

The Baptist Examiner

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

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Bro. Halliman And Family Are Returning To Their New Guinea Mission Field And His Beloved Natives



THE FRED T. HALLIMAN FAMILY

Elder Fred T. Halliman and family are leaving for their return to New Guinea.

After spending nearly seven years in the benighted land of New Guinea, he came home to rest and allow his children to have a little opportunity for schooling in this country. However, from the time that he arrived in January of 1967, until his departure, he has kept busy most of the time preaching. Not having heard a white man preach during all the years while he was in New Guinea, he anticipated with much joy hearing several of the brethren preach and expound God's Word. Yet, he has not heard them do so to any great extent, as he himself has been kept busy preaching. Naturally, everyone has wanted to hear him.

For nearly seven years, Brother Halliman has labored strenuously in the wilds of New Guinea and now for the past year, his labors in America have been almost as great. He has traveled approximately 50,000 miles, crisscrossing the continent and preaching wherever churches have invited him.

Looking at his work, both in New Guinea and in America, no man would dare say that Fred T. Halliman was anything short

of a God-called missionary. As one who has known him intimately for many years, I would say that I doubt seriously if God has ever raised up a greater missionary since the days of the Apostle Paul.

There is no sounder Baptist missionary walking on God Almighty's footstool today than Brother Halliman. He is a strong believer in the doctrines of grace, usually spoken of as the five points of Calvinism. He is just as strong a believer in church truth, and believes without any reservation that Jesus established a Baptist Church, and only a Baptist Church, in the days of His ministry here on earth.

Brother Halliman's work is sponsored by the Macedonia Baptist Church of Chicago, Ill., who have proved that they too are missionary, not only in name, but in practice, in that they have raised approximately \$10,000 from their own church within the past year for missions. Brother Lloyd Wyrick, pastor of this church, is likewise not only a true servant of our Lord, but a sound Baptist preacher, whom we love, and the church of

which Brother Wyrick is pastor, is definitely true to the faith.

Brother Halliman is blessed with an exceedingly fine family. His wife and five children have been in our home on numerous occasions through the years. We love them, not only for their stand for the truth, but also since they are such high-type Christian characters.

Although Calvary Baptist Church would count it a pleasure to sponsor Brother Halliman and his work, that privilege has been reserved in God's providence for the Macedonia Baptist Church of Chicago. Our position is primarily that of furnishing the publicity of his missionary work, and this, we are most glad to do. You will be seeing articles by him, and pictures of the work, in many issues of this paper in the future (D.V.)

Brother Halliman visited Calvary Baptist Church for his last time, ere leaving for the West Coast, on Jan. 6 and 7. It was a glorious day of fellowship, and the message preached by Brother Halliman was truly a blessing. It has been my pleasure to introduce him on several occa-

CHAPTER V.

The Fifth Mark of the apostolic model church — A spiritual membership; i.e., professedly regenerate — "Christ before the church, blood before water," the symbol of its faith — Those religious organizations that admit infants and the unregenerate can not be Christian churches.

"Ye also as living stones are built up a spiritual house."—1 Peter 1:5.

"The Lord added to the church daily the saved (tous sozomenous)." — Acts 2:47.

The character of the material of which a public building, or a house for the protection of a family, is constructed, is manifestly of the very first importance. God never has commanded a structure to be erected for his service, that he did not specifically indicate the material, and Christ no less specifically commanded the material that should be used in his house — the membership of his ecclesia. Let us look then, for the

FIFTH MARK OF THE "MODEL CHURCH."

The membership all professedly regenerate in heart before baptized into it.

The typical teachings of the Old Testament require this. Paul distinctly teaches (Heb. 12:18) that the kingdom of Israel was a type of the kingdom of Christ; and nominal Israel of his spiritual Israel; the literal family of Abraham, of the spiritual family of Abraham. Now it was by manual circumcision of the flesh that God called out from among the nations, and separated the family of Abraham and the Jews as a nation to himself. No one was recognized as belonging to Abraham's family unless circumcised, and no one could become a citizen of the kingdom or enjoy one privilege in it unless circumcised, for the uncircumcised were to be cut off. Gen. 17:14. So in the gospel dispensation, Christ calls out from the world, and marks all his people by the "circumcision made without hands, of the heart in the spirit and not the letter" — i. e., by regeneration of heart effected by the Holy Spirit; and such persons, and such alone, are Christ's people — Christians; and of such alone he authorizes and commands his churches to be constituted, and these churches of the spiritually circumcised, "saints." Only with the idea of a purely spiritual membership can the Scriptures, that refer to the church, be read intelligibly. Persons "quickened," made alive by the Spirit, are called "living" (Continued on page 3, column 1)

A Further Word Concerning Former Missionary Bronson

Just after we printed the article in the last issue of TBE concerning Brother C. W. Bronson, a further item came to light relative to him, and his heresy.

As some of our readers may know, Brother Joe Thomas and his church in Pensacola, Fla., had a Bible Institute over New Year's weekend, which lasted from Friday through Sunday. At the Saturday noon hour, some of the brethren began to question Bro. Bronson concerning the charges that I had made against him, as to his heretical beliefs on the church and other things. I have the word of one who was present, who said, "The more they questioned,

the madder he got."

Since this was at the noon hour, and it was time for the afternoon session to begin, Brother Thomas, the pastor, wisely suggested that they all get together at the end of the afternoon session, and talk to Brother Bronson, and come to some understanding. Immediately Brother Bronson said that he was going home. Now remember, this was Saturday noon, and the conference lasted through Sunday.

Everybody returned to the church building, and when Brother Bronson came into the house, he whispered something to his wife, and a few minutes later, they left.

Apparently, he had no intention of letting the brethren pin him down where he would be forced to give a definite answer as to his beliefs.

We tell you this not to hurt Brother Bronson, but that you may be warned lest you should have a part in supporting a man whose heresy is as pronounced as his. We pray the Lord may lead Bro. Bronson to see his error.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"MR. LOOMER — TWENTIETH CENTURY FALSE PROPHET"

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."—Mt. 7:15.

I might say that this message is in reality the outgrowth of the recent session of the EKEA (teachers' meeting), here in Ashland, whereby the supposed-to-be Baptist preacher from California, made a speech, and in that speech he declared that the Bible was out of date, the church was out of date, and that both needed to be brought up to date. Furthermore, he declared that man had not only evolved, but that God likewise had evolved, and changed too,

through the centuries. There are a lot of other things that he said, so I have been told, that were equally as bad as these I have just mentioned. I don't expect to analyze what he had to say, but I have some things to say to you as a result thereof, that I believe will be a blessing to you.

I

FALSE PROPHETS.

The Bible tells us that there are going to be false prophets that we shall have to contend with as time spreads out toward the return of the Lord Jesus Christ. We read:

"For there shall arise false

Christs, and FALSE PROPHETS, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—Mt. 24:24.

You will notice it doesn't say that these false prophets will be able to deceive the elect, but rather the implication is that if it were possible, they would be glad to do so.

I rejoice for this truth, that there were lots of people that rose up with objections, and in rebellion to the message that was delivered during the EKEA. The very fact that so many people have objected to it makes (Continued on page 2, column 2)

DID YOU KNOW?

The O'Kasional family said they would be back sometime next month. Mr. and Mrs. Faint Hearted have given up again. They come and go, but mostly go. The Plez R. Seekers were at the park on a picnic and got home just too late to come to church last Sunday evening. Mrs. N. O. Excuse didn't have a thing to wear to Sunday school, but she made it to work Monday. The Spineless sisters had someone to drop in at 6:00 p. m. and they didn't want to tell them that they were on the way to Training Service. Mr. and Mrs. T. V. Addick and children couldn't miss the special program Sunday evening, Mr. Spas Modic didn't feel like coming to prayer meeting Wednesday night. Of course, the D. E. Pendable family were in all the services.—Copied

HYPOCRITES

The man who says he is kept away from the church by hypocrites is not influenced by them to stay away from anywhere else. Business is full of them, but if he sees a chance to make some money, he doesn't stop because of that. Society is full of them, and yet he never thinks of becoming a hermit. Married life is full of them, but that doesn't make him remain a bachelor. Hell is full of them, and yet he isn't doing a thing to keep from going there. He wants to have you think that he is trying to avoid the society of hypocrites, and yet he takes not a single step toward the only place no hypocrite can go — Heaven.—Sel.

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JOHN R. GILPIN Editor

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Evidently He Must Have Been An Arminian

A certain colored man felt called to the ministry, so he applied for admission and submitted himself to examination by an ordaining council. The questioning went as follows:

"Can you read, Sam?" "No Suh! But my wife can read a little. "Well, do you know the Bible?" "Yes, Suh, I've pretty good in the Bible, Suh! I know the Bible from lid to lid." "Can you tell us what an epistle is?" "Yes, Suh, an epistle is the wife of an Apostle." "What part of the Bible do you like best?" "Why lawsey, I like the New Testament part best, Suh." "What book of the New Testament?" "De book of the parables, Suh." "Which one of the parables do you like best?" "Why lawsey, I like de parable of de good Samaritan best of dem all." "Well, tell us the parable of the good Samaritan."

"Yes, Suh, I will, Suh! Once upon a time a man went from Jerusalem to Jericho and fell among thieves, an de thorns grew up and choked dat man; an he went on an he didn't have no money, and he met the Queen of Shebe, an she gave dat man a thousand talents of gold and a hundred changes ob raiment. An he got in de chariot and drove furiously and when he was driving along under a big tree, his hair got caught in a limb an left him hanging dar. Yes, Suh, and he hung dar many days and many nights and de ravens brought him food to eat and water to drink. An one night while he was hanging dar asleep, his wife, Delilah, came along and cut off his hair and he fell on stony ground, an it began to rain, and it rained forty days and

forty nights. And he hid himself in a cave. And he went on an he met a man who said, 'Come in an take supper with me.' But he said, 'No, I won't; I married a wife an I can't come.' And de man went out in de highways an byways and compelled him to come in an have supper. He went on an come to Jerusalem, and when he git dar, he saw Queen Jezebel high up in de winder, and when she seen him, she laughed at him, and he said, 'Throw her down from dar,' and they threw her down. An he said, 'Throw her down some more,' and they threw her down seventy times seven, an ob de fragments da picked up twelve baskets full. Now, Suh, whose wife do you think she will be in de day of judgment?"

