

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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Bro. Halliman Answers Two Questions

A writer from Ohio would like to know.

(1) We assume that you accept the Bible as it is but would like to know what you think of women speaking in the church such as testimonial meetings etc.

You are right in assuming that I accept God's Word just as it is. There is much of it that I do not fully understand but there is nothing that I doubt. There is nothing though that God makes plainer than I Cor. 14:34. I have just now had my daughter Rhoda, read this verse of Scripture and give her opinion what it means. Rhoda is 9½ years old, is in the 4th grade and of average intelligence. To my knowledge this is the first time she has ever read this Scripture. Her answer was, it simply says for the women to keep silence in the churches and that means they cannot speak. I have heard this subject discussed pro and con and the majority of people simply do not believe and/or accept God's Word on this point. One group of Convention Baptists attempted to point out to me that this meant that the women were to keep silence in the business meetings only. I agree that this

applies to the business meeting all right but it does not stop there. I think though the horse they ride the hardest on this subject is the one named Testimony Meeting. I



FRED T. HALLIMAN

have had folk say to me, surely Brother Halliman, you would not object to a woman standing up and giving her testimony in

church. No, I would not object if the Lord said it was all right, but since He says for the women to keep silence in the churches, it is not for me to decide, the decision has already been made for me. I am simply to obey even at testimony meeting time. Most testimony meetings are an abomination to God any way in that God seldom gets the glory. In the first place one does not have to talk in church to give his or her testimony as to what the Lord has done for him. When one gives his tithes and offerings he is testifying or giving a testimonial, i.e., bearing witness, showing his appreciation, telling out by act or deed what he believes to be true. When you come to church, tell some lost person the WAY of salvation, you are giving your testimony. There are many noble things that a woman can do for the Lord in and out of the church services and which if they are done for the proper purpose she will be rewarded in Heaven and blessed here on earth but one that refuses to obey such plain teachings as I Cor. 14:34 is openly admitting that she has no intentions of listening to any- (Continued on page 5, column 2)

"If I Should Die Tonight"

If I should die tonight,
 My friends would look upon my quiet face
 Before they laid it in its resting place,
 And deem that death had left it almost fair;
 And laying snow-white flowers against my hair,
 Would smooth it down with tearful tenderness.
 And fold my hands with lingering caress.
 Poor hands, so empty and so cold tonight!

If I should die tonight,
 My friends would call to mind with loving thought,
 Some kindly deeds the icy hands had wrought
 Some gentle word the frozen lips had said;
 Errands on which the willing feet had sped
 The memory of my selfishness and pride,
 My hasty words would all be put aside,
 And so I should be loved and mourned tonight.

If I should die tonight,
 E'en hearts estranged would turn once more to me,
 Recalling other days remorsefully.
 The eyes that chill me with averted glance
 Would look upon me as of yore, perchance
 And soften in the old familiar way.
 For who could war with dumb unconscious clay?
 So I might rest forgiven of all tonight.

Oh friends, I pray tonight,
 Keep not your kisses for my dead cold brow,
 The way is lonely, let me feel them now.
 Think gently of me; I am travel-worn.
 My faltering feet are pierced with many a thorn.
 Forgive, oh hearts estranged, forgive, I plead!
 When dreamless rest is mine I shall not need
 The tenderness for which I long tonight.

THE HISTORY OF MILLENNIAL TEACHING

Reprinted from "Watching and Waiting" (England) published by S.G.A.T.

Gibbon, the historian of the Roman Empire, says:

"The assurance of such a millennium was carefully inculcated by a succession of fathers from Justin Martyr, and Irenaeus, who conversed with the immediate disciples of the Apostles, down

to Lactantius, who was preceptor to the son of Constantine. It appears to have been the reigning sentiment of the orthodox believers."

Dean Alford, commenting on Rev. 20:4-6, says in his *New Testament for English Readers*, "I cannot consent to distort its words from their plain sense and chronological place in the prophecy. Those who lived next to the Apostles and the whole Church for 300 years, understood them in the plain literal sense. If, in a passage where two resurrections are mentioned, where certain SOULS LIVED at the first and the rest of the DEAD LIVED only at the end of a specified period after that first — if in such a passage the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave, then there is an end of all significance in language and the Scripture is wiped out as a definite testimony to

anything. If the first resurrection is spiritual, then so is the second, which I suppose none will be hardy enough to maintain; but if the second is literal, then so is the first, which is common with the whole primitive Church and many of the best modern expositors, I do maintain and receive as an Article of faith and hope."

The testimony of early Christian teachers is that the doctrine was held by the Church immediately after the apostolic age, and that it is found to pervade the writings of the "early fathers," cannot be denied. "There has been no age of the Church," says the Encyclopaedia Britannica, "in which the millennium

was not admitted by individual divines of the first eminence . . . Chilistic or millenarian doctrine was universal in the first ages." Bro. Whitby, a great opponent of pre-millennialism, writes: "The doctrine of the millennium, or the reign of saints on earth a thousand years, is now rejected by all Roman Catholics, and by the greatest part of Protestants, and yet it passed among the best of Christians for two hundred and fifty years for a tradition apostolical, and as such is believed by many fathers of the second and third century." Mosheim, the historian, another opponent, says: "Long before this period (the third century) an opinion had prevailed, that Christ was to come and reign a thousand years among men, before the entire and final dissolution of the world; this opinion had hitherto met no opposition."

Justin Martyr, early in the second century, says: "I, and as many as are orthodox Christians

in all respects, do acknowledge that there shall be a resurrection of the flesh (body) and a thousand years' reign in Jerusalem." A thorough and impartial investigation of history warrants the conclusion: That for the first two and a half centuries, pre-millennarian teaching was the universal doctrine of the (Continued on page 2, column 5)

WHAT DO YOU THINK?

RAYMOND TATUM
 Paducah, Kentucky

"Was Noah an evangelistic flop with only eight people saved after 120 years of preaching? Was Jesus a failure when His ministry ended with a little over five hundred being recorded as brethren (I Cor. 15:6)? What does the Bible mean that only a few will be saved? Why has God only destined to have a remnant saved? These questions are only answered by believing the decrees of God. This means that as a preacher I am to go out and declare the demands of God to mankind as revealed in the Ten Commandments, then proclaim the glorious gospel of Christ. The results are entirely in the hands of God. I am not out to use some clever sales scheme to trick some soul into a 'decision.' Neither am I to pervert the love of God so that the sinner might get a false notion of divine love. In the Books of Acts the word 'love' never occurs once in the evangelistic preaching of the early church, yet God gave them results. My job is to preach and God will have His elect hear His voice and they'll come to Him."—Eld. Bob Nelson—The Baptist Examiner—10-2-65.

What will happen to preachers who pressure a lost, condemned, God-seeking soul into making a decision? It seems preachers today are looking for numbers. If they can't get conversions, they try to get decisions. Will a born again preacher stoop to such tactics? What do you think? "With the heart man believeth unto righteousness," while decisions are made in the head with no Godly sorrow, no repentance and the only belief they have in Jesus is like the devils had. (Jas. 2:19).

These high pressure sales preachers tell people they are (Continued on page 8, column 1)

HAVE YOU EVER KNOWN?

Forrest Judd, Indianapolis, Ind.

1. A MAN to lose his job because he drank too little?
2. A DOCTOR to advise his patient, "Your chances would be



ELD. FORREST JUDD

3. A MAN to explain, My husband would be the best man in the family, "Give me a drinker every day?"
4. A WIFE to explain, My husband would be the best man in the family, "Give me a drinker every day?"

Continued on page 8, column 5)

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"MERCY KILLINGS"

(Repeated at the request of many readers).

"Thou shalt not kill."—Exodus 20:13.

I would like to begin my message to you tonight by reminding you of the fact that all of us are going to die, that is, unless Jesus Christ comes back to this world and catches us away before the hour of death.

I would like to emphasize the fact that some of these days the Lord Jesus Christ is coming and that when He comes, He is going to catch away all of the redeemed that are alive then and they are not going to die. Yet,

beloved, unless our Lord comes within the next one hundred years, every person in this house will have died and will be in eternity — either in a Devil's Hell or an angel's paradise.

I realize that most folk don't like to think about death. I realize that the majority of people would rather not think about the time they are going to die. However, beloved, that's the very thing I want you to think about tonight. I want you to remember that death is sure and that some of these days, unless our Saviour comes first to catch away the redeemed, every one of us is go-

ing to fold our arms for the last time across a pulseless breast and our friends are going to look down upon our cold dead faces to see us for the last time within this world. As the poet has said—

"Oh, why should the spirit of mortal be proud
 Like a swift meteor, a fast flying cloud;
 A flash of the lightning, a break of the wave,
 Man passeth from life to his rest in the grave."

