

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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Fred T. Halliman Returns To New Guinea

By FRED T. HALLIMAN

Dear friends:

Just a few moments ago we boarded the American Airlines Jet 727 at Chicago to begin our flight back to New Guinea. Nearly 8 years ago we began a new era in our life when we left for the mission field and we were nearly 7 years completing the first chapter. We had an intermission of nearly a year back here in America and today, January 22, 1968 we start the second chapter. How long it will take to complete this chapter we have no way of knowing, but like the first one we leave trusting the Lord to guide us and direct our ways, in the way that He can receive the most glory out of our lives.

Our stay here in America has been profitable in various ways and we are thankful for the opportunity to have had this time here so that we might regroup our forces and strengthen our position in preparation for the battle that lies ahead of us in the years to come. We have left no stone unturned, counted no price too high, nor any effort too great in order to further strengthen the work.

We have driven well over 50,000 miles since April 15 and have kept every appointment and in keeping these appointments we have not been late for a single one of them due to any fault of

our own, although we have had to miss up to three nights of sleep in a single week in order to do so. The longest stretch that I drove at any one time without a break was 36 hours. Needless to say the physical strain has been tremendous and while I would not want to go through another year like this, I would not want to change a single hour of the one that has just passed.

To say that my ministry has been received 100 percent at every place that I have been would be a falsehood; however, for the most part my ministry has



FRED T. HALLIMAN

been received exceedingly well. For someone to have told me, anytime prior to my return, that any preacher could hold an audience for nearly four hours in a single service I would have doubted that, and yet I have seen that happen several times this year. My longest service was three hours and forty five minutes and they averaged over two hours and a half. As I say, my ministry was not always received, but one thing that my conscience is clear of, and that is, I have left no one in doubt as to my doctrinal stand, and how the work is being carried on. I have not solicited any funds at any time, and have not presented the work under false pretense.

Since I started this letter we have flown about two thirds of the way across the American Continent, had a full meal, relaxed for a while and now it will

not be too long before we will be in San Francisco where we will join Brother Ralph Doty, spend about 3 hours there, change planes and then leave for Sydney, Australia. En route to Sydney we will be stopping about one hour each at Hawaii and the Fiji Islands. I will be writing along the way and keeping you posted of the events of the trip as they happen.

It is now 8 p.m. in San Francisco and we have just been airborne in the big Qantas Jet starting out on the second leg of our flight, and four hours from now we are due to be in Honolulu. Brother Doty and Brother Robert Berkey were at the airport in San Francisco to meet us upon arrival, and we went out to Brother Berkey's house for a meal and short time of fellowship. We met at the church also for a while and had fellowship with Brother Lawrence Crawford, part of his family and a few other individuals. I had never met Brother Crawford until March of 1967, but loved him for the truth he preaches from the very first time I ever heard him. I had met Brother Berkey on my way to New Guinea the first time and consider both of these men to be great men of God and appreciate very much the opportunity afforded to see them and have a short season of fellowship with them again before leaving for New Guinea.

As I think back over the past year I have much to be thankful for. I am most grateful for the assistance that Brother Gilpin has given me in helping with the correspondence and planning of my itinerary — without this help it would have been next to impossible for me to have made all the contacts that I have.

Then I am thankful in a special way for Brother Wayne Cox for it was he that took the initiative in getting the Ford Station Wagon that has provided me with excellent transportation during the year. I do not know all who had a part in getting this car for me, but I am sure that several churches and some individuals contributed financially to make this possible.

I would like to take this opportunity in this letter to thank each and every one for whatever (Continued on page 7, column 1)



MILBURN COCKRELL

From early times in Christendom there have prevailed two opposing views in regard to man's salvation. One is the belief that salvation is wholly of the Lord, thus referring the ac-

tual cause of salvation to God. The other is the contention that man in some way has something to do in his salvation, thus referring the actual cause of salvation to man. Under these two heads all Christians may be basically classified. These beliefs are diametrically opposed and there is no logical middle ground between the two, notwithstanding the feeble attempts of some to make the two coincide. These differing beliefs have been "nick-named" Calvinism and Arminianism. (Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"HIDE AND GO SEEK"

"Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."—James 5:20

I was impressed of recent date in studying through the Bible to see how the word "hide" was used throughout the Scriptures. I started in thinking of one passage, and I ended up after having considered a multiplicity of passages where in the word "hide" is found.

ONE CANNOT HIDE FROM GOD.

I recognize the fact that people try to hide from God. I

recognize that it is an age-old custom for people to try to do so, yet it is an impossibility. We read:

"O God, thou knowest my foolishness; and MY SINS ARE NOT HID from thee."—Psa. 69:5.