—SEL.

"Mr. Loomer"

(Continued from page one)

me think that probably God had some of His elect there.

This text says that these false prophets will deceive the very elect if it were possible. Well, beloved, I thank God that not one of God's children can be deceived. We may be confused for a little while, but not for long. God's children are going to be able to understand what a man says, and analyze what he has to say, in the light of the Word of God, and God's children are not going to be deceived thereby.

Let's notice some other Scriptures which show that there are going to be lots of false prophets in the world. Listen:

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

The Apostle Paul in these verses is talking to the elders at the church of Ephesus. They have come to meet him at the town of Miletus, on the seacoast, and he says to them, "You preachers, take heed to yourselves, and take heed unto the flock. The Lord hath put you over the flock, and you take heed that you feed the church of God." Then he gives two specific reasons. He says, "After a while there are going to be grievous wolves to enter in among you on the outside, and furthermore, even from yourselves there are going to be individuals who will arise, speaking perverse things." So the Apostle Paul tells these elders at Ephesus to be on guard lest they be led astray, from both without and within — lest the false teachers come in from without, and lest false leaders rise up within, and they be led astray.

I think in the light of this Scripture that you and I can expect nothing more, and nothing

Regarding Degree Conferred Upon Billy Graham By Rome, We Ask, Who Changed?

There has been a great deal of publicity about the bestowing of an honorary degree on Billy Graham by a Roman Catholic college. Belmont Abbey College, Belmont, N. C., awarded Mr. Graham the honorary degree of doctor of humane letters (D. H. L.). The award came as the climax of a week's Institute for Ecumenic Dialogue, a program sponsored in part by the Catholic college and "designed to promote understanding among Catholic and Protestant clergymen of the Gaston-Mecklenburg area." Mr. Graham was the chief speaker.

Mr. Graham said the occasion was significant. It was "a time when Protestants and Catholics could meet together and greet each other as brothers, whereas 10 years ago they could not."

First of all, let's not permit the emotions to confuse the record. Let's keep the record straight. This Catholic degree was not awarded Mr. Graham as a private citizen, as a private Christian. It was bestowed on him as a Protestant evangelist in general and as a Baptist evangelist in particular. It was bestowed on him to advance the cause of what is known as ecumenism—a one-world church.

Mr. Graham said it couldn't have happened 10 years ago. What has happened in these 10 years that a high Roman Catholic official will place an honorary hood on a Protestant evangelist?

● Has the Roman Catholic church renounced its dogma of an infallible pope?

● Has the Roman Catholic church renounced its dogma that the Bible doesn't judge the Roman Catholic Church, but that the church judges the Bible?

● Has the Roman Catholic church renounced its dogma that Roman Catholic tradition is of equal authority with that of the Bible?

ing less, than that we shall have men like the man who spoke here in Ashland a few days ago. So far as I am personally concerned, it would seem to me that we need not be alarmed or surprised at it. We ought to take it as a matter of course that there will be individuals of that type, that rise up, and lead people away from the truth. The thing that grieves me about it is that this fellow sails under the name of a Baptist, and claims to be a teacher in a Baptist College on the West Coast. If he had been a Holy Roller, a Methodist, or a Campbellite, I wouldn't have thought so much about it, but the very fact that he claims to be a Baptist makes me feel a whole lot worse, and makes me hang my head in shame when I remember some of the things that he said.

Let's notice another Scripture that tells us that there are going to be false prophets:

"But there were false prophets also among the people, even as there shall be FALSE TEACHERS among you, who privily shall bring in DAMNABLE HERESIES, even denying the Lord that bought them and bring upon themselves swift destruction."—II Pet. 2:1.

What does he say? Just like it was in the Old Testament, we can expect it in the New Testament. Just as it was in the days gone by, we can expect it in the day to come. Just as it was in the past, we can expect it in the days to come. Just as it was in the past, we can expect it in the future. Back yonder there were false (Continued on page 3, column 3)

● Has the Roman Catholic Church renounced its dogma that Mary the mother of Jesus was sinless? Has the Roman Catholic Church ceased to what amounts to worship of Mary?

● Has the Roman Catholic Church renounced its dogma that salvation is by water sprinkled on the head by a Catholic authority, not by faith in the atoning blood of Jesus Christ?

● Has the Roman Catholic Church in Roman Catholic countries ceased to discriminate against, and ceased to persecute Baptists and Protestants?

● Did the late Cardinal Spellman denounce the persecution of Baptists and Protestants in Roman Catholic countries?

● Has Bishop Fulton J. Sheen—in a radio broadcast, on television, in a newspaper, in a magazine—denounced the persecution of Baptists and Protestants in Roman Catholic countries?

What changes have there been in the Roman Catholic Church in the last 10 years?

There have been some. There was a time when Roman Catholics were forbidden to eat any hog or cow or goat or sheep on Friday. They could only eat catfish, red snapper, oysters, shrimp, and that sort of victual. On Friday they had to sacrifice. But they don't have to do that now.

And there is the college of bishops. They may talk a little more and they may "advise" the pope. But it hasn't taken the bishops long to learn that it is a bit awkward for fallible creatures to "advise" an infallible creature. The pope is infallible when he speaks ex cathedra. That means when he speaks from the chair. And he is always seated when speaking to Catholic officials about Catholic dogma, methods, and practice.

The Roman Catholic Church does have its "liberals." Like all "liberals," they are an active herd. A bull calf running across the pasture with its tail rolled over its back is more interesting and attracts more attention than the grazing cow with the milk bag. This was true in Adam's day.

The plain truth is, the only basic difference in the Roman Catholic Church 10 years ago and today is the difference between a catfish and a porkchop.

In the last 10 years, the Baptists and Protestants have done all the changing. Baptists used to be proud of their historic distinctiveness; they believed that the basic truths that historically equated with them, were great and decisive truths, truths that must be expounded, defended,

advocated and applied if men were to retain their religious and civil liberties. Nowadays the average Baptist knows no more about his heritage than a heathen, and couldn't care less. He is for anything the ecclesiastical Jones are for — and especially if a gown and a hood are involved.

There was a time when Protestants protested — protested against every basic and decisive doctrine of the Roman Catholic Church. But today, the only people the Protestants protest against are the people who seriously and intelligently believe what a Protestant is supposed to believe. Reformation Day long ago became an offense to most Protestants. Nowadays, Reformation Day is a day for Protestant orators—if you can call the artificial jargon oratory—to tell the audience how much like the Roman Catholics the Protestants are.

If Mr. Graham had ever one time in his public life denounced Roman Catholic persecution of Baptists and Protestants, would he have received the Roman Catholic hood?

If Mr. Graham had ever one time in his public life declared that the difference between Roman Catholic "baptism" and salvation by personal faith in the atoning blood of Christ, was the difference between hell and Heaven, would he have received a Roman Catholic hood?

If Mr. Graham had ever one time in his public life declared that the inspired Word of God was the sole rule of faith and practice, and that the proposition that tradition was of equal authority in matters of faith and practice was a doctrine of demons, would he have received a Roman Catholic hood?

Mr. Graham and Oral Roberts are great friends. They should be. They have one basic thing in common: after all these years as evangelists of the Gospel of Christ, after all these years of speaking to vast multitudes all over this country and in many foreign countries, neither the world, the flesh, nor the Devil has any serious controversy of any kind, and ever has had, with either of them.

Now before you write us and tell us what ignoramuses and bigots we are, how jealous we are, what Pharisaical sectarians we are, you get the Book of Acts and read it straight through. And then you compare the evangelism of the Book of Acts with the evangelism of Billy Graham and Oral Roberts.

There is a difference between principle and expediency.

—Baptist Bible Tribune



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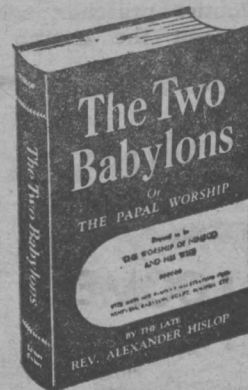
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THE BAPTIST EXAMINER

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PAGE TWO



THE TWO BABYLONS

By ALEXANDER HISLOP

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If you believe in hanging your stocking by the mantel at Christmastime, or if you have adopted any one of the dozens of Roman Catholic theological pretensions then you need to read this book. Mr. Hislop shows that much of our religious life today is nothing but paganism that has crept in through Roman Catholicism.

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Old Landmarkism

(Continued from page 1)

stones," and of such is his church said to be "built up a spiritual house," and to such — "the saved" — alone are to be added. This, then, being the true idea of a scriptural church, whatever theory or practice naturally tends to destroy it, by introducing the unregenerate, can not be of God, but must be considered as directly antagonistic to the authority of Christ.

There are three theories of church constituency extant between which Christendom is divided; and if one be the true one the other two must be false, and the pretended churches built upon them counterfeit and of pernicious influence.

1. The first theory is the Catholic.

According to this the church is the instrumental source of salvation, and her ordinances are God's appointed sacraments of salvation—channels of grace; so that out of the church, without the use of these sacraments, there is no salvation; therefore those "churches," accepting this theory, teach that it is the duty of all, however wicked, to unite with "the church," to receive the grace of salvation, and to bring their children, young or old, into it, and give them baptism, etc. This theory, if carried out, would introduce the whole world at once into the church, and obliterate the least distinction between the world and the church. It would be all church and no "world," or, rather, all world and no church. All purely Catholic countries, and those where Protestant state "churches" prevail, are proofs of this. These, therefore, can not be considered scriptural churches in any sense — Methodist and Episcopal societies accept this theory.

2. The second is the Presbyterian theory.

According to this, believers and their children — natural seed — irrespective of regeneration, are entitled to membership. But this theory, carried out according to the standard expositions of it, would introduce the whole world quite as certainly as the former; for the "seed of believers" is made to include all who have descended from believing ancestors, however remote.