'Tis the wink of an eye, 'tis the draught of a breath
 From the blossom of health to the paleness of death;
 From the gilded saloon to the bier and (Continued on page 2, column 3)

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JOHN R. GILPIN.....Editor

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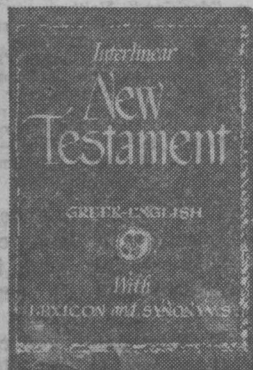
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California Pastor Extends Invitation



ELD. O. C. HARRIS

Elder O. C. Harris of the Citrus Heights Baptist Church of Citrus Heights California (suburb of Sacramento), is inviting all the readers of this paper to attend the West Coast Bible Conference which is to be held April 6, 7, and 8th.

In addition to a number of exceedingly good men who will be present to preach, it is the expectancy of the editor of this paper to be present and we join with Brother Harris in extending a welcome to everyone who might be living within going distance that you might attend and enjoy this three day fellowship, remembering that rooms and meals will be furnished freely by the church.

We're Grateful For Another Church That Supports Us

We were made especially happy of recent date by a letter from the New Testament Baptist Church of Baltimore, Md., whereby they sent an offering to assist us in the publishing of The Baptist Examiner, and further state that it is their expectancy to send such offerings in the future months.

We are indeed grateful to God for putting it upon the heart of pastor J. D. Wishon and his people to assist us. How we would to God that many other churches might be impressed in the same way today.

All the state papers published by Baptists are subsidized by the convention. It is a miracle almost that independent papers are able to keep in the mails — especially in this true in view of the exceedingly high prices existing today for both labor and printing materials.

Truly we thank God for the action of this church in Maryland, and we pray that it may be the means of stirring up many others to do likewise.

"Mercy Killings"

(Continued from page one)
the shroud,
Oh, why should the spirit of mortal be proud."

I would ask you that question tonight. Since you know that some of these days that will be your experience — since you know that sometime death is sure to be yours, then "why should the spirit of mortal be proud?"

I

IN VIEW OF THE FACT THAT SOMETIME ALL OF US ARE GOING TO DIE — IS IT RIGHT OR IS IT WRONG TO END THAT LIFE, AS WE MIGHT SAY PREMATURELY BEFORE GOD'S TIME.

Within the last few weeks, the entire nation has waited with expectancy, wondering what would be the outcome of the trial that was held in an eastern city wherein a doctor was accused of a mercy killing. I could not begin to say how many conversations have been directed to me as a result of that experience in a New England state.

I say, beloved, you and I realize that death is sure, it is positive, it is certain, and the question

In God We Trust

By Mary Blackburn Wheeler
"Others may worship the Pope of Rome

Bow and kiss his hand,
But I will smile and look much higher
And say he's just a man.

The Pope may bless our lovely nation
While flying through the air,
But all nations are in God's watchful keeping
The plane is in God's care.

The Pope may lead with his smooth manner
Our nation's smartest men,
In my estimation — he is no greater —
Than the least of our humble kin.

I'm sure he cannot forgive one sin
And must reap where he has sown,
He knew quite well from the beginning
He could not forgive his own.

Some may call him 'Holy Father'—
And feel it is a must; but
My heart tells me God alone is Holy;
So I'll sing — IN GOD WE TRUST!"

is — has a doctor any right to bring that death to pass one minute or one second earlier than it would come to pass if nature were allowed to take its course?

I will answer that question by saying that mercy killings are ONE - HUNDRED - THOUSAND PER CENT WRONG, for God says in my text, "Thou shalt not kill." If there were no other verses in the Bible, that's enough for me. It doesn't take but one peg for me to hang my hat on, and it doesn't take but one passage of Scripture to convince me of a truth, and when this one verse speaks so plainly, I can't doubt it — I can't, in any wise at all, begin to question it. For God says, "Thou shalt not kill."

For the last twenty-five years there have been brought up before Congress again and again two bills asking that they be passed. I receive every day the Congressional Record, which is the verbatim report of all that transpires in the Senate and in the House at Washington. I say, beloved, that these two bills have been presented again and again in Washington in the last twenty-five years. What are they? One is a bill to legalize mercy kill-

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Macedonia Church And Pastor Anxious As To Hallimans



ELD. LLOYD WYRICK

The Macedonia Baptist Church of Chicago — the church that sent Brother Fred T. Halliman to the mission field in New Guinea, is very anxiously trusting that God will raise up someone who will go as a replacement, and that Brother Halliman and family might come home for a much needed rest.

It is Brother Halliman's desire to be able to return home in August of 1966 so as to be here in time for our annual Bible Conference, and if the Lord so leads, he will stay through Conference time of 1967 ere returning to his field.

This means that there is very little time in which to make arrangements for his return. It would be most fortunate if arrangements could be made now in time for him to return home in August since it ordinarily takes four to five months for the legal red tape as to the entrance of one into New Guinea.

Surely somewhere among all our vast group of readers there is someone who feels the burden of mission work, who might desire to go to this field, and to take care of the situation there temporarily at least.

We would certainly insist that if God places such a desire in the heart of anyone, that the individual contact Brother Lloyd Wyrick, 2240 North Maplewood, Chicago, Illinois, or else write to the editor of this paper.

Millennial Teaching

(Continued from page one)
Church. No other doctrine on point was so much as known less received. The opposite tem, that which prevails in day, was not heard of in Church. For the first two hundred and fifty years, you search in vain for one post-millennialist, or anti-millennialist. All the fathers are explicitly avowedly millennialists.

The Reformers

When the Reformation dawned upon Christendom, the doctrine of a kingdom in earth was tially revived. The Reformers carefully avoided the single idea of a reign of a thousand years, but neither Calvin, Luther, any other of the Reformers expected a millennium to be induced by the gradual progress of truth.

The Puritans and Nonconformists

Several eminent men bore and bore testimony to this doctrine among the noble band of theologians, the assembly of vines who met at Westminster. Their names and their writings will be held in everlasting remembrance. In their knowledge of many parts of Scripture and in ability to set it forth, are unequalled; and some of them were millennialists.

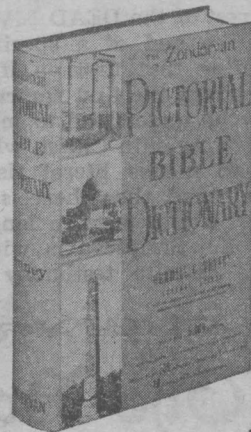
The outbreak of the French Revolution gave an impetus to the study of prophecy which has gone on increasing to the present time. Just a century ago able men were turning up for this sacred study. writings of Horsley, Cunningham, and many others called attention to the subject. A host of good men of various denominations followed. We might name Bickersteth, Birks, Broome, M'Neile, Habershon, Bros. H. A. A. Bonar, Eliot, Kelly, and many too numerous for mention. Not all saw all we feel but all held pre-millennial views.

Seventeenth Century Witnesses

The Baptists' Confession of Faith, presented by the Synod of Charles II, March 1660; for which (they say) we are not only solved to suffer persecution for the loss of our goods, but for life itself, rather than to be from the same; said:

"We believe that the same us who showed Himself a after His Passion, by many (Continued on page 6, column 1)

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"Mercy Killings"

(Continued from page two)

ings and the other is a bill to legalize birth control, and if one were passed, it is just as logical that the other be passed. If one were allowed, it is just as right that the other be allowed. The fact of the matter is, though, beloved, both are contrary to God's Word.

II

MERCY KILLINGS ARE ANTI-MERCIFUL, SO FAR AS THE LOST ARE CONCERNED.

A mercy killing just hurries a man into worse misery than he has ever had in his life. Suppose this case: Here's a man who is dying, writhing in agony and pain. The doctor administers an anesthetic and sends that man's soul into eternity. His friends will stand by and say, "Well, he is out of his sufferings."

Some months ago I saw a woman die with trench-mouth. She died a horrible death. I heard one of her friends say, "I'm so glad to see her go, she is out of her misery now." But her mother, who knew the Lord and who knew her daughter died unsaved and had gone to Hell, turned to and said, "No, Brother Gilpin, her misery and sufferings have just begun."

Mercy killing in itself is a misnomer so far as the unsaved are concerned, for it merely hurries an unsaved man out of what seems to be sufferings into real, actual, eternal and unending suffering throughout the future.

I don't know that it is true, but I have learned, and I think in good authority, that the doctor who was supposed to have committed a mercy killing recently in the east, believed that there is no future and that when a man dies, he is dead — whether saved or lost, it made no difference. As I say, I don't know that to be absolutely true, though I have been informed that such was his religious belief.

Listen, beloved, I want to remind you that there is a future, and I want to burn it into your soul that when you die, you are going to live on. If you die saved, you will live eternally with the Lord. If you die unsaved, you will go into Hell, and it isn't going to be mercy for you to go there.

"The wicked shall be turned into hell, and all the nations that forget God." — Psa. 9:17.

Don't you let anybody deceive you, and don't you believe that when a man dies he is out of his suffering — he is just getting into his suffering. Listen:

"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." — Matthew 5:22.