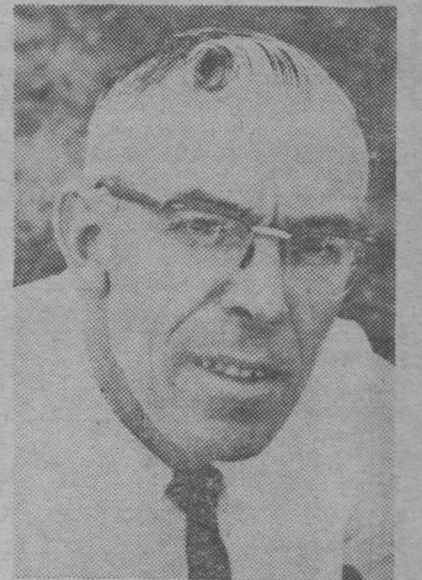
"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, THOU ART THERE; if I make my bed in hell, behold, THOU ART THERE. If I take the wings of the morning, and dwell in the uttermost part of the sea; Even there shall THY HAND LEAD ME, and thy right hand shall hold me. If I

say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the DARKNESS HIDETH NOT from thee; but the night shineth as the day; the darkness and the light are both alike to thee."—Psa. 139:7-12.

None of us have eyes whereby we can see in the dark. When the sun goes down and darkness enshrouds the earth, unless we have some kind of artificial illumination, our sight is gone until the next day. None of us are kin to an owl which can see better at night than he can in the day. (Continued on page 2, column 2)

ple information and they will respond in the right way?

Here are some evidences that teach the contrary: (1) The number of college students and professors that take mind-wrecking dope and narcotics is appalling. Why do these brilliant people do this? (2) Of the number of rioters arrested in the three biggest riots in recent years, 17 per cent had some college training. Is it scholarly to steal, burn and murder? (3) Our censorship restraints are so loose and writers so brazen that magazines, newspapers, the (Continued on page 4, column 4)



BOB NELSON

EDUCATION Vs. OUR PROBLEMS

ELDER BOB NELSON
Saline, Michigan

Our generation has been continually told that education will solve our problems. It has been repeated so much that people actually believe it. Is it true that all we need to do is to give peo-

In Spite Of Modernists The Old Book Still Stands

There came a new minister to a certain church. He was full of these new "higher critical" theories and started teaching them, one after another. At the end of two years he was told that one of the leading men of his church was ill. He went to see him. There was no chance of recovery; the man was dying.

After a little talk the minister said, "Shall I read you a little, and pray with you?" "Yes," replied the man, and beckoned to his wife to bring the minister a Bible.

A Bible was brought and he opened it and saw a strange sight. Some books were taken out of it; some pages torn away; some chapters gone, and some verses cut out; it was a shamefully mangled Bible, hardly fit for a rag-basket.

The minister opened it and said, "Have you not got a better Bible than this?" The dying man said, "When you came I had a whole Bible. But as soon as you told me that one book was fiction I tore it out; and that one chapter was not true. I removed it; and that some of its stories were just traditional fables, I cut them out. And if I had another year under you, I think I should have had the two covers, and nothing else."

In spite of modernistic preachers who would destroy the word of God, the old Book still stands. "Heaven and earth shall pass

away, but my words shall not pass away."—Matthew 24:35.

The Psalmist said; "For ever, O Lord, thy word is settled in heaven."—Psalm 119:89.

Thank God there is a copy on file in the registry office of the sky.

The Bible will last forever, and when all infidels and heretics are finished, God's word will be as precious to the believer as it is today.

CHAPTER VII. THE LORD'S SUPPER

A local church ordinance, not denominational, or social — Intercommunion between different religious bodies, having diverse organizations and diverse faiths, or, between "sister" churches, contrary both to the genius of scriptural church building and the symbolism of the ordinance.

"Because there is one loaf, we, the many [members of the one church at Corinth] are one body; for we all partake of the one loaf."—I Cor. 10:17. Trans. Emp. Diaglott.

"Now I praise you, brethren, that you remember me in all things, and keep the ordinances as I delivered them unto you."—I Cor. 11:2.

THE SEVENTH MARK OF THE MODEL ECCLESIA.

The Lord's Supper was observed as a local church ordinance, commemorative only of the sacrificial chastisement of Christ for His people, never expressive of personal fellowship, or of courtesy for others, or used as a sacrament.

