

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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MISUNDERSTOOD SCRIPTURES

And in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.
His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;
And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.
And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength.
And when I saw him, I fell at his feet as dead.—Rev. 1:13-17

to John and to the seven churches of Asia the picture of Himself as he appears walking among the churches and viewing their life and works.

No n a m b y - p a m b y, wishy-washy, "sissy" Jesus is that. Busy, active penetrating as fire, His word cutting right and left as a two-edged sword, His countenance as searching and wilting as the midday tropical sun, His voice like the storm as if he intended to be heard and his feet as strong and impressionless as burnished brass as He tramples down His enemies.

Such is the picture that the "Ancient of Days" gives of Himself as He walks about viewing the activities of the churches. No wonder John fell at His feet as one dead. His presence is enough to awe and subdue the most fear-

less.

Yet how little of real reverence or fear of Him there is even among his followers today. How impudent and bold are the sinful men as they approach into His presence with such sentimental, endearing words as "dear Jesus," "sweet Jesus," as if He were some silly girl in the "tee-hee" age. How irreverent, bold, near-to-blaspheous is much of the singing that is falsely called worship today. "There's not a friend like the lowly Jesus" ought never to be sung. It is not true. He is not lowly now. He is exalted above the highest of earth's kings and potentates. "All hail the power of Jesus' name" is much more worshipful, and is true. Much of the nonsense in words and rag-time music that is sung (Continued on page 7, column 2)

The Finished Product

"Once I was a tadpole grubbing in the mire,
Till I became ambitious and started to aspire;
I rubbed my tail so vigorously against a sunken log,
It disappeared completely and I found myself a frog.

I struggled from my puddle and jumped upon dry land,
And the feeling that was in me was glorious and grand;
It made me kind of frisky so I hopped around a tree
Till I landed in the branches as happy as could be.

And there I spent some aeons evolving without fail,
Till I became a monkey and grew another tail.
But still I had ambitions as the aeons quickly sped,
So I climbed down from the branches and walked the earth instead.

Till my tail got tired with trailing on the hard earth every day,
And twice within my "process" that appendage passed away.

Once again I evolved, and believe it if you can,
I awoke one summer morning and found myself—a man!

Now you tadpoles in the mire, just think what you may be,

If you'll only in your puddles start to climb the family tree;

I'm the genus homo "finished," for all the world to see,
For when I told my story I was given a D.D."

HELL

The popular god is not the God of the Bible. The popular god is a dead trunk. He has no eyes, he cannot hear; no feet, he cannot pursue; no arms, he cannot punish.
Listen, O heavens! God has changed (though in our simplicity we used to think Him unchangeable)! Our modern god is not at all the same as the ancient God. The God of the ancients had a throne for Sodom and Samaria, and Tyre and Jerusalem, and Balaam and Belshazzar, and Judas and Judas. The God of Abraham used to thunder in His ire. He ruled with rod of iron, and he made pieces sinning nations kneel to a potter's vessel. But our modern god has no iron in his constitution. He has sheathed the sword, and doffed the cap of heaven, and sat down helpless in heaven, an indulgent weakling! His thunders are hushed forth; and the arm which used to smite vengeance swift and dire hangs nerveless and paralyzed. That is the popular god, and I, for one, refuse to worship him; for I have nothing to do with the creation of men's wishes, but with the God of the Bible.
I am here today to put half-a-dozen strokes into the face of modern thought and popular infidelity. I stand here today in the face of everything, to say that God is unchanged and unchange-

able. "I am Jehovah, I change not," is a word that smites modern thought and popular infidelity on the cheek-bone and teeth, and will one day put an end to all unbelief in His power to punish—in hell.

The reign of iron lasts still! The same God who hurled oceans over the Alps and Andes, drowning a world, and scorched Sodom to cinders in a hurricane of fire, and choked the streets of Jericho with corpses, and threw the Roman dogs on Jerusalem to tear it limb from limb until, in wild struggles of darkness and fire, a nation found its grave—reigns still! The same God who cursed Cain, and sent remorse upon Esau, and dug a grave for Korah, flung Jezebel to the dogs, and slew Belshazzar at his own banquet-table, and hurried Judas to a suicide's eternity—reigns still, unchanged forever; and what He has done before He can do again.

God has two sides—mercy and justice. At Calvary He is just and merciful. At Sinai He is not merciful, but just. Don't look at God with one eye, or you make a fatal mistake. God has two sides to His nature now, iron and wool, even as He has two sides, left and right, to His judgment throne. I say, the popular god, who is all mercy, is not the God of the

Bible, is not the God of His people, is not the God of Calvary, is not the God of heaven! Justice and mercy are the twin pillars of His throne; and the day God ceases to be just and punish sin, He will cease to be, and heaven grow dark!

There is a hell, understand first, and be mercilessly clear on this point. There is the key of the situation. If hell is "not proven," I deny the truth of God in toto; and, ere, I finish, I am prepared to impeach the prophets and apostles as liars, and Jesus Christ as the biggest imposter that ever trod God's earth. Therefore be mercilessly clear.

There is a hell. The Hebrews took their idea of that awful place from Hinnom's Vale, a deep gorge on one side of Jerusalem. Here red-handed Manasseh passed his children through the fire to Moloch—horrid king!—while the thunder of drums drowned their dying screams.

It was the sewer of the city—the abominable receptacle of

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every conceivable filth and impurity, to consume which, fires were kept constantly burning. The cry of bloated vultures, and constant fires—now smouldering, now blazing out anew, as the winds rose and fell—and the deep banks of stenchful smoke always lying over that horrid vale, made it in the eye of every Jew a picture of hell!

There is a hell. We are treated to wicked men now-a-days.

Universalism, with the blandest of smiles comes to tell us that, all alive, saint and sinner, will turn up in heaven at last! The murderer and the murdered, some fine new theories of the future of the seducer and the seduced, the hater and the hated, the robber and the robbed, to their surprise, will all find heaven at last! Nero and Paul, Jesus and Herod, Judas and Peter, Cain and Abel, Elisha and Jezebel, Tom Payne and Murray M'Cheyne, will all come out at the same side of the judgment throne! (The devil laughs here.) A pretty heaven indeed! With all the hypocrites, and whoremongers, drunkards, and backbiters, and blasphemers, standing on the glassy sea.

I say, in the name of reason, the thought is blasphemous. There must be two places in eter-

nity for two kinds of character. Character is permanent. Sin is being burnt into your soul as with a red-hot iron. You cannot throw it off as you do your clothes. It is part of your being. Look out, men! Sin is no trifle! It will live when the sun is buried. You are forging a chain or fashioning a crown, digging a hell or building a heaven for yourself, and you are busy at it now.

The more popular theory of this age is Annihilationism; that is, "I die like my dog," I die a sinner, and I am nowhere 'ever after. The coffin that holds my body is the grave of my soul, and of course, punishment of any kind in eternity is an impossibility, as there is nobody nowhere to suffer it! Now this theory denies the immortality of the soul, which I shall some day have the pleasure of proving beyond the possibility of doubt to anyone who can listen to reason, and revelation, and history, and common sense.

When my body dies, my soul dies! What? Then there is not a saint in heaven!—though John saw armies of these following Jesus on white horses. Moses and Elias are not, though they came from heaven to talk with Jesus—phantoms of Transfiguration Mount! David and Solomon, and Daniel, and Mary of Magdala are dead—dead, body and soul! The thief on the cross, who was to be in Paradise (Continued on page 7, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE IMPORTANCE OF SOUND DOCTRINE"

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock: Also of your own selves shall men arise speaking perverse things, to draw away disciples after them."—Acts 20:28-30

There is a question that comes to my mind, as I begin my message to you, and that question is: can one be too sound in the faith? I have had three experi-

ences of recent date that have caused me to ask this question.

One man said to me in personal conversation, "Now I am a Baptist and I want everybody to know it," but it didn't take me ten minutes to find out that he believed in the universal church, and that he believed and practiced alien immersion in the church in which he was pastor.

A few weeks ago, a man said in my presence, "I am a Fundamentalist of the Big F type. I spell Fundamentalist with a capital F." When I talked with him, I found out that he believed in the virgin birth, the Deity, the

blood atonement, the resurrection of Christ, and in what he said was the finality of the Bible. I also found out that he didn't believe that Jesus established a church when He was here in the days of His ministry. I found that he had a very feeble concept of baptism, even to the extent of permitting the church of which he was pastor to receive individuals who did not have Baptist baptism, and who had only sprinkling for so-called baptism. I found out that his idea of the second coming of the Lord Jesus Christ was as twisted and perverted as any individual with (Continued on page 2, column 1)

More Baptist Money Goes Down A Rat Hole

Of recent date, there has been a little controversy among Kentucky Baptists relative to the Louisville Southern College in Louisville, Kentucky, in view of their application for Federal aid. Considerable criticism has been made against the school in view of this request for Federal assistance. Therefore, the trustees of the school requested that the school be released from Convention ownership, and this was done of recent date. The severance is being made immediately.
Our headline tells the story. Good-bye to the Baptist money that has been invested in the school. It has truly gone down a rat hole.

