

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

Vol. 35, No. 31 ASHLAND, KENTUCKY, SEPTEMBER 24, 1966 WHOLE NUMBER 1452

PLAN SEVERAL ARTICLES SHOWING THE UNSCRIPTURALNESS OF MISSION METHODS.
 THOSE WHO BELIEVE IN SUCH, READ AND TRY TO ANSWER WHAT WE SAY ABOUT . .

MISSION BOARDS

This is the first of a series of articles by your editor, showing the unscripturalness and uselessness of mission boards. Please read these carefully for the next few weeks.

It is highly conspicuous that mission boards began with the Episcopalians, and not with the Baptists.

The Episcopalians came from the Roman Catholics under the leadership of the voluptuous King Henry VIII in 1528. Their creed is borrowed from the Roman Catholicism. From its separation from Rome, its head has been, yet remains, the reigning sovereign of England. The church,

which is chronologically and historically a daughter of the Roman Catholic Church, is governed by the crown of Great Britain, who has the power of appointment and removal over every preacher in it, by and with the cooperation of the Parliament. It is a state-church, the head of the state also being head of the church. Its organization and methods are borrowed from Rome, the monarch of England taking the place of the Pope. It is ritualistic and heretical. All Baptists reject its authority. Spurgeon thundered the truth against it.

Most of our readers are Baptists. To such, I ask a question: How would you like for Baptists to borrow either their doctrines

or methods from the Episcopalians, remembering they borrowed theirs from Rome? Well, here is a historical surprise for you.

Episcopalians and the First Mission Board

The first mission board was organized by the British Parliament on July 27, 1659; the act was entitled "A Corporation for the Promoting and Propagating the Gospel of Jesus Christ in New England."

The government appointed a president, treasurer and fourteen assistants, and gave the corporation power to acquire lands, goods and money. "The Lord Protector," Cromwell, directed the first subscription, Charles II reissued the (Continued on page 8, column 3)

God's Plan

"Not until each loom is silent,
 And the shuttles cease to fly,
 Will God unroll the pattern
 And explain the reason why.

The dark threads are as needful
 In the weaver's skillful hand,
 As the threads of gold and silver,
 For the pattern He has planned."

—Anonymously

With Mrs. Halliman In America, Bro. Fred Writes Of Rich Experience

My Friends:
 With this letter I would like to share with you just as happened, the ways in which New Guinea natives have expressed their love and appreciation for us. On several different occasions I have mentioned in my letter to THE BAPTIST EXAMINER the fact that we have been very attached to these black folk. We have become, to a certain degree, almost like a big family, or should I say

word in the local tongue for white man and wally being the word for woman. Put together the words mean white-woman, but used in a conversation to me it would mean, your wife, when they directly address my wife using the two words it is the equivalent to Mrs. Halliman. Most all the white men over here are addressed as Masta, meaning Master. This is used throughout the Territory. This is a Pidgeon word and the word took on its full meaning during the German administration in New Guinea prior to World War I. Reliable sources say that the natives were literally slaves to the Germans, being beaten and even killed for disobeying. The situation has changed somewhat now in that it is against the law for a white man to strike a native for any reason, however the fear was instilled in their minds during the German rule and the natives automatically look upon the white man in general as being their Master, hence the title Masta is still used throughout the Territory when referring to a white man. Of course there are usually exceptions to all rules and I have especially tried to see that there

was to this one. I detest the word Master as it is used in the sense that it is over here and have taught the natives not to use the word when referring to me. There



Eld. Fred T. Halliman

are three words they use when referring to me. All of them, including the small children, know my name and the name most widely used when talking to or

about me is Halliman. Frequently they will use the word Honobi, and whenever I am met out on the road or if they wish to address me personally they will usually use the word Hamana, which means brother.

This little bit of difference that I have made in having them leave off the word Masta has gone a long way in establishing closer relations among us. They appreciate the fact that, while any white person is quite superior to them in many if not most things and they recognize this fact themselves, I have not set myself up as their Master but rather I have taken the place as a servant among them, God's servant, not theirs, and as one who is willing to help them in whatever way I can. This seems to be appreciated among them to a very high degree. We work together as a unit and I give them instructions and assistance when and wherever the need arises. I try to encourage them to make their own decisions, but am willing to guide them when they feel uncertain, or the need of assistance. In almost all their domestic troubles they come to me to settle their differences and while there has

been many fist fights, occasionally a stick is used, and once in a great while someone will get hit over the head with a hatchet. I only know of one murder among these folk in the past 4 years; they used to average about one a week. I would not have you think that I am insinuating that just my presence has prevented all this violence and brought law and order among these heathen folk. The job of law and order belongs to the Government, but I feel that my teaching and influence has caused them to think

NO PAPER
 WAS PRINTED ON
 SEPTEMBER
 10TH

have been intergrated into tribe and accepted as tribe among the locals, and they or less look upon me as Chief or Head Tribesman. One other family without exception other than my wife and I are called by their first names. My wife is referred to as Honobi-wally, Honobi being the

Prayer — Private
 And Public

British soldier one night was creeping stealthily back to his quarters from the nearby mess. He was taken before his commanding officer and charged with holding communications with the enemy. The man pleaded that he had gone into the mess to pray by himself. That was his only defense.

"Have you been in the habit of spending hours in private prayer?" the officer growled.

"I have been inspired only by the power of the Holy Spirit," he roared. "You never get to so much!"

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"CUNNING FABLES"

"For we have not followed cunningly devised fables."—II Pet. 2:16.

The Apostle Peter is speaking primarily about the second coming of the Lord Jesus Christ, and in doing so he uses three very, very strong words, when he refers to "cunningly devised fables." As I say, those are three very strong words in the original Greek language. I am sure that, as Peter says, the second coming of Christ is not a cunningly devised fable—and I am sure there isn't anything about this Bible that is a cunningly devised fable, but I am also just as sure that there are many things that are preached on Sunday from the various pulpits that are nothing more nor less than cunningly devised fables.

When I was just a wee lad I

got a copy of Aesop's Fables, and I remember reading that book. It didn't make too much of an impression upon me then. In fact, I have often thought that Aesop's Fables were never designed for children, because children can never appreciate them like you can when you get older, yet I remember the impression that came to me as I read those various fables, and I more or less lived in the light of them. There were not any of them true, but nevertheless, I lived and re-lived those fables from day to day.

Now I don't think you can read Aesop's Fables without realizing that they have been very cunningly, shrewdly, and intelligently devised, and the Apostle Peter says that there are things in the spiritual realm that are

nothing more nor less than cunningly devised fables.

THE IDEA THAT THE BIBLE IS NOT TO BE TAKEN LITERALLY NOR SERIOUSLY IS A CUNNINGLY DEvised FABLE.

Would you believe me when I tell you that there are multiplied thousands of preachers today who would tell you that the Bible is not to be taken literally and certainly it is not to be taken seriously. I couldn't begin to tell you how many preachers I have talked to in my lifetime, who have said that the Bible is a good book, but it is not to be taken literally, or verbatim, as it is written. I could not tell you how many preachers have told me that the Word of God is not to be accepted (Continued on page 2, column 2)

FULL REPORT OF
 1966 BIBLE
 CONFERENCE NEXT
 WEEK (D.V.)

twice before committing these crimes they formerly did.

So our relationship over the past few years has grown from that of "the missionary or white man that lives among us" to that of "our Hamana who is willing to help us." As I have always (Continued on page 6, column 5)

Where Then Is Happiness?

Not in Unbelief: Voltaire was an infidel of the most pronounced type. He wrote: "I wish I had never been born."

Not in Pleasure: Lord Byron lived a life of pleasure, if anyone did. He wrote, "The worm, the canker, and the grief are mine alone."

Not in Money: Jay Gould, the American millionaire, had plenty of that. When dying, he said, "I suppose I am the most miserable devil on earth."

Not in Position and Fame: Lord Beaconsfield enjoyed more than his share of both. He wrote, "Youth is a mistake, manhood a struggle, old age a regret."

Not in Military Glory: Alexander the Great conquered the known world in his day. Having done so, he wept in his tent because he said, "There are no more worlds to conquer."

One and all, they confirm Solomon (Continued on page 8, column 5)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

Published weekly, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

One year — \$2.00; Two years — \$3.50; Five years — \$7.00; Life — \$25.00.

CLUB RATES: 15 or more — each \$1.50

When you subscribe for others or secure subscriptions — each \$1.50

BUNDLES: 10 to 50 copies to one address \$10.00 for each 10 yearly; 60 to 100 copies to one address, \$9.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? Notify us three weeks in advance. The Post Office does not forward second class mail and they charge us 10c for each "change of address" notice. Please save us this expense.

Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

QUICKIES

OUR RADIO PROGRAM

"Truly you are another John 'crying in the wilderness,' and we surely have a wilderness today. Before I heard you, I'd go from radio to TV searching for the Word. Now I hear you at 8:30 over radio station WMOV. You satisfy and I don't search for another, for I know that I can't expect two Johns in one day."

Olive M. Wilkinson,
West Virginia

CATHOLIC BOOK

"Your book on Catholicism is tops. It should be proclaimed from the housetop of every hamlet in the land. It just lacks one thing — you should have included the sermon about the pope confessing his sins (sermon was preached after book was published). You are doing a wonderful job editing TBE. Enclosed is \$50.00 contribution."

S. J. Cox, Kentucky

NABA PASTOR SPEAKS

"I see in Bro. Jackson's paper that he is still trying to deny the doctrines of Grace, as held by and believed by old-time missionary Baptists. I wish Bro. Jackson wouldn't do this. He is greatly loved by and appreciated by the Baptists of NABA (I am an independent Baptist, and I love him too.—JRG). I am a member of this group also, and I want you to know that he is not speaking, nor writing for the NABA, as many of our group believe in the Calvinistic truths. I am praying that you might be used to open the eyes of Bro. Jackson as to these great doctrines."

B. A. Langford, Texas

Former Ashlander Opposes Strict Baptism, Communion

Several articles have appeared in Southern Baptist papers "lamenting" "Landmarkers." By the term ("Landmarker") they refer not only to non-convention Baptist, but their own membership that hold to the historic principles of rejecting the baptism of other denominations and rejecting open communion. At their recent convention they refused to seat the delegates from the First Church in Russellville for accepting alien baptism and open communion.

We commend them also for reaffirming their position on separation of church and state.

Many of the preachers in the convention have volunteered this information. It is not a question whether they will divide or not. They are already divided. The big question is whether the liberals will leave and join the American Baptist Convention (Northern Convention) or the conservatives will have to move out and form a new organization.

Dr. Flynt (a pronounced liberal and pastor of the First Baptist Church in Conway, Ark., who used to pastor the First Baptist Church of Ashland, Ky.) says the recent action of the convention was put over by rural and untrained pastors. He calls closed communion and strict baptism a 19th century practice. We agree with the doctor except that it goes even back to the first century. We also remember that men like Peter and John were called ignorant and unlearned. The important thing is they were inspired. It is of little significance whether a preacher has been to a Seminary or not. The question is, does he accept the Bible as the Word of God?