You say, "Brother Gilpin, do you believe in old-fashioned Hell fire?" I do, I'm not very old in years, beloved, but I'm terribly old-fashioned in my theology. I'm just as old-fashioned as this Book and I believe every word of it from Genesis 1:1 to Revelation 22:3, and when God talks about

Hell fire, I believe just exactly what He says. I heard a preacher say some months ago that the fire of Hell was only a figure of speech. The preacher said it — the Word of God didn't say it. The Word of God talks about Hell fire. If you die in your sins and go to Hell, you will go into a lake of fire, for God says so. I believe what God said and you had better believe it too. Listen:

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." — Matthew 10:28.

Why be afraid of any man? As far as I'm personally concerned, I have never known what it was to be afraid of man. It doesn't make any difference what any man can do to you, it doesn't make any difference what man does to your body, but the one you need to fear is He who is able to destroy both soul and body in Hell. If man were to do his worst to your body, the worst he could do would be to mutilate it, but when you fall into the hands of an angry God, it will mean a lake of fire for both soul and body. Listen again:

"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day." — Matthew 11:23.

Here our Lord was speaking of those cities which had been favored by His personal ministry, and He said, "You are going to be brought down to hell." He went further and said that it would be more tolerable for those Old Testament cities which had never heard the Gospel as they had heard it.

Lost sinner, you had better learn something tonight, — those of you who have been coming to this church for years and who are still unsaved, if you were to die and go to Hell tonight, Hell would be a lot hotter for you than for the man in Africa. There will be degrees in Hell just like there will be degrees in Heaven, and to the man who has heard the Gospel, Hell for you will be ten thousand times hotter than it will be for the man who has never heard the story of the Son of God. Listen again:

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" — Matthew 23:33.

Our Lord was talking here to the religious leaders of His day, and He called them a bunch of snakes. If He were back here tonight, He would call the majority of the religious leaders worse than a bunch of snakes. A bunch of snakes have more principle than a lot of Baptist preachers, to say nothing of the other crowd. Some people think that so long as they are members of some church, they are going to Heaven when they die. I expect there are people here tonight who think because they have joined the church, they are going to Heaven. Jesus was talking to religious people, and He said, "You look like a bunch of snakes to me — how are you going to keep out of Hell?" Don't think that because you are re-

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ligious or because you have your name on some church record book that you are saved. Our Lord Jesus, in talking to religious people, said, "How are you going to keep out of Hell?" If religious people go to Hell without Jesus, how about the irreligious, the ungodly who have never yet professed faith in the Son of God?

"And if thy hand offend thee, cut it off: it is better for thee to enter life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched." — Mark 9:43-48.

Our Lord Jesus Christ was speaking of drastic operations — the most drastic operations that could be suggested, for He said that if your hand, if your foot, or if your eye causes you to be offended, you had better get rid of that offending member — you had better go to Heaven with a mutilated body than to go to Hell with a body that was perfect. Oh, beloved, listen to me, there is a Hell of fire and brimstone and suffering awaiting every man who dies outside the Lord Jesus Christ. Listen again:

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue for I am tormented in this flame." — Luke 16:19-24.

Tell me there is any mercy in hurrying a man into a state like that? Tell me that mercy killing is anything but a misnomer when you hurry a man out of this life into eternity — when you hurry a man from his physical suffering into not only physical suffering but soul suffering as well. This is the story of two men of whom Jesus knew. They lived on after death. You are now alive, you are going to die and you are going to live on after death. These two men were far differ-

ent when they were alive. One man had a new suit of clothes for every day of the week; his table groaned beneath the weight of the food; while the other fellow was just as poor in contrast with the riches of this rich man. One was poor and the other rich, but by and by the great leveler of society — death — took over. Death which levels every man and reduces all to the same plane, caught hold of the rich man and Lazarus, the beggar. Now they stand on the same plane of equality. However, in their death, there was a difference, for that poor man who knew the Lord Jesus Christ as his Saviour, had the angels carried him into Abraham's bosom. It is wonderful when a child of God dies. Just think — angelic pallbearers to carry the soul into the presence of God. The rich man also died. I imagine he had a grand funeral. If he had lived in this town, I'm sure that there would have been a tremendous distinction made in the way in which the report of these two deaths was given. Over on the classified ad page occupying about one inch of space in the daily paper would be an account of the death of the beggar. Over on the front page you would have had a picture of that rich man, listing all the lodges of which he was a member, all the folk who sent floral offerings and an account of all the good things he had ever done. But listen, beloved, the editor nor the reporter for the daily paper didn't write this story. This is God's story. God says that the rich man died. Not one word is said about his burial. The next thing is that the rich man is in Hell. Beloved, before your breath gets all the way out of your body, your soul will be in Hell. You tell me it is mercy to hurry a man into Hell.

What kind of place is Hell, to which this man went? It says, "In hell he lifted up his eyes, being in torments." You say, "I don't believe in a Hell of torment." Well, all of your denials won't put the fire out. Hell is

still hot whether you believe it or not. Here's a man who died and went there and the Word of God said that he was in torment. Does that sound like it was mercy for him to die? Do you want to know how he suffered? Listen to him as he cried and said, "Let Lazarus dip his finger down into a glass of water — I won't ask for a drink — I won't even ask for enough to quench my thirst — all I'll ask for is to just let him dip his finger into a glass of water and all the water that will cling to his finger, let him put it on my tongue that it might cool me." Tell me there is any mercy in sending a man to a place like that! The worst suffering any individual ever went through in this world is a picnic — it is a pleasure in comparison to what a man will pass through the moment the breath leaves his body and his soul gets to Hell. Listen to another Scripture:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of his power." — 2 Thess. 1:7-9.

How long? Everlasting destruction. Do you want to know what Hell is like? Listen:

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." — Rev. 14:10,11.

Stand by a bedside and see a man that I looked upon a short while ago, who was afflicted with

(Continued on page 4, column 4)

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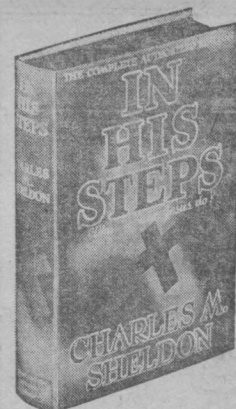
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PAGE THREE



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The Baptist Examiner FORUM

"Does the word elder refer to age, or is it an official classification?"

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Arabia, Ohio



The word elder refers both to an age and to a classification.

"With us are both the grey-headed and very aged men; much elder than thy father." Job 15:10.

"It was said unto her, the elder shall serve the younger." Rom. 9:12.

In these two passages it is quite clear that the word elder refers to an age and to the first born. Also in I Tim. 5:1-2 Paul is giving instructions how we should conduct ourselves toward those who are elder in age, that we treat an older person "as a father, younger men as brothers, older women as mothers, younger women as sisters." From these two verses we gather that the word elder refers to age or to older persons.

The word elder is also used in respect to an official classification.

"And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Acts 14:23.

In this verse the word elders refers to the ministry or to the pastor of the churches.

"The elders which are among you I exhort." I Pet. 5:1.

In this verse the word elders refer to an office rather than to an age. These elders were preachers, pastors, overseers or bishops of the churches to whom he wrote. The reason that I believe that Peter was referring to an office is, that he exhorts them "to feed the church of God." See Acts 20:28. The office of the elder is to feed the flock of God, as the Lord commanded Peter to do before He returned back to glory. He asked Peter, "lovest thou me?" then he told him "feed my lambs." "Shepherd my young sheep." "Feed my sheep." Read Jn. 21:15-17. Peter declares that he was an elder. All the apostles were elders, though every elder is not an apostle.

Elder then refers to the office of pastor over the church. The Apostle Paul calls this officer a bishop. See I Tim. 3. In Acts 20:28, he calls the elders overseers. An overseer is one who is to look after the interest of the church, for there must be rule in the church. There must be leaders who can and will take the oversight of the work of the Lord. These elders are called not to

extinguish Godly liberty but to conserve it. This office requires much labor, often gives much sorrow, and yields very little return at the present time, for in this modern age people are much more interested in the evangelist. It seems to them to be much more joy in this field, than there is in leading a church into the all things written in the Book. At the end of the way — at the judgment seat of Christ, the Lord will give to the faithful elder a bright and dazzling crown.

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." I Pet. 5:4.

The office of the elder is to be filled by the church of Jesus Christ (Baptist). I do not believe that any elder can be called outside of the church, for the qualifications of the elder are given to the church, and they are to ordain them into the office of elder.

Though the elder is called by many different names such as pastor, brother, angel of the church and undershepherd, there is one title given to the office of elder that should never be. That title is "Reverend."

"He sent redemption to His people; He hath commanded His covenant forever, holy and **reverend is His name.**" Ps. III:9.

It was our God who sent redemption; it is God who keepeth His covenant forever, therefore the title of "reverend" belongs to God, not to mortal man. I realize that many call the elder "Reverend," because it is the common practice of our day. May the Holy Spirit cause each of us to know that an elder is not a "reverend," — that the title "reverend" can only be applied to God.