"The seed and posterity of the faithful, born within the church, have, by their birth, interest in the covenant and a right to the seal." — Westminster Assembly's Confession.

"Children may be lawfully accounted within God's covenant if any of their ancestors, in any generation, were faithful." — Dr. Rathbun: quoted by Tombes, p. 32.

"Infants that are born of believers belong to God before their baptism. Though they had not a father or mother that was acquainted with God, yet perhaps, they had some ancestors who were so favored, and therefore they are members of the church." Peter Martyr: in Booth's P. Ex., vol. II, p. 201.

Well said old Thomas Boston, in opposing this theory, that it, like the Catholic, would sweep in all the world, "so long as it remains undoubted that all the world is come of Noah and of Adam." This theory is, therefore, evidently false, and, like the first, subversive of the spiritual idea of the church Christ established; and its societies are certainly no more churches than is the Catholic hierarchy. From the above consideration, the reader can appreciate the statements of the two Langes of Germany, distinguished Pedobaptist scholars:

"All attempts to make out infant baptism from the New Testament fails. It is utterly opposed to the spirit of the apostolic age and to the fundamental principles of the New Testament." — Dr. L. Lange: Infant Baptism, p. 101.

J. Lange, the renowned commentator:

Would the Protestant church fulfill and attain to its final destiny, the baptism of new-born children must be abolished. It can not, on any point of view, be justified by the Holy Scriptures." — History Baptism, pp. 34, 35.

3. The third is the Baptist theory.

This is, that none but Christians should be baptized, and thus added to the church. I mean a person should give satisfactory evidence that he has been regenerated in heart, made a new creature in Christ, before he is baptized. All human societies—and by this test they may infallibly be known—baptize, and add to the church in order to save. Baptists do it, because they believe the subject is saved. This is the grand characteristic that makes Baptists a peculiar people — that separates them from all other. They invariably place Christ before the church, while all others place

(Continued on page 6, column 1)

SCRIPTURAL MISSIONS

FRED T. HALLIMAN
New Guinea Missionary

Part I

It is my opinion that for one to fully appreciate what he is doing or to have a desire to do it right, one first must fully understand what he is doing and why he is doing it. Therefore, I would like to define missions, and the purpose of missions.

A missionary means "A Sent One." In Luke 1:19, we find Gabriel being sent to Zacharias. "And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings." Again we read in the book of Luke, 7:27, "This is he, of whom it is written, behold, I send my messenger before thy face, which shall prepare thy way before thee." Then in John 1:33 we read "And I knew him not: but he that sent me to baptize with water, the same said unto me." Jesus, in this passage, was quoting Malachi 3:1. Again we read in John 4:34, "Jesus said unto them, My meat is to do the will of him that sent me, and to finish his work." Please note in each instance that the one being sent had a special job to do or message to deliver.

Now let us take a look at why we should do mission work. Using the same Scriptures above, please note in each case that the work or message was not that of the one being sent, but the sent one, (missionary) was to carry out the orders of another, therefore the reason why we should do mission work is in order to carry out the orders of another, and to glorify the one who

has sent us. (Jn. 17:4).

Who Should Be A Missionary?

Only those that can give some Scriptural evidence of having been born from above and having a message to deliver or a work to do. Too many people have an erroneous opinion concerning mission work. Let us note a few of these. Many folk, when they think of mission work, automatically associate with it some far away tropical island with the missionary dressed in a helmet and shorts and talking to a group of naked natives, hence they get the glamorous idea. Others think only in terms of the social and humanitarian idea. Then, there are those who think of a hard sacrificial life, half starving themselves, going without proper clothing, rearing their children in ignorance, etc., etc. All of the above are wrong motives and have no Scriptural foundation and no one should ever be allowed to go to a mission field who holds any of these ideas as the basis of their being sent.

Only those that can and will do mission work here at home should be sent to a foreign field. If you can't do mission work here among your own people, you certainly have no business on a foreign field. Only those that are physically able, mentally alert, humble enough to admit they do not know how to do everything but willing to be taught of the Lord to do anything, industrious enough to start and stick with a job until it is finished, and patient enough that "if at first you don't succeed, try, try again," should be sent to the mission field.

How May One, Scripturally, Do Mission Work?

This question will involve quite a lengthy discussion so let us start at the proper place. We have previously noted that a missionary was a 'sent one' and that he was sent with a message or work to do, therefore he is under orders from another and should never think of the work as being "his work" and since it is the work of the Lord and not his own the only way he can carry on such a work in a Scriptural manner is to observe and follow the instructions given in the Scriptures.

In Matt. 28:18-20, we find the Scriptures that tell us all about how and who is to do mission work or any other phase of the Lord's work for that matter. In this passage of Scripture the Lord was addressing His Church. It is not our purpose in this article to prove that the church was already in existence when the Lord was speaking here (though we could, for there is an abundance of Scripture that proves that the church was already in

existence before Pentecost), therefore, suffice it to say that the Lord was addressing His church in Matt. 28:18-20.

Note some things that our Lord said. He spake unto them (His church). There were lots of other saved folk on earth at that time but note that He didn't gather the whole lot together and give general instructions to everybody, and also note that had He wanted to give the Commission to individuals only He could have called in a lot more and no doubt some that were just as zealous and a lot more educated, also note that if the Lord gave the Commission to individuals only, these eleven were the only persons on earth that have ever been told to preach, baptize, and teach so when they died the authority to do this work would have died with them.

What did our Lord say unto them? The first thing that He wanted them to know about and to forever impress upon their mind was that this was the Lord's work, and that there was no greater authority in the universe than that of which He was using as He was speaking to them. Folk who constitute a church need to realize this fact. This was Diety speaking; it was God Himself in the person of His Son. We should not take this Scripture lightly, for as the Lord spoke to His church, He was telling them that there was no authority in Heaven or earth as great as what He was using and that there was no authority that could veto His.

Then note what He commanded His church to do. After He had made sure they were clear upon whose authority they were to work under, He said, "GO YE." Again we note that it was not to any one of the other Christians that were on earth, but now that His church was set in order it was to be through His church that He was to receive glory and that throughout all ages, world without end (Eph. 3:21).

What did He command His church to do? He said to teach, or disciple, all nations. That is, to preach the gospel to all the nations of the earth; to baptize those that believe, and then to teach them the all things whatsoever He has commanded them. In other words (our Lord delegated His church to go out and preach, baptize, and to teach.

Back to the original question as to "who and how may one do Scriptural mission work," the answer could be summed up in these few words. Only those who are members of a church of the Lord Jesus Christ and are working under that authority.

In Part II on the subject of "SCRIPTURAL MISSIONS" we shall deal further with the question, how may one do Scriptural mission work.

"Mr. Loomer"

(Continued from page two)

teachers, and today we need to expect nothing else than false teachers that shall arise among us.

You will notice that he goes on in the same chapter to say:

"But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." — II Pet. 2:22.

Of whom is the Apostle Paul speaking? Go back to that first verse and you will find he is talking about false teachers that shall arise among us, comparable to the false prophets that the Jews had to contend with in the days gone by. He says when these false teachers arise, it is just exactly like a dog turning back to its vomit, or a sow that has been washed lying down and wallowing in the mire, from which she has been taken. This would tell us that whenever an individual does a thing like this—speaking as Mr. Loomer did — that he proves thereby he is on the plane of a vomit-eating dog or a mud-wallowing sow.

Every time I think about this, I think of the preachers that I have known who have professed to believe the Word of God, who have made a profession of faith, and have stood out staunchly and boldly for the things of God, and then later on, they turn back to the things they had believed in the days gone by, before they came to the Lord Jesus Christ. Peter says it is nothing but a man turning back just like a dog to his own vomit. Whenever I hear of a preacher doing a thing like that, I say, there is some more dog "puke." It is nothing but dog "puke" when a preacher turns back to the things that he used to believe before he became a child of the living God.

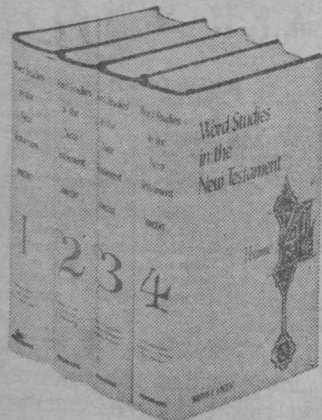
Notice again:
"For such are FALSE"
(Continued on page 4, column 4)

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"Were all the people whom Jesus healed during his earthly ministry saved?"

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exhibiting great faith. But not one word is said about the servant having any faith. All we are told about him is that he was at home sick of the palsy, and that he was healed. Some of those whom He healed were definitely saved, but in the case of many of them we definitely do not know whether they were saved or not. In Mt. 15:30 we see Him healing all that were brought to Him. I have trouble believing that our Lord saves all that are brought promiscuously to Him. In Acts 15:14 the literal translation seems to be that God has for the first time visited the Gentiles to pick out one here and one there for His name. Does it seem reasonable that all this host of sick and afflicted people would all be the elect ones?

After all, is it not He that heals everyone who is healed? He heals the wicked and the righteous. Even those like Bill Hamilton who go about saying that God is dead, He heals of their infirmities just because He is God and not man. For all you and I know the anti-Christ himself may be seriously ill in some hospital at this very moment. If he is, there are two things that we may know. One is that God will heal him, because he must live to do what God has ordained for him to do. The other thing we know is that God will not save him, because in Rev. 19:20 we see him being cast into hell alive. No, our Lord does not save everyone He heals by any stretch of the imagination.

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As far as I know, the Scripture does not say one way or the other. We know that some of the people who were healed were saved. Let me cite two examples:

"And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy: SON, BE OF GOOD CHEER; THY SINS BE FORGIVEN THEE." (Matt. 9:2) He then told the man to take up his bed and walk. We know that this man was saved because his sins were forgiven. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1:7) The other example I wish to use is the blind man who was

healed as recorded in John 9. This man was not saved when he was healed but later. "Jesus heard that they had cast him out: and when he had found him he said unto him, dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him: And Jesus said unto him, Thou hast both seen him and it is he that talketh with thee. And he said Lord, I believe. And he worshipped him." (John 9:35-38).