That the Supper is a commemorative ordinance, instituted by Christ, to be observed in each local church, until He comes again, every Baptist will admit. This implies that each participant must, at least, be a member of some Scriptural church, which also implies that he must have been scripturally baptized — immersed. Now the question I wish more particularly to discuss in this chapter is:

Can a local church, scripturally or consistently, extend the invitation to participate beyond her own membership and discipline?

I will know that but few brethren can follow me in this discussion with unprejudiced minds, such is the power of de- (Continued on page 3, column 1)

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JOHN R. GILPIN Editor

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A FRANK, OPEN LETTER TO ALL OUR READERS

As we come to the end of January, we do so, grateful to God that we have come through another month without going in to the red, and yet we face February with the realization that God must give us large offerings in February or else we shall be in debt again.

At the end of December, we had approximately a thousand dollar balance with which to begin the new year. Our offerings for January were very limited with the result that we used up virtually all of our balance leaving us \$7.24 after the bills were paid and the payroll was met on the 26th, which from a financial standpoint was the end of the month for us.

Of course, we would rather be \$7.24 to the good, than \$7.24 in the red. At the same time, it is an uncomfortable margin with which we face the new month of February, and therefore, we call upon our friends to remember us much and often in prayer and with their offerings through this month.

February is supposed to be the shortest month in the year, but it will seem like an exceedingly long one unless God puts it into the hearts of our supporters to liberally stand by us in this season.

I am sure our readers know that the months of January and February are always our hardest. It is always an exceedingly great problem to get through these months without going \$2,000 in debt. Since we have gotten through January as we have, for which we are most grateful, we

are sincerely hoping that God enables us to get over the hump in February without any indebtedness.

In the event that any of our friends might wish to know, the cost is nearly \$800.00 a week for the printing of our paper. It is with us as with everyone else. Prices continue to rise and it is exceedingly difficult to make ends meet financially from week to week.

I am so grateful to God that He has put it into the hearts of our friends to give us offerings continually for the carrying on of this ministry. It takes approximately \$3,000 a month or \$35,000 a year for the printing of TBE and it could never be done except as God lays it upon the hearts of our friends to support us in this written ministry. May God definitely lead in our support this month. Pray for us much, and give if God enables you to.

"Hide And Go Seek"

(Continued from page one)

However, this passage of Scripture would tell us that so far as God is concerned, day and night are the same to Him—light and darkness are both alike unto the Lord, as if to say that God can see at all times, and that nobody can hide from Almighty God. Regardless of how you may try, the fact remains that God can see you day and night. Listen:

"And though THEY HIDE THEMSELVES in the top of Carmel, I will search and take them out thence; and THOUGH THEY BE HID from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them."—Amos 9:3.

God says that regardless of where you might be, you can't get away from His presence. You might go to the top of Carmel, which was one of the highest mountains of all Palestine, but even there, you can't hide from God. You might go down to the bottom of the sea, but even there you can't hide from God. Regardless of whether you go up or whether you go down, wherever you are, you are still in the sight of God, and God sees you at all times.

We find Jesus saying:

"Fear them not therefore; for there is nothing covered, that shall not be revealed; and hid, that shall not be known."—Mt. 10:26.

I have taken time to read to you these four Scriptures that you might see it is impossible for one to hide from God. You may hide from your relatives. You may hide from your friends. You may hide from your business associates. You may be able to hide from the individuals with whom you work day by day. However, the fact remains, you cannot hide from God.

I'll give you an example of this in the early chapter of the book of Genesis.

When Adam and Eve had sinned, they made fig leaf garments for themselves. Apparently, those fig leaf garments satisfied them all day long. However, in the cool of the day God came down and walked in the Garden of Eden, and when they realized that it was time for God to walk in the Garden of Eden, they hid themselves amongst the trees of the garden. Up till that time I rather imagine the voice of God would have been the sweetest music that ever fell upon the ears of Adam and Eve, but now that they have sinned, they hid themselves from the presence of God in an effort to get away from Him. Yet we find that God searched them out.

First of all, we find God saying, "Adam, where art thou?" That is the first question that was ever asked in the Word of God, and it was asked by God Himself. It was asked of God unto Adam, when Adam and Eve were trying to hide from the Lord.

May I say that their attempt to do so amounted to nothing, their fig leaf garments that they had amounted to nothing, and the attempt that they had made to camouflage themselves, came to naught, for God sought them out. They could not hide from the Lord.

Beloved what was true in the days of Adam and Eve, what was true in the day of the Psalmist, what was true in the day of Amos, and what was true in the day of Lord Jesus Christ is just as true down here in this 20th century in which you and I live. We cannot hide from Almighty God. I repeat, we may be able to hide from one another, we may be able to conceal our deeds and thoughts and motives from one another, but we cannot hide from God.

II.