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



There are passages that represent or refer to age. "His elder son was in the field . . ." Luke 15:25. "The elder women as mothers . . ." I Timothy 5:2. "Younger, submit yourselves unto the elder." I Peter 5:5.

Other passages refer to the ordained leader of the church.

" . . . had ordained them elders in every church." Acts 14:23.

"And called the elders of the church." Acts 20:17. "Let the elders that rule well be counted

worthy of double honour . . ." I Timothy 5:17. "And ordain elders in every city . . ." Titus 1:5.

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



The answer is BOTH.

The word was used many times in the Old Testament before the New Testament ever used the term to signify a minister (also spoken of as a "bishop" or pastor, which means "shepherd").

Elders in the sense of elderly men, were given leadership because of their wisdom and experience. Thus in Levit. 4:15, we find the elders of the congregation laying their hands upon the animal for sacrifice. In Deut. 31:28, the elders of the tribes were called together to hear the last instructions of Moses. In the New Testament the word elder is used to indicate elderly men. A good example is found in Heb. 11 where we read, "For by it (faith) the elders obtained a good report." These were not preachers, for reference is to Old Testament characters.

Because of the honorable meaning of the term elder, and because such were used as leaders in the past, the same word was applied to the preachers of New Testament times. The word elder or presbyter was a term that signified the man, and the term "bishop" (overseer) which was used interchangeably, signified a duty of his office. Peter is accused of being the first pope, but if he was a pope he didn't know it, for he called himself an elder. In I Peter 5:1, he says, "The elders which are among you I exhort, who am also an elder."

Since the word elder in its origin signified an elderly man before it was used to designate a church official, it is quite probable that those ordained to the New Testament ministry were as a rule mature, experienced men. We are distinctly warned against elevating a "novice" to the ministry. However there are exceptions to nearly any rule, and Timothy and Titus were such exceptions. That they were young is indicated by Paul's words "Let no man despise your youth." I do not recall that Scripture calls them elders, but this is not significant inasmuch as a number of other ministers do not have that particular title mentioned in their connection.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Grace
Baptist Church
Birmingham, Ala.



The Greeks have one word PRESBUTEROS that is translated elder which is an adjective of degree. This word usually means the older one in age. This word is also used in speaking of the elders in Israel. They have another word EPISKOPOI which is a noun that is also translated elder. EPISKOPOI is used in Acts 14:23 where elders were to be ordained in every church. It is also used in Acts 15:4,6,23 and in Acts 16:4 where the elders are grouped with the apostles. Titus was to ordain elders in every city, Tit. 1:5. These elders definitely refer to an official classification.

Brother Gilpin says that I am almost 100, speaking of my age. But I might let you in on a secret, I did not have to be ordained

in order to get that old. I am the elder in my father's family due to the fact that I was born before my three brothers were. But I did not have to be ordained in order to hold that position in the family. So, the word elder found in the Bible may refer to age or to an official classification depending on the context in which the word is found. If you wish to be Scriptural, call the preacher elder rather than reverend. In Psa. 111:9 we are told that "reverend is His name." When you call a man reverend, you are putting him upon the level with our great God. And to do that is an abomination in the eyes of Almighty God.

"Mercy Killings"

(Continued from page three)

a spinal condition — the same that I had in 1934. See that man's head drawn until it touches his hips. See that man in all of his suffering, how the pain is so great that when he would squeeze his hands together, even though his nails had been cut as short as possible, almost into the quick, that when those hands were unclasped, those nails had bitten into his very flesh. Hear his cries and his shrieks of pain as he suffers. You say, "It's a shame to see that man in his agony — it is a shame to see him suffer in that way." Beloved, see that man when he goes into eternity. He was an unsaved man, and when his breath left his body, then began a suffering that would beggar description — smoke, fire, brimstone, torment. How long? For ever and ever. The physical suffering that this man went through lasted only a short week, but, beloved, there is no end, no time limit in eternity. When a man dies, time comes to a close, and it is all just one eternity for ever and ever. You tell me it is mercy to send a man out into that!

Let me ask you a question — you that are unsaved? If you were dying, would you consider it an act of mercy for somebody to end your suffering and send you out into eternity where not only your body would suffer, but your soul would suffer throughout eternity?

Listen once again — I want you to see that Hell is sure and Hell is hot, and, beloved, it is a place for every man to avoid:

"And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

Did you ever go to the Rolling Mill and take a trip of inspection through it? Did you ever see those furnaces with the hot metal? Put on a pair of smoked glasses and gaze into that furnace if you want to know what a lake of fire looks like. Twenty-five or thirty years ago, a man here at the Armco fell into one of those furnaces and the man who told me about it, said that it looked like he dissolved into nothingness as his body fell into that molten metal. He hardly knew what hurt him for he died immediately.

What is it going to be like for you to go into a lake of fire when you will know what is happening? You will be conscious and you will know all that happens from then on throughout all eternity. You can not tell me there is any mercy in sending a man into a place like that.

III

FOR THE CHRISTIAN IT IS ANTI-TRUSTFUL TO THINK ABOUT MERCY KILLING.

When you go to your work tomorrow morning, suppose you turn around and say to your foreman, "This looks like a long day. I surely will be glad when five o'clock comes." About one-half hour later you look up at the clock and say, "I never saw time pass so slowly. I surely will be glad when this day is over." All throughout the day you keep lamenting the fact that you have to stay on the job and keep watching the clock, wishing the hands would hurry by to five o'clock. Would you be very valuable to your employer tomorrow

under those circumstances?

Well, tonight, beloved, suppose you are sick, suppose your body is suffering with pain, suppose tonight your old body aches every joint. You know you would be better off dead than alive, because you know you would with the Lord, and like that laboring man, you keep saying, "God, I will be glad when quitting time comes — I will be glad when you take me out of this world." Beloved, I ask you, how valuable an employee of the Lord Jesus Christ would you be? As His people, the Lord wants us to be busy in His service until quitting time comes — when the Lord calls us home.

IV

MERCY KILLINGS ARE REBELLION AGAINST GOD.

God has a time appointed every man to leave this world. Listen:

"To every thing there is a season, and a time to every purpose under the heaven: A time to born, and a time to die; a time to plant, and a time to pluck that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up."—Eccl. 3:1-3.

Beloved, there it is. God has time for you to be born and has a time for you to die. Listen again:

"Known unto God are all works from the beginning of the world."—Acts 15:18.

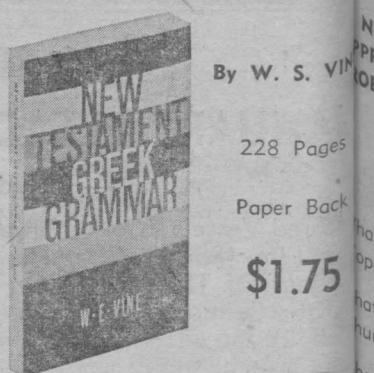
There are no accidents with God. Nothing ever slips up Him. Nothing takes place by chance. God has a time for everything that happens in our lives. God knows when you are going to die. God knows the manner. He knows just exactly the time, the place and the circumstance that will attend it. Mercy killings are an attempt at rebellion against a sovereign God.

Let's think about the Apostle Paul. He had a lot of suffering. Did you ever read and study how Paul suffered in order that he might preach the Gospel to the sinners? I think sometimes I have difficulties and problems, but did you ever stop to think how the Apostle Paul suffered his preaching of the Gospel? Listen:

"Of the Jews five times received I forty stripes save one. Thrice I was beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the deep; In journeying often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by brethren; In weariness often, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness, often, hunger and thirst, in fastings ten, in cold and nakedness." 2 Cor. 11:24-27.

I never did get whipped publicly for preaching the Gospel. I never was beaten with rods. Think how Paul suffered. What didn't Paul say, "I'm getting tired of it." Why didn't he say, (Continued on page 5, column 1)

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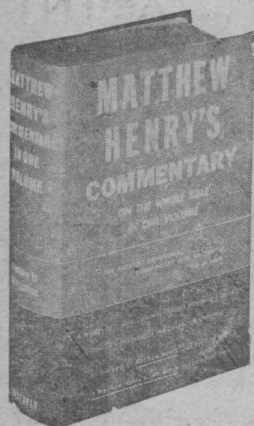
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PAGE FOUR

"Mercy Killings"

(Continued from page 4)

...taken these whippings just as long as I can. I can't through another ordeal like I ... Why didn't he say, "Dr. ... you have been my attend- ... you have gone around with ... you have cared for me physi- ... you have been my personal ... all through my ministry; ... just open up my veins and ... some air into my veins and ... me die — get me out of these ... ings. They have whipped ... five times, 199 times the lash ... fallen on my body. I am tired ... being the target for stones. I ... tired of being whipped, stoned ... beaten. Dr. Luke, be merci- ... let's have a mercy killing ... send me out into eternity." ... beloved, he didn't do that. ... tell you what he did do. Paul ... God's great man, went right ... serving the Lord. It didn't ... any difference what hap- ... ed, he went right on serving ... Lord. When it came down to ... time he was going to die, he ...