As you can see in both examples, the healing isn't what saved them. It takes belief and the forgiveness of sins.

We use the events of the Lord's healing to show how we are healed spiritually. Jeremiah says, "Heal me, O Lord, and I shall be healed: save me, and I shall be saved: for thou art my praise." (18:14)

We are told that we are healed with his stripes. (See Isa. 53:5) Christ said He came to heal the brokenhearted. (Luke 4:18)

I would say, (and this is just an opinion) that all who were healed were saved—but they were not saved because of the healing.

While Christ was on earth, He did nothing but good. Naturally He would heal the sick, open the eyes of the blind, give new life to the crippled. The healing did not save. I am inclined to believe that those who were healed would see Jesus as their saviour—like the blind man.

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Yes.

The purpose of healing was for the glory of God.

"When Jesus heard that, He said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Jn. 11:4.

Not only was it for the glory of God, but also that the power of God might be known.

"Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." Jn. 9:3.

Healing then primarily was for the revelation of the glory and power of a sovereign God. Secondly those who were healed were but types of the effect of sin upon mankind. Thus the miraculous healing by our Lord, reveals man's need before God, and God's power and will to fulfill the needs of His people. Therefore, in every one whom the Lord healed we have a picture of a lost sinner, a wonderful Saviour and a perfect salvation.

In every one whom the Lord healed, there is no trace of a failure or of a relapse of any one that the power of God was manifested in. Therefore I believe that the work that Christ did was a perfect work, including body, soul and spirit.

The motive behind the healings by Christ is revealed to us by John.

"And many other signs truly did Jesus in the presence of His disciples, which are not written in this book." But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." Jn. 20:30-31.

The motive, they might believe, and those who do believe are saved; thus all those who were healed by Christ were saved people.

I cannot conceive of our Lord healing a man's body, and then leaving that man still in the clutches of death, because of sin. His condition before God so de-

praved that he could not worship Him who had healed him.

"Without faith it is impossible to please Him." Heb. 11:6.

How could those who were healed worship Him who had healed them unless the healer had also healed them of faithlessness?

A study of our Lord's earthly ministry reveals that He did not make every sick person well. Though every one who came to Him seeking aid were healed, yet He passed by a great multitude and selected only a few to administer the power of God in healing. Read Jn. 5:3-5. Those who were selected were the ones given to Him by His Father, from before the foundation of the world. Read Jn. 17:2, 6, 8 and 24. Those who were healed were of the elect, and they were not only healed, but also saved.

We never read where He healed one of the scribes or Pharisees. The reason is they were not of His people. Furthermore those whom He healed were all made to realize their need of a physician.

"But when Jesus heard that, He said unto them. They that be whole need not a physician, but they that are sick." Matt. 9:12.

Those who see their need of a physician, such as the ones whom Jesus healed, were those who were quickened by the Holy Spirit, given eyes to see, ears to hear the voice of Him who was the Great Physician. Not only this, but they were also given ability to carry out His commands. The hearing ear and the seeing eye are but evidence of the inward working of the Holy Spirit. Therefore it is my contention that those who were healed by the Saviour were all saved.

"Mr. Loomer"

(Continued from page three)
APOSTLES, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."—II Cor. 11:13-15.

May I remind you that the Devil has his preachers. Not every man who stands before a congregation today, to say that he is a preacher, is God's preacher. Not every man who stands before a congregation, even with his collar buttoned hind part before, is a preacher that represents the Lord Jesus Christ. In fact, I think there are a lot of them with their collars hind part before, who do not represent the Lord Jesus. The Apostle Paul says to this church at Corinth that they are false apostles, and worse than that, they are the Devil's preachers whom the Devil has put into the ministry.

Well, why wouldn't he? He has his churches. In the book of Revelation we read about the "synagogue of Satan." (Rev. 3:9).

If there are synagogues of Satan, why wouldn't the Devil have preachers to fill the pulpits in these synagogues? It is only obvious that if the Devil has his children, then he has his gospel for them, and he has his churches. It is no more than to be expected that the Devil shall have his preachers.

Paul said, "It is no great thing if his ministers also be transformed as the ministers of righteousness." It doesn't say that they preached the righteousness of the Lord Jesus Christ. They talk about righteousness. They are interested in racial activities; they are interested in politics; they are interested in programs for the betterment of humanity; they are interested in righteousness; but they are not interested in the righteousness—the imputed righteousness—of the Lord Jesus Christ. The Apostle Paul says to this church at Corinth that these were the Devil's ministers, and I think that the man who was here in town was nothing less than a minister of the Devil.

You ask me if I would consid-

er him a saved man since he was a Baptist. Beloved, I wouldn't consider any man, regardless of whether he was a Baptist or an infidel, to be saved who would talk about God having come down to us through a process of evolution. I certainly would not consider any man was saved, irrespective of whether he sails under the name of a Baptist, who would say that the Bible is outdated, and that the church is outdated. I say to you, a man that would make such statements as that is not a child of God. He is nothing less than a child of the Devil, and he is the Devil's preacher. God never called such a man as that into the ministry.

Notice another Scripture which proves to us the same truth:

"Beloved, believe not every spirit, but try the spirits whether they are of God; because MANY FALSE PROPHETS are gone out into the world."—I John 4:1.

Not every man that stands before a congregation today is a man of God. Not every man that stands before a congregation today has been called of the Lord Jesus Christ. This verse says that many false prophets are gone out into the world. I believe there's many a man who claims to be a preacher, who is nothing more than a false prophet, that God never did put into the ministry.

Listen again:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when THEY WILL NOT ENDURE SOUND DOCTRINE; but after their own lusts shall they heap to themselves TEACHERS, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables."—II Tim. 4:2-4.

As Paul would give us a prophecy concerning the future, he says that it is our business to keep on preaching and exhorting men and women, with the Word of God; and the reason we ought to exhort men in the light of the doctrine of God, is because the time will come when men will not endure sound doctrine.

I believe that time has already come. I believe that all over this world the majority of preachers, by far, are preaching falsehoods. I believe we have come to the place that the majority of Baptists are denying the things for which Baptists have stood, and bled, and died for, through the years gone by. Whenever I think about how Baptists today observe (Continued on page 6, column 3)



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"But now being made free from sin,
and become servants to God, ye have your
fruit unto holiness, and the end everlast-
ing life." (Rom. 6:22).

THERE IS A FOUNTAIN OF YOUTH

"But whosoever drinketh of the water
that I shall give him shall never thirst;
but the water that I shall give him shall
be in him a well of water springing up
into everlasting life." (John 4:14).

OH, TO BE YOUNG AGAIN!

From aged and middle aged people,
numerous are the times that we have
heard that old expression "Just to be
young again." As old as the human race,
is the desire to maintain perpetual youth.

PONCE DE LEON

Ponce De Leon, explorer and discoverer
of Florida, believed in the existence of
a fountain of youth — that somewhere
a fountain welled from the earth, the
waters of which were capable of confer-
ring perpetual youth on those who drank
from it.

History records the death of Ponce De
Leon in the year 1521, so we must con-
clude that all of his searchings for the
fountain of youth, were but the folly of
a man, and ended with death as the re-
ward. However, we should sympathize
with this vain searcher, for he was but
a manifestation of the ungrounded hope
that rests in the hearts of multiplied
thousands of our day.

MEDICAL SCIENCE

The modern hope of today is based on
Medical Science (pertaining to medicine
or the practice of medicine). When this
subject is being discussed, the conversa-
tion generally runs along these lines. "Just
think of the amazing discoveries in the
field of medicine in the past few years,
we now have the sulfa drugs, penicillin,
salk vaccine and heart surgery, just to
mention a few." And we are right on
the threshold of a discovery of a cure
for cancer.

(Now listen to the hissing of the serpent
in this next statement). "Yes, and I be-
lieve any day now that medical science
will unearth a remedy for physical death."

It is true that we have advanced in
medical science in the last fifty years,
more than all the past years put together.
Now let us consider the foregoing state-
ment, namely, that humanity, as we know
it now, will soon become immune from
physical death. This has evolution for its
foundation, and is Satanically inspired.
We must turn to God's infallible Word
to unveil the fallacy hidden in such an
absurd statement.

THE BIBLE

The Bible is a supernatural book, re-
vealing the supernatural God. The pres-
ervation of the Bible is supernatural.
"The grass withereth, the flower fadeth:
but the word of God shall stand forever."
(Isa. 40:8). In the gospel of John verse
15, chapter 10, Christ says "The Scripture
cannot be broken." This does not agree
with the philosophy of man. If human
philosophy cannot explain facts, causes
and origins, the Bible account is rejected,
and labeled erroneous.

"But the natural man receiveth not the
things of God, for they are foolishness
unto him, neither can he know them, be-
cause they are spiritually discerned."
(1 Cor. 2:14).

"The Lord of host hath sworn, saying,
surely as I have thought so shall it come
to pass, and as I have purposed, so shall
it stand." (Isa. 14:24).

The Apostle Paul warns to avoid pro-
fane and vain babblings and oppositions
of science falsely so called. (1 Tim. 6:20).
It is a scientific fact that new discov-
eries by the physical infirmities of the
human species, are being made more as
time passes than that of the cure for
cancer.

THE GREAT PHYSICIAN

The master scientist and physician of
our souls immediately declares His answer
to reveal the following: that the world

is universally suffering from the malady
of sin — the disease which first afflicted
humanity in the garden of Eden and which
has traveled its slimy path down to our
present time without a manmade cure.

"Wherefore as by one man, sin entered
into the world and death by sin, and so
death passed upon all men, for that ALL
HAVE SINNED." — (Rom. 5:12).

It is evident, that this sin sickness is
hereditary, and not a respecter of persons.
"ALL HAVE SINNED." (Rom. 3:23).

