions beyond and tell these people about the God who made these mountains and people. Friends I ask you to pray for me that God will give me strength to traverse this rugged country.

The story shifts now from Hyewi to a place, a hard day's walk from there, called Yeddo. The folk at Yeddo had had only one previous contact with a white man prior to my arrival. About a year before I was there a Government Patrol had gone into their area for a brief visit. Several folk were there during my visit that lived about another day's walk that have never had a white man in their area. In this picture you see a few of the men milling around a place where they have cleared to put up a building for our preaching services. The young man on the left is holding a young wild piglet in his arms. During my stay with these folk I seldom ever saw this pig on the ground. Usually they shared the same sweet potato when they ate.

NATIVE PREACHER



Here is Kititu, the native preacher that is largely responsible for what has been accomplished in this area. Hyewi is his home and how that he ever got that far away from home to come to our mission I have never found out, but I am definitely convinced that the Lord led him to our Mission Station. His intentions were, when he came, to merely earn a few pennies as a general worker around the Mission, BUT GOD, had different plans for him. About 9 months after he came here the Lord saved him and almost from that day he has had a burden for his people. He often talked to me about them long before the Papua-New Guinea border opened where we could go there. As one might guess of one who had such a burning desire to see folk saved and especially his own people, Kititu was at the head of the line of native carriers when we went into this area for the first time. When we arrived at a place about a day's walk this side of his home on our first journey, night overtook us and we had to stop. News reached our camp that night that early the next morning another missionary, who was also camped not too far off, would be leaving with the break of day for Kititu's home. I was to go on in to Lake Kapiago the next day. Kititu came to me and asked if he could break away from the line and set out for his home the next morning and warn his people of the heresy that was on the way. I gave him permission to do so and gave him a location where to meet me the next day on the trail and let me know the reactions of his people. The next day Kititu and some of his people were waiting for me when I arrived and said they would like for me to come. It was then about 2:00 P. M. and I had already walked about 5 hours. They said



As you can see from this picture this a most unusual country, one that is nothing but mountains and more mountains and for the most part the only way to reach the folk is by foot. Other than that you travel by air and occasionally you see a road. Out here where Hedeba is pointing to is wild and rugged country, virgin country insofar as the white man is concerned, but out there lives an unknown number of wild tribal savages, all of whom have souls, souls that must spend an eternity somewhere, and we don't know if there is a one of God's elect out there or not, but His command to us is "Go ye therefore into all the world and preach the gospel to EVERY creature."

If you will hold the rope for me I'll go. Beloved, when this old proverb is quoted most folk usually think of it in terms of financial aid, and I do not hesitate to tell you that it takes a lot to keep us here on this mission field, but when we ask you to hold the rope for us we think of other things that are just as equally important. Beloved, we need your prayers when we make trips like this, for strength, for courage, and above all for wisdom in dealing with a savage tribe of people. We ask you to hold the rope for my wife and children while I am gone away on trips like this, at times up to a week or more walking time away from them and the only link between myself and them is our Heavenly Father.

May the Lord continue to bless each of you.

Sincerely,
FRED T. HALLIMAN

they thought we could reach their men count slackness; but is long-place by dark, but by 6:00 P.M. suffering to us-ward (those I could go no farther so we made whom Peter is addressing II Pet. 1:1-2), not willing that any (of the elect), should perish, but that all (of the elect), should come to repentance," II Pet. 3:9. Beloved, pray for this young man and blessed of the Lord and steadily others of our preachers that growing. "The Lord is not slack labour in this little known, of concerning His promise, as some part of New Guinea.

In this picture you see a few more of the men and some of the natives that were with me beginning to erect the building. The building is at the very edge of a thick jungle. The man at the right in this picture speaks the same language that is close by.

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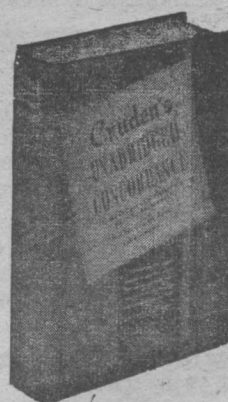
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By Charles Chiniquy
From "Fifty Years In The Church Of Rome"

"Your lordship," I answered, "told me that, when you complimented me on the apostolical benediction which the present Pope sent me through my Lord Baillargeon, that his predecessor would not give me his benediction for preaching temperance, because he was too fond of wine!" "Oh yes! I remember it now," answered the bishop. "But it was a bad joke on my part, which I regret."