For I am now ready to be ... time, and the time of my de- ... parture is at hand." — 2 Timothy

Paul is now taking a downward ... into the grave. Paul had al- ... looked up and out in the ... of the Lord. Now he looks ... and says, "Oh, yes, I know ... going to die. I know the time ... my departure is at hand." Oh, ... en, beloved, he might have ... ed all of those sufferings a ... time before, but he didn't. ... went through them and came ... to the end still looking up. ... ing, depending upon the ... d, saying, "The Lord, the ... teous judge, has a crown of ... eousness awaiting me."

YOU NEED MERCY TONIGHT, BUT YOU DON'T NEED A MERCY KILLING — YOU NEED ONE WHO DIED, WHO WAS KILLED THAT YOU MIGHT HAVE MERCY, THAT THE GRACE OF GOD MIGHT BE YOURS.

What's the mercy you need to- ... I look out over this con- ... nation and think of men and ... men who are here lost, some ... ing to save themselves, some ... ending upon the church — ... you need tonight is mercy ... a mercy killing, but you ... Him who was killed for ... at Calvary that mercy might ... ours in Him.

back to the day when Abra- ... was about to offer his son, ... as a burnt offering. He ... ed behind him and saw a ram ... in the thicket and offer- ... him up instead of his son. ... ved, Isaac needed someone ... in his place and God pro- ... a ram that died for him.

You and I needed someone ... for us. We had to die for ... own sins unless we could find ... substitute who might die in our ... if. God found that substitute ... person of His Son, and His

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"But if any provide not for his own, and specially for those of his own household, he hath denied the faith, and is worse than an infidel." — 1 Tim. 5:8.

The fourth necessity is Spiritual guidance. Be sure you provide this for your children.

Son went to Calvary where they drove the nails in His hands and feet. They made Him suffer every way they could. Jesus Christ died on the cross of Calvary for what purpose? To keep you and me out of Hell. The mercy we need tonight is that which is ours in the Lord Jesus Christ.

Do you know Him tonight? You need Him. You don't know what day nor hour you are going to leave this world. Sooner or later all are going to die unless Jesus comes.

Sometime ago I was standing in front of the printing shop. I looked across the street as an ambulance drove up in front of a restaurant. They brought a man out in a few minutes time on a cot and took him over to the hospital. The dishwasher had been stricken with a heart attack. He didn't know when he came to work that morning that they would haul him away before the day passed by.

You never know when that hour of death is coming. I say it is coming. You may be in Hell before I finish this sentence, or if you are saved, you may be in Heaven. It will all depend on one thing — do you know Jesus Christ as your Saviour? I don't say that if you join the church and do the best you can, maybe you will get to Heaven after a while. I want to be honest with you. It is either Jesus Christ or a Devil's Hell. Oh, may God save your soul tonight, and if He saves you, come out on God's side and publicly profess your faith in Him.

Fred T. Halliman

(Continued from page one)

thing that the Lord has to say except that which pleases her.

(2) What do you believe about Christmas?

Outside of works for salvation, the Universal Church theory and a few other false ideas, I think the Christmas hoax is about the

worse thing that has ever happened to folk in all parts of the world both lost and saved. I used to swallow the Christmas idea, hook, line, and sinker. I don't think there was anything that I fought any harder than the idea that Christmas had no part in the Lord's Word. Beloved, there is not one Scripture that refers to this subject as it is generally understood, even in the remotest way. There is plenty that teaches against it. What do you think Christian folk are going to feel like when they stand before the Lord and have to give an account for lying to their children about Santa Claus, spending millions on Christmas trees and the ornaments that go on them plus many more unscriptural things connected with Christmas. On the 24th of December, 1965 I was listening to the International news on the radio and the news commentator told of the amounts as estimated by America and England as to what had been spent on "Christ-

mas Liquor." The figure for America run near two hundred million dollars and the figure for England was about one hundred million pounds which would be over the amount for America. When all these folk that sold and consumed over four hundred million dollars worth of liquor this past Christmas have to stand before the Lord and give an account of their actions, how will they go about explaining that they were honoring Christ's birthday, even if indeed that was His birthday.

But many Christians will say, but I don't drink. Praise the Lord if you don't, but many of you are doing just as bad when you are putting your approval on this heathen holiday and thereby encouraging the lost world in their revelry. Few if any people on earth could be found to be more primitive than the general population in New Guinea. Outside of our own area I have found only a very few that could tell me anything about how one is saved, however they all can tell you about Christmas. Why? Because that is the first thing the Missionaries and governmental officers attempt to teach them after they get them to stop fighting. Our folk know about Christmas also here around the Sovereign Grace Baptist Mission, but they know the truth about it. What do I think about Christmas? I think it is a lie made out of whole cloth.

I might just add that Easter, Mother's Day, Father's Day, Good Friday, and any and all these man-made holy-days have no place whatsoever in the Lord's house.

"... how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times and years," (Gal. 4:9-10).

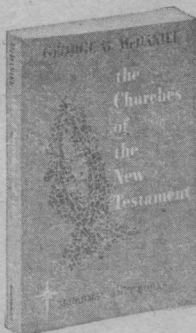
Paul said of these Galatians, that they were missing the mark entirely; they were feeding on the husk; only getting the broth and missing the strong meat of the Word; Christians perhaps but weak and beggarly, i.e., following the trend of the times and the world and being sucked in by emotionalism, popularity, and the idea that it must be right because most folk are doing it. Paul said to the folk at Colosse, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," (Col. 2:8).

"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances ... after the commandments and doctrines of men?" (Col. 2:20,22).

In verse 21, which is in parenthesis, and part of verse 22, the Holy Spirit clarifies this statement in saying that ordinances, commandments and doctrines of men are going to perish, therefore, Christians should not touch, taste, or handle, i.e., we should have no part in these things in any form. He says further in verse 23 that, "these things have indeed a show of wisdom in will worship, and humility" People that connect Christmas, Easter, Good Friday, Mother's Day, Father's Day and/or any other man-made holiday with worship services are doing nothing but putting on a show of humility and are guilty of will worship, i.e., worshipping according to the dictates of their own depraved mind instead of according to the teaching of God's Word. They are following the same pattern as Micah did when he consecrated the young Levite to become a father and a priest unto him to look after his shrine of idols and "Then said Micah, Now know I that the Lord will do me good, seeing I have a Levite to my priest." (Judges 17:13).

Yes, beloved, many folk only get religion on Christmas and Easter and they, like Micah, think when they go on these two occasions that, the Lord will do them good. I have heard pastors say, well, I had rather see folk come to church on Christmas and Easter than not at all. I could sanction that only with a qualification. If the gospel were preached on those two occasions in all the churches that would be a proper statement for any one to make, but in the majority of cases people are just as ignorant of the gospel when they leave church on these and many other occasions as they were before they went. At the close of a service one Sunday in Chicago, a Sunday that man has set aside for Mothers, a man approached me and commented briefly on my sermon, and then added, but it was not like the one that was held in our church down home today, (he was visiting our (Continued on page 8, column 2)

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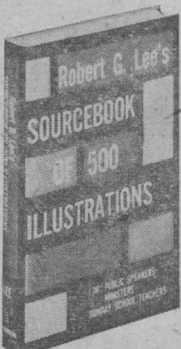
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THE BAPTIST EXAMINER
FEBRUARY 26, 1966
PAGE FIVE

"FIFTY YEARS IN THE CHURCH OF ROME"

By CHARLES CHINIQUY

From "Fifty Years In The Church Of Rome"

Every time I met President Lincoln I wondered how such elevation of thought and such childish simplicity could be found in the same man. After my interviews with him many times, I said to myself: "How can this rail-splitter have so easily raised himself to be the highest range of human thought and philosophy?"

The secret of this was, that Lincoln had spent a great part of his life at the school of Christ, and that he meditated his sublime teachings to an extent unsuspected by the world. I found him in the most perfect type of Christianity I ever met. Professedly, he was neither a strict Presbyterian, nor a Baptist, nor a Methodist; but he was the embodiment of all which is more perfect and Christian in them. His religion was the very essence of what God wants in man. It was from Christ Himself he had learned to love God and his neighbour, as it was from Christ he had learned the dignity and the value of man. "Ye are all brethren, the children of God," was his great motto.

It was from the Gospel that he had learned his principles of equality, fraternity, and liberty, as it was from the Gospel he had learned that sublime, childish simplicity which, alone, and for ever, won the admiration and affection of all those who approached him. I could cite many facts to illustrate this but I will give only one not to be too long: it is taken from the Memoirs of Mr. Bateman, Superintendent of Public Instruction for the State of Illinois:

"Mr. Lincoln paused: for long minutes, his features surcharged with emotion. Then he rose and walked up and down the reception room, in the effort to retain or regain his self-possession. Stopping at last, he said, with trembling voice and his cheeks wet with tears: I know there is a God, and that He hates injustice and slavery. I see the storm coming, and I know that His hand is in it. If He has a place and work for me, and I think He has, I believe I am ready! I am nothing, but truth is everything! I know I am right, because I know that liberty is right; for Christ teaches it and Christ is God.