—Baptist Trumpet

"Cunning Fables"

(Continued from page one) seriously, but rather, we are to evaluate the Book in the light of our present day experiences.

I remember in 1961, at the state associational meeting of Kentucky Baptists, a preacher wanted to unbridle the women that they might speak, and when someone objected on the basis of the Bible, he said, "Brethren, this is 1961."

Well, that was a very intelligent deduction, for all he had to do was to look at the calendar. He evidently had spent more time studying the calendar than he had the Word of God. So far as he was concerned, the Word of God was not to be accepted literally, nor was it to be taken seriously, nor was it to be considered final in this particular.

I say, beloved, there are plenty of folk just like that today. Whenever you meet with an individual who says that the Bible is

a good book, but it is not to be considered final, and it is not to be accepted literally, and it is not to be considered seriously—when you meet an individual like that, just remember that it is a cunningly devised fable that he is giving to you.

We read:

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit." —II Pet. 1:21.

"All scripture is given by inspiration of God, and IS PROFITABLE for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good works." —II Tim. 3:16, 17.

In contrast to the cunningly devised fables of man, whereby we are told that the Bible is not to be accepted seriously, the Apostle Paul says that all Scripture is given by God; it is God-breathed, and it is profitable.

Beloved, all Scripture is profitable. There is not a dotting of an "i" nor a crossing of a "t" that isn't profitable for what God intended to teach to us.

I say, lots of preachers are giving to us cunningly devised fables when they allow themselves to be Satanically used to teach that the Bible is not to be taken literally, nor to be taken seriously, and that it is not to be taken as final. Let me give you some instances to show you how this is true.

Here is a man who lives in Ashland who came into my printing shop many years ago and in some

WHY THE WORD "CALVINIST"

"We use the word simply for shortness of expression, and because the enemies of free grace will then be quite sure of what we mean. It is our firm belief, that what is commonly called Calvinism, is neither more nor less than the good old gospel of the Puritans, the Martyrs, the Apostles, and of our Lord Jesus Christ."

—C. H. SPURGEON

New Park Street Pulpit
Vol. 1 (Preface)

manner brought up the subject of the Bible. It is surprising how men who know nothing about it, are such marvelous teachers and exponents of it in their own opinion. This fellow knew nothing about it, either historically nor from the standpoint of literature, but in talking about the Lord Jesus Christ walking on the waters, he said, "That didn't happen at all. There is no truth to that." He said, "There was a little skim of sandrock out there and the water just barely covered over that rock, and where the people were, they couldn't see the rock, and they thought that Jesus was walking on the water, but actually He was walking on the rock."

Well, that is a cunningly devised fable. A man would have to be pretty smart to think up things like that. I couldn't be a Modernist, for I am not smart enough to come up with an idea like that.

Of recent date, when we were studying in the book of Joshua on Wednesday night, I told how a modernist in Chicago University explained the crossing of the Jordan River. It says in the Word of God that the river was at flood stage and was overflowing its banks, yet just as soon as the priests' feet stepped down into the water, that the waters stayed above and began piling up, wave on top of wave, and the water below flowed on and allowed a path across the Jordan River for the people to pass. I told you how the professor at Chicago University said, "Oh, no, it didn't happen

JUST SUPPOSE!

Every Reader Supported This Paper Like

YOU



HOW LONG WOULD WE SURVIVE?

that way at all. Instead, there was a big landslide, and the mountain filled the Jordan River and put a dam across it. That was what caused the water to back up. Then the other water flowed on and the children of Israel passed dry shod over to the other side of the Jordan."

To say the least, if he were correct, it happened at a very opportune time. It certainly did require a God of sovereignty to time the whole thing so that landslide would take place when the feet of the priests stepped into the water. Well, that is just a cunningly devised fable.

Then I think of the professor of the high school biology class, when he said, "Everybody knows that the whale was not always a sea animal, but that the whale was one day a land animal." He said, "Everybody knows that the whale used to walk around on the ground. He would go down to the stream and get a drink. One hot day he stayed a little longer after he had gotten his water because it was nice and cool there. He saw some green vegetation out in the pool, and he waded out a little farther, and got the vegetation, and ate it. The water felt so good to him that he just lay down there." Then he said, "Day by day, as he would come to get water, he would spend more and more time, for he found the water was so comfortable on those warm days, and finally he got to the place that he said, 'There is plenty of green grass here in the pool. Why should I walk back up the hill? I will just stay here.' So he kicked off his legs, and made fins out of them, and his tail became his rudder, and he became a sea animal instead of a land animal."

Beloved, do you know when he told that he didn't start out, and finish right, either? He didn't start out by saying, "Once upon a time," and he didn't end by saying, "And they all lived happily ever after." When I used to tell my children stories like that, that was the way I began them, and that was the way I ended them. But that was his explanation of how the whale became a sea animal. Beloved, that is just a cunningly devised fable.

I think of the fellow who used

to be on the radio, who was popular—S. Parks Cadman. The greatest thing he ever did, he said, was the last day that he lived—he died. Well, S. Parks Cadman was giving answers to Bible questions that were sent in. One of the questions was the length of life on the part of the Old Testament saints. It is true that some of those fellows lived to be rather old. Methuselah lived to be 969 years old. Some body asked him if that was true. He said, "No, that is a fable. Those days they counted time differently to what we do now. That is what they called the lunar month. We have 12 months the year now, and what we would call a year, was about 12 months to them—the lunar month. He said, 'If you will divide 969 years for Methuselah, that will bring him down to 80 years old. So he just lived to be ripe old age of about 80 years.'"

Well, I said as I listened him, if that is right, that produces some other problems, and I'm concerned Enoch:

"And Enoch lived sixty and five years, and begat Methuselah."

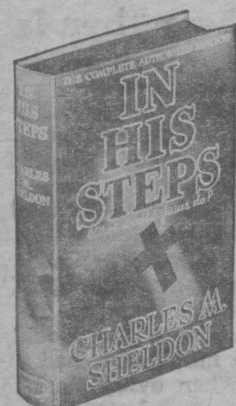
Gen. 5:21.

Let's divide 12 into 65 and have Enoch becoming a ripe old age when he was 5 years and 5 months old. All I can say is that Enoch was a precocious young man. Methuselah were just a man of a ripe old age. Beloved, that is a fable. It is nothing but a cunningly devised fable.

I read recently where a modernist was telling how the children of Israel crossed over the Red Sea. He said, "This idea of the Red Sea was parted and the wall of water stood on either side and they walked dryshod across it is foolish." He said, "They not even cross where there was any water, but they crossed where the stream was, and there was no water there."

Then I read just a few days ago where a fellow was explaining the death of Jesus. He said, "Actually, Jesus didn't die. He just swooned on Calvary and they buried Him. When he got back into that cool, cool grave of Joseph of Arimathea, the cool air in that grave cooled him down."

(Continued on page 4, column 2)



IN HIS STEPS

Or

"WHAT WOULD JESUS DO?"

By Charles M. Sheldon

Completely Authorized Edition

Of 245 Pages

Cloth Bound \$1.25

For parents — children — preachers — Christians everywhere. Read this and your personal life will be revolutionized. Publisher's Weekly says it has had more circulation than any book outside the Bible. Translated into 21 languages. Probably well over 5,000,000 sold.

— ORDER FROM —

CALVARY BAPTIST CHURCH

ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

SEPTEMBER 24, 1966

PAGE TWO



THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By

I. M. HALDEAN

408 Pages

\$5.50

This is the best book we have ever read on the Tabernacle. It exalts the substitutionary, sacrificial work of Christ as that to which the Tabernacle system pointed. On nearly every page, our attention is called to something which typifies the work of the Lord Jesus Christ.

CALVARY BAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky, 41101

WE CALL UPON BRO. D. N. JACKSON AND ALL WHO DO
FANCY TWISTINGS AND TURNINGS TO DO MORE THEO-
LOGICAL FLIPFLOPS AND FANCY TWISTINGS AND TURN-
INGS OVER ELECTION, AS THEY READ . . .

ELECTION

By J. M. PENDLETON
(1811-1891)

Outstanding Baptist Scholar
of the late 19th Century; Au-
thor of CHURCH MANUAL,
CHRISTIAN DOCTRINES,
DISTINCTIVE BAPTIST
PRINCIPLES, etc.

While there is nothing in pre-
destination which forbids its use
in the sense of the foreordination
of all events, it is commonly em-
ployed with reference to human
beings. It comprehends the pur-
pose of election, and also, as will
be shown, the purpose of "repro-
bation," as it has been called,
which, as has been well said, "is
nothing more than withholding
from some the grace which is
parted to others." These two
purposes may be expressed thus—

"That God chose in Christ cer-
tain persons of the fallen race
of Adam, before the foundation
of the world, unto eternal glory,
according to his own purpose and
grace, without regard to their
foreseen faith and good works,
any conditions performed by
them, and that from the rest
of mankind He withheld His grace
and left them to dishonor and the
punishment of their sins."

The ideas brought to view in
this statement need and deserve
expansion. I may therefore say—

Election Is Personal

The choice exercised is a choice
of persons. It is a choice of per-
sons as distinguished from na-
tions. The Jews were in one sense
an elect nation, but their elec-
tion was from among the nations had
special reference to eternal
life, to which persons are elected;
in addition to this, they were
only elect nation the world
ever saw. But to see that election
is not national, we need only turn
to Revelation 5:9.

"And they sung a new song,
which no man had learned, saying,
Thou art worthy to take
the book, and to open the seals
thereof; for thou wast slain, and
hast redeemed us to God by thy
blood out of every kindred, and
of every tribe, and people, and nation."

Here we are plainly taught that
election is not national deliver-
ance, but that the saved are re-
deemed out of every nation. An
operation is referred to—
persons selected out of nations.
The theory of national election
cannot be maintained as the doc-
trine of the New Testament.

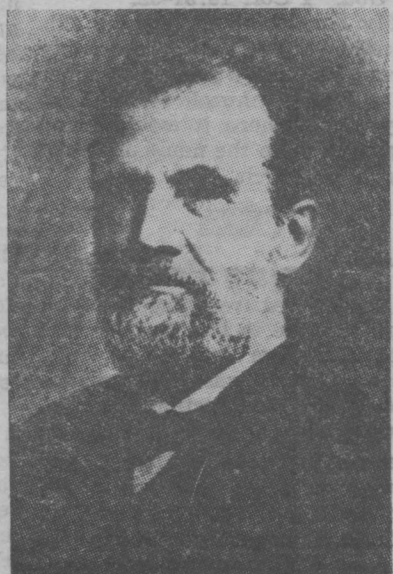
Election is not only personal
but distinguished from national,
it is of individuals as dis-
tinguished from individuals. The
theory of discrimination runs be-
tween persons. When Paul says
Romans 16:13, "Salute Rufus,
chosen in the Lord," the refer-
ence must be to personal elec-
tion, as also when he writes to
the members of the Thessalonian
church,

"God hath from the beginning
chosen you to salvation." — II
Thess. 2:13.