"Good or bad joke," I replied. "it is none the less a fact that our last Pope was too fond of wine. There is not a single priest of Canada who has gone to Rome without bringing that back as a public fact from Italy." "And what did my Lord Prince say to that," asked again Mr. Brassard. "Just as when he was cornered by me, on the subject of the Virgin Mary, he abruptly put an end to the conversation by looking at his watch, and saying that he had a call to make at that very hour."

Not long after that painful conversation about the Holy Fathers, it was the will of God, that a new arrow should be thrust into my Roman Catholic conscience, which went through and through, in spite of myself. I had been invited to give a course of three sermons at Varrennes. The second day, at tea time, after preaching and hearing confessions for the whole afternoon, I was coming from the church with the curate, when, half-way to the parsonage, we were met by a poor man, who looked more like one coming out of the grave, than a living man; he was covered with rags, and his pale and trembling lips indicated that he was reduced to the last degree of human misery. Taking off his hat, through respect for us, he said to Rev. Primean, with a trembling voice: "You know, Mr. leCure, that my poor wife died, and was buried ten days ago, but I was too poor to have a funeral service sung the day she was buried, and I fear she is in purgatory, for almost every night I see her, in my dreams, wrapped up in burning flames. She cries to me for help, and asks me to have a high mass sung for the rest of her soul. I come to ask you to be so kind

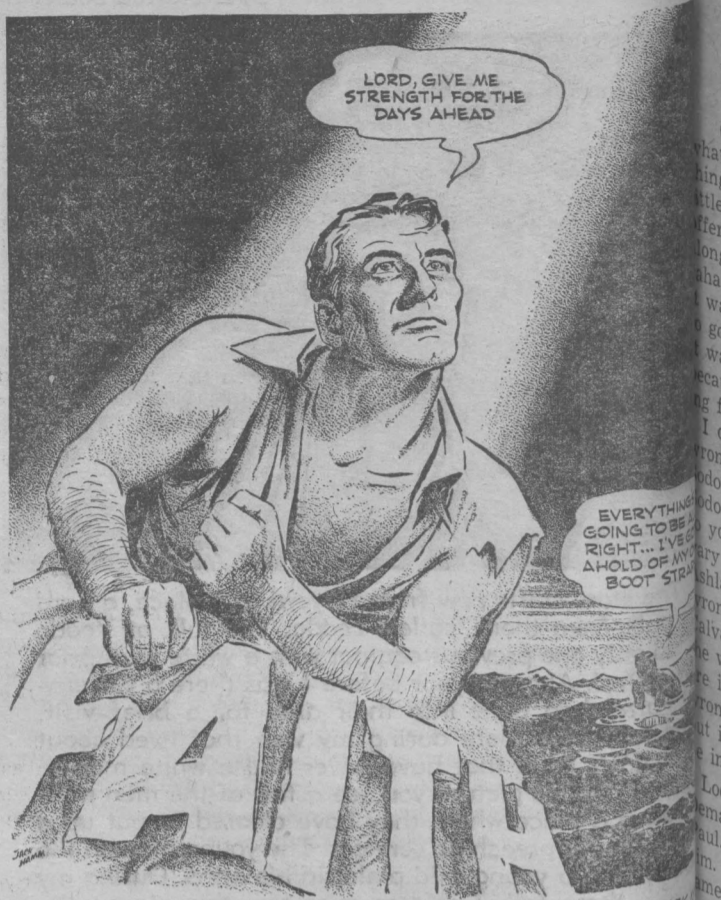
as to sing that high mass for her." "Of course," answered the curate, "your wife is in the flames of purgatory, and suffers there the most unspeakable tortures, which can be relieved only by the offering of the holy sacrifice of mass. Give me five dollars and I will sing that mass to-morrow morning." "You know very well, Mr. leCure," answered the poor man, in a most supplicating tone, "that my wife has been sick, as well as myself, a good part of the year. I am too poor to give you five dollars." "If you cannot pay, you cannot have any mass sung. You know it is the rule. It is not in my power to change it."