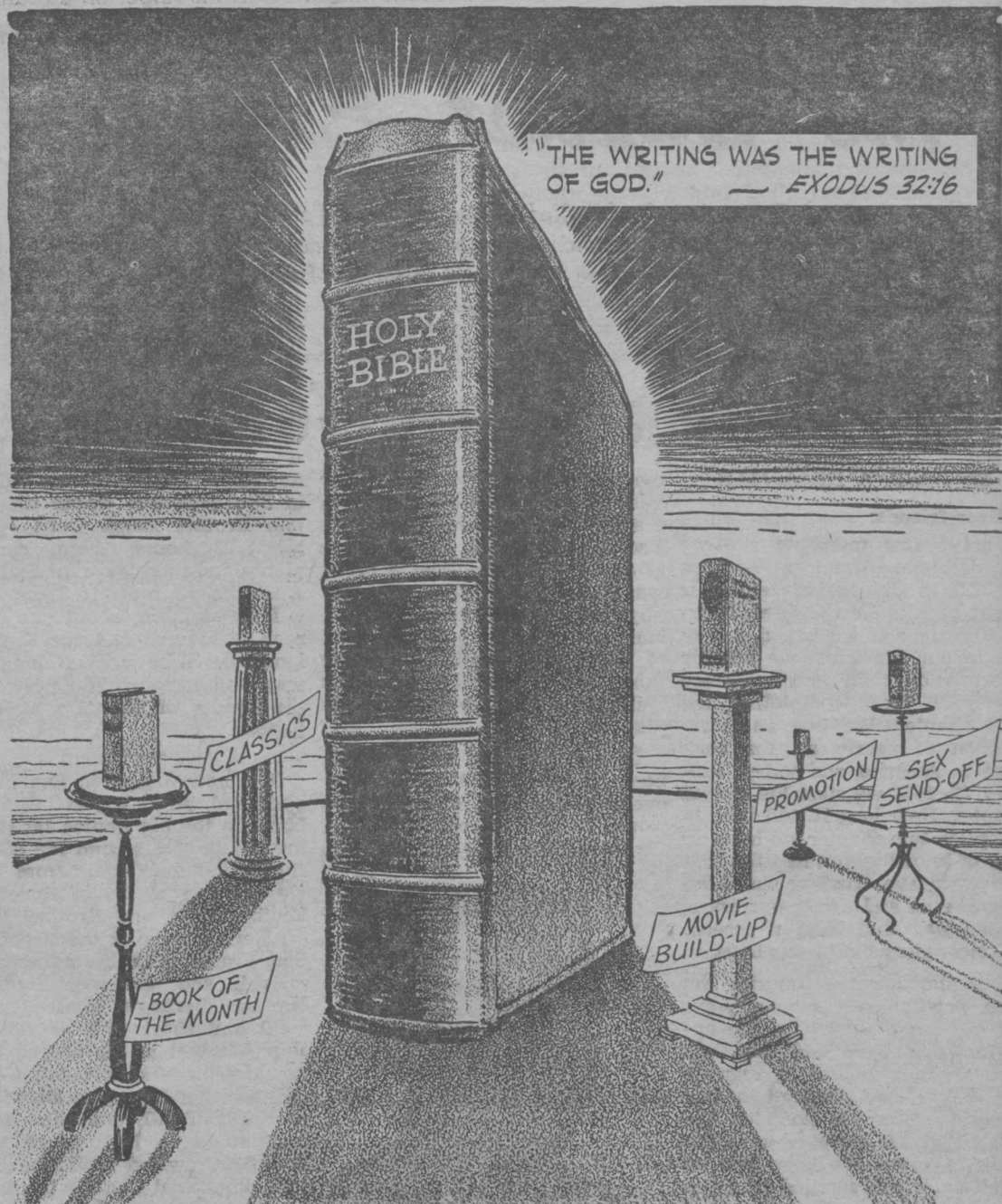
A REPENTANT BACKSLID-

THE BAPTIST EXAMINER

JANUARY 27, 1968

PAGE TWO

THE BOOK THAT NEEDS NO PEDESTAL



ER DOESN'T ATTEMPT TO HIDE FROM GOD.

I have a remarkable illustration of this to be taken from the life of David himself. We find David saying:

"I acknowledged my sin unto thee, and mine iniquity HAVE I NOT HID. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah."—Psa. 32:5.