"The wages of sin is death." (Rom. 6:
23).

"Behold, I was shapen in iniquity; and
in sin did my mother conceive me."
(Psa. 51:5).

The great physician in His summary
has further brought to light the dread-
ful fact that not only physical death, but
that spiritual death is also executed on
the victims, of the sin leper.

"The soul that sinneth, it shall die."
(Ezekiel 18:4).

God has sent His report to us that we
might get a vague conception of the ter-
ribleness of a soul in eternal death. Death
of the body does not mean annihi-
lation, but is used to give us a phenom-
enon of what literally happens to the soul
and body at the judgment of the dead.

"And as it is appointed unto men once
to die, but after this the judgment." (Heb.
9:27).

"It is a fearful thing to fall into the
hands of the living God." (Heb. 10:31).

"And death and hell were cast into the
lake of fire, this is the second death."
(Rev. 20:14).

"For their worm shall not die, neither
shall their fire be quenched."

Quarantined for all eternity, no exit
signs, no second chance, the misery, agony
and sorrow that are experienced with
that eternal existence in the lake of fire,
which was prepared for the devil and his
angels, (Mat. 25:41), yet inhabited by
human beings who rebelled against God
and died in their sins. Just a moment's
view of their eternal woe would cause
our hearts to fail.

We don't have to do any extensive re-
search to validate the Scriptures. All we
need do is to take a first glance around
us, and everywhere there looms forth the
evidences of death; the cemeteries with
their cold placid monuments unto death;
the funeral parlors with their doors be-
decked in black crepe should serve to
arouse us from our sleep and alert us to
the realization that the curse wrought by
sin is still in effect and takes its toll daily.
A second glance shows a world with its
cancer of spiritual and moral decay, but
all this is in harmony with God's Word.

"And this is the condemnation, that
light is come into the world, and men
LOVED DARKNESS rather than light, be-
cause their deeds were evil." (John 3:19).

If the populace of this earth derived
from God, justice in lieu of mercy, all
humanity from Adam to the last man
would go to a deserving Hell. The graci-
ous and all sovereign God does not leave
us to grope about in darkness, but has
made it very clear that His Son did not
die in vain.

CURE FOR SIN FOUND IN THE BLOOD OF THE LAMB

"Behold the Lamb of God which taketh
away the sin of the world." (John 1:29).

Yes, there is a positive cure for all
diseases of the soul. There is a "Land
where we will never grow old." It can
only be discovered at the foot of the cross.
God took His own Son into every ex-
periment (temptation) that man could
possibly encounter, even the supreme test
of tasting death for every covenant son.
God's sacrificial Lamb, without spot and
without blemish passed every test to the
utmost satisfaction of His Father. (Heb.
4:15).

This cure did not come from a labora-
tory test tube. But from the blood of
God's own Son, who died as the substi-
tute for the elect of God, that they might
be delivered from the power of death
and have everlasting life. God provided
the antidote for sin in the precious gift
of His Son.

"That as sin hath reigned unto death,
even so might grace reign through right-
eousness unto eternal life by Jesus Christ
our Lord." (Rom. 5:21).

All the Old Testament sacrifices of

animals were only typical, and were never
intended to remove one sin from the
guilty. These were but faith's mile posts
leading to the time and place that God
would provide for Himself a sacrifice,
manifesting His love for His people by
offering upon the cross the one sacrifice
that would remove forever the curse of
sin and satisfy Divine justice and give
everlasting life to unworthy sinners.

"For with Thee is the fountain of life,
in Thy light shall we see light." (Psa.
36:9).

The fountain is yet open and flowing
with the pure waters of truth, quenching
the thirst of all that the Spirit of grace
has made thirsty, which have been made
to see themselves as God sees them.

Numerous are the benefits derived from
drinking these living waters: peace, as-
surance, rest, understanding, eternal life
— these are but a few. It is humanly im-
possible to count the blessings of being
in Christ.

"But as it is written, Eye hath not seen,
nor ear heard, neither have entered into
the heart of man, the things which God
hath prepared for them that love Him."
(1 Cor. 2:9).

The writer of Psalms said "I was young,
but now am old." We grow older with
each passing calendar day. Time is invis-
ible, yet we are slaves to it. But with
God, time bears no significance, to the
redeemed of God, the fleeting minutes
bring us closer to the redemption of
both soul and body. (Rom. 8:23). Time
is all important now, but will lose its
power to enslave at the blessed appear-
ing of our great God and Saviour Jesus
Christ, but while we are yet victims of
time let us be content to know, "The
Lord hath preserved His saints forever."
(Psa. 37:28).

REFUGE FROM DEATH

"The law of the wise, is a fountain of
life, to depart from the snares of death."
(Prov. 13:14).

Solomon, the writer of Proverbs, the
wisest of Israel's kings, understood what
it meant to drink from this glorious
fountain of life. He further confirmed that
these waters are a refuge from death.

"The fear of the Lord is a fountain,
to depart from the snares of death."
(Prov. 14:27).

"In that day there shall be a fountain
opened to the house of David, for sin
and uncleanness." (Zec. 13:1).

Other means of healing are not and
cannot come into existence. There is but
one escape from the most gruesome of
ills, and that is to drink from the foun-
tain of living waters. He that is all
sovereign, the Alpha and Omega, the First
and the Last, the Beginning and the End,
said, "It is finished." The way is
now opened to all those who are athirst.

"And the Spirit and the Bride say come,
and let him that heareth say come, and
let him that is athirst come, and whoso-
ever will let him take of the water of life
freely." (Rev. 22:17).

That is God's invitation to His lost
sheep. Has the Spirit of God made you
to know that you are dead in trespasses
and sins? (Eph. 2:1). Is your every long-
ing fulfilled in the pleasures of sin? If
your answer to the last question is, "yes,"
your heart has deceived you, and is lead-
ing you down the broad road of the des-
perately wicked, which ends at the White
throne Judgment seat of God.

YOU CANNOT REDEEM YOURSELF

"Can the Ethiopian change his skin
or the leopard his spots? Then may ye
also do good that are accustomed to do
evil." (Jer. 13:23).

"Man at his very best state is alto-
gether vanity."

A person's actions stem from his na-
ture, and all men by nature are corrupt
sinners, deserving the immediate wrath of
God, but God in His mercy gave to Christ
in the covenant of redemption a number
of the fallen sons of Adam, for whom
Christ paid the sin debt in giving His
life a ransom for them. This is the glorious
gospel message that comes down from the
throne of God and flows out into the
sin diseased world, bringing life where-
ever the Spirit implants it.

"But unto you that fear my name shall
the sun of righteousness arise with heal-
ing in His wings." (Mal. 4:2).

If you are one that is trusting your

own righteousness, then you are included
in the "They" of this verse of Scripture,
which says, "They have forsaken Me the
fountain of living waters, and hewed them
out cisterns, broken cisterns, that can
hold no water." (Jere. 2:13).

Lost soul you can never get into the
pool of Bethesda (Mercy) through your
own efforts. Your fleshly will, prohibits
you from summoning up adequate sor-
row for your sins. Your fleshly will (love
of this world) must be relegated by the
will of God. "So then it is not of him
that willeth, nor of him that runneth,
but of God that sheweth mercy." (Rom.
9:16).

Look to Jesus now to begin a work
of grace in your heart, and there is al-
ready begun in you a transformation
which is wrought by Christ. The Holy
Spirit working in you the precious gifts
of God, repentance and faith, enabling
us to believe, then is our longing for im-
mortality satisfied, Christ living within
us "Hath brought life and immortality
to light through the gospel." (II Tim.
1:10).

Then and then only do we have the
answer to the question of the ages voiced
by Job "if a man die shall he live again?"
The words of Christ, "I am the Resur-
rection and the life." "Whosoever liveth
and believeth in Me shall never die." Christ's
words were never found untrue
in other things, and they are true here.

Every born again person has the life
of Christ within, and shall live as long
as God lives, for they are children of
the "Everlasting Father." At this very
moment God is working in His children
perfect conformity to His Son, Christ
Jesus, which will be climaxed at the
glorious appearance of Christ, when He
comes for His redeemed. (I John 3:2).

Note the Scripture again:

"Verily, verily, I say unto you, he that
heareth my word, and believeth on Him
that sent Me, hath everlasting life." (John
5:24).

It does not say that everlasting life
may be at a future date, but one has it
now. Neither does it say that you have
now qualified to seek after everlasting
life, but even now "hath everlasting life."

The fountain filled with the precious
blood of the Lamb of God is still open.
The God of all grace is now receiving
His lost sheep into the fold, but the hour
is coming when God will close the door
of grace to the inhabitants of the earth.
You might be able to alibi your absence
from His church in the eyes of man, but
what will be your excuse then when all
things are open and made manifest —
when every wrong is traced to its right-
ful source? Then vain creature, what will
you profess unto the Lord? No excuse
will suffice in that great and notable day
of the Lord.

"For the invisible things of Him from
the creation of the world are clearly seen,
being understood by the things that are
made, even His eternal power and God-
head; so that they are without excuse."
(Rom. 1:20).

God will sweep away all excuses and
they that offer them with one expression,
"Depart from Me, ye cursed into ever-
lasting fire." (Mat. 25:41). So this is the
fate of all them that have not everlasting
life in Christ.

CONCLUSION

The proud and haughty Pharisees could
sit for hours listening to a recital of their
glorious history, but without knowing that
every event in their history was a con-
tribution to that fullness of time when
God incarnate in the person of Jesus
Christ would be made flesh and dwell
among them. So plainly was the truth
of Christ's Messiahship set forth by the
Apostle Paul, that Gentiles — strangers
to Israel's history — were caused to see
whom the prophets alluded to when they
exercised their prophetic office, and they
turned to Christ and found in Him, the
forgiveness of sins and everlasting life,
while at the same time the Jews turned
from the Word of God, and brought down
upon them condemnation,

"But seeing ye put it from you, and
judge yourselves unworthy of everlast-
ing life, lo, we turn to the gentiles."
(Acts 13:46).