These words were said by the curate with a high and unfeeling tone, which were in absolute contrast with the solemnity and distress of the poor sick man. I knew the curate was well off, at the head of one of the richest parishes of Canada; that he had several thousand dollars in the bank. I hoped, at first, that he would kindly grant the petition presented to him without speaking of the pay, but I was disappointed. My first thought, after hearing this hard rebuke, was to put my hand in my pocket and take out one of several five-dollar gold pieces I had, and give it to the poor man, that he might be relieved from his terrible anxiety about his wife. It came also to my mind to say to him: "I will sing your high mass for nothing to-morrow." But alas! I must confess, to my shame, I was too cowardly to do that noble deed. I had a sincere desire to do it but was prevented by the fear of insulting that priest, who was older than myself, and for whom I had always entertained great respect. It was evident to me that he would have taken my action as a condemnation of his conduct. When I was feeling ashamed of my cowardice, and still more indignant against myself than against the curate, he said to the disconcerted poor man; "That woman is your wife; not mine. It is your business, and not mine, to see how to get her out of purgatory." Turning to me, said, in the most amiable way: "Please, sir, come to tea." We hardly started, when the poor man, raising his voice, and, in a most touching way: "I cannot leave my poor wife in the flames of purgatory; if you cannot sing a high mass, will you

please say five low masses to rescue her soul from those burning flames?"

The priest turned towards him and said: "Yes, I can say five masses to take the soul of your wife out of purgatory, but give me five shillings; for you know the price of low mass is one shilling." The poor man answered: "I can no more give one dollar than I can five. I have not a cent; and my three little children are as naked and starving as myself." "Well! well," answered the curate, when I passed this morning before your house, I saw two beautiful sucking pigs. Give me one of them, and I will say your five low masses." The poor man said: "These small pigs were given me by a charitable neighbor, that I might raise them to feed my poor children next winter. They surely will starve to death, if I give my pigs away."

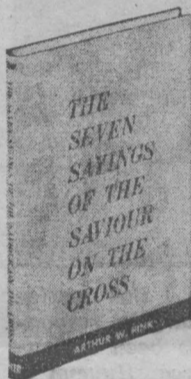
But I could not listen any longer to that strange dialogue; every word of which fell upon my soul as a shower of burning coals. I was beside myself with shame and disgust. I abruptly left the merchant of souls finishing his bargains, went to my sleeping-room, locked the door, and fell upon my knees to weep to my heart's content. A quarter of an hour later, the curate knocked at my door, and said: "Tea is ready; please come



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down!" I answered: "I am not well; I want some rest. Please excuse me if I do not take my tea tonight."

It would require a more eloquent pen than mine, to give the correct history of that sleepless night. The hours were dark and long. "My God! my God!" I cried, a thousand times, "is it possible that, in my so dear church of Rome, there can be such abominations as I have seen and heard today? Dear and adorable Saviour, if Thou wert still on earth, and should see the soul of a daughter of Israel fallen into a burning furnace, wouldst Thou ask a shilling to take it out? Wouldst Thou force the poor father with his starving children, to give their last morsel of bread, to persuade Thee to extinguish the burning flames? Thou hast shed the last drop of Thy blood to save her. And how cruel, how merciless, we, Thy priests, are, for the same precious soul! But are we really Thy priests? Is it not blasphemous to call ourselves Thy priests, when not only we will not sacrifice anything to save that soul, but will starve the poor husband and his orphans? What right have we to extort such sums of money from Thy poor children to help them out of purgatory? Do not Thy apostles say that Thy blood alone can purify the soul? "Is it possible that there is such a fiery

prison for the sinners after death, and that neither Thyself nor any of Thy apostles has said a word about it? Several of the Fathers consider purgatory as of Pagan origin. Tertullian spoke of it only after he had joined the sect of the Montanists, and he confesses that it is not through the Holy Scriptures, but through the inspiration of the Paraclete of Montanus that he knows anything about purgatory.

Augustine, the most learned and pious of the Holy Fathers, does not find purgatory in the Bible, and positively says that its existence is dubious; that every one may believe what he thinks proper about it. It is possible that I am so mean as to have refused to extend a helping hand to that poor distressed man, for fear of offending the priest?