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We had a letter today postmarked Wellington, Kansas, unsigned which ended as such mail does, in the waste basket. It might have been a letter of importance to the sender, and to us.

Please remember that if you want a reply, or if you want us to read it, then sign your name.

"Sound Doctrine"

(Continued from page one)

whom I have talked. To tell you the truth, a Fundamentalist of the Big F type just means that he believes only about five things — the Deity, the virgin birth, the blood atonement, the resurrection of Christ, and what he calls the finality of the Bible, but his idea of the finality of the Bible and mine, is entirely a different concept.

Then I had a letter of recent date from a young man nineteen years of age. I think his idea is that when he dies, wisdom will die with him. That was my impression of the letter. It is indeed surprising how when you get older in life you find that there are a lot of things that we used to be so positive about, that we are not positive of after all. This young man's idea was that wisdom originated with him. He said, "I am a sound evangelist. I believe in the old time way of salvation at the mourner's bench." But before he finished his letter, he said, "I certainly don't like your Calvinism."

Now I cite these three instances (and I could cite many others) just in order to ask this question — can a man be too sound in the faith? I think there are an

awful lot of people who say they are sound, who are just about like a tomato that has a lot of rotten specks in it. There are people who say they are sound in the faith who are just about like an apple that is rotten to the core.

Such individuals remind me of an experience when I was a boy. I lived back in the country. We used to play ball on Sunday afternoons. I remember one time when we were so hard up that we didn't even have money enough to buy a new ball, and we used an old ball that was lopsided. We had to make some new rules to cover our game. One of those rules was that if you hit the ball ten feet away from home plate, that counted as a base regardless of how it was hit. Another rule was that if a man in the outfield was able to touch the ball—even if he didn't catch it—then that was considered an out. The reason of that was, that ball was lopsided, and if you hit it, it would travel in a half moon. If it looked like it was going to land in right field when you struck it, it would usually end up in left field. I say we had to make some new rules for our baseball game on Sunday afternoon because of that lopsided ball. I have come to the conclusion down through the years that we have a lot of lopsided Baptists, and that you have to almost make new rules for them, to even consider them as Baptists.

I want to read to you some Scriptures to show you how the

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Lord insists upon, and definitely declares to us, the importance of sound doctrine.

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of FAITH UNFEIGNED: From which some having swerved have turned aside unto vain jangling."—I Tim. 1:5, 6.

Now the "faith unfeigned" is not your personal faith in God, but Paul is talking about the body of truth—the Word of God itself, and he says that you ought to be careful that you don't swerve from it—that you do not turn aside unto vain jangling. The man who swerves from, and turns aside, and who deviates from the Word of God has only vain jangling to offer to his congregation.

Notice again:

"HOLDING FAITH, and a good conscience; which some having put away concerning faith have MADE SHIPWRECK: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to

This Week's Chuckle



blaspheme."—I Tim. 1:19, 20.

Paul is speaking of two individuals. He calls them by name, and he says these two individuals have made shipwreck, not of their personal faith in the Lord Jesus Christ, but of the body of truth, and he thereby insists that we hold to the faith.

I tell you, beloved, when I read a passage of Scripture like this, and I see an old vessel that has gone on the rocks, lying upon its side, rotting away, I say, "Lord God, help me, that I never make shipwreck of the body of truth."

Notice another Scripture:

"Now the Spirit speaketh expressly, that in the latter times some shall DEPART FROM THE FAITH, giving heed to seducing spirits, and doctrines of devils. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou has attained."—I Tim. 4:1, 6.

He prophesies, or foretells that in the latter times some will depart from the faith—not from their faith, but from the body of truth, and he says, "You be careful, and if you warn people concerning the Word of God, and if you make men to be sound in the faith that will make a good minister out of you."

Listen again:

"If any man teach otherwise, and consent not to wholesome words, even the word of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."—I Tim. 6:3-5.

What a strong exhortation to us! He is saying that we are not to consent to anything except wholesome words—in other words, pure words. We are not to accept anything unless we are sure it is the pure Word of God. He says that the man who doesn't preach sound doctrine, is just a proud fellow, who knows nothing, and who dotes about questions and strifes, and that we are to withdraw ourselves from him.

I tell you, beloved, this is a strong exhortation so far as God's people and the church of the Lord Jesus Christ are concerned. We ought to withdraw ourselves from that individual that isn't sound in the faith. We have no business trying to have fellowship with an individual who knows not the truth of God.

Notice again:

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called."—I Tim. 6:20.

Now I have read to you six passages of Scripture from the book of I Timothy whereby Paul urges Timothy to stand up for the faith—not his faith in Christ, but for the body of truth. When we come to this last exhortation, it seems that the very heart of Paul just cries out from the very depths of his soul, "O Timothy, keep—preserve that which has been committed unto you. Avoid anything and every-

(Continued on page 3, column 4)

THE BAPTIST EXAMINER

APRIL 29, 1967

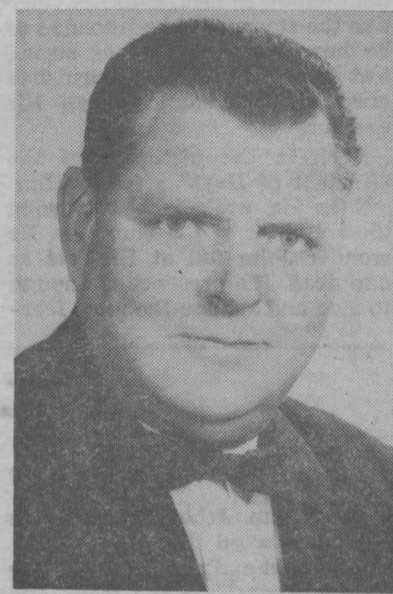
PAGE TWO

West Coast Pastor Tells Desire To Go To New Guinea

ELD. BILL MAYES
Santa Paula, California

It was truly the Lord's blessing for me to attend the Bible Conference at Citrus Heights Missionary Baptist Church on March 21 through 24. I would like to praise the Lord for such a church and for her good pastor, Brother O. C. Harris. Paul declared that "where the Spirit of the Lord is there is liberty." We especially enjoyed the absence of any spirit of competition. This can only exist where competition is not encouraged. The only Scriptural way to fellowship in my opinion is when the local church is host, and in charge Ephesians 3:21.

We heard 36 sermons along with some wonderful special singing in 72 hours of fellowship. The theme of the conference was "Grace in Service," and



ELD. BILL MAYES

we heard much about how Sovereign Grace rules in the Lord's business. Such freedom to preach is rare to find these days for rarely will you find brethren who center their fellowship on God's Sovereign Grace, while at the same time allowing liberty to disagree on finer points of theology. In our finite minds, perfect agreement in every detail is impossible, but when brethren are willing to put their thoughts all together and consider each one in the light of God's Word, they help each other to grow in grace.

Missionary Fred T. Halliman was there from New Guinea and spoke to our hearts on the Mission Work he has done the past seven years. He had slides to show, and spoke of many experiences.

I believe Brother Halliman is God's living example of how Sovereign Grace missions are the only missions acceptable to Him. For seven years he has averaged preaching once a day somewhere in New Guinea. He preached three years without a profession of

faith sowing seeds of truth in the hearts of a heathen people. He believed strong in Sovereign Grace that he asked for a single profession, begged depraved humans to believe. God's grace in the year follow has blessed him with professions without pleading his part.

God chose the foolishness of preaching the Gospel to them which believe—not ing with the intellectual of depraved humans. When the Gospel does its work by the of the Holy Spirit men's are broken, and they will about it, because of grace not in order to receive grace still sits on His throne as eign and runs His affairs cording to His providential sure, whether the "Free among Baptists want to or not. His Grace is to save ALL that He gave only begotten Son. John

Now I want to relate to brethren my experience as tained to Brother Halliman the work in New Guinea what was needed there. I this as a matter for sincere er in my behalf.

For two years more or have carried a burden for er Halliman, and we have back and forth. We have able to send financial supply hardly a service has without his name being ed in our prayers. I might that he has prayed for we have felt a Godly love ing between us.

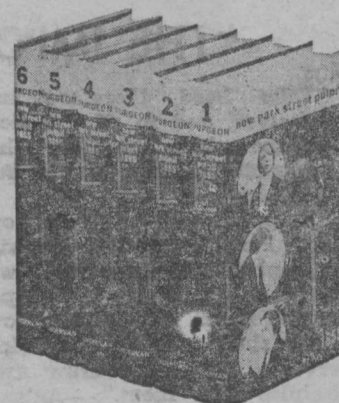
When Sister Halliman come back to the state medical reasons, I thought heart would break for him you imagine this when never met him face to face, what Sovereign Grace is all for it produces Godly brethren when they suffer. I knew what it cost him, only living human on earth could understand and innermost problems left I know because God has me with such an helpmate.

Many times I told the here that my burden was great that I might have to New Guinea and help. Then when Brother Robert I was relieved and felt haps my burden was just passion for a brother in reasoned that the two would be all God could use mission field.