"So teach us to number our days, that
we may apply our hearts unto wisdom."
(Psa. 90:12).

Old Landmarkism

(Continued from page 3)

the church before Christ. For this reason Baptists do not give baptism to their infants, nor to unregenerate persons. I have not the space, in this little work, to make an extended argument against infant baptism; its unscripturalness, and its vast and positive evils (I should be pleased if the reader will study my little work — "The Origin and Evils of Infant Sprinkling.") to Christianity and the race; but I will simply indicate the four principal arguments in addition to the one given above, either one of which is sufficient to condemn it forever with every unprejudiced man or woman.

I. The Word of God contains neither precept for, nor example of, Infant Baptism, which is frankly admitted by hundreds of the most learned Pedobaptist scholars.

If infant baptism be a Christian duty, it must be a *positive* duty; and if positive, it must be clearly and unmistakably commanded, since all *positive* duties are clearly commanded.

A. Bledsoe, LL.D., late editor of the *Methodist Quarterly Review*, vol. 14, pp. 234, 235, the most scholarly man the Methodists of America ever had, makes this declaration:

It is an article of our faith that the baptism of young children is in any wise to be retained in the church as most agreeable to the institution of Christ. But yet, with all our searching, we have been unable to find in the New Testament a *single express declaration, or word*, in favor of infant baptism. This may, perhaps, be deemed by some of our readers a strange position for a Pedobaptist. It is by no means, however, a singular opinion. Hundreds of learned Pedobaptists have come to the same conclusion; especially since the New Testament has been subjected to a closer, and a more conscientious and more candid exegesis than was formerly practiced by controversialists" [Italics Mine]

Dr. Bledsoe quotes Drs. Knapp, Jacobi and Neander, distinguished German Pedobaptists, in proof that infant baptism was not instituted by Christ or his apostles, or known in the first ages, and adds:

"We might, if necessary, adduce the admission of many other profoundly learned Pedobaptists, that their doctrine is not found in the New Testament, either in express terms or by implication from any portion of its teachings."

II. That the practice of Infant Baptism was unknown to the churches of Christ in the first two centuries after Christ, is admitted by all standard Pedobaptist scholars and historians.

Curcelleus, acknowledged to be the most learned Protestant scholar of the sixteenth century, says:

"Pedobaptism was not known in the world the two first ages after Christ; in the third and fourth it was approved by few; at length, in the fifth and following ages, it began to obtain in divers places; and, therefore, we [Pedobaptists] observe this rite, indeed as an *ancient custom* but not as an apostolic tradition. The custom of baptizing infants did not begin before the third age after Christ, and there appears not the least footstep of it for the first two centuries."

So Neander, Mosheim, Gieseler, Schaff, Coleman: Now, if infant baptism was not instituted by Christ nor his apostles, nor known for ages after Christ, it is evidently a "commandment of men," and Christ himself has said:

"In vain do they—all those—worship me who teach for doctrine the commandments of men." Matt. 15:9.

Such systems, no more than the worship of such bodies of men, can be pleasing or accepted by Christ, but condemned and abhorred by him, whatever men, who would be considered "liberal," may think or say. Christ does not, he can not, approve them, nor should we, and hope to please him.

III. All the teachings of Christ and his apostles positively forbid the practice of Infant Baptism, and the admission of the unregenerate to baptism and church-membership.

Catholics baptize all these, and their graveyards as well; and on the same authority they do their infant.

I. John, Christ's first gospel minister and apostle, it is admitted by all, baptized only *penitent believers*, and he positively declared that children, by virtue of their connection with pious ancestors, were not entitled to baptism. Christ never authorized any man to teach differently.

(Continued on page 7, column 4)

"Mr. Loomer"

(Continued from page 4)

Easter, my mind goes back to the Baptists in the Dark Ages whose lives were horribly taken from them, and whose families were persecuted, and whose lives were horribly removed from this earth as a result of their stand against Easter. We have a book in our book shop entitled, "The Churches in the Valley of Piemont." If you will look through that book, at some of the pictures, it is enough to make you sick at your stomach to see what some Baptists have stood for, and how they have died in the days gone by, rather than compromise the position that they held.

Not only on the question of Easter, but consider the question of baptism. Baptists in the past have denied anything that even looked like sprinkling, and they have denied accepting immersion that was performed by anybody other than Baptists. A few years ago, Southern Baptists would no more have thought about accepting immersion that was performed by someone other than a

ever, O Lord, thy word is settled in heaven."

You can go into all the libraries, and take out every book that has a reference to the Bible, and you can make a gigantic bonfire, and burn all the books that refer to the Bible. You can go to the museums, and get all the statuary that refers to the Bible, and can pound it with a hammer into dust. You can get all the music and songs that breathe the praise of God, or refer in anywise to the Bible, and destroy every bit of it. Beloved, when you get through, you still will not be able to destroy the Bible. Do you know why? There is a copy on file in the registry office in the sky, for God says, "For ever, O Lord, thy word is established in heaven." Even though you might be able to burn up every copy of the Bible, though you might be able to get rid of every reference to the Bible down here on this earth, there is still a copy in the registry office in the sky, and you can't destroy the Word of God.

Listen again:

"**THY WORD is true from the beginning: and every one of thy righteous judgments ENDURETH FOR EVER.**" — Psa. 119:160.

The Word of God is true, beloved, and since it is true, God is going to see to it that it endures forever.

I am satisfied that as the days come and go, we will have plenty of people that will rise up just exactly like this man who spoke to the teachers recently. I am sure that there will be plenty of men that will rise to speak even worse things, that would draw away men and women from following after the Lord, and the teachings of God's Book. However, when they get through, the old Book will still stand, because this text says, "Thy righteous judgments endureth for ever."

Notice another Scripture:

"**For verily I say unto you, Till heaven and earth pass, one jot or one tittle SHALL IN NO WISE PASS from the law, till all be fulfilled.**" — Mt. 5:18.

What is a jot and a tittle? Strictly speaking, a jot and a tittle is the dotting of an "i" and the crossing of a "t". When you read a letter, even if somebody forgets to dot the "i," you know it is an "i," and if somebody fails to cross the "t," you still know it is a "t." At least, you can guess by what is on either side of it as to what the letter is. The Word of God says, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." How long is the Bible going to last? It will last till heaven and earth pass. Not one jot, and not one tittle of the law shall in any wise be removed until it all be fulfilled.

Mark it down, this old Bible is going to last. I don't care how many infidels stand before an audience, and tell them that the Bible is outdated, and that we need to bring the Bible up to date; or to use the expression the speaker used at the teachers' meeting, that the preachers need to "get with it." I say to you, the man who needs to "get with it" was the man who was doing the speaking. He needs to get with the Word of God, for the Word of God is going to stand, and is going to last "till all be fulfilled."

Listen again:

"**Being born again, not of corruptible seed, but of incorruptible, by the word of God, which LIVETH AND ABIDETH FOR EVER.**" — I Pet. 1:23.

The Hardshells need this Scripture the same as the infidels. The Hardshells say that when God gets ready to save a man, He will knock him down and save him, whether he has ever heard the Word of God or not. This text says that men are "born again, not of corruptible seed, but of incorruptible, by the word of God." So the Hardshells need the first part of this verse, and the infidels need to hear the last part, for the last part says that the Word of God liveth and abideth forever. So, beloved, if you meet a Hardshell tomorrow and an infidel the next day, just meet them with I

Peter 1:23, and you can thereby mow either one of them down, because this text tells us that nobody is saved apart from the Word of God, and that the Word of God is going to abide forever.

Notice another Scripture in this respect:

"**But the word of the Lord ENDURETH FOR EVER.**" — I Pet. 1:25.

I am not in the least concerned that the Word of God is going to ever come to nought. I don't care how much the infidels may write about it. I don't care how much the critics may say concerning it. I don't care how much anybody may deny it, the Word of God will be here till the Lord Jesus Christ comes back to this world.

You who have known me through the years know that I major in the Word of God. It hasn't been a minor with me, but it has been a major. I have tried to emphasize the Word of God. I have tried to hold it up, and preach it every time I have an opportunity. I say to you, I am not worried about the Bible ever being out of date. I am not worried about what the higher critics may do concerning it. I say to you, instead of them destroying it, this old Book will be here, when all that crowd is roasting in the flames of Hell.

III

THE CHURCH WILL LAST FOREVER.

Mr. Loomer, who was in Ashland a few days ago, said that the church is outdated, and that the church is going to come to nought. The Lord Jesus said:

"**I will build my church; and the gates of hell SHALL NOT PREVAIL against it.**" — Mt. 16:18.

Now, beloved, which one are you going to believe? Are you going to believe Jesus, or the man who spoke to the teachers? So far as I am concerned, I'll take what Jesus had to say; and as far as that man is concerned, I'll not believe one thing that he says, because he denies the very words of Jesus Christ.

Notice that Jesus said, "The gates of hell shall not prevail against it." Everything else in this world is going to go through the gates of hell. Everything else is going to pass into destruction, but the church that Jesus built is going to be here forever.

Notice again:

"**Unto him be glory in the church by Christ Jesus THROUGHOUT ALL AGES, world without end.**" — Eph. 3:21.

How long is the church going to be here? Paul says "Throughout all ages, world without end." Well, I'll take what Paul said, for he was writing under inspiration and God told him what to say. It is too bad that Mr. Loomer didn't get with Paul before Paul "messed up" this third chapter of Ephesians, to teach him better. Since he didn't, I'll have to believe what Paul said, because Paul said it by inspiration, and he said the church is going to be here, throughout all ages, world without end.

I know there are a lot of folk who agree with Mr. Loomer. I know there are a lot of so-called Baptists who say the same thing. I told you recently about this fellow by the name of Griswold who is pastor of the Minor Heights Baptist Church in Birmingham, Alabama, who comes up to Ashland and speaks for Mr. Mahan of the so-called Thirteenth Street Baptist Church. I told you how Griswold had made a statement in one of his papers that there wouldn't be a Baptist Church in the year 2000. So far as I am concerned, I think Griswold lied, and I think Mr. Loomer lied. I believe what Jesus says, and Jesus said that His church would last throughout all the ages world without end.