"We priests believe, and say that we can help souls out of the burning furnace of purgatory, by our prayers and masses; but instead of rushing to their rescue, we turn to the parents, friends, the children of those departed souls, and say: "Give me five dollars; give me a shilling, and I will put an end to those tortures; but if you refuse us that money, we will let your father, husband, wife, child, or friend endure those tortures, hundreds of years more! Would not the people throw us into the river, if they could once understand the extent of our meanness and avarice? Ought we not to be ashamed to ask a shilling to take out of the fire a human being who calls us to the rescue? Who, except a priest, can descend so low in the regions of depravity?"

It would take too long to give the thoughts which tortured me during that terrible night. I literally bathed my pillow with tears. Before saying my mass next morning, I went to confess temptation against my faith which tortured my conscience during the long hours of that night! And repaired my cowardice by giving five dollars to that poor man. I spent the morning

in hearing confessions at o'clock, when I delivered an exciting sermon on the sin, proved by the sufferings of Christ on the cross. This gave a happy diversion to my mind, and made me forget the sad story of the sucking pig. After the sermon, the curate gave me the hand to his room, where he gave me a place of my own. He had the reputation of being one of the best cooks of the time in the widow of one of the nobles of Nova Scotia, who had as his housekeeper a dish before our eyes to diminish his good reputation. The first dish was a sucking pig roasted with an art and a fragrance as I had never seen. It was like a piece of pure gold. Its smell would have brought water to the lips of the most ardent anchorite. I had not anything for the last four hours; had preached four exciting sermons, and spent hours in hearing confessions, felt hungry; and the sucking pig was the most tempting of all. It was a real epicurean's sure to look at it and smell its fragrance. Besides, that was my favourite dish with me. I did not conceal that it was a pleasure that I saw the after sharpening his long ing knife on the file, cut a beautiful slice from the shoulder and offering it to me. I was hungry to be over patient with my knife and fork had soon finished their work. I was carrying mouth the tempting and lent mouthful when, the remembrance of the man's sucking pig came into my mind. I laid the piece on a plate, and with painful looked at the curate and said: "Will you allow me to pose a question about this dish?" yes: ask me not only two questions, and I will pay to answer you to the best of my ability," answered he in his fine manners. "Is this

(Continued on page 8, column 2)

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"Forsaken"

We read:

"But he himself went a day's journey into the wilderness, and came and sat down under a Juniper tree: and he requested for himself that he might die; and said, It is enough: now, O Lord, take away my life; for I am not better than my fathers." —I Kings 19:4.

Notice Elijah got discouraged — so much so that he said, "Lord, I'd rather die; take away my life. I am not any better than the folk that have already died for your cause."

Then notice:

"And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away." —I Kings 19:10.

Here was another man that was forsaken. He was forsaken to the extent that he said "Even I only am left."

You say "Wasn't there anybody else back in those days?" Yes God reminded him later on in this same chapter that there were 7000 that had not bowed to Baal but where were they? There wasn't one of them standing with Elijah. They might not have bowed to Baal but there wasn't one of that 7000 that dared to stand up and be counted along side of Elijah. It is one thing for a man not to bow to Baal; it is another thing for him to stand up with a man that is standing for the things of God. In Elijah's day they turned their back on Elijah. They left Elijah "to carry the ball" alone. God was the only one that knew anything about this crowd. Elijah didn't know anything about them. Nobody else knew anything about them. There wasn't a one of them that was standing out for the things of the Lord. Even Brother Obadiah said he feared the Lord greatly, but where was he? He was serving Ahab. Instead of standing with Elijah — instead of being at Elijah's side and standing with him, Obadiah was standing with Ahab, as a servant for Ahab. Of course that meant food, lodging, and the material things of this world, and Obadiah found it much more comfortable to stand with Ahab, as a servant to Ahab, than to stand beside Elijah.