When I met him, and he speak, then later show I determined that when ing was over that I was lead the church here to his work if we had to some luxury to do it. Then last talk he told of his start a school on the Miss (Continued on page 3, col

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The Price He Paid

"I said I would have my fling,
And do what a young man may;
And I didn't believe a thing
That the parsons have to say.
I didn't believe in a God
That gives us blood like fire,
Then flings us into Hell because
We answer the call of desire.

And I said; 'Religion is rot,
And the laws of the world are nil;
For the bad man is he who is caught
And cannot foot his bill.
And there is no place called Hell;
And Heaven is only a truth,
When a man has his way with a maid
In the fresh keen hour of youth.

And money can buy us grace,
If it rings on the plate of the church;
And money can neatly erase
Each sign of a sinful smirch.
For I saw men everywhere,
Hotfooting the road of vice;
And women and preachers smiled on them
As long as they paid the price.

So I had my joy in life;
I went the pace of the town;
And then I took me a wife,
And started to settle down.
I had gold enough and to spare
For all of the simple joys
That belong with a house and a home
And a brood of girls and boys.

I married a girl with health
And virtue and spotless fame.
I gave in exchange my wealth
And a proud old family name.
And I gave the love of a heart
Grown sated and sick of sin!
My deal with the Devil was all cleaned up,
And the last bill handed in.

She was going to bring me a child,
And when in labor she cried,
With love and fear I was wild—
But now I wish she had died.
For the son she bore me was blind
And crippled and weak and sore!
And his mother was left a wreck
It was so she settled my score.

I said I must have my fling,
And they knew the path I would go;
Yet no one told me a thing
Of what I needed to know.
Folk talk too much of a soul
From heavenly joys debarred—
And not enough of the babies unborn
By the sins of their fathers scarred."

West Coast Pastor

(Continued from page two)

hundreds of converts that could not even read God's precious Word. An overwhelming thought came to my mind; how the Lambs were hindered from being to be full grown Sheep. Brother Halliman spoke of how still needed help since Sister is a new mother, and because she could not conduct the

school by herself while the preachers were away among the natives preaching.

The thought then came very promptly to my mind that Sister Mayes had taught two years in the Elementary grades and had 96 hours of College. I determined then to discuss my feelings with Brother Halliman. We only had a few minutes to talk, and wound up agreeing that he would come back to my home soon to talk

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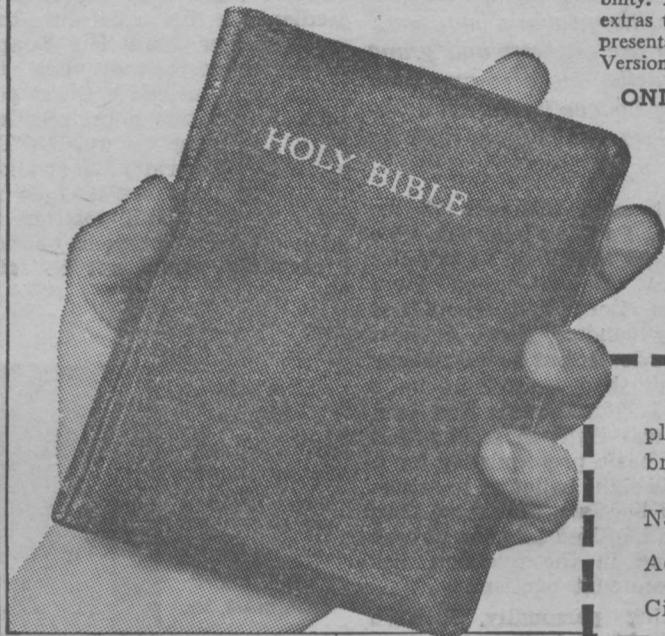
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some more. I came home from the Conference and spoke to my family about it, and the wife and children immediately agreed to go, if I went. I spoke of it on Sunday before the church and they all felt the Lord was leading.

Now the work in New Guinea is under the authority of the Macedonia Baptist Church in Chicago, and I am fully aware that they must approve before anything of a final nature can be done. Only God knows the end from the beginning so we have no way of knowing what is ahead. My plans at this time are simply to talk some more with Brother Halliman. If it is God's will I will go to Chicago and consult with Brother Wyrick there. If the Lord is leading here, He will be leading in Chicago, too.

I feel strongly enough about it that I have offered my home for sale so I can pay my debts before I go. In the near future I plan, Lord willing, to start across the nation and meet with Brother Halliman somewhere as he visits churches, and then go on to Chicago if the Lord continues to lead.

I want to visit as many brethren as will write me and let me know they are praying for me in this matter. My wife will forward any mail that arrives after I leave. I would like to be at Non and Pollard, Oklahoma for a few services if it meets their approval. They are both the very center of my love, and if I leave the states it may be the last time I will see them till the Lord reigns on earth again.

I know that God will have His way in this but it seems to be His pleasure to hear prayers from His children, so I humbly and lovingly ask you who read this and have access to the Lord of all grace to pray for me. Then take time to write and let me know you are thus praying.

If Providence permits I want to visit in as many churches where I have preached and those who will invite me where I am not known as yet.

There are millions of souls here in California as compared to thousands in New Guinea, but my Lord hath chosen the simple and foolish things of this world to confound the wise. These souls out here seem bent toward a speedy destruction in Hell, while God has His Elect that are yet to be saved hidden in the native life of simplicity. What a privilege to call them out for the Master.

If God continues to lead, and

we do go, we will give our equipment and mailing list to some true Baptist Church that will use it to God's glory. The last thing we want to do is to cause harm to Brother Halliman's work after he has sacrificed seven years of labor. For this reason I have asked the brethren to earnestly pray. Pray that God will hinder, or help, according to His will. Pray, then write me, and freely express your feelings after you pray. I would much rather face facts now, than later, so I urge you to speak your mind in all sincerity.

I know that I am the one who must first be led in this matter, if the Lord is in it, but we are to try Him and prove Him as we go along. I have a stormy ministry behind me, which has taught me that Satan works to hinder the Lord's man and for this reason I very cautiously go forward in need of your prayers that the Lord's will be done. AMEN! Elder Bill Mayes.

"Sound Doctrine"

(Continued from page two)
thing, and anybody and everybody who have erred from the faith."

Listen again:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed. RIGHTLY DIVIDING the word of truth."—II Tim. 2:15.

How many preachers ought to be ashamed of what they preach! I can tell you of one individual who comes to my mind just now who is a good sound orthodox

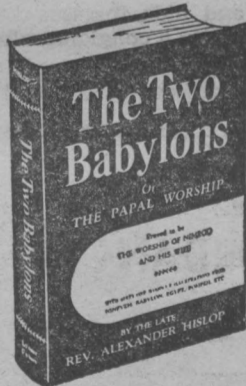
preacher. However, before he came to understand much of the truth of God's Word, he certainly preached much foolish doctrine. Paul says that you ought to study. For what purpose? That you might rightly divide the word of truth—in other words, so you will know what applies to the Jew, what applies to the saint, and what applies to the sinner, so that you won't make false, improper, inaccurate, unscriptural applications. He says if you will do that, you will be a workman that needeth not to be ashamed, and you will not have to apologize, and say, "I am awfully sorry of what I preached to you."

I am thinking about a preacher that had an opportunity to go back to the church that he had been pastor of twenty years before. He said, "Brethren, this is the one day that I have looked forward to for several years. I have hoped for years that I could come back and preach to you one more time; that I might apologize and tell you how ashamed I am for the things I preached to you when I was your pastor twenty years ago."

Notice another Scripture:

"But CONTINUE thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; That the man of God may be perfect, thoroughly furnished unto all good works."—II Tim. 3:14, 17.

Notice, Paul says, "Continue." In other words you are not to start to believe truth, and then err or turn back. You are not to stand up for the things of God for a while, and then decide (Continued on page 4, column 5)



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THE BAPTIST EXAMINER

APRIL 29, 1967

PAGE THREE

The Baptist Examiner FORUM

"How far can a Baptist church go in error and still be a church? I know of a Baptist church that was organized Scripturally. This church is Arminian in doctrine, they have a mourners' bench, and they are in the S. B. C. They use crackers and grape juice for the Lord's Supper, but they practice close communion. They do not accept alien immersion. They believe in church authority. If a person is saved and baptized into this church, does he have New Testament baptism?"

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



Does the querist realize that in the above he is describing the average Baptist Church of this day? Except maybe that a lot of churches are a little too high-brow to have a mourners' bench. But on the other hand, many receive alien immersion. Yes, I would say that the average Baptist Church is no more orthodox than the one described in the question. I hate to admit this, but I am afraid that I am right.

But the questioner wants to know how far a Baptist Church can go in error and still be a church? In T. T. Martin's little book on the New Testament Church, he deals with this very question and he says that two things are necessary to a New Testament church, namely THE RIGHT WAY OF SALVATION and THE RIGHT WAY OF BAPTISM. Then he goes on to show that the great denominations are in error along those two lines, or at least along one or other of these lines. If you will carefully consider this matter I think you will find that this is true.