Peter, in writing to the "stran-
gers scattered abroad," address-
es them as "elect according to

the foreknowledge of God the
Father," must have meant per-
sonal election.

If it is said that the election
of some is the rejection of others,
it may be remarked: Rejection
is a term needlessly strong, and it
is preferable to say that God has
left others as they were. The de-
cree of election leaves them
where they would have been had
there been no election of any.
No injustice is done them. The
truth is, election is injustice to
none, while it is an unspeakable
blessing to some. It takes a mul-



Eld. J. M. Pendleton

titude which no man can number,
but which God can number, out
of the fallen race of Adam, and
raises them up to hope and
Heaven.

II. Election Is Eternal

In proof of this, the following
passages may be quoted:

"According as he hath chosen
us in him BEFORE THE FOUN-
DATION OF THE WORLD, that
we should be holy and without
blame before him in love." —
Ephesians 1:4.

"Who hath saved us and called
us with a holy calling, not ac-
cording to our works, but accord-
ing to his own purpose and grace,
which was given us in Christ
Jesus BEFORE THE WORLD
BEGAN." — II Timothy 1:9.

"God hath FROM THE BEGIN-
NING chosen you to salvation
through sanctification of the Spir-
it and belief of the truth." — II
Thess. 2:13.

After what has been said con-
cerning the eternity of God, and
the consequent eternity of His
purposes, it is not necessary to
enlarge on a point so plain as
that His election of His people
is from eternity. Election, being
inseparable from the divine pur-
poses, is as eternal as they. As it
has to do with eternal life, it is
eternal, as going back to the un-
beginning past and forward to
the unending future.

III. Election Was Not In View of Foreseen Faith And Good Works

There are some who make faith
and good works the ground of

election. That is, they suppose
that God elected His people be-
cause He foresaw their faith and
good works. This view transposes
cause and effect, for it makes
election dependent on faith and
good works are scripturally de-
pendent on election. When we
read, "chosen . . . that we should
be holy," it is obvious that the
election is not because of holiness,
but in order to holiness.

The purpose of election con-
templates the sanctification of the
elect, and therefore regards them
as sinners needing sanctification.
The same truth is suggested by
the words,

"For whom he did foreknow,
he also did predestinate to be
conformed to the image of his
Son." — Romans 8:29.

Here evidently the predestina-
tion, including election, did not
find its basis or reason in the con-
formity of the predestinated to
the image of Christ, but the con-
formity is the result of the pre-
destination.

As to the much-controverted
passage in Acts 13:48. "And as
many as were ordained to eternal
life believed," the only natural
interpretation is that they be-
lieved because of their ordina-
tion to eternal life. The Arminian
view is without foundation in the
Word of God; for election is the
source, the only source, whence
spring faith, holiness, and good
works.

IV. The Purpose of election Is Irreversible

This is the only view of the
matter that is worthy of God.
Changeable purposes would de-
tract from His glory as an infin-
itely perfect Being. The purpose
of election is not arbitrary, is not
without reason. God does nothing
without reason, but the reason or
reasons of His action, He is not
always pleased to reveal. Why He
chose some persons to eternal
life in preference to others, we
do not know. But if the reasons
of His choice were satisfactory to
Him when the choice was made,
they will be satisfactory forever,
unless better reasons should pre-
sent themselves to His mind — a
supposition which the perfection
of His character does not for a
moment tolerate.

In short, there can be no phi-
losophic belief that God will re-
verse His purpose of election, and
the Scriptures confirm the teach-
ings of sound philosophy.

Jesus says of His disciples,
"And I give unto them eternal
life; and they shall never perish,
neither shall any man pluck them
out of my hand. My Father, which
gave them me, is greater than
all; and no man is able to pluck
them out of my Father's hand."
— John 10:28, 29.

Here the security of believers
is strongly asserted; but whence
arises the security? Chiefly from
the fact the Father gave them
to the Son in the purpose of elec-
tion. If, however, the purpose is
reversible, there is no security.

We are also taught that "God,
willing more abundantly to show
unto the heirs of promise the im-
mutability of his counsel, con-
firmed it by an oath; that by
two immutable things, in which
it was impossible for God to lie,
we might have a strong consol-
ation." — Hebrews 6:17, 18.

The "strong consolation" grows
out of the immutability of the
divine counsel, which is confirm-
ed by an oath; and the purpose
of election, being included in the
divine counsel, is as immutable
as the counsel itself. It is not
necessary to enlarge. Surely the
purpose of election is irreversi-
ble.

V. Election and Means

It is well at this point to an-
swer an objection that is often
made to the doctrine of predesti-
nation. It is said that while
the economy of Nature and grace
illustrates the use of means, pre-
destination renders their use un-
necessary. Why unnecessary? Be-

cause the objector supposes a
predestinated end will be accom-
plished without means.

There is nothing, however, to
justify such a supposition. We can
find nothing in the realm of Na-
ture to countenance it. God said
to Noah, "While the earth remain-
eth, seed-time and harvest, and
cold and heat, and summer and
winter, and day and night shall
not cease." — Genesis 8:22.

The object in view requires me
to refer only to "harvest" as in-
cluded among the purposes of
God. It will not be denied that
God has decreed the production
of harvests while the earth re-
mains; but has He decreed the
production of miraculous har-
vests, that is, harvests without the
sowing of seed? Manifestly not.
"Seed-time" is mentioned as be-
fore "harvest," and clearly pre-
paratory to it. No harvest is pre-
destinated apart from seed-sow-
ing. The means are appointed
equally with the end.

Let the nations practically ad-
opt the philosophy of the objec-
tion under consideration—namely
that predestination supersedes the
use of means — and what must
follow? Universal starvation. But
we need not anticipate this world-
wide calamity, for men exercise
common sense on every subject
except that of religion.

An Illustration of This

Paul's voyage to Rome is often
referred to as an illustration of
the connection between means and
ends. The apostle had been as-
sured by an angel of God that of
the two hundred and seventy-six
persons on board the ship, not
one should be lost. But when he
saw that "the shipmen were
about to flee out of the ship," he
"said to the centurion and to the
soldiers, Except these abide in the
ship ye cannot be saved."

The safe deliverance of all on
board the storm-tossed vessel was
the predestinated event, but it
could not be accomplished unless
the "shipmen" remained in their
position and performed their
duty. Thus in the natural world,
on the land and on the sea, we
see that means are predestinated
as well as ends, and that ends
cannot be accomplished without
the use of means.

How is it in the realm of grace?
The principle is the same, show-
ing the God of Nature to be the
God of grace.

God's Eternal "Chain"

"Moreover, whom he did pre-
destinate, them he also called;
and whom he called, them he also
justified; and whom he justified,
them he also glorified." — Romans
8:30.

In this verse we have, if I may
call it, a golden chain of four
links, and this chain reaches from
eternity to eternity. The first link
is predestination, and the last
glorification, while the two inter-
vening links are calling and just-
ification. The first link has no
connection with the last, except

through the intermediate links.
That is to say, there is no way
in which the purpose of God in
predestination can reach its end
in glorification, if calling and just-
ification do not take place. But
calling and justification are in-
separable from "repentance to-
ward God and faith toward our
Lord Jesus Christ."

Repentance and faith, then, not
to name other things, are means
through which the purpose of God
in election is accomplished. (Edi-
tor's note: Repentance and faith
are termed by Arminians to be
"conditions" of salvation. This is
in harmony with the Arminian
scheme; but repentance and faith
are not conditions of salvation,
but rather, means of salvation,
as Bro. Pendleton here points out.
If the two were conditions of sal-
vation, then the sinner would be
the one to perform the conditions
of himself, and salvation would
be, in part, the work of the sin-
ner. But since repentance and
faith are means to salvation, not
conditions of salvation, and since
the means are the gifts of God,
salvation is wholly of God's ef-
ficacious, irresistible grace.)

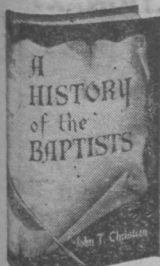
God, therefore, in predestinat-
ing the salvation of His people,
predestinated their repentance,
and faith, and all other means
necessary to their salvation. If
any inquire, as is sometimes the
case, what will become of those
elected to eternal life if they do
not repent and believe, it is best
to answer by asking what would
have become of the persons in
the ship with Paul if the "ship-
men" had not remained at their
posts of duty. If it is said that the
"shipmen" did remain, I say, those
chosen to salvation will repent
and believe.

The following passages teach
the use of means in connection
with the purpose of God in elec-
tion:

"God hath from the begin-
ning chosen you to salvation
THROUGH SANCTIFICATION OF
THE SPIRIT AND BELIEF OF
THE TRUTH." — II Thessalonians
2:13.

"Therefore I endure all things
for the elect's sake, that they
may also OBTAIN THE SALVA-
TION which is in Christ Jesus
with eternal glory." — II Timothy
2:10. (Also I Pet. 1:2; Eph. 2:10).

From the first of these Scrip-
tures, we learn that election to
salvation is indicated by "sancti-
fication of the Spirit and belief
of the truth," from the second,
that Paul's many trials as a min-
ister had an instrumental connec-
tion with the salvation of the
elect; from the third, that elec-
tion is not only through sancti-
fication of the Spirit, but unto
obedience and sprinkling of the
blood of Jesus Christ; and from
the last, that the purpose of elec-
tion embraces foreordination to
good works. In view of these pas-
sages, it is plain that the doctrine
of predestination does not super-
(Continued on page 7, column 1)



A HISTORY OF THE BAPTISTS

By
JOHN T. CHRISTIAN
\$3.25

This is volume one of Christian's famous 2-volume work
and traces the church from apostolic times to early America.
We think it is the best volume on Baptist history "in" or "out"
of print.

CALVARY BAPTIST CHURCH
P. O. Box 910, Ashland, Kentucky, 41101

THE BAPTIST EXAMINER
SEPTEMBER 24, 1966
PAGE THREE



An Exposition of Hebrews

By
A. W. PINK

over 1300 pages
2 volumes

\$11.95

This is the most thorough and the most complete
exposition of Hebrews ever printed. Packed with ser-
mon material.

CALVARY BAPTIST CHURCH
P. O. BOX 910, ASHLAND, KENTUCKY 41101

The Baptist Examiner FORUM

"Is it right for a woman who is a professed Christian to be a member of a Baptist Church if she works in a liquor store? Our pastor says that our church cannot refuse membership to any one who works in a liquor store and serves liquor. He cited I Cor. 7:24 as proof. Please help us."

JAMES
HOBBS

Rt. 2 Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



The minute I read this question a verse of Scripture came to my mind. "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." (Matt. 7:15).

I have no doubt that a person could be saved while still working in a liquor store, but I would have doubt about the person if he still wanted to work there after he was saved. I would NOT recommend that such a person be admitted into the church. I Thess. 5:22 tells us to "abstain from all appearance of evil."