I have told them a house divided against itself cannot stand, and Christ and reason say the same thing, and they will find it so. Douglas does not care whether slavery is voted up or down. But God cares, and humanity cares, and I care. And with God's help, I will not fail. I may not see the end, but it will come, and I shall be vindicated; and those men will see

that they have not read their Bible right! Does it not appear strange that men can ignore the moral aspect of this contest? A revelation could not make it plainer to me that slavery, or the Government, must be destroyed. The future would be something awful, as I look at it, but for this ROCK on which I stand (alluding to the Gospel book he still held in his hand). It seems as if God had borne with slavery until the very teachers of religion had come to defend it, from the Bible, and to claim for it a Divine character and sanction. And now the cup of iniquity is full, and the vials of wrath will be poured out!"

Mr. Bateman adds: "After this, the conversation was continued for a long time. Everything he said was of a very deep, tender, and religious tone, and all was tinged with a touching melancholy. He repeatedly referred to his conviction 'that the day of wrath was at hand' and that he was to be an actor in the struggle which would end in the overthrow of slavery, though he might not live to see the end. After further reference to a belief in Divine Providence, and the fact of God, in history, the conversation turned upon prayer. He freely stated his belief in the duty, privilege, and efficacy of prayer; and he intimated, in no unmistakable terms, that he had sought, in that way, the Divine guidance and favour."

The effect of this conversation upon the mind of Mr. Bateman, a Christian gentleman whom Mr. Lincoln had, in his quiet way, found a path to the Christian standpoint, that he had found God, and rested on the eternal truth of God. As the two men were about to separate, Mr. Bateman remarked: "I had not supposed that you were accustomed to think so much upon this class of subjects; certainly your friends generally are ignorant of the sentiments you have expressed to me."

He quickly replied: "I know they are, but I think more on these subjects than upon all others, and I have done so for years; and I am willing you should know it." *The Inner Life of Lincoln, by Carpenter. Pp. 193-195.

More than once I felt as if I were in the presence of an old prophet, when listening to his views about the future destinies of the United States. In one of my last interviews with him, I was filled with admiration which it would be difficult to express, when I heard the following views and predictions:

"It is with the Southern leaders of this civil war as with the big and small wheels of our railroad cars. Those who ignore the laws of mechanics are apt to think that the large, strong, and noisy wheels they see are the mo-

tive power, but they are mistaken. The real motive power is not seen; it is noiseless and well concealed in the dark, behind its iron walls. The motive power are the few well-concealed pails of water heated into steam, which is itself directed by the noiseless, small, but unerring engineer's finger.

"The common people see and hear the big, noisy wheels of the Southern Confederacy's cars; they call them Jeff Davis, Lee, Toombs, Beauregard, Semmes, etc. and they honestly think that they are the motive power, the first cause of our trouble. But this is a mistake. The true motive power is secreted behind the thick walls of the Vatican, the colleges and schools of the Jesuits, the convents of the nuns, and the confessional boxes of Rome.

"There is a fact which is too much ignored by the American people, and with which I am acquainted only since I became President; it is that the best, the leading families of the South have received their education in great part, if not in whole, from the Jesuits and the nuns. Hence those degrading principles of slavery, pride, cruelty, which are as a second nature among many of those people. Hence that strange want of fair play, humanity; that implacable hatred against the ideas of equality and liberty as we find them in the Gospel of

subject. But sooner or later the nation will know the real origin of those rivers of blood and tears, which are spreading desolation and death everywhere. And then those who have caused those desolations and disasters will be called to give an account of them.

"I do not pretend to be a prophet. But though not a prophet, I see a very dark cloud on our horizon. And that dark cloud is coming from Rome. It is filled with tears and blood. It will rise and increase till its flanks will be torn by a flash of lightning, followed by a fearful peal of thunder. Then a cyclone, such as the world has never seen, will pass over the country, spreading ruin and desolation from north to south. After it is over there will be long days of peace and prosperity; for Popery, with its Jesuits and merciless Inquisition, will have been swept away from our country. Neither I nor you, but our children, will see those things."

Many of those who approached Abraham Lincoln felt that there was a prophetic spirit in him, and that he was continually walking and acting with the thought of God in his mind, and only in view to do His will and work for His glory. Speaking of the slaves, he said one day before the members of his cabinet: "I have not decided against a proclamation of liberty to the slaves, but I hold the matter under advisement. And I can assure you that the subject is on my mind, by day and by night, more than any other. Whatever shall appear to be God's will, I will do." *Six Months in the White House. By Carpenter p. 86.

A few days before that proclamation, he said, before several of his counselors: "I made a solemn vow before God that if General Lee was driven back from Pennsylvania, I would crown the result by the declaration of freedom to slaves." *Ibid.

But I would have volumes to write, instead of a short chapter, were I to give all the facts I have collected of the sincere and profound piety of Abraham Lincoln. I cannot, however, omit his admirable and solemn act of faith in the eternal justice of God, as expressed in the closing words of his last inaugural address of the 4th of March, 1865:

"Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's 250 years of unrequited toil shall be sunk, and until every drop of blood drawn by the lash shall be paid by another drawn by the sword, as was said 3,000 years ago, so still it must be said: The judgments of the Lord are true and righteous altogether."

Those sublime words, falling from the lips of the greatest Christian whom God ever put at the head of a nation, only a few days before his martyrdom, sent a thrill of wonder through the whole world. The God-fearing people and the upright of every nation listened to them as if they had just come from the golden harp of David. Even the infidels remain mute with admiration and awe. It seems to all that the echoes of heaven and earth were repeating that last hymn, falling

from the heart of the noblest, truest Gospel man of our age. "The judgments of the Lord are true and righteous altogether" (Ps. 19:9).

The 6th of April, 1865, President Lincoln was invited by General Grant to enter Richmond, the capitol of the rebel states, which he had just captured. The beaten army of Lee, surrounded by the victorious legions of the soldiers of liberty, forced to lay down their arms, their banners at the feet of the generals of Lincoln. The victorious President addressed an immense multitude of citizens of Washington, to thank them for the glorious victory of the last few days, and for the blessed peace which was to follow these five years of slavery.

But he was on the top of the mountain of Pisgah, and he had fervently prayed that he might cross the Jordan and enter that promised land, which is there, so near. You must enter for your nation's sake! The Lord are true and righteous altogether," when the Jesuits assassin, Booth, murdered him on 14th of April, 1865, at ten o'clock p.m.

(To be continued)

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Christ. You do not ignore that the first settlers of Louisiana, Florida, New Mexico, Texas, South California and Missouri were Roman Catholics, and that their first teachers were Jesuits. It is true that those states have been conquered or bought by us since. But Rome had put the deadly virus of her anti-social and anti-Christian maxims into the veins of the people before they became American citizens. Unfortunately, the Jesuits and the nuns have in great part remained the teachers of those people since. They have continued in a silent, but most efficacious way, to spread their hatred against our institutions, our laws, our schools, our rights and our liberties in such a way that this terrible conflict became unavoidable between the North and the South. As I told you before, it is to Popery that we owe this terrible civil war.

"I would have laughed at the man who would have told me that before I became the President. But Professor Morse has opened my eyes on that subject. And now I see that mystery; I understand that engineering of hell which, though not seen nor even suspected by the country, is putting in motion the large, heavy, and noisy wheels of the state cars, of the Southern Confederacy. Our people are not yet ready to learn and believe those things, and perhaps it is not the proper time to initiate them to those dark mysteries of hell; it would throw oil on the fire which is already sufficiently destructive.

"You are almost the only one with whom I speak freely on that

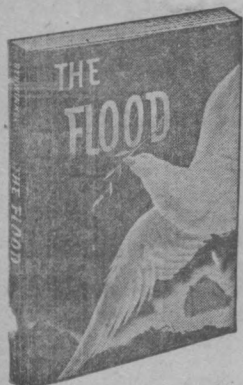
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Millennial Teaching

(Continued from page 7)
fallible proofs (Acts 1:3) was taken up from His disciples and carried up into heaven (24:51) shall so come in like manner as He was seen to go into heaven (Acts 1:9,10,11), when Christ who is our life appear, we shall also appear with Him in glory' (Col. 3:4). For shall He be 'King of kings and Lord of lords' (Rev. 19:16) the Kingdom is His, and the governor among the nations (22:28), and 'King over all the earth' (Zech. 14:9) 'and we reign with Him on the throne' (Rev. 5:10). The kingdoms of this world (which men so much strive after here to enjoy) shall become the kingdoms of our Lord and His Christ (Rev. 11:15). 'For all is yours (ye that come this world), for ye are Christ's, and Christ is God's' (Cor. 3:22,23). 'For unto the shall be given the kingdom of the greatness of the kingdom under (mark that) the heaven' (Dan. 7:27). The kingdoms (alas!) now many men be content that the saints have so much as a being with them; but when Christ shall appear, then shall be their power over the nations, then shall they receive a crown of life, which no man can take from them, nor they any means turned or overthrown' (Rev. 21:2,3). (Continued on page 7, column 2)



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Numerous churches, so we hear, are now serving coffee after the sermon. Presumably this is to get people thoroughly awake before they drive home.