I am inclined to go along with T. T. Martin in his statement that if a church holds to the right way of salvation and the right way of baptism, it is a church despite many errors. I think the church at Corinth serves to illustrate this. The church at Corinth was certainly recognized as a valid church. Paul addresses them as a church in I Cor. 1:2. Later in I Cor. 12:27 he designates them as a body of Christ. Despite this what disgraceful error characterized that church. Shameful divisions obtained such that they couldn't actually observe the Lord's Supper. In I Cor. 11:20 (R.V.) Paul said, "Ye cannot eat the Lord's Supper." They came to the Lord's table tipsy and Paul told them that the Lord had killed some of them and sent sickness on others because of this wickedness (I Cor. 11:30). Some of their services were characterized by disorder and confusion as they babbled in tongues. One member was living with his mother or maybe step-mother in illicit relation, and the church

was not even ashamed of the situation. Paul rebuked the church and told them to exercise discipline. He reminded them that the Lord had disciplined some by sending them sickness and even death, but he did not say that they had ceased to be a church. It would seem that Bro. Martin was right in saying that the two basic prerequisites for a church is right belief as to salvation and baptism, and if so, then a person baptized into the church mentioned in the question, has New Testament baptism.

Speaking personally, I have been called back in the years gone by to pastor churches that were no more orthodox than the one mentioned in the question. I couldn't help the condition that obtained when I arrived, but I could help such a church from being that kind of a church by the time I left. The trouble is with seminaries that train preachers, and with preachers who either don't know the truth, or are too spineless to stand for it. The Baptist Examiner liberally sprinkled through a church will help correct a lot of things.

E. G.
COOK

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



I wish I knew just where the border line is in this matter. It would seem that this is a Dr. Jekyll and Mr. Hyde type of church. They are inconsistent in their teaching and practices to say the least. The grape juice could never represent the pure blood of the Lord Jesus Christ simply because it contains leaven. And the crackers most certainly could never represent the sinless perfection of our Lord's broken body for the same reason. So, if this church has a Christ that can be represented by grape juice and crackers, He certainly needs a lot of help. This help their Christ needs is proclaimed by their Arminian doctrine. The mourner's bench affords a place for these helps to be had. And the Southern Baptist Convention certainly has a store house full of helps and aids for this kind of Christ. Quite a conglomeration, is it not?

On the surface, their practice

of close communion looks good. But when we see what they have on their table, I began to wonder who this communion is with. I am persuaded that they might just as well throw the door wide open and invite everybody to have a snack with them. Grape juice and crackers would seem to imply a snack rather than ingredients for our precious Lord's Supper. When they use such ingredients as that it becomes their snack rather than His Supper. It would seem that their bad points far outweigh their good ones. I fear this church is long gone. The religious world ("This present evil world") has swallowed her up, as I see it. I do not see how she could possibly administer New Testament baptism. I certainly would not be satisfied with it.

JAMES
HOBBS

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RADIO SPEAKER
AND MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.



First, let me say that we cannot condemn a church as a church because it is in the SBC, nor can we if she uses grape juice and crackers. We can, and do, condemn the membership in such an organization and the use of such ingredients.

The above described church reminds me somewhat of the church at Ephesus. The fact that she has close communion, does not accept alien immersion, and believes in church authority shows me this. "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles, and are not, and hast found them liars." (Rev. 2:2). (I can only assume that this church does believe and practice them, although, I cannot see how a church could that holds to the mourners bench.)

Assuming that she does hold to those truths, this church is like the Ephesians in another way. The Arminian doctrines and the mourners bench tells me that she has left her first love.

There are two ways that a church can leave that first love. One is to leave the true way of salvation and teach a way of salvation that is based on man's work. The other way is to become so engrossed in the doctrines of election and other doctrines that the church becomes cold in respect to Christian living and work. This church does not have a compassion for the lost and becomes so harsh in its stand for the above mentioned doctrines that people are driven away.

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove the candlestick out of his place, except thou repent." (Rev. 2:5). The church that quits preaching the Gospel will no longer be a light unto the world, unless it repents.

This does not mean that a church should not hold to the wonderful doctrines of election and all like doctrines, because they should. It does mean that they should not only preach election, but also preach the way of salvation in connection with it.

The question, "If a person is saved and baptized into this church," is an ambiguous question. How can he be saved if Arminianism is practiced and taught. I'm afraid that I would be a little doubtful about taking a person baptized under these conditions.

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio
PASTOR,
Arabia Baptist
Church
Arabia, Ohio



The querist declares that this church was organized Scripturally, but has a mourner's bench in it. If the mourner's bench were in it when it was organized, then it was not organized Scripturally. Thus it would not be a church. For if one is wrong on the foundation, then it only remains that the whole building would be wrong. Jesus Christ is the foundation stone and this stone must be laid in order to have the blessings of God upon the work, and when men substitute salvation by works (which the mourner's bench teaches), then they set aside the chief corner stone (Jesus Christ) for the traditions of men.

"Howbeit in vain do they worship me, teaching for doctrines the commandments of men." Mk. 7:7.

A church that is Scripturally organized can be in error on many things and still be considered a New Testament Church. The church at Corinth was wrong on discipline. Read I Cor. 5.

They were in error regarding marriage. Read I Cor. 6 and 7.

Evidently the women were out of place. Read I Cor. 11 and 14.

Yet God addressed her as His church. However, I have failed to find where God ever called an assembly His church where they substitute salvation by works in the place of salvation by grace.

In Rev. 2 we read of God warning the church at Ephesus to return to her first love or else He would remove the candle-

pastor take the same position that our fore-fathers took a church which denies the trines of grace has no right to be called a New Testament Church—thus they reject baptism.

We demand that those seek membership with us were members of churches were founded with the mourner's bench in it, or the bench added later, be received as dates for baptism. The church of Arabia has a great number of members who were time members of so called Baptist Churches, but who were in the mourner's bench. They all received on a profession of faith, and were baptized in fellowship of the church. I would just as soon receive baptism of the followers of Alexander Campbell as I would a church that has a mourner's bench in it, for one is no more a wrong than the other.

From this you can gather I do not believe that those are baptized into a church a mourner's bench have New Testament baptism. Now I am writing this answer with a full of malice but rather love, for I was once deceived by a church that had a mourner's bench in it, and realizing the error of my way I received membership into a true church also that I be baptized, and my baptism that I had in my former church was New Testament baptism.

If a church which practices a mourner's bench is a true church then the Church of Arabia has no right to be in existence. She was organized with a church that had a mourner's bench in it. However, our Lord has greatly blessed this church even though a so-called New Testament Church stands within sight of a door which has a mourner's bench in it.

SEND TBE TO OTHERS

stick (church). The first love of the church should be the honor and glory of Him who is her head. A church that was organized Scripturally and then placed within her worship a mourner's bench has surely left her first love, and by such action has un-churched herself.

History reveals to us that shortly after God's warning to the seven churches of Asia that some of them drifted further into error, and the true churches refused to fellowship with them, and would not receive members from these churches by letter, but demanded that they be baptized, and because of this action on the part of the true churches the false churches branded them as Anabaptists or re-baptizers.

The churches of which I am

"Sound Doctrine"

(Continued from page 5, col. 1) that you can't do it, because it costs too much. How many times I have seen some young men stand up boldly for the truth of God, but after a while, like I, that the cost was too great. It is so much easier to go along with the multitude than to stand for the truth of God. It is so much easier to be a minian, or at least a very Calvinist, than it is to be a believing five-point Calvinist.

I often think about the man who maybe have just one point of Calvinism. The majority of Baptists just have five points. They believe in security. They remind me of the bottle of get at the A. B. C. store. colchol Beverage Control says on it "One-Fifth." The lot of Baptists that are "Fifthers" — they just one of the five points of Calvinism. It is a whole lot easier. (Continued on page 5, col. 2)

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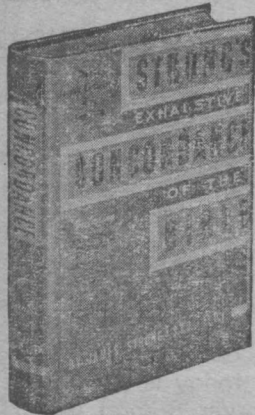
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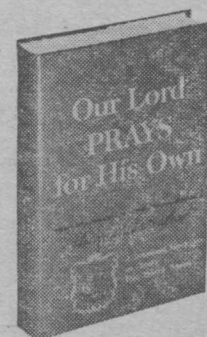
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PAGE FOUR

"Sound Doctrine"

(Continued from page four)

a man to take a position on just one of the five points of Calvinism, than it is for him to stand up and say, "I believe in a God that elected and chose men to salvation from before the foundation of the world. I believe in a God that sent His Son to die for the ones that had been chosen, and every last one of them will be saved in spite of Hell and high water."

Oh, it is a whole lot easier to say, "I believe in security." It is a whole lot easier to say, "Well, I am a Baptist, but Baptists have not too much to brag about. We started back there right after the Dark Ages. John Smyth was our founder, and we came along from that time down to this." It is a whole lot easier to take a position like that. Beloved, I tell you, someday I am going to stand in the presence of my God, and when I stand in His presence, I want to be able to say that I preached the doctrines that date back to the days of the Lord Jesus Christ, and that these truths have had an unbroken line of continuity, and perpetuity, and succession from the days of Jesus Christ down to the present time. It is much easier to take a different position, but the Word of God says that we are to "continue in the things which thou hast learned and been assured of."