IV

FALSE CHURCHES WILL FAIL.

I understand the pastor of the First Christian Church here in Ashland, which is a branch of Campbellism, preached this morning on the subject: "The Church (Continued on page 7, column 1)



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Southern Baptist Church than they would have thought of flying to Heaven in an airplane. I can remember as a boy that Southern Baptist Churches were strong on the question of whether or not Baptists should do their own baptizing, but that isn't true today. I would estimate that probably 75 per cent of the Baptist Churches in the Southern Baptist Convention, will accept alien immersion, some will accept sprinkling, and some churches will say, "We don't care; just come on in, and we will take you regardless of what kind of baptism you have, or whether you have any at all."

Beloved, here then, is a prophecy that the time will come when men will turn away from the truth, and will not endure sound doctrine. We have come to that day, and we need not expect it to be anything else but just as we have it at the present time. The fact of the matter is, I am not a bit surprised at this man from the West Coast claiming to be a Baptist preacher. There are Baptists all over America that would compromise the same as he has, and would not take a stand for any of the great doctrines that you and I hold so dear today.

II

THE BIBLE WILL NEVER BE OUT OF DATE.

We read:

"**For ever, O Lord, thy word is SETTLED in heaven.**" — Psa. 119:89.

The word for "settled" is the word "established." How long does it say that the Word of God is established in Heaven? It says, "Forever."

I am not worried one particle about the destruction of this old Book. All the infidels and near-infidels, and all the critics and the higher critics, and all the individuals who want to deny it, can arise, but this old Bible will still be here when they get through denying it. I rejoice for this truth, and I thank God because the Word of God says, "For

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"Mr. Loomer"

(Continued from page 6)

and the Bible are going to last forever." Now I appreciate what he had to say, because I understand he said the Bible is going to last, and the church is going to last, forever.

Where he is wrong is this: He didn't say which church is going to last forever.

It isn't going to be that Campbellite Church of which he is pastor. It isn't going to be a Holy Roller Church. It isn't going to be a Methodist Church. It isn't going to be any of these false churches that do not preach the truth, and were not started by the Lord Jesus Christ. There's not going to be even a Baptist Church last forever, that has come into existence of its own accord, without authority from some other church to bring it into existence. Listen:

"Every plant, which my heavenly Father hath not planted, shall be rooted up." — Mt. 15:13.

Did Jesus plant these churches? You know as well as I, that all these Protestant churches have come into existence since the days of the Lord Jesus Christ. The majority of them are not 300 years old as yet. The majority of them are "Johnny-come latels" so far as churches are concerned. They have no authority to be in existence because their founders rebelled against the Catholics, but they didn't go far enough in their rebellion. I say to you, there is not a one of that crowd that is going to last.

I grant you, it doesn't look much like they are going to be rooted up. When we see Catholic-

ism springing up on every hand—budding, and growing, and blossoming and flourishing; when we see these Protestant churches that seemingly are taking the country — it looks like they are setting the world on fire. Whenever I think of it, I say it doesn't look like this verse of Scripture is ever going to be fulfilled. But God hasn't quit yet. God said it, and it will come to pass, because God said that every one of these plants that He hasn't planted is going to be rooted up.

We read:
"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the JUDGMENT of the great whore that sitteth upon many waters." — Rev. 17:1.

Who is this whore that sitteth upon many waters? Who is this fallen woman who is seen here? I'll not take time to give you an exegesis of this passage of Scripture, for I have explained it time and time again, verse by verse, very minutely. However I'll say in passing, my interpretation is that this whore that is spoken of here is nothing more nor less than Roman Catholicism.

Listen again:
"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH." — Rev. 17:5.

This woman was not only a whore, but she was the mother of harlots. Now what does our Lord mean? If Roman Catholicism is the whore that is mentioned in verse 1, then the harlot daugh-

ters that are spoken of in verse 5 are the Protestant churches that have come out of Rome. I say to you without any fear of anybody contradicting me successfully — I say this old whore and her harlot daughters are nothing but a picture of Roman Catholicism and the Protestant churches that have come out of her. I don't believe there is any one of them that is going to endure when the Lord Jesus Christ comes back to this world. Listen:

"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.

Doesn't that sound like complete destruction? I am ready to grant that it doesn't look like that today. Ecumenicalism is certainly in the air, and is surely taking over, so far as this country is concerned. It has gotten to the place that you just don't dare say anything about anyone's religion. You can say anything you want about anything else, but a man's religion. We are all striving now in an Ecumenical effort to bring everybody to believe the same thing, that there might be no divisions, that there might be complete harmony religiously. Beloved, there is one fellow though, that I know of, that is left, that is not in agreement with Ecumenicalism. There may be some more, but I don't think anybody could disagree as heartily as I do. I don't think anybody could disagree any more completely than I do. I do not believe in Ecumenicalism. I do not believe in Catholicism. I do not believe in these Protestant churches that have come out of Rome. Instead, in the light of this verse of Scripture — which talks about this whore who is going to be hated, and who is going to be made desolate and naked, and her flesh is to be eaten and she is to be burned with fire — I say it is a mighty strong picture of complete destruction which at some time in the future is going to come to pass.

I believe it will come to pass, because my God said it. I don't see any evidence of it today. I am ready to grant you it doesn't look much like it today. The Catholics and the Protestants are eating "high on the hog" these days. They certainly are riding "high in the saddle." But everything hasn't come to an end yet. I always feel this way: it isn't the skirmishes that count, but it is the battle that means everything. Lots of times I have lost skirmishes, but I haven't lost any battles, and I am not planning on losing any.

I remember several years ago, when times looked dark to me, and it looked like I had more enemies than anybody in all the world; when it looked like there wasn't any way out; when it looked like every way I turned something went wrong; I lost skirmish after skirmish. I don't worry about the skirmishes, for it is the battle that counts, and our Lord is going to win the battle. We can be certain of one thing — true churches are not going to fail, but the false churches are going to be wiped out of existence completely.

THE FUTURE OF MEN LIKE LOOMER.

I think I can tell you what is going to happen to Loomer. I can say to you that he is an unsaved man. He is a child of the Devil. He is the Devil's preacher, and he needs regeneration rather than the reformation, that he has experienced thus far in life. A lot of people have failed to realize that there is a tremendous difference between reformation and regeneration. Reformation will never change a man, for it takes the regenerating grace of Almighty God to change an individual. I am afraid that Mr. Loomer doesn't have it.

No man would make the statements that he did if he were a saved man. A saved man wouldn't talk about God having passed through a process of evolution. A saved man wouldn't talk about

Old Landmarkism

(Continued from page 6)

2. Thus Christ, during his ministry, made disciples before He baptized them (John 4:1), and therefore He did not make disciples by baptizing them, and therefore no one is authorized to say it can be done. Christ certainly never commanded His apostles or ministers to teach or baptize otherwise than He instructed John and His apostles during His own ministry. The commission is the permanent law for Christian baptism; and in it Christ positively forbade the baptism of unbelievers and non-believers, by specifying the character of one thing is the prohibition of all other things; "If He prohibited the baptism of a bell, mules and apes, He did that of a baby—an unbeliever."

3. The formula Christ gave forbids the baptism of infants or unregenerate persons.

He commanded all who were to receive His baptism to be baptized *into*, not *in*, the name of the Father, and of the Son, and of the Holy Ghost. Whether *into* or *in the name*, equally implies by the *authority*—and no minister who has the fear of the Sacred Trinity before his eyes, will declare he does an act by the authority of Christ until he can find an express precept and command for it—and every intelligent minister and Christian knows such authority can not be found in the word. But the preposition "into," with a subject that is impenetrable and indivisible, is manifestly used figuratively, and means every-where so used—a "profession of," or "faith in," and union with, etc. See "eis meta-noian," Matt. 3:11; Acts 2:38. *into* repentance, means upon their profession—state of repentance; "eis ephesin amartioon," *into* remission, a profession of being in that state; "eis ti ebaptisthete" and "eis to Joannes baptisma," Acts 19:3. What faith did you profess by your baptism? And they said, We were baptized into John's baptism—i. e., declared our belief in the faith, or doctrine we understood, that John taught. "Eis ton moousen ebaptisanto," baptized into Moses. I Cor. 10:2, was an act by which they expressed their faith in the existence of Moses, and their allegiance to him as their guide and lawgiver, and a baptism into the name of Father, and of the Son, and of the Holy Ghost, can certainly mean no less than a declaration or profession, on the part of the subject, of his belief in the tri-personality of the Godhead, and allegiance to their equal authority. Baptism was designed to be a profession of our faith; but infants are unable to exercise or profess faith, and unregenerate persons do not. Baptism is designed to be the answer of a good conscience toward God, but an infant has no conscience.

IV. The uniform practice of the apostles demonstrated how they understood their commission. (See Acts 2.)

V. The evils of the practice are many and fearful, to the subject, to Christianity, the church, and to the world.

These are so many, and so great, that Dr. Gill declared infant baptism to be "part and pillar of popery," and so distinguished a Pedobaptist and scholar as Dr. J. Lange, of Germany, felt forced to say:

"All attempts to make out infant baptism from the New Testament fails. It is utterly opposed to the spirit of the apostolic age and to the fundamental principles of the New Testament."

It seems to me, from these considerations, that the conviction of every candid person must be that Christ designed the material of His churches to be *spiritual*—built of lively stones—i. e., their members to be all "circumcised in heart;" "born from above;" in a word, *professedly regenerated* persons, and that the primitive and apostolic churches were each and all composed of such. This, then, is the irresistible

CONCLUSION.

All those religious organizations that, by fundamental law, do admit infants and the confessedly unregenerate to baptism and membership, are not, and should not, be considered, called, or by any act recognized as churches of Christ or evangelical bodies.

the church being destroyed. A saved man wouldn't talk about the Bible being destroyed, and being out-dated. A saved man just wouldn't talk that language. A saved man loves his Lord. He loves the church of Jesus. A saved man loves the Bible. He would never talk like this man talked. In view of this, I can't believe that the man is saved. What is going to be his future? Listen:

"Beware of dogs, beware of evil workers, beware of the concision." — Phil. 3:2.