The False Teaching That Salvation Is By Ordinances

Roy Mason, Aripeka, Florida

There are two ordinances established by Jesus for His church—baptism and the Lord's Supper. Most of the basic truths of Christianity are contained in these two ordinances. Jesus meant that it should be so. No long as these ordinances are correctly observed, the fundamental truths of Christianity are kept before the world.

Baptism symbolically teaches the following great truths:

1. The death of Jesus and His burial.
2. The resurrection of Jesus from the grave.
3. The burial of the old life in a watery grave, and our resurrection to walk with Christ in the newness of life (Rom. 6:4).

No modernist preacher should ever baptize anyone. No modern church ought to have this ordinance for it teaches the things denied by modernism. Quite recently, the Riverside Church of New York, under Fosdick's leadership, came to receive people without baptism.

The Jesus of course never meant that at this ordinance had any saving power. He never hinted at anything, but human beings are always inclined to attribute saving power to something they "do." Early in Christian history baptism was elevated to a saving rite. That's how infant baptism arose. The argument was that since baptism had to do with salvation, sick people should be baptized, lest they suddenly slip away and be lost. Since it was convenient to immerse such crinkling or pouring was substituted. Also it was deemed wise to baptize infants so as to make sure that they be in a saved state, and since it was inconvenient to immerse babies, sprinkling or pouring was substituted for them.

In modern days the "Church of Christ" people are the most blatant proclaimers of baptismal salvation. Listen to their preachers. You will find that they exalt baptism far above Christ. For every word they say about Christ related to salvation, they say something about baptism. They really have hydrophobia—water madness, and it is a true charge they make a "H₂O" God. One part hydrogen and two parts oxygen! They consign all Methodists, Presbyterians and sprinklers and all other denominations to Hell. Their doctrine is "Be dipped or be damned." There is no heresy held by any denomination that is worse than this. It is the doctrine of salvation by WATER WORKS. No matter how much arguing they do, it resolves itself into that very thing.

The Perverted Lord's Supper

Men, under the Devil's guidance, lacking in spiritual perception, love to attribute saving power to ceremonies. Jesus of course never meant that the Memorial Supper should be thought of as

having any saving power whatsoever. What did He mean to teach by means of his ordinance?

1. He meant to teach remembrance of His sacrificial death. "Ye do show the Lord's death" (I Cor. 11:26).

2. He meant to ratify the new covenant of redemption. "This is the blood of the new covenant,



Eld. Roy Mason

poured out for many for the remission of sins" (see Mark 14:24).

3. He meant to teach His second coming. "Ye do show the Lord's death till he come" (I Cor. 11).

4. Incidentally, He taught the continued existence of His truth until His return, for the ordinance was given to His church to be observed "till he come." Such would make necessary His church to carry on this ordinance that long.

Here again, ignorance of God's Word has caused men to attribute saving power to the Lord's Supper. The Catholic Church has done the worst job along this line. They teach the doctrine of TRANSUBSTANTIATION—that is the doctrine that the bread and the wine under the blessing of the priest is transformed into the actual body and blood of Christ. They have the sacrifice of the mass, in which they presume to offer again and again as a sacrifice, the body and blood of Christ. This awful doctrine is refuted by Heb. 10:10. Also they administer what they call "extreme unction" by putting a piece of bread on the tongue of a dying person. This bit of cracker supposedly fits a person for eternity. The Catholic religion magnifies "crackers and Latin," neither of which has any slightest saving power. All who depend to any extent on ordinances for salvation are LOST!

Millennial Teaching

(Continued from page six)
from it, for the oppressor shall be broken in pieces (Psa. 72:4), and his vain rejoicings turned into mourning and bitter lamenta-

tions, as it is written (Job 20:5-7)."

This confession is "subscribed by certain elders, deacons, and brethren, met in London, in the behalf of themselves and many others, unto whom they belong, in London, and in several counties of this nation, who are of the same faith with us." Then follow forty-one names after which is written, "Owned and approved by more than twenty thousand."

Hence it appears that Baptists had once the honour of contending for the personal reign of Christ over the earth, and of suffering for professing the same.

Eighteenth century witnesses include:

The Famous and Learned Baptist Expositor, John Gill

In his commentary on Acts 24:5, he says: "There will be a difference between the resurrection of the just and of the unjust, both in the time of their rising; the dead in Christ will rise first, at the beginning of the thousand years, the wicked not until they are ended; and in the means and manner of their rising; they will be both raised by Christ, but the one by virtue of union to Him, the other merely by His power. The just will rise in bodies not only immortal, and incorruptible, but powerful, spiritual and glorious, even like to the glorious body of Christ. The wicked will rise with bodies immortal, but not free from sin, nor glorious; yea, their resurrection will differ in the end of it; the one will rise to everlasting life and glory, the other to everlasting shame and damnation." Also—

August M. Toplady

"I am one of the old-fashioned people, Mr. President, who believe the doctrine of the Millennium, and that there will be two distinct resurrections of the dead, first of the just, and secondly of the unjust, which last resurrection, of the reprobate, will not commence till a thousand years after the resurrection of the elect. In this glorious interval of one thousand years, Christ, I apprehend, will reign in person over the kingdom of the just; and that during this dispensation different degrees of glory will obtain, and every man shall receive his own reward, according to his own labour, . . . and to me it seems very clear that, whatever difference of bliss and honorary distinction may obtain during the Millenary state, I am inclined to think, both by Scripture and reason, that in the heavenly glory, which will immediately succeed the other, all the saints will be exalted to an equality of happiness and crowned alike. In the course of the present argument, I have been forced to take the doctrine of the Millennium for granted, time not allowing me to even intimate a hundredth part of the proof by which it is supported. I would only observe to those who have not considered that subject that it would be prudent in them to suspend their judgment about it, and not be too quick in determining against it, merely because it seems to lie out of the common road."

We do not base our teaching on any human guides, be they never so honoured, reputable or orthodox, but on the simple reception of the Word of God.

In reading the Scriptures we take it as a first guiding principle that God has said what He means and means what He has said.

This principle cuts right across all phases of modernism, and when faithfully followed proves its effective antidote. We find ourselves in accord with the following three principles laid down by the late

Benjamin Wills Newton
He wrote:
"In the first place, I adhere

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to the ancient canon, that where a literal interpretation can be adopted, the furthest from the literal is commonly the worst; and that the literal may be adopted where no proved absurdity or impossibility follows its adoption.

"Secondly, I enquire whether a different principle of interpretation, could be adopted consistently throughout, the whole passage; so as for no clause to be dropped out or set aside on pretence of poetic exaggeration.

"Thirdly, I ask which interpretation would best agree with the testimony of the rest of Scripture especially those parts of Scripture which definitely apply to the same period."

It must not be thought that because the main stress of our testimony is placed upon Advent and Prophetic subjects, that we are emphasizing these to the exclusion, or at the expense of other phases of Truth. Indeed, that would be against our object.

The motion has been revived by some that the doctrine of the Millennium is a novel eighteenth century doctrine, unheard of at the Reformation, or among the early Fathers. Were that in any measure true, it would not invalidate the doctrine, proved as it is from Scripture. We agree that caution is needed lest we adopt any teaching, or any definitions, not received by the old evangelicals along the centuries, but quotations above proof that we are in an ancient succession of testimony.

The Brethren

The Evangelical Revival quickened interest in world-wide evangelization, and as interest in the Church's mission grew, so a desire deepened to understand her Lord's plan for this age, specially so when the mission to the Jews was undertaken. Mr. B. W. Newton gives it as his view that "The direction of missionary effort to the Jews may be regarded as the chief cause of the advance made in prophetic Truth" — *Aids to Prophetic Enquiry*, p. 3.

Interest in the spiritual welfare of God's chosen nation, necessitated close study of the Old Testament, and led to seeing the truth that universal blessing to the Gentile nations will follow the conversion of the Jews. And then another step was taken; it was seen that the conversion of the Jews, as a nation, will only take place at the second advent of the Lord Jesus Christ in Power and Glory.

The believers who were peculiarly used to foster this enquiry, stimulate the study of the whole Bible, expound prophecy and witness to the great events which are to mark the closing years of this age, were those usually known as the Brethren. We speak of the early days of the brethren movement, for alas division came in and marred the witness. Nevertheless, there is general agreement among Evangelical Bible students that these men of God were used to revive the practice of reading the whole Word of

God and seeking to do so in the original languages.