Notice again:

"I have fought a good fight, have finished my course, I have kept the faith."—II Tim. 4:

Paul is writing to Timothy, and he says, "I have kept the faith." Again, he is not talking about his personal faith in Jesus Christ, but he is talking about the body of truth. He says, "I have kept, guarded, and preserved the faith."

I don't think there was any deviation on the part of Paul from the day that the Lord saved him on the road to Damascus. I don't find where Paul deviated from the Word of God one particle. He came down thirty years later to the end of the way, and he said, "I have kept the faith."

Some of these days, unless Jesus comes in the air for us, I am going to lie down to die. When I do, if I depart from this life, I trust that God will give me the grace right down to the last hour that I'll be able to say with Paul, "I have kept the faith." The only way I'll be able to stand is, if God gives me the grace to do it. You don't stand anything because of yourself, you stand because of the grace of God that is given to you. If God hasn't given you the grace, you would be an Arminian today. The only thing that keeps any of us from being Arminian is the grace of God, bestowed every one of us is Arminian by nature. However, God's grace saves us; and God's grace keeps us, and it is only by the grace of God that we will be

able to say in the last day, "I have kept the faith."

Notice again:

"Not giving heed to Jewish fables, and commandments of men, that turn from the truth."—Titus 1:14.

Oh, it is so much easier to accept the commandments of men. I would like to observe Christmas. I'd like to have Santa Claus come to my house. I'd like to observe Easter. I'd like to have the Easter bunny come pay me a visit. I tell you, beloved, I would like to have a mourner's bench. I'd like to hear them shout, and weep, and wail. The only thing they lack is fire and brimstone, and they would have Hell, because you have the weeping and wailing. I'd like to have women stand up and speak. It is so pleasant to the ears for women to give their testimony.

However, you know, beloved, the Bible says that we are not to turn to the commandments of men. If I did those things, I would be turning to the commandments of men. I would be turning from the truth. I guess I'll go along just like I have been doing. Beloved, I am trying to show you what the Bible says, and how important it is that we have sound doctrine — not half sound, half rotten — but sound doctrine.

I attended a service some years ago over in Ohio. A man was preaching in an Associational meeting what he called a doctrinal sermon. After he got through, I said to a Baptist preacher friend of mine, "What did you think of the doctrinal sermon?" He said, "It was like eating a tomato with rotten specks in it. By the time you pick out the rotten specks, you don't enjoy the tomato."

Beloved, that was exactly what it was. By the time you picked out the rotten places of his message, you forgot about the rest of his sermon.

Let's notice some other Scriptures which show the importance of sound doctrine:

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

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and SEARCHED THE SCRIPTURES DAILY, whether those things were so."—Acts 17:11.

Paul had been preaching the Bible. At Thessalonica they did not accept it, but at Berea they were believing Christians. They searched the Scriptures daily, whether those things that Paul preached were so.

Beloved, I would like for you to be a Berean Baptist. That is the kind of Baptist I would like everyone of us to be — the kind that searches the Scriptures daily, to see whether the things preached are so.

Notice again:

"And account that the long-suffering of our Lord is salvation."

tion: even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."—II Pet. 3:15, 16.

Peter is saying that Paul wrote some things that are hard to understand. Beloved, that is right. As an example, read the 9th chapter of Romans. It is hard to be understood. You just can't understand it with this carnal mind. There are a lot of other things that Paul wrote that are hard to be understood. Simon Peter said, "Even if you don't understand them, don't you wrest, or twist, or pervert those Scriptures, be-

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isa. 30:21.

Sometimes you are tempted to turn to the right hand, or maybe you are tempted to turn to the left, but there shouldn't be any deviation on your part.

A fellow was talking to me of recent date about Communism, and in speaking about another man, he said, "That man is way out in left field." After he left, I thought about his expression. I know a lot of people religiously that are way out in left field too. They deviate. They turn to the right, and they turn to the left. The Bible says whenever you do that, listen to that word that may be spoken behind your ear, saying, "This is the way; walk in it." It is highly possible for every one of us to get out in left field, or to get out in right field. It is highly possible for every one of us to deviate to the right, or to the left. But be careful when you do. Pause and listen, and see if that voice says, "This is the way; walk ye in it." Now I have taken time to read you these fourteen Scriptures from the Word of God in order that I might say there is tremendously great importance attached to sound doctrine in the Word of God. I say to you, we ought to aim to be sound on all things. There are no non-essentials in the Bible.

Years ago, when I was just a boy preacher, I went to the Ohio Convention of Baptists which was meeting in Cincinnati. John B. Sage, president of one of the big insurance companies, was one of the featured speakers, speaking to some three hundred preachers the afternoon I was present. John B. Sage was a man who had made a tremendous fortune writing life insurance, and he was the head of his own insurance company. He said, "I want to give you preachers the best advice in this world — stay off the non-essentials." That was the opening of his sermon, and so far as I was concerned, it closed the sermon. I didn't care for anything else he had to say.

Beloved, there are no non-essentials about the Bible, for every word of the Bible is essential. It is essential for whatever purpose God put it there. A bird might live without two wings, but a bird will fly a whole lot better if he has two wings. Those wings are essential for what God made them. You might be able to hobble around on one leg, with a peg leg hanging from the other extremity, but you will get along a whole lot better if you have two good legs. There is no such thing as a non-essential in the Bible, for every word of the Bible is essential for the purpose that God gave it.

I tell you, beloved, we ought to seek to be sound in all things, but there are a few things that I want to emphasize that we should be especially sound in.

I
IF A PERSON IS TO BE SOUND IN THE FAITH, HE SHOULD BELIEVE THAT THE BIBLE IS THE FINAL, INFAL-

LIBLE WORD OF GOD.

I believe this with all my heart. I believe it is final. I believe it is the Word of God. We read:

"Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."—Prov. 30:5, 6.

This Bible, what is it? It is the Word of God. This Bible is pure. This Bible is final. Don't add to it.

II
IF A PERSON IS SOUND IN THE FAITH, HE SHOULD BELIEVE THAT ALL MEN ARE DEPRAVED.

I have this conviction in life that no man will ever be sound on the doctrines of the balance of the Bible, if he isn't sound on depravity. You find a man that is off on the doctrine of depravity and he will be off on every other doctrine of the Bible, because he will twist the balance of the Bible out of place to make it harmonize with his views on the doctrine of depravity. Paul said:

"What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is NONE RIGHTEOUS, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, NO, NOT ONE."—Rom. 3:9-12.

Beloved, the man that doesn't believe that is going to do a lot of twisting of the Bible. If he doesn't believe men are dead, he is going to compromise upon a lot of things. He might just as well bring in the mourner's bench, and pray through for salvation if he doesn't believe a man is dead. You might just as well call upon dead men to believe to be saved, if you don't believe men are dead? Can a dead man repent? Can a dead man exercise faith? Beloved, the only man that can repent and believe is the man in whom the grace of God has begun to work, whom God has quickened and regenerated, and into whom God has put the Holy Spirit. If the Holy Spirit hasn't been put into a man — if he hasn't been regenerated, you might as well tell him nothing. I'll tell you, you need to be mighty sure that you are sound on the doctrine of depravity.

III
IF A PERSON IS SOUND IN THE FAITH, HE SHOULD BELIEVE THAT JESUS WAS GOD IN THE FLESH.

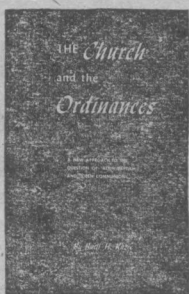
Some people fail to see that Jesus was God. One fellow said to me, "Jesus, the Son of God? No! He was a Son of God just like I am a son of God, and just like you are a son of God, but He wasn't the Son of God." Beloved, that is not what the Bible says. Listen:

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, GOD WITH US."—Mt. 1:23.

"Whose are the fathers, and of whom as concerning the flesh (Continued on page 6, column 1)

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cause if you do, you'll do it to your spiritual destruction." He didn't say that one would go to Hell, but he said, "You will do it to your own spiritual destruction."

Listen again:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall ADD unto these things, GOD SHALL ADD unto him the plagues that are written in this book: And if any man shall TAKE AWAY from the words of the book of this prophecy, GOD SHALL TAKE AWAY his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. 22:18, 19.

I tell you, beloved, this whole Bible is to be considered final. If you add to it, God will chasten you. If you take away from it, God is going to take away your rewards. He isn't talking about taking away your salvation, for there is no doubt about your salvation being eternal. You aren't going to lose your salvation, but your rewards are definitely in danger. Why does God chasten Christians on earth? Because they add to the Word of God. Why does God take away a man's rewards? Because men take away from the Word of God. I tell you, all these Scriptures are proof positive as to the importance of sound doctrine.

Notice one last Scripture which shows us the importance of sound doctrine:

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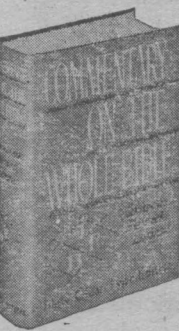
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IS BRO. D. N. JACKSON AN ARMINIAN?