I am thinking about our paper, THE BAPTIST EXAMINER. I am thinking about folk all over America. Some individuals say, "Well, Brother Gilpin, I believe what you are standing for. I believe that you are giving to us a great paper, and I believe that you are giving to us a paper that is worthwhile. I think it is a shame that the paper isn't supported more than what it is. I think it would be a crime for THE BAPTIST EXAMINER to go out of existence, and I'll stand by you through thick and thin." But I have found this, beloved; there is a lot of them that when the fighting gets thick, they thin out mighty quickly.

Beloved, listen, that is Demas. Demas quit right in the middle

of the battle. He was a deserter. He just simply could not stand with the Apostle Paul and take the burdens that came as a result of standing for the teachings of the Word of God. Now if Demas had been willing to stand for the teachings of God's Word along side of the Apostle Paul, he wouldn't have gone to Thessalonica, but he got to the place that he just simply had to have the things that the world had to offer. The life of living and working with Paul was just too much of a life of servitude and suffering and privation that he couldn't bear to think of it for the future.

I have known lots of preachers like that down through the years.

Beloved, there is many a man that just quits because of his children, or because it is a whole lot easier to line up with Modernists and Unionists and the Invisible Church group. They find it much easier and more pleasant, and they can get lots of things that they don't have otherwise.

I say to you, Demas forsook his minister, the Apostle Paul, just because he loved what the world offered, and wasn't willing to stand for the doctrines that Paul stood for.

I am thinking of some nine individuals whose names I jotted down within the last month's time. They say they are waiting to see how all our problems work out here in Ashland. They say they still believe in TBE, but they are just waiting to see how our difficulties are adjusted. They are not willing to stand and be counted with us. Well, beloved, I wrote all nine of them off the list within the last three weeks time. I'll never hear from another one of them again. When a man takes a position like that, only the power of God will bring him back, and I don't believe God is going to bring any of

WELL CARED FOR EXTERIOR



WHEREAS, IT IS POSSIBLE "TO BE STRENGTHENED WITH MIGHT BY HIS SPIRIT IN THE INNER MAN; THAT CHRIST MAY DWELL IN YOUR HEARTS BY FAITH." — EPH. 3:16,17

hearing from them.

I say to you, beloved, there is many a man who finds it easy to do as did Demas. Demas didn't say, "I am going over there because I love the world." I rather expect that he said, "I have a call from Thessalonica. I think I am going to go over there and help that church out." But, beloved, deep down in his heart, he wanted to get away from the truth. He wanted to get away from the Apostle Paul. Demas went, and that is the last time that we ever hear of him.

One man wrote me and said, "I have been sick. You haven't heard from me recently because I have had an awful lot of sickness." Of course, that was only an excuse. I won't hear from him in the next six months either, beloved. He won't be a bit sicker than he has been in the last six months, but I won't hear from him.

Others write me and say, "Brother Gilpin, I have a lot of burdens and I haven't been able to do much." Just excuses and nothing else. Actually, they are not willing to take a stand for the truth. Beloved, they'll have more burdens in the next six months than they have had in the last six months. I won't be

I say to you, when men are not willing to take a stand and be counted — when they are not willing to stand up and be counted for the Word of God and the doctrines of God's Word, you just mark them off the list so far as they are concerned, and go forward without even thinking about any help from those individuals any further.

IV

GOD PROMISES NOT TO FORSAKE US.

While it is true that there are some individuals who forsake the preacher, and forsake the house of God, and forsake the Word of God, the Bible says that God will never forsake us. Listen:

"Be strong and of good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, NOR FORSAKE THEE." —Deut. 31:6.

"And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, NEITHER FORSAKE THEE: fear not, neither be dismayed." —Deut. 31:8.

"There shall not any man be (Continued on page 8, column 1)

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I. M. HALDEMAN

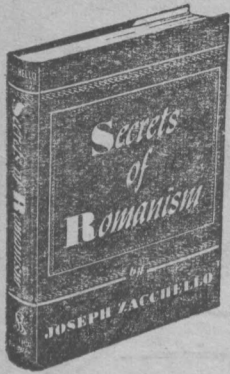
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"Forsaken"

(Continued from page 7)

able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee. **NOR FORSAKE THEE.**—Joshua 1:5.

"And David said to Solomon his son, Be strong, and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; he will not fail thee, **NOR FORSAKE THEE**, until thou hast finished all the work for the service of the house of the Lord."—I Chron. 28:20.