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



If your church is going to harbor a liquor saleslady, you should, by all means, put her up a bar in the vestibule. She is setting a horrible example before the young people in your church. If I see it right, it is just as bad to sell this damnable stuff to others who drink it as it is to drink it yourself. And I dare say many of your young people feel the same way about it. Born again children of God should be very jealous of their influence, and selling whisky is a mighty poor way to do it.

I can see absolutely nothing in I Cor. 7:24 that remotely touches the subject before us. It has nothing to do with selling whisky at all whatever as I see it. How can this woman sell whisky with

God? Does He go into this accursed place and help her sell that which robs a man of his virtue and his wife and children of their food and clothing, yea, wrecks homes and lives without mercy?

If your pastor cannot acquiesce to the withdrawing of fellowship from this woman, he should preach the truth concerning this terrible thing until she gives up her job, or the church. And I assure you she will give up the one she puts the least value on. If she must work, and her God is not able to help her find a more respectable job, she needs to switch Gods. There is one who can do things like that you know. Of course He might choose to use you, the pastor and men of the church, to help her find this more decent job. If she does not desire to have a more respectable job, you simply do not need her in your church.

ROY
MASON

Radio Minister

Baptist
Preacher

Aripeka, Florida



The answer is, one thousand and one times no!

Several things may be said in this connection.

1. The church covenant used in most Baptist Churches pledges the member not to engage in the sale or use of intoxicating beverages. Any church member who works in a liquor store, and who has subscribed to such a covenant is guilty of covenant breaking, and should be excluded from the church as a covenant breaker, unless he quits his liquor selling.

2. Any church member who can continue to sell liquor casts serious doubt on the genuineness of his Christian profession. No one can reasonably deny that the liquor business is a devilish business — that it ruins lives, causes wrecks on the highways, and brings immeasurable sorrow to the human race. How can a really saved person engage in such business? I am persuaded that when a person is really saved, he will quit drinking or selling drink. I have many illustrations to back this up. For instance, a man in all apparent earnestness made a profession of faith. I learned that he had been serving as bar tender for a certain club. My wife asked me, "Are you going to talk

to him about giving up his bartending?" I said, "No, if he has been really saved, as I truly believe, he will be around to talk to me." Sure enough, before the week was over, he came to my home. He greeted me with the statement, "I gave up my job as bar tender today. When the boss asked me why, I said, 'Because I have become a Christian, and am going to join the Buffalo Avenue Baptist Church.'"

3. That pastor's citing I Cor. 7:24 as an excuse for a liquor seller having church membership, has a very lame justification. It says, "Let every man wherein he is called to, therein abide with God." That verse certainly does not mean that no matter what sin one may be engaged in previous to conversion, that he is to remain in his sin. If such were the case what would he be saved from? Salvation is FROM sin—not IN sin. And liquor selling is sin. Should the prostitute who is saved, go on living in her prostitution? Should she say, "Therein I will abide WITH God?" That is almost blasphemy! No, the liquor seller will not "abide with God" in such an evil. The Bible says, "He that is dead to sin, how shall he continue longer therein?"

One of the largest merchants in Florida several years ago announced that he was discontinuing the sale of all liquor, and this was not actuated by Christian principles. He said, "I have followed a bottle of liquor to the home of the purchaser, and have gotten a glimpse of the harm liquor does to lives and homes, and therefore I can't conscientiously continue in the liquor business." Surely a Christian should have principles as high as that man of the world.

No, it is not right for a woman who is a member of a Baptist church to work in a liquor store. For a member of the church to do this kind of work would bring reproach upon the church of Jesus Christ.

"I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." I Tim. 5:14.

From this verse the Holy Spirit is warning the young women concerning their walk in life, that they walk in such a way that our adversary cannot speak reproach-

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



fully of the cause of Christ. For a woman who is saved, to work in such a place as a liquor store, would indeed give our adversary the occasion to speak reproachfully. Therefore I believe that it would be wrong and a sin, for her to work in a liquor store.

"It is good neither to eat flesh, nor drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith, for whatsoever is not of faith is sin." Rom. 14:21-23.

In these verses the Apostle tells us that it is good that we refrain from anything that would cause our brother or sister to be offended and thus become weak and stumble. From the question I gather that the querist is offended, and somewhat confused by the answer given by the pastor — thus it is not good, but on the contrary evil, and is the cause of sowing contention among the membership of a Baptist church. It is my belief that the one of-

fended because of the action of this sister should follow the command of our Saviour in Matt. 18:15-17.

As to the pastor citing I Cor. 7:24, I fail to see the connection in this verse between a woman working in a liquor store, and a church refusing her membership because she does. Is Paul so inconsistent that he would tell the church at Rome, that it is good not to do anything that would cause a brother to be offended, or is made weak, and then tell the church at Corinth that it would be alright for one to do that which is offensive to his brother? No, brethren I think not. If it were wrong in Rome it would also be wrong in Corinth.

"Whether therefore ye eat, or drink or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." I Cor. 10:31-32.

My conclusion concerning this question is, that it is definitely wrong for one who is a member of a Baptist church to work in any place where it would bring reproach upon the name of Christ and His church.

"Cunning Fables"

(Continued from page two)

Him to come to life, and He laid aside His grave clothes, and walked out." That was His explanation of the resurrection.

Well, beloved, I think about all these individuals, and what they have had to say by way of an explanation of the Word of God. I think about every one of these to whom I have referred (and I might have told you of a dozen others), and I think as these incidents come back to my mind that I have picked up along the way — I think how every one of them is taking the position that the Bible is not to be taken seriously, the Bible is not final, and it is not to be seriously considered. I say to you that is a cunningly devised fable from the Devil.

This Bible is given of God. From Genesis 1:1 to Revelation 22:21, it is all of God. It is God-breathed in every particular. Beloved, it has been given that you and I might learn the will of our Heavenly Father here on this earth.

II

THAT GOD IS JUST A BIG MAN IS A CUNNINGLY DEVISED FABLE.

I have never heard a man say

this in exactly these words, but I have talked to a number of preachers that in actuality held this opinion of God — that God was just a big man. The fact of the matter is, the Word of God says that men take that position, for we read:

"These things hast thou done, and I kept silence; thou THOUGHTTEST that I was altogether SUCH AN ONE as thyself." —Psa. 50:21.

God says to the unsaved, "You thought that I was altogether such an one as thyself." That is exactly how the majority of people think of God. They think He is just a big man — a little more than man — just a big man, but in the sense of taking God as a sovereign being, He isn't sovereign.

Isn't that pathetic, beloved? I would say that is a cunningly devised fable. In my ministry I have talked with dozens, and even hundreds of preachers, who didn't believe in the sovereignty of God, who believed rather in a big man, or a little God. Beloved, I believe in magnifying God and minimizing man, but the majority just reverse the matter.

Years ago, a man over the radio preached on the subject, "God's Duty to Man." Ah, tell me what does God owe man? Beloved, God doesn't owe man anything. He would have been better off if he had preached on "Man's Duty to God."

Lots of people don't believe in a God that is sovereign. They believe in a God that is, as I say, just a big man; He isn't really a God that made the world and everything therein; a God who only had to speak, and a world came into existence. The God that I preach to you is a God that is big enough that He could weigh the mountains in His hand. He is big enough that He could hold all the saints in His hand. You talk about a sovereign God. This Bible tells us that He is sovereign in every particular.

How big is He? Big enough that He sits upon the globe itself. Listen:

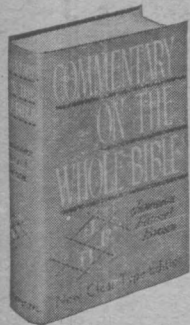
"It is he that sitteth upon the circle of the earth." —Isa. 40:22.

Notice, God is big enough that He sits on the world. Talk about space. I think we have all been educated considerably in the last few years as to the size of this universe. I will be frank with you when I say that I didn't realize (Continued on page 5, column 1)

Commentary On The Whole Bible

By Jamieson, Fausset, and Brown

Price \$8.95



Looking for a lot of dependable Bible commentary in one volume? If so, you need this great book. Books, chapters, verses, and words are expounded. Example: "Ministered" in Acts 13:2 is explained to mean the performance of official duties of the church at Antioch.

There are almost 1600 pages of valuable study helps. Spurgeon said: "It contains so

great a variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently. I have of it a very high opinion . . . and I consult it continually and with great interest."

THE BAPTIST EXAMINER

P. O. Box 910 — Ashland, Kentucky

THE BAPTIST EXAMINER

SEPTEMBER 24, 1966

PAGE FOUR

BIBLE DICTIONARIES

SMITH'S BIBLE DICTIONARY

Over 800 Pages
Cloth Bound

\$4.50

ZONDERVAN
PICTORIAL
BIBLE
DICTIONARY

700 Pictures.
Cloth — 40 Pages
Colored Maps.

\$9.95

FAUSSET'S
BIBLE DICTIONARY

600 Illustrations

750 pages — Cloth Bound

\$5.95

DAVIS
BIBLE DICTIONARY

Nearly 850 pages

Cloth Bound

\$5.95

No one can really understand God's Book without the aid of a good Bible Dictionary. Here are the best. Order one for a definite increase in your Bible knowledge. They are orthodox, spiritual and sound. Will give you a wealth of information.

— ORDER FROM —

CALVARY BAPTIST CHURCH

ASHLAND, KENTUCKY 41101

Few Objections To Christmas and Why We Do Not Believe In It

ELDER JAMES DENMAN, FAITH BAPTIST CHURCH, HURST, TEXAS

No one knows the day nor the month Jesus was born. The Bible does not give us the date nor hint when it was. Had God given the date I am sure He would keep it. Where in the Bible does He tell us when Christ's birth; only two things are remembered . . . (1) His resurrection by coming together each Lord's Day remembering Him. We remember His death when we have the Lord's Supper. Christmas is an ancient Babylonian pagan brought over into Christianity by the Catholics in order to gain the pagan who is heathen in its origin. Christmas has to do with the Winter the pagans worshipped the sun. At the close of the year the sun had gone making the days shorter. Around December 25th, it starts to course north again, they called it the birthday of the SUN (Ref. Collier, Vol. 5, page 63). That day was selected and set as birthday. (Ref. Collier, Vol. 17, page 381,382, under "Feast"). The disciples never celebrated Christmas. That celebration was 440 A.D.). Santa is a lie. (Find the origin of the child). (Ref. Collier, Vol. 14, page

- 191).
9. The Christmas spirit is not the Holy Spirit.
 10. Our Lord was born in winter when no one was in the field.
 11. The Bible does not say there were 3 wise men. When they found Christ He was at least two years old. He was in a house — not in a manger.
 12. The Magi brought gifts to Christ — not to one another. How can one be honored by giving to one another? If you don't give to me . . . I won't give to you. People give only to those from whom they expect returns.
 13. If Christmas had anything to do with Christ, the world would have nothing to do with it. The world hates Christ. Jesus said, "the world cannot hate you . . . for it hated me before it hated you." Again Jesus said, "I am not of the world."
 14. God hates fast days, new moons and Sabbaths made by men. (Gal. 4:9-11; Col. 2:16-19).
 15. Lights and decorations . . . what have they to do with Christ's birthday?
 16. Christ was never in Christmas. He never had anything to do with it.
 17. The tree is described in Jer. 10. Here God commanded, "learn not the way of the heathen."
 18. Why do folk wait until Christmas to give to the needy? Why not give in August?