I have accused Bro. Jackson of being a "rank Arminian." He doesn't like for me to call him such, and he denies the charge.

The best definition of Arminianism ever given, was written by Augustus Toplady. Read it and compare Bro. Jackson's statements to Toplady's definition, and I believe you'll be convinced that Bro. Jackson is an "Arminian free-wheeler" in high gear.

God bless Bro. Jackson! He is a good man — just wrong on the doctrines of grace. Pray for him for I don't want him to be in the primer class in Heaven. I want him to learn the great truths of God's grace here.

AUGUSTUS TOPLADY DEFINES ARMINIANISM

In an introductory account of the life of Jerome Zanchius, Augustus Toplady, the translator of Zanchius' *Absolute Predestination*, adds this footnote to pages 21 and 22. "As every reader may not have a clear, determinate idea of what Arminianism precisely is, it may, to such be satisfactory to know that it consists chiefly of five particulars:

"(1) The Arminians will not allow Election to be an eternal, peculiar, unconditional and irreversible act of God.

"(2) They assert that Christ died equally and indiscriminately for every individual of mankind, for them that perish no less than for them that are saved.

"(3) That saving grace is tendered to the acceptance of every man, which he may or may not receive, just as he pleases.

"(4) That the regenerating power of the Holy Spirit is not invincible, but is suspended for its efficacy on the will of man.

"(5) That saving grace is not an abiding principle, but that those who are loved of God, ransomed by Christ, and born again of the Spirit, may (let God wish and strive ever so much to

the contrary) throw all away and perish eternally at last.

"To these many Arminians tack a variety of errors beside. But the above may be considered as a general skeleton of the leading mistakes which characterize the sect."

It should be added that though many Baptists and others do not believe the fifth proposition of Arminianism, they nevertheless are Arminian on the first four. The reason they do not accept number 5 is simply due to a failure on their part to reason and think logically and consistently upon their idea of free-will. And the only reason why all Arminians are not pure rationalists and atheists is that they fail to follow their theological ideas to a logical conclusion.

Editor's Note

The definition of Arminianism given by the eminent religious figure of the eighteenth century, Mr. Augustus Toplady, is quite unique in its compactness and clarity. I suggest that you carefully peruse it, so that an outline of the Arminian scheme may be grasped.

If Arminianism is a new term to you, let me say that, though the term may be new to you, Arminianism itself is very much in fashion today among all religious people. If Arminianism be new to you, let me give you this thought in order to help you understand it: Arminianism bases salvation upon the will and acts of man, not upon the divine will and power of God. Salvation is presented as being dependent upon the will of man, whereas John 1:13 says, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The Arminian hinges the will of God upon the will of man. As one Arminian puts it, "You will determine Christ's success or failure in your decision."

This is Arminianism, the blasphemous teachings that would dethrone God to enthrone man. It denies the sovereignty of the will of God, and teaches the sovereignty of the will of man.

"Sound Doctrine"

(Continued from page five)

Christ came, who is over all, GOD BLESSED FOR EVER. Amen."—Rom. 9:5.

Notice, it says that Jesus was God blessed forever. When I read that, like Thomas of old, when he saw his Lord's riven side and His pierced hands, I say, "My Lord and my God."

I tell you, beloved, this is one of the things that we ought to be sure we believe and that we are sound concerning—that Jesus was God in the flesh.

IV

IF A PERSON IS SOUND IN THE FAITH, HE SHOULD BELIEVE THAT ALL THE SAVED WERE CHOSEN OF GOD BEFORE THE FOUNDATION OF THE EARTH.

If a man doesn't believe that, there is something badly wrong with his theology.

There was an old Negro preacher who lived in the community where I grew up. Old Uncle Sylvanus was about 80 years old when I was just a boy preacher about 18 years old. He was a great Christian. He said to me, "I tell you, whenever you find a Nigger that ain't a Baptist, you can know that some onery, tri-

fling, no-good white man has done been meddling with his religion."

I have often thought of that down through the years. Beloved, when you find somebody that doesn't believe the doctrine of election, somebody has been meddling with him.

We read:

"According as he hath CHOS-EN US IN HIM before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1:4.

When did God choose you? Before the foundation of the world. If you are saved, God knew about you. God knew you before this world was — before the foundation of the world.

You look out and see the trees and the rocks and the hills. You say, "Brother Gilpin, how old are these hills?" Scientists say they are thousands and millions and billions of years old. Personally, I think that this world is about 6,000 years old. Regardless of how old it is, I say I am older than the hills. I am older than creation. Before God ever created one single hill — before He ever laid down one single rock, He had already chosen me, and my name was inscribed in the Lamb's book of life before this world

was.

I say, beloved, if a man is going to be sound in the faith, he ought to be sound on the doctrine of election — that all the saved were chosen of God.

V

IF A PERSON IS SOUND IN THE FAITH, HE SHOULD BELIEVE THAT THE ATONEMENT WAS LIMITED TO THE ELECT.

I tell you frankly, I have a hard time understanding how anybody can be so un-Christian in his thinking as to believe in a general, unlimited atonement, for the man who does so, says this: "Christ isn't the Saviour; He just made salvation possible." That is what it amounts to. But what does the Bible say? On the day when Jesus gave the Lord's Supper, He said:

"For this is my blood of the new testament, which is shed FOR MANY for the remission of sins."—Mt. 26:28.

Notice, He didn't say "for all," but He said "for many."

Notice again:

"He shall see of the travail of his soul, and SHALL BE SATISFIED: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."—Isa. 53:11.

Some of these days my Jesus will look out over all the elect, over all the saved, over all the chosen of God, over all that have been redeemed of God, from Abel down to the last man that will ever be saved. He is going to look out over them all, and He is going to say, "I am satisfied."

Do you tell me, beloved, that He would be satisfied if He died for some of that crowd that went to Hell? Do you tell me that if He died for the crowd that is in Hell. He could say, "I am satisfied?" Why is He going to say He is satisfied? Because every one that He died for, is going to be right there in that crowd. Nothing in the world can equal the truth of the satisfaction of the Lord Jesus Christ.

Beloved, I am trying to show you the importance of sound doctrine, and I hate to see a man that isn't sound on the atonement.

THE BAPTIST EXAMINER

APRIL 29, 1967

PAGE SIX

VI

IF A PERSON IS SOUND IN THE FAITH, HE SHOULD BELIEVE A BAPTIST CHURCH IS THE ONLY TRUE CHURCH.

To me, the church is just as important in its field, as the doctrines of grace are in their field. I don't say that grace is important to the sinner, and the church is important to the saved. I just say this, the whole Word of God is important in both saint and sinner. Listen:

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—1 Tim. 3:15.

What is truth resting on, beloved? It is resting on true Baptist Churches. You could take every Protestant church in this world and destroy it, and do you know what you would have left? You would have Catholics and Baptists, and there wouldn't be one single teaching lost, for every heresy that the Protestants have today, they have gotten from the Catholics, and every truth that the Protestants hold today, they have gotten from the Baptists. If every Protestant church in this world were destroyed, there wouldn't be one truth nor one heresy lost to the world. You will find every one of the heresies in the Catholic church and you will find every one of the

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

You Need To Read

THE PASTOR'S DILEMMA

75c

truths in Baptist Churches. The Bible says that the church is the pillar and ground of the truth.

I contend that there wouldn't be any truth in Ashland today if it were not for the truth that Baptists contend for. You say, "I have heard some of these other fellows say some things that sounded pretty good." Yes, but where did they get the truth they preached? They got it from the Baptists.

I am contending that the Lord Jesus Christ started a Baptist Church. I believe with all my heart in an unbroken succession — in an unbroken line of continuity and perpetuity, from the days of Jesus Christ down to this time. I am satisfied it can be proved.

The Lord Jesus Christ gave to His church a commission. To whom did He give it? He gave it to His church. You say that He gave that commission to individuals? If He did, then the commission isn't binding upon us today, because when the disciples died, then the commission would

have died too. He didn't give to them as individuals, but gave it to them as a church. The church handed it down from generation to another until we have it today, and the Apostle Paul, in writing to Timothy, said that the church is the pillar and the ground of the truth. You know, beloved, that church is the pillar, and the ground, and the supporter of the truth — the church is an exceedingly important thing in the eyes of God, so much so that Paul said:

"Unto him be glory in the church by Christ Jesus through out all ages, world without end. Amen."—Eph. 3:21.

Where is God going to get glory? Through His church. He is not going to get glory through these free-lancers — these individuals who have no church authority, but He is going to get His glory through His church.

I wouldn't give one single penny to support a radio ministry that wasn't under the authority of a Baptist Church. I wouldn't support a paper that wasn't under the authority of a Baptist Church. At I wouldn't give one single penny for a mission work that wasn't under the authority of a Baptist Church. This text says that He is going to get His glory through His church, and, beloved, I want to be where God gets His glory, and I want to do my work in the same organization that God is going to get His glory from.

I say to you, if you are going to be sound in the faith, you ought to be sound on church truth.