"Hide not thy face far from me; put not thy servant away in anger: thou has been my help; leave me not, **NEITHER FORSAKE ME**, O God of my salvation. When my father and my mother forsake me, then the Lord will take me up."—Psa. 27:9, 10.

"Cast me not off in the time of old age; **FORSAKE ME NOT** when my strength faileth. For mine enemies speak against me, and they that lay wait for my soul take counsel together."—Psa. 71:9, 10.

David says, "Others may forsake me, but I know God won't. My mother may forsake me, my father may forsake me, my loved ones may forsake me, my friends may forsake me, but, Lord, you'll take me up." Now when David gets old he says, "Lord, don't cast me off in the time of old age; forsake me not when my strength faileth."

Beloved, this has been my prayer all during this past year. There has not been a time during this year of trouble and turmoil and difficulty that I haven't prayed daily this prayer. I am proud to stand for the things of God. I have taken the Great Commission as the standard of my life from the time that I began to preach. God said, "You go; you make disciples; you baptize them; you teach them the all things."

Then He gave a promise when He said, "Lo, I am with you always, even unto the end." (Mat.

28:20.) I have taken that to be my standard down through the years. Every time I have had a difficulty or problem I have fallen back on Him and I have said, "Lord, you said it; I am going to believe it. You said that you would stand by the man who would stand by the commission. I have tried to stand by it; I claim the promise."

This year I have found myself praying this prayer, "Lord, you have been standing by me down through the years. I am coming down to old age now. I have gotten to the place when it is just a matter of a few years at best that I am going to be here in this world. Lord, cast me not off in the time of old age. Lord, cast me not off when I get old and feel the need of You more than ever before." I thank God this morning when I turn to these Scriptures that I find God's promises not to forsake me.

Notice again:

"For we were bondmen; yet our God **HATH NOT FORSAKEN** us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem."—Ezra 9:9.

Then hear the Apostle Paul as he says:

"Persecuted, **BUT NOT FORSAKEN**; cast down, but not destroyed."—II Cor. 4:9.

Yes, we may be troubled, distressed, perplexed, in despair, and persecuted, but God says through Paul that He will not forsake us. Thank God for that fact this morning.

Then notice my "sugar stick" that I always fall back on — not just one day out of the year, but every day. Listen:

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, **I WILL NEVER LEAVE THEE, NOR FORSAKE THEE.**"—Heb. 13:5.

Isn't that precious? He said, "I'll never leave you nor forsake you." Others may forsake us and difficulties may arise; we may be perplexed almost to the point that we are cast down; we may be burdened and we may be persecuted; we may be in despair and we may have perplexities; but one thing stands, God promises that He'll never leave, nor forsake us.

I turn to the New Testament and I find that Jesus was forsaken, for He said:

"My God, my God, why hast thou forsaken me?"—Mt. 28:46.

God had a purpose for forsaking His son. God forsook His son because His son was dying on the cross for our sins, and God couldn't see His son when sin was put upon Him, and He turned His back upon Him. Yes, Christ was forsaken of God, but God never did forsake His children.

Go back and read the story of Daniel. Did God forsake Daniel? No, God walked with Daniel when he went in the lion's

den. Did God forsake the Hebrew children? The fire was so hot when they were thrown into the furnace, that the heat from the furnace killed the individuals who threw them in, but God didn't forsake them. When they got out, not a hair of their head was singed, and you couldn't ever smell the fire on them. God didn't forsake them.

God didn't forsake Joseph. It is true that for a little while it looked like that he was having a hard time when Potiphar's wife lied on him, and when they put him down into the dungeon and he suffered there for a long time, but God was with him, and God had a purpose. In the end you see Joseph sitting on the throne of Egypt.

I often say never look at the skirmish, for that is not what counts; it is the battle that counts. You can afford to lose a skirmish, but you can't afford to lose a battle. God has never lost a battle. Sometimes it looks like we lose a skirmish now and then, but, beloved, God never loses a battle. Joseph had some hard times. He lost some skirmishes, but he didn't lose the battle.

God never forsook Moses at the Red Sea. When it looked like the children of Israel were to be destroyed in the Red Sea, God stood with them.