Others need help . . . not only at Christmas times.

19. See Colossians 1:9. Who has the pre-eminence at Christmas time . . . Christ or Santa Claus?
20. The Word declares, "that which is highly esteemed among men is an abomination to God. What is more highly esteemed than Christmas (and Easter)?"
21. We are told not to follow a multitude to do evil. (Ex. 23:2).
22. In writing to the Galatian church, the apostle Paul said, "ye observe day and months and times and years. I am afraid of you lest I have bestowed upon you labour in vain."
23. Now here is something that will shock you. Did you know that it is a fact that people in our own United States at one time were put in jail and punished for observing Christmas? Impossible you say? But it is so. (Ref. THE BAPTIST EXAMINER).
24. Jesus said (and we can truly apply it to our day). "you teach for doctrines the commandments of men." (Matt. 15:9).
25. Christmas is a tradition handed down for many years by our grandparents and their grandparents. Children are taught to be good and on Christmas eve, good old Santa with his deer and sleigh, will come from the North Pole and leave candy and toy under a tree or in a stocking, for it is CHRIST'S BIRTHDAY! At

the same time, many of these same people will "celebrate" (His birthday) by getting drunk or giving a Christmas dance. Traditions of the fathers. The apostle Peter goes on to tell us that even it had been talked among the Jews that their redemption had been purchased with silver and gold. He said it was tradition — that is, handed down.

One of the Jews' traditions was to wash their hands before eating. (Mark 7:3). To this act the Pharisees charged Christ's disciples as transgressing (to offend or break) the tradition of the elders.

Tradition ought not to mean anything to us if God is not pleased and we do not find it in the Bible. Sure you will be an "odd ball" and your friends will ridicule you and make fun of you. (See 1 Peter 4:12-16).

26. Many have asked me: "You mean you deprive your little children of the joy of receiving presents?" No, I do not! Throughout the year and on their birthdays, they receive what others get at Christmas time. Actually they are not losing out.

27. "Whatever therefore ye eat, or drink, or whatever ye do, do all to the glory of God." (1 Cor. 10:31).

28. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." (Col. 3:17).

Cunning Fables"

Continued from page 4)

ing this universe apparently these space exploits be- take place. Beloved, just how big this universe is, the Bible says that God sits the circle of the earth. we serve a God, we a God, and we present a you that is sovereign in particular, and when any- comes to you and tells you isn't sovereign, and that doesn't control the events life, and when you hear say in substance that just a big man, mark it it is a cunningly devised to the part of the preacher.

III AT CHRIST'S CHURCH FAILED IS A CUNNINGLY DEvised FABLE.

ay, "Does anybody believe Christ's church has failed?" I bet everybody believes it. of the matter is, very everybody has come to the they believe that the church Jesus built has failed, has failed, and has completely naught. But, beloved, I you to see what the Bible did not what some preacher to say. Listen:

will build my church, and against it." — Mt. 16:18. God for this truth, that when that Jesus built, will here when the gates of all filled up.

akes a similar statement, he says:

to him be glory in the by Christ Jesus through- ages, WORLD WITHOUT men." — Eph. 3:21.

tell me that the church Jesus built has apostatized

and passed out of existence. Don't tell me that the church that Jesus built has failed. I tell you, there are a lot of so-called churches that are going to fail, for every one that has been built by man is going to fail. Listen:

"Every plant which my heavenly Father hath not planted, SHALL BE ROOTED UP." — Mt. 15:13.

Some of these days God is going to get into the "rooting-up" business. You say, "That is foolishness, talking about Catholicism and the Protestant churches that have come out of Rome, being rooted up." No, it isn't, beloved; it is just believing God. It is taking what God says as final. God said that it is going to come to pass, for He said, "Every plant which my heavenly Father hath not planted, shall be rooted up."

Now, who are you going to believe — the preacher who says that the church that Jesus built has failed, or God who says that His church is going to survive, and that all of these false churches are going to be rooted up?

Listen again:

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." — Rev. 17:16.

During World War II there was a lot of squawking on the part of the Catholic newspapers for fear that someone would drop a bomb on the Vatican. The only time in my life when I wanted to be an airplane pilot was during World War II when they were flying around over Rome dropping a bomb here and there in order to scare those Italians. I would like to have been a bombardier, for when I got right over the top of the 1400 rooms the Pope uses for his house, I would

have accidentally touched the button that would have dropped the whole load down on top of it.

"But, Brother Gilpin, you would not do a thing like that?" Beloved, I know I shouldn't, because God is going to, and I ought to just wait, and let God do it. God didn't have me to be an airplane pilot during World War II because He knew that I would run ahead of Him. God is going to do something like that some of these days, For God is going to destroy Catholicism.

I tell you, whenever somebody tells you that the church that Jesus built has failed and that all these other churches that have come into existence have taken the place of the church that Jesus built, it is just a cunningly devised fable on the part of man.

IV THAT CATHOLICS ARE THE OLDEST CHURCH IN EXIST- ENCE IS A CUNNINGLY DE- VISED FABLE.

The Catholics want you to believe that their church is the oldest and the Protestants want to preach that, because they came out of Rome; therefore, they have to stand up for "mamma" and say, "We have come out of Rome and therefore the Catholics are the oldest." There are a lot of ignorant Baptists that go right along with the Catholics and with the foolish Protestants and preach the same thing — that Rome is the oldest church.

When I was a boy preacher, during my first pastorate, there was a fellow who operated a garage close to the church, and I stopped in to see him every once in a while. One day, when asking him to come to church, the question came up concerning the various churches. He said, "Everybody knows that Rome is the oldest church." I said, "Everybody but me; I don't believe it." He was surprised and thought I was very much in the background, that I needed to be educated and taught a lot — that I would even dare to say that Rome wasn't the oldest church.

Well, I want to tell you, beloved, if I had never seen a Bible, if I had never had a Bible in my hand, I would know that Rome wasn't the oldest, for I read too many pages of secular history when I was in college. History was my "long suit." I loved it. I enjoyed the study of it. Beloved, I read too many pages of history to ever believe that the Catholics was the oldest church. You can call the roll of every historian of the world that ever amounted to anything, and every one of them will concur with what

I have to say, that Rome is not the oldest church, but that there was a group of Christians prior to the day of Rome.

"Oh, but Brother Gilpin, we are living in a day when everybody believes that Rome is the oldest church." Beloved, maybe most everybody believes it, but there is still going to be a few of us who are going on believing that when Jesus said, "I will build my church; and the gates of hell shall not prevail against it," He didn't wait until 591 to allow a pope to start it. That is just a cunningly devised fable.

V THAT A MAN IS A CRANK WHO DOESN'T OBSERVE EAS- TER AND XMAS IS A CUN- NINGLY DEVISED FABLE.

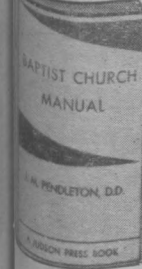
A fellow told me sometime ago that everybody who didn't believe in Easter and Xmas was just a religious crank. Therefore, I plead guilty that I am a crank, in the light of what he had to say, for I certainly don't believe that Easter and Xmas are of the Lord.

You don't in one single instance find a Scripture to justify the observance of Easter as a religious holiday, nor Xmas, likewise, as a religious holiday. Instead, if you will take the pages of history, you will find that Easter and Xmas were both observed 800 years before Jesus Christ was born, in the city of Babylon. The fact of the matter is, they had the same observances in Babylon 800 years before the Son of God was born.

Then, how did it get over into Christianity. I'll tell you. Nimrod in Babylon, got the thing started pretty good, and people liked the idea of religious ceremonies, and forms, and days, and it so happened that those two were the favorites of all. When the Catholics began making strides, pretty

soon here came the Goths, the Visigoths, the Astrogoths, the Huns, the Teutons, and those individuals from the northern countries of Europe and Asia who swept down over Rome, and over the part of the world that was then given over to Christianity. Those heathen people didn't care a thing for their religion. The ideas that were presented by way of moral expostulation in preaching amounted to nothing at all to those heathen people. But you know Rome is not to be outdone. When moral expostulation and preaching didn't reach those heathen people, do you know what Rome did? They went back over to Babylon 800 years before the birth of Christ, and picked up the counting of beads, the candles, Xmas, Easter, and all the rest of the religious paraphernalia and brought it over. They found those candles, and beads, and pageants, and ceremonies could overawe the minds of the Barbarians more than they could with preaching. When Rome found they could control the Hunns and the Teutons and the tribes of northern Europe in such a manner, they began dropping their preaching and moral expostulation and going after all kinds of forms, and pageants, and ceremonies, and days, and rituals, with the result that when the Protestants came along, they brought out of Catholicism what they had been taught. Now we have gotten to the place where a lot of foolish Baptists have accepted and followed along with it.

Can you imagine the Baptists of the 16th century who died by the thousands rather than observe Easter — Can you imagine them going into a Good Friday service today? I thought when we passed through the Easter craze a few weeks ago, of the Baptists (Continued on page 6, column 1)



**BAPTIST CHURCH
MANUAL**

By J. M. PENDLETON

\$1.50


Nearly 200 pages of excellently written information as to the Nature, Officers, Doctrines, Ordinances, Government, Discipline and Duties of a church.

It also tells how business meetings are to be conducted; gives forms for letters; marriage ceremony; church covenant.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE

P.O. BOX 910, ASHLAND, KENTUCKY 41101



One of the Greatest Books
of All-Time

**Christian Martyrs
Of The World**

By JOHN FOXE
(1517-1587)

\$3.95

One of the all-time great Christian classics, this book tells the story of the saints' martyrdom at the hands of both heathen and Romanist. Beginning with the early church and the apostles, it goes through history, telling of the faith of those who loved not their lives even unto death.

CALVARY BAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky, 41101

He Never Blamed The Booze!

His constitution was run down,
At least, that's what he said;
His legs were swelled each morning
And he often had swelled head,
He tackled beer, wine, and whiskey,
And if they didn't fuse,
He blamed it to dyspepsie—
But he never blamed the Booze.

He said he couldn't sleep at night,
And always had bad dreams,
He claimed he always laid awake
Till early sunlight beams;
He thought it was malaria,
Alas! 'twas but a ruse;
He blamed it on everything—
But he never blamed the Booze!

He took a bottle up to bed,
Drank whiskey, hot, all night,
Drank cocktails in the morning,
But never could get right.
He shivered in the evening,
And always had the blues,
Until he took a bowl or two—
But he never blamed the Booze!

His joints were full of rheumatism,
His appetite was slack;
He had pains between the shoulders,
Chills ran down his back.
He suffered from insomnia,
At night he couldn't snooze,
He said it was the climate—
But he never blamed the Booze.