VII

IF A PERSON IS SOUND IN THE FAITH HE SHOULD BELIEVE IN BAPTIST BAPTISM

Somebody may say, "I don't like this idea, Brother Gilpin, of you talking of Baptist baptism. Why don't you say 'believer's baptism'?" I'll tell you why. The Bible doesn't even at believer's baptism, but the Bible does talk about people being baptized by a Baptist. Listen: "And Jesus, when he was baptized, went up straightway out of the water."—Mt. 3:16.

Beloved, Jesus was baptized by a Baptist preacher.

I found also that this first Baptist preacher had authority from Heaven to baptize, for we read: "There was a man sent from God, whose name was John."—John 1:6.

John was sent from God to baptize with water.

Notice again: "And I knew him not: but that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizeth with the Holy Ghost."—John 1:33.

He said, "I was sent to baptize with water. I have authority to baptize."

Beloved, I tell you, I am a stickler for Baptist baptism. You have any other kind, get it of it. I want you to be sound on the truth of Baptist baptism.

Can anything be worse than biting into an apple and finding a great big rotten speck? Can anything be worse than eating a tomato with rotten specks, having to pick out the rotten bits? (Continued on page 7, Column 2)

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(LABOR DAY WEEKEND
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BRO. CLETUS SNYDER
Winston-Salem, North Carolina

The Holy Spirit has blessed my heart to love the Word of God. He has blessed me to love the Word.

At the Bible Conference of the beloved church (Calvary Baptist, Ashland, Kentucky) you can have your soul fed with the meat of God's Word. I have attended many Bible Conferences, and heard many of the great fundamental preachers of America, yet they are afraid of the great doctrines of election, predestination and similar ones.

Most are ashamed to be associated with the blood Baptists shed down through the ages, rather defending baby sprinklers, Holy Rollers and other heretics as being New Testament churches. Brethren, I love the doctrines of

election and my Lord's promise to His church that He will be with it to the end of the age.

For this reason, our Lord willing, I plan to be with Bro. Gilpin and Calvary Baptist Church for the Labor Day Conference.

Why don't you plan to be with us? You won't hear great men in the eyes of the world; but men who love the Word of God. Many who pay a dear price for their stand. God willing, this year's conference will have one of history's greatest missionaries, Brother Fred Halliman. If you love the truth, your time will not be wasted. I hope to see many old friends, and meet many new ones at this year's conference. God bless you.

truth — the truth of God's Word — that Jesus Christ died on the cross for every one of His elect — if you are going to be saved.

Oh, may the Spirit of God lead you to Jesus, and may the Spirit of God cause you to see that Jesus died on the cross to pay for your sin debt. He didn't die to make salvation possible, but He died to save you. May God bless you, and may God save you this morning.

Misunderstood

(Continued from page one)
in our churches today and called worship, to catch the ear of the young people or to satisfy the demands of those who have bought the latest cheap collection of rag-time rot, is not only not worship in any sense, but is "earthly, sensual, devilish."

The devil is the author of lots of song books today. Paul said the worship of the heathen was demon worship in his day. Alas, some of the worship in the churches today is little short of that. Any song, prayer or preaching that doesn't breathe the spirit of reverence to God the Father, God the Son and God the Holy Spirit is not spiritual worship. Any song or sermon that does not teach the truth is "vain" worship. (Continued on page 8, column 1)

ENGROSSING EXPERIENCES

ELD. JIM WILLINGHAM
2734 13th Street
Ashland, Kentucky

The Menace Of Modernism

The numerous experiences which I have had with modernists, and what the Word of God has to say about apostasy, indicates to me that it is a terrible and a deadly menace to the churches of Christ. Paul said it was dangerous, when he said, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:29, 30). In the light of such verses as these which we have just quoted, we are made to wonder how Southern Baptists and other denominations which claim to believe the Bible, can pull some of the crazy stunts which they do. Last year as some of you know, New Orleans Seminary had a liberal to speak at the pastor's conference. This year so we read in John R. Rice's Arminian paper, the Midwestern Baptist Theological Seminary is supposed to have the notorious liberal, Bishop Gerald Kennedy, to speak.

We wrote to a friend in Missouri to confirm this. However, we received no answer. If any reader can confirm this for us, please do so. In the meanwhile, if it is true, I want to say just what the Word of God says about it. And the Bible says it is a sin to do this.

Listen:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, LET HIM BE ACCURSED. As we said before, so say I now again, If any man preach any other gospel unto you that ye have received, let him be accursed." (Gal. 1:8, 9).

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed IS PARTAKER OF HIS EVIL DEEDS." (II John 10-11).

Now dear Southern Baptist friend, how does it feel to know that God considers that you are a partaker of the evil deeds of an apostate servant of the devil. And you are indeed a partaker of his deeds, if you give your money to any program which pays God's money to such reprobrates to teach just the opposite of what you believe. Yes, if you receive him into your house or bid him God speed, you are a partaker of his evil deeds. Your house could easily be expanded to include your church and the schools which your churches support. Why? because you are giving God's money to support such stuff.

What is your duty? Don't receive him. Don't give your money to support such activities. Now that's negative, but here is something positive: Consider such a person who does not bring the doctrines of the Word of God to be accursed. As Paul by the Holy Spirit, says, "Let him be accursed."

You say, No! Then you put yourself in the same class. You are not only partaker of his evil deeds, but you are also accursed too! Permit me to give you one experience, or two, which illustrates just how terrible a thing it is for you to give your money, or in any way to support, or countenance, the allowing of a Modernist to speak in a seminary or a church.

I met one young man who had attended Union University, Qu-

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chita Baptist College and Midwestern Cemetery (Seminary). He actually sneered at me and called me ignorant for believing in the virgin birth. When I ask him where he learned his modernism, he said it began in the two colleges named above and was completed in the cemetery.

A second experience. I met a young man while I was attending William Jewell College. He had come out of Ross Edward's Church in Kansas City. Mr. Edwards is conservative, and he did fight the Seminary. Thus, the young man should have been well prepared to meet liberalism. At the time I met him, he was investigating what the liberals on the faculty at William Jewell had to say. Four years later I met him on the University of Missouri Campus in Columbia. He was then working on his M.A. in Greek. Needless to say, he had given up the ministry. Furthermore, he was ready to argue that Jesus was not born of a virgin.

At one time I knew of as many as 20 cases of ministers more or less affected by liberalism in the schools of the SBC. Some men I knew who were leaders, knew of twice that many cases. I believe that if the truth were known, it would be found the number of ministers and laymen in the colleges and seminaries of Southern Baptists actually amounts to literally hundreds of persons. It might even number several thousands. Think of the damage to immortal souls.

How does it feel, brother, to know that your money and your influence is going to support a mess like that. You Calvinists, how do you like to know that almost all of your money which you give to the Cooperative Program, is going to support Arminian missions? Feel good? Well if it doesn't, why don't you get out? . . . You are sinning against God as long as you stay in and give your money to junk like that.

You firm Baptist believers, how does it feel to be yoked up with

churches and ministers who have liberals and Catholic priests to speak, who accept alien immersion, who hold open communion, and other kindred abominations? **WHAT COMPROMISE? WHAT SIN?**

"Tell it not in Gath, publish it not in the streets of Askelon: lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." (II Sam. 1:20).

Hell

(Continued from page one)
dise with Jesus that day, is not in Paradise yet; and Paul, who had a desire to depart and be with Christ, which was far better, is not with Christ — he is nowhere — and has been nowhere these eighteen centuries!

To your Bibles, men, and let us have the truth, whatever it be. I will not cite Paul or Matthew, or John, lest you should doubt them. I will cite the Eternal God Himself, and hear what He says. "The wicked shall be turned into hell." (Psalm 9:17). You may scatter the everlasting mountains, or split the sun in twain, until, with shorn locks and dimmed eye, it stumbles on the pathway of light; but you won't alter God's Word. I cite the tenderhearted Jesus, and several times in one chapter (Mark 9) He speaks of "where their worm dieth not, and the fire is not quenched." Now be mercilessly clear, for your soul is at stake. Answer me this question! Did Jesus lie when He spoke of the undying worm and the unquenchable fire? Did the Son of God picture a lie when He shows us the rich man lifting up his eyes in torments, and begging a drop of water to cool his tongue? Did He mean to harrow up our souls with lying pictures of what never existed? Nay; but answer me. Of course not, you say, "It is impossible for God to lie!" Well, then, it is impossible there can be no hell, and let that settle the question. (Continued on page 8, column 3)

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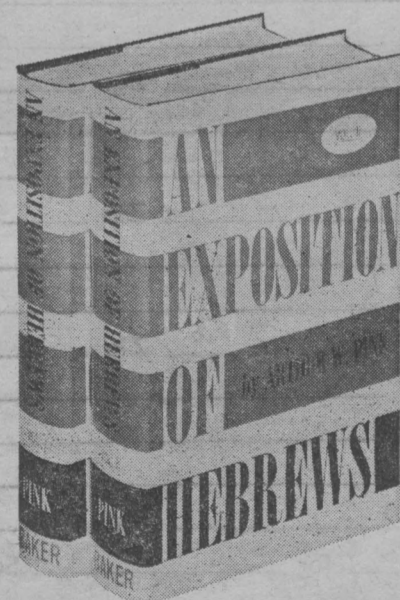
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Misunderstood