What kind of a dog is he talking about? Is he talking about the little fellow who runs along, and says "Bow-wow-wow"? Is he talking about a Great Dane or a St. Bernard? Is he talking about Pekinese? Or about a Dashund? No, none of these. What is he talking about when he says "Beware of dogs"? If you will read the context of the third chapter of Philippians, I think you can easily see that the Apostle Paul is talking in terms of false preachers.

The book of Isaiah gives me a little more of a hint about this when it says:

"His watchmen are blind: they are all ignorant, they are all DUMB DOGS, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy

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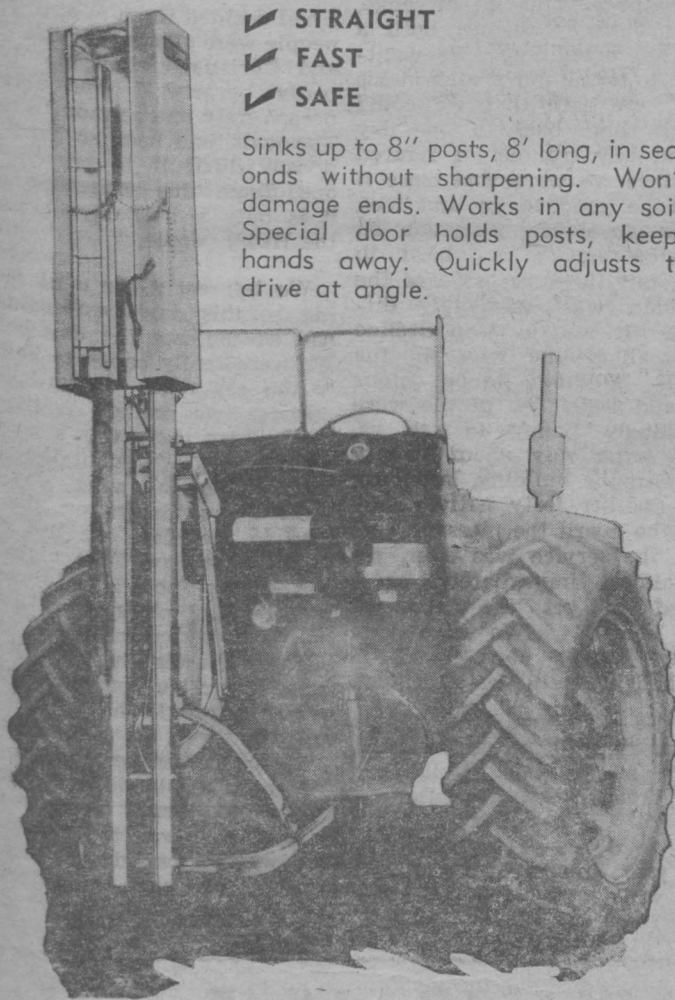
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(Continued from page one)

gether in this world. When the children kissed me, his wife hugged me, and Brother Fred tremblingly gripped my hand on Monday morning as they were leaving, it was truly a time of tearful parting, reminding me of the experience of the Apostle Paul.

"And they all wept sore, and fell on Paul's neck, and kissed him. Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship." (Acts 20:37, 38).

Bro. Doty is leaving with the Hallimans from San Francisco on Jan. 22. They should be on the mission station in New Guinea no later than Jan. 25, and frankly, they are most anxious to be back with their beloved natives, and they are looking forward with much anticipation

It's the duty of the pastor not only to comfort the distressed, but to distress the comfortable.

to seeing Brother Fred Roberts and wife, who have carried on in their absence in a most unusually wonderful way.

I would call upon all of our friends and the readers of this paper to remember Brother Halliman much and often in prayer, and support him and his family prayerfully and financially in the days to come. When you get to glory, you will never regret your relationship with this remarkable family, and you will never cease to thank God for the work that He has allowed Brother Fred to accomplish, and for the way Bro. Roberts has carried on in his absence.



"Mr. Loomer"

(Continued from page seven) much he was remunerated to make that speech, but one teacher told me, that he understood he got \$1,000 and his traveling expenses.

Missionary Roberts Makes 8 Day Patrol, Preaching 11 Times In Wilds of New Guinea

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; But, rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—I Peter 4:12, 13.

The Word of God says they are greedy dogs, and I think that a man who would speak like he did, qualifies himself to be a D. D. in the light of Isaiah 56:10, 11.

What is going to happen to a fellow like that? Listen:

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." — Rev. 2:15.

First of all, John describes Heaven, and then he says, "For without are dogs." John is talking about the same crowd that Paul talks about in Philippians 3:2, and the same crowd that Isaiah is talking about in Isaiah 56:10, 11. He is talking about unsaved preachers.

You ask, "Do you think there are going to be preachers go to Hell?" I'll say this, if you are an unsaved person, you are liable to be crowded by the preachers that are there. I believe there are going to be a lot of preachers who will go to Hell. Listen:

"Many will say to me in that day, Lord, Lord, have we not PROPHESIED in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." —Mt. 7:22, 23.

This is talking about a crowd of preachers. They are going to stand at the judgment and say, "Haven't we prophesied—haven't we preached in your name? Lord, don't you remember the time down there at 'Possum Trot' when I had them falling all over the aisles? Don't you remember when I held that meeting over at 'Clabber Bottom,' and they all did come to the altar, and truly there wasn't anybody in the community that didn't get religion? Lord, don't you remember all the crowds I swayed in my ministry? Do you remember the big sermons I preached?" Beloved, what is going to happen to false preachers? They are going to Hell.

I hope between now and the time Mr. Loomer dies, that the Lord saves him. I trust he might be one of God's elect. I doubt if he is. I can't believe that even one of God's elect could get so far removed, although Paul was a bad man before God saved him. It might be that Mr. Loomer is one of God's elect. This past week as I have thought of this message, I have found myself praying for him that God might save his soul. I'd like to see the man saved. The only way that he can be saved is through the Lord Jesus Christ, but apart from the blood of Jesus Christ, that man will fry in Hell, throughout a never-ending eternity. Everyone who dies outside of Jesus Christ will be right along side of this man, suffering in Hell throughout eternity.

Might it please God if someone who is here, young or old, would see the truth. There is a way of escape. There is salvation to be had, but it is only through the Lord Jesus Christ. Jesus said:

"I am the WAY, the truth, and the life: no man cometh unto the Father but by me." —John 14:6.

May you believe Him, and may you become a child of God, saved by the blood of the Lord Jesus Christ.

May God bless you!

We went over the mountain range behind the house again to the church that I visited last in the next valley. We held services shortly after arriving and stayed there the next day. Services were held twice that day. The following day we left and within about twenty minutes we came to another preaching point. (I had never been here before.) Services were held, and we went on to another church arriving before noon. There were a lot of people waiting when we arrived, so services were held right away. At two o'clock that afternoon, we held services again.



FRED W. ROBERTS

When the patrol was planned, I only planned to hold services in these three churches, and then return home. That afternoon, a native said that he lived behind the next mountain range, and that they had just built a new church building. He wanted me to come and preach at his place. He said that we could go and come back in one day without any trouble. I figured that since we were that close it would be good to go and look at this place. The mountain on our side wasn't too hard to climb, but the other side of the mountain was completely different. It was a steep decline almost all of the way to the church building (about four thousand feet). The people were exceedingly happy to see us. There were only about twenty people in the building, but there were another forty natives outside who heard the message, too. After the service was over, we left almost immediately, as I wanted to get the laborious climb behind us. We were back shortly after noon, and I preached again in the afternoon.

In the afternoon the native missionary with me said, "Aren't you going to Bro. Halliman's other preaching point while you are here?" I asked if we could reach it in one day's walk. He said "yes," but that it was a hard day's walk. (He wasn't kidding either.)

We left early the next morning going down the car road for about an hour and a half. Then we left the car road and went over the same mountain range that we had gone over the day before. About a third of the way down the other side of the mountain we came to a clearing. At this time I was informed that we were halfway. I was shown another mountain which we went most of the way up and then around it. After that, guess what—another mountain. (By this time I had had it). We went to the bottom of the mountain, crossed a river, and started back up. We only went a short distance before we came to a place where the natives were building a new garden. They were burning off the bush all around. The only problem was that the trail we were following went right through the area they were burning. I was too tired to find another way so we went through it. We were climbing a ledge with about an eight hundred foot drop off straight down on both sides. At one point the smoke was so strong that I had to shut my eyes, but I didn't keep them shut very long because I didn't want to fall off. After climbing this mountain we all sat down and rested for a few minutes as we still had to go around the mountain we were on. We finally arrived and services were held. The headman there tried to talk us into staying several days, but by this time I had almost run out of food, and I also had been informed of another preaching point within a day's walk of where we were, which I had decided to go to also. These people were starved for the Word and Christian fellowship. I felt badly because I was able to preach only one sermon to them. The walk had been so hard that it was difficult to preach that one. From this preaching point it is only a half day's walk to the Hewa people.

We left early the next morning as this day's walk was as bad as the one the day before. We were really happy to be back to the car road. After holding services, we walked to the car road where there was a government house. We spent the night there. The following day we walked four hours on the car road to the place we had come to the first day. That night the last of the food I had brought was eaten. I planned on a four or five day patrol. We came back on the eighth day only because I ran out of food; otherwise, we would have been out another three or four days. I preached eleven sermons on this trip and would have preached more, but there were several days that I was too exhausted. The way it turned out, this patrol was probably the longest as far as distance is concerned.

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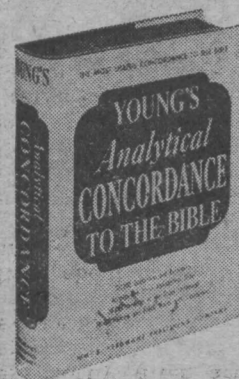
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