His liver needed scraping,
And his kidneys had the gout!
He swallowed lots of bitters,
Till at last he cleaned them out.
His legs were swelled with dropsy,
Till he had to cut his shoes;
He blamed it to the doctor—
But he never blamed the Booze.

Then he had the tremens,
And he tackled rats and snakes;
First he had the fever
And then he had the shakes;
At last he had the funeral,
And his mourners had the blues;
And the epitaph they carved for him was:
"He never blamed the Booze."

"Cunning Fables"

(Continued from page five)
who observed it. It has gotten so
anyone that the majority of
Baptists all over the country par-
take of Easter. I thought of that
Baptist preacher over in England,
who, when they presented him
with the idea of either his child
be baptized by sprinkling, and
he make the sign of the cross,
and bow down and say that he

would observe Easter in his
church — I thought of that Bap-
tist preacher who chose the death
of his child, and the death of his
family, and his own death rather
than bow down and say that he
would observe Easter in the fu-
ture. I thought of him in con-
trast to the Baptist preachers of
today. What has happened to men
when they bow down before men,
and go along with the world in
the observance of rituals and the
rubric of religion, rather than

follow the teachings of the
Word of God? I say, beloved, it
is nothing more than a cunningly
devised fable when individuals
say that a preacher is a crank
when he won't observe Easter
and Christmas.

VI

**MEN SAY THAT HUMAN
PROGRAMS AND MISSION
BOARDS CAN, AND MUST suc-
CEED, YET THIS IS BUT A
CUNNINGLY DEvised FABLE.**

They must? They can? Oh, no,
beloved; not if my God wrote
this Bible, they can't. Do you
realize that there was never a
Baptist convention until 1843?
The Southern Baptist Convention
is only a little over a hundred
years of age. How did we get
along without it for 1843 years?

Do you realize that the Coop-
erative Program among the
Southern Baptists, whereby all
the monies are grouped together
and used for the support of good,
bad, and indifferent preachers,
many of whom don't deserve sup-
port — do you realize that the
Cooperative Program was never
adopted until about 50 years ago?
How did they get along doing
mission work prior to that time?

A man told me sometime ago
that if it were not for the Co-
operative Program of the South-
ern Baptists that mission work
would die. Beloved, it didn't die
for over 1900 years, but it pros-
pered and flourished under God.

Do you realize that there was
never a mission board until the
year 1659, and then the first mis-
sion board was started by the
English Parliament? It wasn't
started by a church, or a group
of churches, but it was started as
a political expedient in order to
help civilize the savage Indians.

Beloved, listen: If they didn't
have a mission board until 1649
tell me why we have to have a
mission board today?

I come back to this fact: The
Lord Jesus Christ established His
church. He is to get His glory
through His church, and down
to the end of the age, His glory
is to come through His church,
and not through an association,
not through a convention, not by
a cooperative program, and not
by a mission board. Whenever
a man says that human agencies
and mission boards can and must
succeed, I say it is nothing but
a cunningly devised fable on the
part of man.

In the 19th chapter of Acts,
we read of Paul preaching in
the city of Ephesus. This was
Paul's longest pastorate, for God
let him stay there three years.
The people didn't let him stay,
for they would have run him out
before that, but God kept him
there for three years.

On the day they hailed Paul
into the courtroom in the city of
Ephesus, the crowd for a long
period of time shouted, "Great
is Diana of the Ephesians." That
was their cry. Paul was preach-
ing against the making of silver
shrines and silver images. If they
quit making silver images that
would hurt business, and you
know one should never say any-
thing from the pulpit that is go-
ing to hurt business. The people
took Paul to court and for a long
period of time they shouted,
"Great is Diana of the Ephesians."

Well, we have Baptists today
who shout, "Great is the Coopera-
tive Program." We have Baptists
who shout, "Great is our Southern
Baptist Convention." We have
Baptists who shout, "Great is our
mission board." Beloved, my God
is going to get all His glory, not
through any of these organiza-
tions, but He is going to get His
glory through His church. To me
this is a cunningly devised fable,
which takes the glory from Jesus'
church.

A long time ago there was a
fellow who came to see Moses.
Moses was leading the children
of Israel. If a person and his
neighbor had a problem, he would

go to Moses and Moses would
solve the problem for him. This
man came to visit Moses one day,
and he walked around and wan-
dered about the camp, until he
saw that Moses was busy all day
solving problems and taking care
of the leadership of the children
of Israel. He came to Moses and
said, "Moses, you are wearing
yourself out. You must not do
this. You are doing wrong. What
you ought to do is to set up a
court system — rulers over 1,000's,
rulers over 100's, rulers over 50's
and finally let you be at the top
and let everything come up gradu-
ally to you, just like a funnel,
with you at the top of the funnel.
You decide on a few cases, but
all in all, set up judges to take
care of all the other cases."

This must have sounded pretty
good to Moses. I guess he must
have been tired the day this was
presented to him. At any rate,
he did it. He didn't ask God about
it. God didn't say anything about
it. This was his own heathen fath-
er-in-law, Jethro, that made that
suggestion, and Moses did exactly
what his father-in-law said.

You know, it wasn't long until
Moses said, "I can't stand this
people." What was the matter?
He hadn't complained about it
before when he was doing every-
thing. Now he is sitting as the
head judge, and everything is
being funneled into him. He just
handles the big cases, and he can't
even tolerate them. What is
wrong? Beloved, he listened to
the worldly, carnal advice of
Jethro, and Jethro's advice was
contrary to the will of God. God
had to take the spirit that he had
on Moses and divide it up among
70 men, so that Moses had, from
then on, 1/70 of the Spirit of God
resting upon him. Why? Because
he listened to worldly advice, in-
stead of listening to God.

I tell you, so far as the Lord's
work is concerned, we can get
along without mission boards, and
conventions, and such things. I
believe that God is to get His
glory through His church, and I
say that any little Baptist Church
anyplace, that stands up for the
Word of God, and teaches the
Bible, glorifies God ten thousand
times more, than all the conven-
tions and mission boards and as-
sociations that this world could
ever begin. To me it is nothing
but a cunningly devised fable
when men say that you have to
have these things to carry out
the work of the Lord.

CONCLUSION

In closing, may I say that I
would like for you as a member
of this church to stand up and be
counted on the Lord's side. I don't
want you to follow cunningly
devised fables.

I have an idea that as long as
I am your pastor, we will stand
pretty well for the truth. But sup-
pose that God might remove me
for some reason best known to
Him. Suppose that time passes,
and somebody becomes your pas-
tor, and he insists upon little de-
viations, and little demarcations,
and little changes here and there,

until finally, you look about, and
you say, "Where have we drifted?
How have we drifted? God, how
is it possible that we have gotten
so far, so shortly?"

Brother, sister, I am calling on
you to stand up and be counted
on the Lord's side — today, to-
morrow, and in the days to come.
Don't listen to cunningly devised
fables, but stand for the Book, the
Word of God, as we have it.

A long time ago Moses came
down from mount Sinai after he
had been up there for 40 days,
and found the people naked and
dancing around a golden calf that
had made, worshipping it — the
most carnal type of worship that
you can imagine. When Moses
came down from the mount, the
Word of God says that he broke
the ten commandments. The two
tables of stone, immediately, that
he took that golden calf and
ground it into powder and scat-
tered it in their drinking water,
and made them drink it. As he
stood there, he gave a clamor-
ous call, when he said:

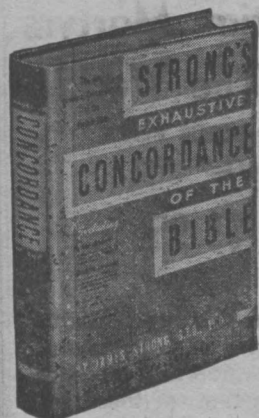
"Who is on the Lord's side?"
—Ex. 32:26.

My prayer to God this morning
for each of you that are here, is
that you draw your sword, that
blessed Word of God, and that
you take your stand today on the
Lord's side — not to allow coun-
tingly devised fables, but to stand
low after the teachings of the
Word of God.

May God bless you!

Fred T. Halliman

(Continued from page one)
stressed among these folk and
you in THE BAPTIST EXAMINER,
my main job has been and is
still is preaching the gospel to
these folk, and then teaching them
these folk, and then teaching them
saved. However, with existing
conditions as they are and being
so far removed from civilization
and me being mainly their only
source of any kind of help, I feel
duty bound to them as another
human being to assist them in
whatever way I can so long as
it does not affect or hinder my
many obligations. For instance,
we have on the Station a small
hospital or better termed clinic
which is capable of accommodat-
ing about 10 inpatients at any
time, and I feel that in any given
day, after that I have done all
that I can for them spiritually,
stand by and watch them die be-
cause I felt that my job was
preaching and not attending to
the sick, would very nearly be
me in the category of manslaughter,
providing I knew what I was
doing. When we first went into the
it was very uncommon if there
were not from one to two deaths
each week in the small area. Now
we were then working. Now we
seldom ever hear of a death, or
other than from old age, or from
directly to neglect on the part
of the native to come and receive
medical treatment. Now, we
only have a healthy (at least com-
pared to their former state) but a
happy group of people. (Continued on page 7, column 1)



STRONG'S CONCORDANCE

By
JAMES STRONG

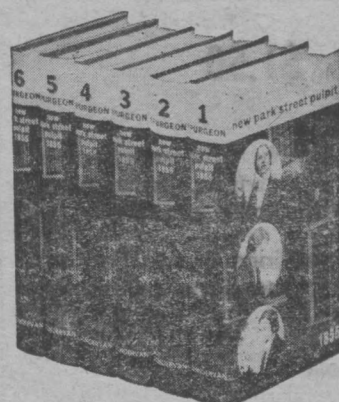
Plain
\$15.75
Thumb-Indexed
\$17.00

We are often asked which concordance is the best. For
the English reader who wants every Bible word, we think
Strong's is by far, superior to all others.

CALVARY BAPTIST CHURCH
P. O. Box 910, Ashland, Kentucky, 41101

PARK STREET PULPIT!

**NO MORE COMPLETE SETS AVAILABLE
VOLUME ONE IS ALL SOLD OUT!**



Volumes
2, 3, 4, 5, and 6
are still in print
at

\$2.00 each

Postage extra at this price

We bought the last 600 copies the publisher had for our
ers. Printed to sell at \$4.95 each, but we can sell them at
savings of practically \$3.00 each.

Order from Calvary Baptist Church, Ashland, Kentucky

THE BAPTIST EXAMINER

SEPTEMBER 24, 1966

PAGE SIX

Election

Continued from page three)
the use of means, but re-
serves them.

VI. Election Only Known By Calling

Before dismissing this topic, it
could be said that as God's pur-
pose of election is "in Himself,"
I can know nothing about it till
it is disclosed in the "calling"
already referred to. Paul, for ex-
ample, when he preached in
Thessalonica, knew nothing of the
election of any of its citizens to
eternal life, but after the grace
of God was displayed in "effec-
tual calling," he did not hesitate
to write, "Knowing, brethren, be-
cause of your election of God." —
1 Thess. 1:4).