(Continued from page seven)
ship—said the Master. Matt. 15:9. Better have two or three singing with cracked voices, making melody in their hearts to God, than a house full of trained worldlings singing to please and entertain men. The emphasis on the physical side of Jesus' life however has not been without sundry and regrettable consequences. We have studied the man Jesus so long that we have become somewhat blind to His majesty. Familiarity has not begotten contempt, it could never do that, but it has taken off some of the edge of our reverence. We have dwelt so long at the manger, and made so much of Christmas poetry and Christmas songs and have so magnified the babyhood of Jesus, that many pious persons speak of Jesus in much the same kind of language, which a mother uses in speaking to her baby. There are traveling evangelists, some of them, of coarse minds and vulgar tongues. Men of this stripe slap Jesus, as it were, on the shoulder, and speak to Him as though He were a street Arab. The Jesus of popular thought is a meek and mild-eyed saint, who was always saying gracious things and was always doing gentle deeds. He was a man who spoke always with the wooing note—indeed almost with the cooing note—and who was unwilling to hurt the feelings of anybody. He was a Palestinian idealist, with the soft touch of a woman. He was a first-century martyr, beautiful in His life and noble in His death. This is the only Jesus whom many church members know anything about. The Christ of history, the Christ with eyes of flame and feet of brass is a stranger to them.

Would to God that we might see Him as He is, with eyes like X-Ray to pierce us through to see all our sin and feet of power with which to stamp out all impurity.

HELL

(Continued from page seven)

Why, men, if there is no hell, there is no heaven. They have the same foundation — God's truth — and if hell be a fable, heaven is a fable, too! There is as much proof in the Bible for a hell as for a heaven. The threatenings are as numerous as the promises. God woos, and as distinctly thunders. Drown the fires of hell, and you drown the music of heaven, and, like our dogs, let us die. The plan of redemption is one. Take hell out of it, and the whole scheme is a dead failure!

There is a hell, then. Be mercilessly clear; let no doubts rest in your minds here, as you love your soul. Because if not, Calvary was a huge mistake! The death of Jesus was the biggest blunder of the ages. The eternity of punishment and the divinity of Jesus stand or fall together. Jesus was not God if there is no hell. The Book which tells of one, tells of the other.

By the permanency of sinful character, the demands of a broken law, the truth of God's Word, and the death of yonder Son of God, there is a hell.

Understand secondly that "the wicked shall be turned into hell." I have no delight in preaching hell. It cost me more than one heavy thought ere I could face the text. I would refrain from harrowing your feelings but that necessity is laid on me. Woe is me if I preach not the Gospel, the half of which is "he that believeth not shall be damned." (Mark 16:16). I dare not, on peril of my soul, preach a one-sided Gospel, lest I should be found smoothing your road to perdition. I was told by a clergyman last year that he had given up preaching hell to his people altogether.

Well, men and women immortal, look here! If there is no hell, certainly we ought to stop preaching the lie. But if there is, I ask you, as you love your soul, is it a thing to be hid from you until you are in it? Is he your friend who hides it from you till you are in it, and past redemption? If you were walking hard by the edge of a precipice, and about to put your foot on thin air unawares, would I not be branded as a murderer did I not with loud cries warn you? With endless torment on the track you tread, and only a few steps to it, how dare I stand silently by while you move forward? I dare not and will not do it. You shall not descend into hell unwarned, to curse me forever!

Now for one warning ere you sink, sinner! "The wicked shall be turned into hell." Many have had foretastes of it ere they died. Esau finds no place of repentance, though he sought it carefully with tears. Saul's troubled spirit foreshadows the restlessness of hell, with no harp of David to sooth it. Judas feels the undying worm twisting in his soul, and takes to the halter to escape it. The dying cries of Voltaire were echoes of the shrieks of the damned. Mirabeau prays for laudanum that he may forget the eternity to come — a wail from the sea of woe! These last moments of wicked men ought to burn in your soul the stern fact that "the wicked shall be turned into hell."

Unsaved sinner, you shall be turned in there; God says it! You may wish it otherwise; you shall wish in vain. Turned in there! Your companions — fiends, and murderers, and adulterers, and hypocrites, and blasphemers. Your torment in body and soul unsupportable, and that forever! There is no death in hell — mark that, believer. Death, which is a monster on earth, would be an angel in hell. If Death went there, all the damned would fall down and worship him, and a shout of triumph rend the fiery vault till all was still! But there is no death

Missionary Fred Roberts Attends A Big Pig Feat

By FRED W. ROBERTS
(New Guinea Missionary)

The Lord blessed me, by there being a pig feast very close to the Mission. Kenimo is about a forty-five minute walk in the bush from the Mission, so this time I was not too tired to enjoy the day. We (several natives and I) left home about ten A. M.

When we arrived, there was a line of men about fifty feet long cutting up pigs. There was a hole close by about forty feet long, four feet wide and a foot or maybe a little more deep. Logs which had been quartered were burning in this hole. The hole was continually kept full of burning

logs. As long as heaven lasts, hell will last! Farewell, offers of mercy and wooings of love! Farewell, voices of mirth and songs of gladness! No more forever shalt thou rest in thy sin. It was sweet. Now it will haunt you, and scare you, and damn you; and as you rise to your feet, it will hurl you down again — your sin! Never shall you rest again! Black clouds thunder it from above, "No rest," and tongues of flame around say, "No rest," and the tortured everywhere shriek, "No rest." Words fail to paint hell.

You must go there. You shall be turned into hell. It will be by force. No entreaties shall have you. No power can rescue you. The arm of God Almighty will turn you into hell! Drunkard, you shall be hurried from your cup, smitten of everlasting thirst. Swearer, God will rivet the last oath on your tongue, and drag you to the judgment. The last laugh

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you have at Jesus, scoffer, will remain in your lungs, and echo there forever. Ye drunkardmakers, who put the bottle to your neighbour's mouth and make money by the murder of souls, ye shall be turned into hell, damned forever!

"He that sitteth in the heavens shall laugh; the Lord shall have them in derision." (Ps. 2:4). Oh, to be laughed at by God Who once wept for and now woos thee! The echo of that laugh shall live in your soul like lead.

I warn you, decent and respectable sinners, you shall be turned into hell. All ye that forget — not despise, nor reject, nor hate, nor deny, nor blaspheme — merely forget God, ye shall die the second death. Cowardly and unbelieving you shall have your portion with the hypocrites, where is weeping and wailing and gnashing of teeth. Your decency is damning you while it keeps you from Jesus. The harlots and publicans shall go into heaven before you who make a Christ of your morality. Decent unbelievers, you are going from the communion-table to an endless hell. —George G. Macleod.

logs. These logs would supply the hot coals for the rocks on which the would be cooked.

Boys held the pigs while cut them into small pieces knives made from bamboo. The knives looked like they razor sharp. Some of the was cut into strips, and some it was cut into squares five inches by four inches inch and a half or two inches. After taking a few pictures looking around, I found a to sit down. Several natives sitting with me, and some them gave me some anga to eat while we were waiting the pig. I like fresh anga very well, so I took a handful. These anga nuts were old musty. It was all I could eat them, but as everyone was eating them I did too. At twelve o'clock the strips were divided out. I received ten. A small fire was made nearby after which threw several strips on the and cooked them. They were delicious. Shortly after the of pig were handed out, (from pebbles to about six square) were heaped in the ing logs. These rocks were up about two feet deep in center of the pile while de

About two o'clock the were hot. The natives made by splitting branches about inches thick in half. These used to remove the stones were very hot. The men up on both sides and throwing these stones out the tongs. Some of them used a pole to drag the out. Before long there were hot rocks everywhere around hole. I was completely and that half of the men did not burnt on these stones.

A layer of rocks was the bottom of the hole. were piled close to an inch and put over them. Then the lima beans, lettuce, cabbage, sweet potatoes, taro, ferns probably other things that not see were placed there. Some of these things were ped in leaves and others just thrown on. After every was placed on the native another layer of leaves, and layer of rocks, more leaves. last dirt about four to six deep was put over the then looked like the grave giant. I couldn't help but of it as a grave because looking at all the hogheads eyes were closed but their was open — just like a pig.

At this time we all went the church which was very. They wanted me to preach side but the wind was blowing and I wouldn't have been to do so. Voices carry the bamboo as if there was no at all, so we went into the church. It was packed with natives. A man came in and couldn't move from where I was sitting. A place to sit so he sat between the pulpit and the where the interpreter, pastor I were sitting. At least the didn't blow everything away. There were no moves but sure there were lost people ent.

After the service, the leaves, and stones were removed. Then everybody collected what they had put in. I was some of just about everything that had been cooked. around eating vegetables the pig was divided up. I thought beans were about as good as I have ever eaten. Every was good. As soon as the divided, I came home because was about six o'clock. We most of the pig away, but then we had enough to eat several days.

The day was very enjoyable just sit around, eat, talk, preach.

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