I tell you, beloved, God didn't forsake Daniel. He didn't forsake Joseph. He didn't forsake the Hebrew children in the fiery furnace, and He didn't forsake Moses at the Red Sea, but He did forsake His son. He did with His son what He never did with any of His children; He forsook His son, but He has never forsaken His children.

That is why it is that we are secure. That is why it is that I know we can never lose our salvation. That is why it is I know when God saves a man, He saves him forever. Beloved, we are secure, and He won't forsake us.

We read:

"I have been young, and now am old; yet **HAVE I NOT SEEN THE RIGHTEOUS FORSAKEN**, nor his seed begging bread. For the Lord loveth judgment, and **FORSAKETH NOT** his saints; they are preserved for ever but the seed of the wicked shall be cut off."—Psa. 37:25, 28.

Thank God, God won't forsake us.

CONCLUSION

While it is true that men forsake the Word of God, the church of God, and the minister of God, God won't forsake us. We are secure. In view of this fact, then, Christian friend, may I urge you to forsake everything and follow after Him.

Long ago, Simon Peter said:

"Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life."—Mt. 19:27-29.

Beloved, He has kept His promises. He says, "If you forsake the things of the world and follow me, I'll take care of you. I'll make it up to you."

I urge those of you who know the Lord Jesus Christ to stand firm and true as the days come and go. Out before us are harder times than we have ever known before. We are having the best times that we'll ever have. We are having better times today than we'll have next year. We are having better times religi-

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PAUSE FOR POWER



"THEY THAT WAIT UPON THEE, O LORD, SHALL RENEW THEIR STRENGTH: THEY SHALL MOUNT UP AS EAGLES, THEY SHALL RUN, AND NOT BE WEARY; THEY SHALL WALK, AND NOT BE FAINT." — Isa. 40:31

ously because there will be more people next year deny the Word of God than have denied it so far. But, beloved friends, I'd urge you, if you are saved, to continue standing for the Word of God. Don't forsake His house, minister, or Word, remembering His promise that He is not going to forsake us.

I say to that unsaved one this morning that you ought to do some forsaking today. We read:

"Let the wicked forsake His way."—Isa. 55:7.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."—Prov. 28:13.

Notice, the man or woman who confesses his sins and forsakes them shall have mercy.

May God help those of you who are saved to forsake everything in this world and stand by the things of God, and may God help those of you who are unsaved to forsake your ways, and thoughts, and everything that you have been depending on, and receive the Lord Jesus Christ as your Saviour, and follow His ways.

May God bless you!

Fifty Years

(Continued from page 6)

sucking pig of the poor man of yesterday?" I asked.

With a convulsive fit of laughter, he replied: "Yes; it is just it. If we cannot take away the soul of the poor woman out of the flames of purgatory, we will, at all events, eat a fine sucking pig!" The other thirteen priests filled the room with laughter, to show their appreciation of their host's wit.

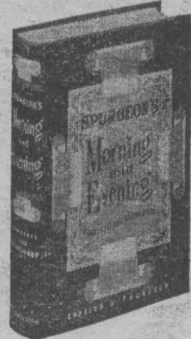
However, their laughter was not of long duration. With a feel-

ing of shame and uncontrollable indignation, I pushed away the place with such force, crossed the table and nearly fell on the floor; saying, with a timent of disgust which I can describe: "I would starve to death than eat an execrable dish; I see in it the face of the poor man; I see the price of a soul. No! No! No! men; do not touch it. You Mr. Curate, how 30,000 and monks were slaughtered in France, in the bloody year 1792. It was for such indignities that God Almighty the church in France. The future awaits us here in the very day that people awaken from their slumber; see that, instead of being traders of souls, under the of religion."

The poor curate, stung by the solemnity of my words as well as by the consciousness of his guilt, lisped some excuse, sucking pig remained under the table and the rest of the dinner more the appearance of a ceremony that a convivial By the mercy of God, I deemed my cowardice of the before. But I had wounded the feelings of the ate and his friends, and lost their good will.

It was in such ways that I was directing the steps of an unprofitable servant through ways unknown to him. The storms were constantly tearing my sails into fragments. But every storm was pushing in spite of myself, toward the shores of eternal life, was to land safely, a few later.

(To be continued)




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