Hence, too, Peter wrote to his
brethren, "Give diligence to make
calling and election sure." —
Peter 1:10. It is observable
cannot. He must begin with
calling, and when he makes
he puts calling before elec-
tion. God begins with election, but
sure, the election is sure.
calling is the only attainable
proof of the election.

It will be seen, therefore, that
the question of election is, in the
hands of a sinner, the most un-
manageable of all questions. The
answer is, it is none of his busi-
ness, and he can do nothing with
it.

The time has been when in
some places sinners, becoming se-
rious on the subject of salvation,
and of repenting and believing
in Christ, employed themselves in
equally earnest and fruit-
ful to ascertain whether they
were elect or non-elect. This was,
and ever must be, an absur-
dity. That which is required of
sinners is expressed in the words
of Peter: "Repent ye, therefore
be converted, that your sins
may be blotted out." — Acts 3:19.

Fred T. Halliman

Continued from page six)
work with. I think I have men-
tioned in some of my other letters
when we first came to this
the fact that when someone
with a toothache he suffered with
the pain got unbearable
the individual would
remove the tooth, which in
cases took several days to
relieve as the pain in removing
the tooth would get worse than
the pain from the tooth. All sorts
of instruments were used by the
dentist. A small blunt
instrument was used to help loosen
the tooth, by way of pounding
the tooth, in case it was not
loose or was hard to get loose,
sharp pointed bones and
were used to literally gouge
the tooth. I take out their
teeth now, using novocaine, and
the process usually only takes a
few minutes without any pain.
I rather imagine these folk
regard this more than you
I will ever realize.

In the past couple of years I
read in the writings of
our missionary brethren
they make a big play upon
the words, "We are not trying to
involve in a lot of humani-
tarian objects." I would just like
to make it clear to the readers
especially the supporters of
the work that neither am I trying
to be involved in these things.
The fact of the matter is, I have
to get the Government to
cover all our medical work
and would be most happy if they
would do so, but the answer has
and still is, "We just don't
have the staff to go around to
these places." I wonder then
these brethren would do
they are making such a play upon
the words, if they, like I, were
under such primitive con-
ditions and among such primitive
people. Would they stand by and
let folk die by the scores,
perhaps an hour or two
day in administering medi-
cine, would save the lives of
if not all of them. Would
they go out into the mountains
as I do to preach and

watch folk suffer untold agony
with the toothache and refuse to
pull the tooth upon the grounds
that preaching was his job, not
dental work, or would he stand
by and watch a man die from
blow flies and gangrene if he could
clean the wound and sew it up
and thereby save his life, just
because he was not a doctor?

Well, I cannot answer the above
questions for my brethren. All I
can do is to give you an account
of what I would and whenever
possible, do in such cases. While
we try to take care of the sick
the best that we can, we in no
wise let it interfere with our
preaching and neither do we use
our medical work, as most mis-
sions do over here, as a bait to
get folk to come to our mission
and to attend our services. All the
people that I know of that have
left other missions and started
attending Baptist services, includ-
ing the folk in the Solomons,
have been threatened that if
they do not come back, their
medical services will be cut off.
One of the Protestant missions,
about one day's walk from us,
got so stirred up because so many
of "their folk" started attending
our services that they not only
threatened them with being cut
off from medical aid, but those
that did come, they charged a
regular fee for their services. We
do not advertise a hospital gospel
and use it as a gag to get attend-
ers, but rather we stress the fact
to the native folk all the time
what our main purpose of being
here is and just to make sure that
folk do not attend the services
in order to get some medical
treatment, our clinic is closed on
the days of preaching services at
the mission to all except those
who may have gotten hurt or
come down with some sickness
and had not had time to get there
otherwise.

Well, perhaps I got off from
my main subject of telling you
how the native folk have recent-
ly expressed their love for us.
I think though what I have said
will serve to help you understand
some of the reasons why. As all
the other missions around us are
well staffed, and some of them
are bubbling over with help, it
is difficult for the native folk to
understand why no one has come
to help me. Most of the other
missions have a man, or most
usually women, including taking
a service, for every job. When
they need a house built,
they simply call in a man who
is a carpenter by trade. If some
of their vehicles develop mechan-
ical trouble, they send for one of
their mechanics. To attack the
language problem, they usually
have trained linguists. Most all
missions have from one to two
trained nurses and some of them
have professional doctors on the
station. The station, when first
set up, is usually started off with
a school teacher. Many missions
have large plantations and farm-
ing areas staffed with white per-
sonnel, etc. So when the na-
tive folk see me undertake to
run a mission station without any
help and when they note the
hours that I put in each day, they
think it strange indeed and feel
sorry for me.

Not too long ago while I was
in the midst of building our
house, a group of native folk led
by their head tribesman, came
from across two large mountains
one day and attended the services
that afternoon. (These folk left
a mission about the first of this
year, that they had been attend-
ing for four years and started
coming to our mission and asked
us to come to their area and set
up regular worship services). Af-
ter the services that day, they
wanted to talk to me. They said
they had watched me work so
hard on the house plus all the
other things, that they would like
to do something for me and my
family out of love for what I had
done for them. I asked them what
did they propose to do and they
replied by saying they would like
to bring me some food and bring
some money. At first I insisted
that they did not do this, as I
knew how hard it was for them to
get money and proper food, but
after a while I noted the disap-

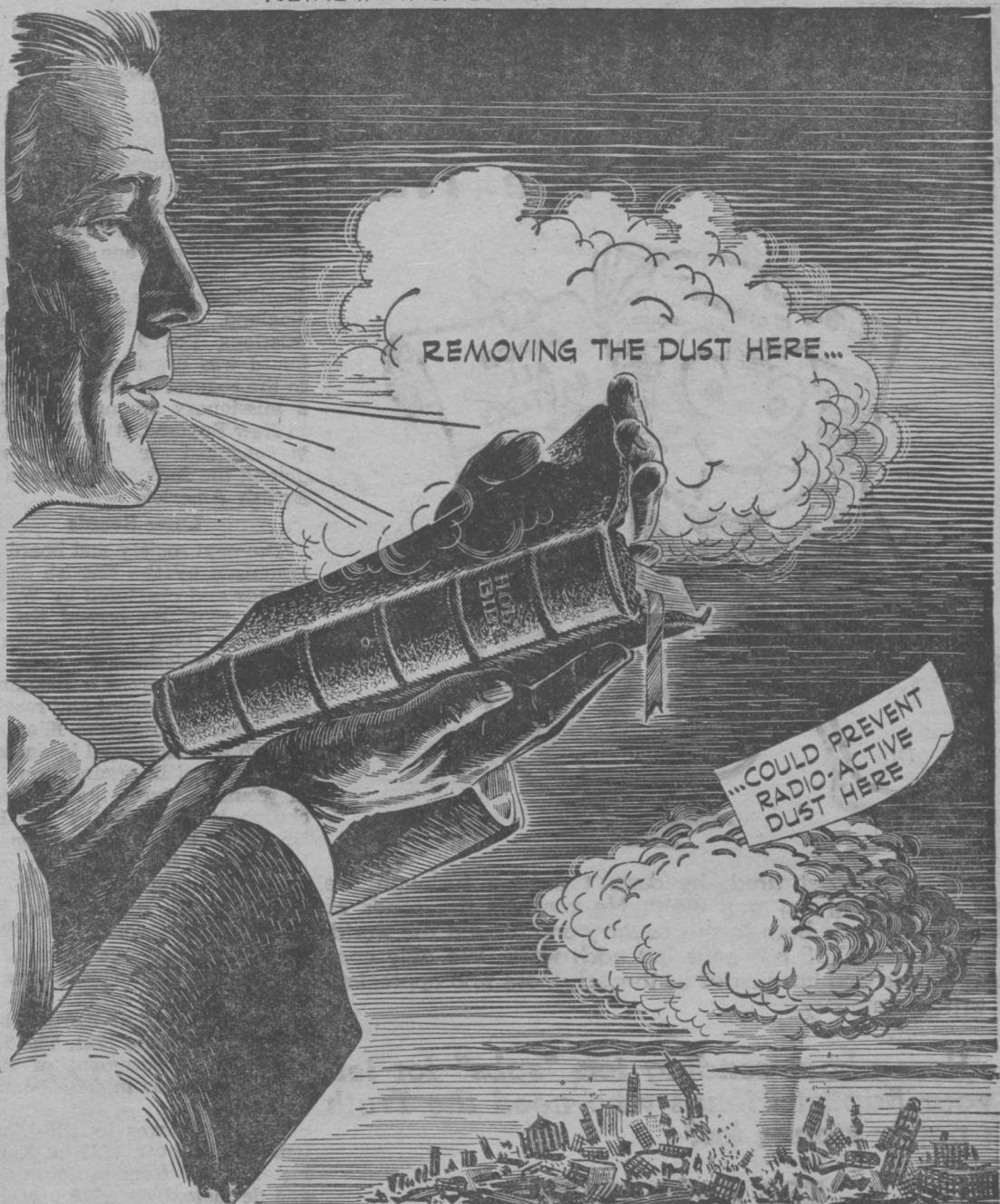
pointment that had come over
them and told them if they felt
they wanted to do something for
me out of love, I would not object.
They seemed happy at this and
said they would come back for
services the next Sunday bring-
ing their love offering with them.
The next Sunday afternoon after
the services had been dismissed,
they told me that it would be a
little while before they came
back, as they had left the love
offering at someone's house during
the service. I did not know what
to expect but they had mention-
ed about bringing some pig (all
hogs, large or small are simply
referred to as pigs). So I figured
that since pigs to them are their
standard that governs their econ-
omy, pigs to the native folk here
are equivalent to gold in the civil-
ized world, that to receive a
quarter of a pig, say about 10
pounds, would be a large gift.
Outside of the wild dog, some
of which have been domesticated
to a certain degree, the pig is the
only animal they have, and it is
used for any and all bartering
purposes as well as for meat to
eat.

Before we came, all pigs that
died, regardless of the cause, were
eaten and sometimes now, the
temptation is too great to pass
up. But for the most part, pigs
that die of themselves now are
not eaten. However, some of them
to get around the fact of eating
a pig that died with a sickness,
will kill the pig when it becomes
evident that it is not going to get
well and therefore, they feel just-
ified.

Well, when these folk came
back to the mission after dark,
there was not just two or three
that had talked to me, but there
were about twenty men and they
all began to try to crowd into
our kitchen to present their gifts.
At first I did not know what was
going on and ordered all but the
two or three out. They obeyed
and began passing in their gifts
to the few that was standing in-
side. I stood there amazed when
I saw two complete halves of a

THE BAPTIST EXAMINER
SEPTEMBER 24, 1966
PAGE SEVEN

REINSTATING SPIRITUAL VALUES



hog that would have weighed
about 300 pounds on foot, an al-
most unheard of thing for a na-
tive hog, neatly layed out on my
kitchen floor and then three more
halves followed that were quite
smaller, plus a few various cuts
of smaller pieces.