Had Brethren teachers and leaders adhered more firmly to this principle maybe the great factions which seem to have brought such trouble upon them would never have occurred.

We are assured that among these teachers, the safe men were Mr. B. W. Newton and Bro. S. P. Tregelles, whose line of teaching followed out this principle logically; and in so doing they rediscovered old prophetic truths which did not contravene the doctrinal foundations of the Early Church, of Puritans and Reformers, but rather expanded and enlarged Christian views of all doctrinal, practical, and experiential truth.

Strict Baptist Witness

The godly, gracious Septimus Sears, writing on the "Thousand years" says:

"All through the reign of Christ the saints will be with Christ in glorified bodies."

"During the whole of the reign of Christ, Jerusalem will be pre-eminent among the nations." (In support of this he quotes Zech. 14: 16-21 and Isaiah 2:3 and 61: 23).

"During the whole of this period creation will cease to groan" (Rom. 8: 21 and 22; Acts 3: 20 and 21; Isaiah 11: 6-8 and 65: 25).

"Human life during this period will greatly exceed its present limits" (Isaiah 65: 19-22).

The following extracts from the writings of J. C. Philpot, M.A., on *The Future Extent of Christ's Mediatorial Reign*, are taken from the Gospel Standard for November, 1862:

"Now, at the very outset, we express our firm belief that this will be beyond all that has been ever witnessed, or seen, or known. To assert, as some are now asserting, that the present is the millennial dispensation, and that we are to have no other, is one of those wild, heady, unscriptural declarations which may be expected from men who deny the true and proper Sonship of our adorable Lord."

"That Christ shall reign to an extent hitherto unknown is so clearly revealed in the Word of Truth that, to our mind, nothing but the most obstinate unbelief or inveterate prejudice can deny it. Whether this reign is to be a personal or spiritual reign we shall not discuss."

"But we cannot pass the subject by without expressing two convictions, founded, we trust, on the Word of truth, as far as it has been opened up to our spiritual understanding; (1) That the reign of Jesus will be from sea to sea and from shore to shore, and (2) that this reign, whether personal or spiritual, will be in full accordance with every Gospel doctrine, every heavenly truth and every part of living experience. We have no idea of a carnal kingdom or any sympathy with those who by their sensual views of Christ's future reign (Continued on page 8, column 3)

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What Do You Think?

(Continued from page one)
free to choose or reject God. How can a dead man accept or reject anything? Jesus told Nicodemus, that which is born of the flesh is flesh; and that which is born of the spirit is spirit." When Nicodemus came to Jesus he was capable of making decisions, but Nicodemus needed to do more than make a decision. What do you think? Paul told the Ephesians, "And you hath he quickened, who were dead in trespasses and sins." (2:1) John tells us that "the Son quickeneth whom he will." (5:21) John also tells us in 6:63, "It is the spirit that quickeneth; the flesh profiteth nothing." Jesus is doing the talking here and He goes on to say "The words that I speak unto you, they are spirit and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him. And he said therefore said I unto you that no man can come unto me, except it were given unto him of my Father."

Do you know why these high pressure preachers don't preach like Jesus did? Read the next verse and John will tell you. Verse 66: "From that time many of his disciples went back and walked no more with him." "Free-will preachers can't preach that and hold their crowds. Man in his

natural state cannot "will" to come to Christ. Jesus says in John 5:40, "And ye will not come to me that ye might have life." Man's will is "free" like water is free—to run down hill, it can never rise above its source. If a man could will to come to Christ with his old sinful nature, he could pick himself up by his boot straps.

Minerals can't become plants of their own free will. But plants can reach down with their roots and bring the minerals up and the minerals become a part of the plant. The plant cannot become a cow by its own free will. But the cow can reach down, eat the plant and the plant becomes a part of the cow. The cow cannot by her own free will become man, but man can reach down, eat a part of the cow and then the cow will be part of man. Following the same line of thought—if a poor condemned hell deserving sinner ever mounts to heaven, "his free-will" can't help. Somebody is going to have to reach down—what do you think?

Fred T. Halliman

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church and was a member of a Southern Baptist Convention Church). He said that on every Mother's Day they had a Mother's Day sermon, just for the mothers, and he visualized how that at ex-

actly half past 11 that morning he could see his wife Flossie standing down front with all the other mothers and then as the invitation was given for all the children and husbands to come down and shake hands with the mothers that the zenith of the service was reached when Flossie began to shout. She shouted every year, he said, on Mother's Day. Beloved, I am not making fun of poor Flossie, but I say that she is an example of millions of will worshippers in America and elsewhere today. I simply say to Flossie, and all the balance of you that take part in these heathenish practices, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." (Col. 3:1-2).

Millennial Teaching

(Continued from page 7)
have done so much to prejudice the minds of God's family against it."

"There will be an abundance of earthly peace and temporal prosperity in those happy days when men shall beat their swords into ploughshares, and their spears into pruning hooks; when nation shall not lift up sword against nation, neither shall they learn war any more; but if all the earth shall be filled with the glory of the Lord it can be no other glory than that seen by the saints now; 'For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' This must be a spiritual glory, according to the Apostle's testimony; 'But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.'"

"But whilst we believe that there will be a display of the future glory of Christ's mediatorial kingdom such as earth has never yet witnessed, but which all the prophets have foretold in their highest strains, and as with one harmonious voice, yet would we guard ourselves strictly against forecasting either the time or the manner of its accomplishment."

"Have those who deny or ignore the future reign of Christ and His millennial glory ever considered this passage, 'But as truly as I live, all the earth shall be filled with the glory of the Lord' (Num. 14:21)? Is all the earth filled with His glory? Is there at present any prospect of it? But how solemn the oath of God where He swears by His own eternal being, 'As truly as I live.' Is not God's oath one of those 'two immutable things in which it is impossible for God to lie?' And was not this the very nature and essence of the faith and patience of Abraham, that he believed the word and oath of God, 'and so after he had patiently endured he obtained the promise'? Whatever faith, then, or patience such men possess, it is quite clear they have not the faith or patience of father Abraham."

In *The Christians' Pathway* for June, 1922, B. A. Warburton, the late Editor, wrote as follows:

"I venture to think the assertion referred to in Scripture is quite void of evidence and is controverted by Scripture itself. Would it not be far better if we could only take it for granted that God means what he says instead of trying to make the Word of God "square" with our preconceived notions?"

"In Daniel 12:2 we read of a resurrection wherein many of

them which sleep in the dust of the earth shall awake, some to honour and some to everlasting contempt. Notice the *many*, which definitely precludes this from being the general resurrection.

The Apostle Paul, speaking of the coming of Christ for his saints, declares that the dead in Christ shall rise first, and we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air (I Thess. 4:16 and 17). There is not one word here concerning the general resurrection.

As regards the passage in Revelation, if there is a first resurrection there must be a second and seeing God himself has placed a thousand years between them, they cannot be one and the same . . . The words, however, "the rest of the dead" most clearly and conclusively affirm that some of the dead have been raised to life. Hence the theory of one simultaneous general universal resurrection is not in accordance with the Scriptures of truth.

As a denomination we have too long ignored God's prophetic word, confusing things which differ. The common practice is to spiritualize all we cannot understand but the question is as to whether this is honouring the Word of God or making it void. I must maintain that God means what He says. I may not be able to understand all He says nor yet to place the seeming varying truths in their right setting but I believe the time will come when all will fit, in one harmonious whole and that too without any effort on our part to make them fit or to explain them into something different from what they assert."

It is exactly this line which the Sovereign Grace Advent Testimony has sought to take and will, by the Lord's help, maintain; as our motto puts it,

"God says what He means means what He says."

The revival of prophetic inquiry would seem to be doing as the age runs on close. This is as we might expect, for in the Time of the "The wise shall understand" "Knowledge shall be increased."

Ever Known?

(Continued from page 6)
the world if he would more?

5. A HUSBAND to say would be a better mother children if she spent more at the cocktail bar?

6. A DEFENDANT in a case seek acquittal with the plea I had been drunk I never have done it?"

7. AN INSURANCE company offer reduced premiums on ers?

8. THE VALUE of a business home to rise when a tax opened next door?

9. A COMMUNITY that taverns, beer parlors, and houses among its advertisements?

10. A CHIEF OF POLICE advocated more liquor places as a means of reducing crime?

IF NOT . . . WHY DO WHY? . . . WHY HAVE DRINKING PLACES IN YOUR COMMUNITY?

PROVERBS 20:1.

"Wine is a mocker, strong is raging; and whosoever ceived thereby is not wise."

PROVERBS 23:29.

"Who hath woe? who hath sorrow? who hath contentions? hath babbling? who hath without cause? who hath of eyes? V. 30. THEY TARRY LONG AT THE they that go to seek mixed

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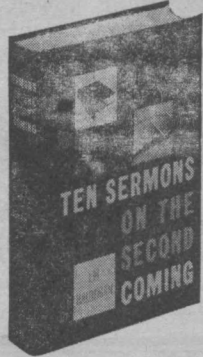


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