When the pigs had all been
brought in they began to bring in
Taro which is something like a
large sweet potato or sometimes
more like a turnip in appearance
that is extremely starchy. This is
considered a delicacy among the
natives. A few other food items
were handed in and then the
monetary offering was given to
me. I did not count it then, but
noted that it was quite a large
amount. For a while I was over-
come with emotion and speech-
less, but in due time I explained
that when I agreed for them to
bring me a love offering, that I
thought it would only be a small
token and asked them why they
had gone to such great length.
(Comparing their standards to
ours, I knew there was at least
the equivalent of \$500.00 worth
of meat and vegetables here plus
the money they had brought).
With eyes welled up with tears
and trembling voices, they began
one by one to explain how that

they had been in darkness all
their lives, including the four
years they had been attending
mission services prior to coming
to our services and how that they
had stood on the very brink of
eternity suspended only by what
seemed to them mere fate, until
I came along and told them how
Christ had died for His elect.
They said while it is quite a bit,
if the size of the offering has
anything to do with it, it only
expresses a small fraction of our
love for you and your family for
what you have done for us.

Some of the men were fairly
old and they said, "All of our
lives we have lived in fear and
we know that our ancestors did
for they taught us. But now that
we not only know of, but really
know the Lord as our Saviour,
we have been made free from
that fear." They talked in turns
for some time and finally when
they had departed in the dark-
ness, I counted the money they
had brought and found it to come
to nearly \$15.00 in our money, a
tremendous offering for folk who
come by money as hard as these
folk do.

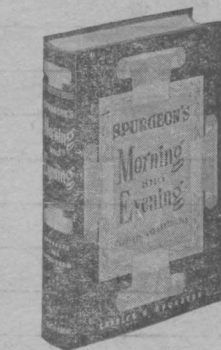
My wife and I sat down that
night after they all had left and
(Continued on page 8, column 4)

MORNING AND EVENING

By
C. H. SPURGEON

744 PAGES

\$3.95



This devotional classic has never grown old nor out of
date. This edition of the book is complete and unabrid-
ged, published just as Spurgeon wrote it. Each devotional
is one page in length, printed in large, easy-to-read, bold
type. There are two devotions for each day of the year —
one for the morning and one for the evening.

CALVARY BAPTIST CHURCH

P. O. Box 916—Ashland, Kentucky

Meet A Real Missionary

Please Work With Us In The Spread Of The Truth



He doesn't get tired; he doesn't need a furlough; he keeps on working day and night. He contacts thousands of people every week, both in this country and around the world. For many years TBE has gone out each week. We only continue because God has helped us through those who appreciate our written ministry.

How about sending ten "subs" for ten of your Baptist friends who need the Truth this paper stands for?

TEN SUBS \$10.00

IN ADDITION, WE WILL RENEW YOUR OWN FREE!
(No less than ten "subs" accepted at this price.)

1. Name _____
Address _____
Zip _____
2. Name _____
Address _____
Zip _____
3. Name _____
Address _____
Zip _____
4. Name _____
Address _____
Zip _____
5. Name _____
Address _____
Zip _____
6. Name _____
Address _____
Zip _____
7. Name _____
Address _____
Zip _____
8. Name _____
Address _____
Zip _____
9. Name _____
Address _____
Zip _____
10. Name _____
Address _____
Zip _____

Enclosed \$ _____ for _____ Subs

Your Name _____
Address _____
Zip _____

GIVE US READERS--

We Will Give Them The Truth

Mission Boards

(Continued from page one)
charter in 1662, the number of members was fixed at 45 and the complete constitution was made by the Parliament. This is the first mission board recorded in history. It originated in no church, but in the British Parliament. This was one hundred and forty-three years before the Baptists organized their society in England. (See Encyclopedia of Missions, Vol. 2, p. 167.) This board was organized in response to the request of John Elliot, then a missionary among the Indians in New England. It still exists and is engaged in mission work among the Indians of Canada and British America.

Later Boards

The next society and board was organized by the English Episcopalians and chartered by William III, in 1701. He named the officials and fixed a life tenure for certain ecclesiastics. Like the first, it came from a recommendation of Parliament and received its authority from the King, and though it is Episcopal in doctrine, it is political in organization, and of course, since the Episcopal church is governed by the British crown through its bishops, no local church had, or has any voice in it. At first it worked only among British subjects, but later extended its works to others. This was ninety-one years before English Baptists organized a society.

The next was at North Olsler, Denmark, in June 1721. The form of church government of those constituting this mission board is unknown.

The fourth was by the Moravians at Hernhutt, 1732, at Kettering. It was formed voluntarily, and de facto, by twelve preachers who assembled for that purpose at a private house, during a session of a Baptist association at Kettering. The formation of a mission society was a cherished ambition of William Carey. Neither he nor the other preachers seem to have thought of asking the churches, as churches, to undertake the work. He made his plea before the association and then the twelve went to a private house, organized, adopted resolutions, etc. The association probably, and the churches certainly, had nothing to do with it.

Then sixth, the Congregationalists of America in 1810, and seventh, American Baptists in 1814.

For proof, see Encyclopedia of Missions.

We have given these historical facts for the purpose of introducing and emphasizing some other great facts, viz:

1. The Baptists were not, as some have claimed, the first to organize a mission society and board.

2. That the first society and board had its origin, not in the New Testament or among those considered orthodox by Baptists, but in the British Parliament, and was political in origin and Episcopal in practice.

3. That Baptist churches did their work from the establishment of Christianity until 1649 without a mission society or board outside the churches.

4. That the outside society board system is not ancient, or authorized by precept or example in apostolic times, but modern and borrowed by Baptists from an Episcopal British Parliament who had derived their origin and practice, through Henry VIII, from the Roman Catholics.

5. That the genius and idea of an unorganized federation of churches under prelatical bishops or general managers is of Papal origin, and was borrowed from the political methods of the Roman Empire.

6. That the confederation of churches, the assumption of power to rule and a disregard for the Word of God and the rights of local churches, was the beginning of Popery, which sank the

Christian world, so-called, in darkness for a thousand years, and did more to retard the world's evangelization than anything known to history.

7. That the American Baptists have a New Testament form of church organization and government, yet they have been trying since 1814 to build up an Episcopal form of missionary organization and management, borrowed from the Roman genius for organization, and the two things are in immediate and irresponsible conflict.

8. This conflict was found, and continues to find, expression in frequent divisions, endless discussion, confusion and strife, and it will keep us in a turmoil until it is settled according to the Word of God. We cannot agree with ourselves while we follow the New Testament in our church work, and Episcopacy tending to Popery in our missionary operations. They are antipodes in church order, origin and results. We cannot build up Baptist and independent, self-sustaining and self-propagating New Testament churches by means of an Episcopal missionary system.

9. It is pure assumption to claim that churches would do nothing without boards, or that if they worked it would be ineffective. Churches did work for seventeen hundred years without boards, and that, too, in the dark ages, and I believe that churches now could and would work without boards. It is certain some of them are doing so in the face of great difficulties, the opposition of pastors, officials and papers, and if the opposition were removed and the churches encouraged, who can say they would not work more effectively? And is it not unjust to the churches to insinuate that they are void of both the intelligence and interest necessary to do the work? May it not be true that the board system has hindered and dwarfed, rather than developed the churches? And if this is possibly true, would it not be well to encourage rather than oppose independent and direct mission work by the churches?

10. If we are to have New Testament Baptist Churches, then may God help us to return not only to New Testament doctrine, but to New Testament practice as well.

(To be continued, D.V.)

Fred T. Halliman

(Continued from Page 7)

pondered and thought upon the things these natives had said and wished there was some way that we could convey to you folk back home just how much these natives appreciate what we, through you, have been able to do for them by bringing them the gospel of the Lord Jesus Christ.

Had this scene that had just happened been televised and the things said recorded, it no doubt would have made headlines throughout the world, but God in His infinite wisdom had only permitted us to see and experience this act of love that He had given to these primitive folk.

Then, too, we wondered as we sat there and talked, how that we of all people, could be caught up in the very midst of such great love and expressions of it separated by the distance of half the world. There were you folk on one side of the globe with such a love for missions and these heathen folk that you were willing to sacrifice until it hurt to see that the Halliman family could come and live among these folk to preach the gospel to them. On the other side of the globe were the recipients of your great love for lost souls and the grace of our mighty God. In the midst of it all, tucked away in the almost unknown of the great interior of New Guinea, we must have felt fully as close to God as Paul when he was caught up to the third heaven.

As I write this my family has been in America two weeks and I could write several more pages explaining the different scenes and expressions of love and sorrow for their going, but I feel that shortly before the family left

the native folk had a big feast on the mission grounds their honor. About \$66.00 was given in money to help buy the plane tickets and that was the saddest day that I have ever seen around the mission. From the time that I had announced that they were going, in church services one day, which was actually about a month prior to their leaving, people started crying and tension mounted gradually until the morning we left the mission took on the appearance of a funeral. Men and women, boys and girls, old and young, were weeping as though this were the last and I might just add that my family was not enthused at all about leaving. All of them said several times as the time drew near that they would not enjoy a visit, but they would be coming back more than they were to their home. This does not mean that they or I have lost our love for the folk back there and that they will not enjoy their visit or that I would not enjoy a visit, but simply means that God has given us a love "that passeth all understanding" for these folk and their work.

As my family will be there for the next 10 to 12 months or whenever God sees fit to send them back, may I ask you to pray for us both here and there. It will not be easy for me to have all the responsibility of managing 5 children that have grown up in nothing but a wilderness, two of which could remember nothing except what they have seen around the mission, in a place like Chicago or for that matter

Send TBE to A Friend.

any other place. My children remind me, for while I rule in my mind with a rod of iron, I rule with a rod of iron, I correctly speaking my belt or switch whenever it becomes necessary, but like most children and mothers who are together much as ours are, they do not respect the words of their mother quite as much as they do me. I pray for my wife that she will be able to get the mental and physical rest that she so badly needs.

Also I would like to ask you folk to pray for me in a special way while my family is there. While you folk back home have been and still are, our source of all grace and spiritual needs. My wife and I have been a source of happiness and encouragement to me. The comforting words of my wife after a hard day's work or when things seemingly all go wrong has helped me over many a discouraging hour, and has helped me to keep on when all things would fail. Beloved, I assure you that the months I lie ahead for me are not going to be easy ones. The sheer loneliness of being in a place like that for that long would drive me to my mind if I would so let but I have determined to have grace of God to somehow find a closer walk with Him and have asked Him to fill the spot in my heart that has been vacated by their going. May the Lord bless you all.

—Fred T. Halliman

Happiness

(Continued from page one)
omon's verdict, "All is vanity and vexation of spirit." (Eccl. 2:11)

Where then is happiness to be found? Jesus said, "I will see you again, and your heart shall rejoice and your joy no man can take from you." (John 15:22) The answer is simple: IN CHRIST ALONE.

"Taste for yourself and you will say:
None other name for me,
There's love and light, and lasting joy,
Lord Jesus, found in thee."