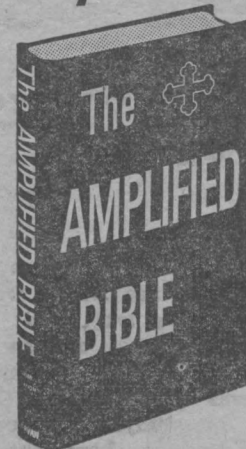
To get the story back of this, you'll find that David had sinned with Bathsheba and then a little later had had her husband put to death in order to cover his sin. I rather imagine that David thought everything was all concealed. Nobody knew about it so far as he was concerned except Bathsheba, and maybe some

near acquaintances, and the captain of the army who had actually put Uriah to death. At any rate, David, I presume, thought everything was all right.

But one day God said to a preacher by the name of Nathan, "You go preach to David." And what a sermon it was! We read:

"And the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds; But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up; and it grew up together with him, and with his children; it did eat of his (Continued on page 4, column 5)

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Old Landmarkism

(Continued from page 1)

nominal precedent over us all. I shall, without doubt, be confronted, at the very threshold, with the "traditions of fathers," and the almost immemorial "usages" of the denomination. But it weighs not a feather's weight with me; though it can be proved that Baptists, since the days of Paul, and that by the very churches he planted and instructed, have practiced inter-communion, the question is, "What were the instructions he gave?" These must constitute the "Old Landmarks" to guide us in the observance of this ordinance, and not "denominational usage," or the mistakes and errors of our fathers, if our ancestors did, indeed, err from the "old paths." The writer can easily remember when Baptist Associations were wont to close their sessions by celebrating the Lord's Supper, and this they did for years; but was it right because our fathers did it? Who will advocate this practice today, or what Association on this continent will presume to administer the supper? And yet, what a clamor would have been raised about the ears of the man who, in those days, had lifted his voice in condemnation of it! Fifty years our fathers were wont to advise the churches to send their licentiates to the Association to receive ordination, and it was wont to select a Presbytery, and between them ordain the minister. But who will advocate so unscriptural a procedure now? Twenty-five or thirty years ago, the overwhelming majority of our churches in the South would indorse a Campbellite, and alien immersion as valid; but there is not an Association in the South, let the question be fairly laid before it, would indorse them today. And why? Because the attention of the churches have been called to a serious consideration of the question by discussions, pro and con, and Scriptural truth and consistency have triumphed.

Now, touching the Lord's Supper, Baptists have not departed from "the form of sound words" in formulating their belief. They universally hold that it is a local church ordinance, i. e., an ordinance to be observed in and by a local church, but they have generally fallen into a "slipshod" way of observing it, quite as unscriptural as either of the bad "usages" I have mentioned above.

They now generally observe it, not as a strictly local church ordinance, i. e., confined to the members of the singular church celebrating the rite, but as a denominational observance, as belonging to the kingdom rather than to each local organization of the kingdom. Many and great evils, and gross inconsistencies, damaging to our denominational influence and growth, have sprung out of this practice, which it is my object to point out. Encouraged, as my faith is by the past, I believe that in a few years our churches will, as a body, return to the "old paths," in this, as in other matters, and walk in them, and find rest from the opposition which they have justly brought down upon their own heads.

ARGUMENTS FROM OUR CHURCH CONSTITUTION.

1. It is a local church ordinance.

A church, by its constitution, is strictly an independent body. It absolutely controls its own acts, and can, in no sense, control those of any other church. Her prerogatives, like her responsibilities, terminate with herself, and her authority is limited, as to the objects over which it is exercised, to her own membership, and she has not a church privilege she can extend to those outside her pale. If, then, the supper was committed to each local church, its observance was limited to the membership of each church, and it can rightly be observed, only by the united membership of such churches, and not by them, in common with the membership of other churches. A church can extend her privileges, no more than her discipline, beyond her organization.

I never heard an intelligent Baptist claim that the members of other Baptist churches have a right to participate in the supper, when spread in any Baptist church. And why? Because they know it is a local church ordinance, like voting in the administration of the government of said church. If Christ did not institute it to be observed by local churches as such, but for the denomination — the churches, and their members generally, wherever they might chance to be — then each member in good standing, would have a right to go uninvited to the supper, wherever spread, and the local church would have no right to prevent him; but in that case, the individual churches could not be made responsible for any "leaven" that might be introduced into the feast, nor would it be in the power of any

(Continued on page 6, column 1)

SCRIPTURAL MISSIONS

FRED T. HALLIMAN
New Guinea Missionary

Part III

We have endeavored in two previous articles to present missions as they should be done, and personally we could not see how anyone with an unbiased mind could ever think of doing mission work apart from the authority and being sent out by a local church. But then, while many individuals and churches will readily admit that there is no scriptural plan for mission work other than through a local church, at the same time, they will try to hatch up all kinds of excuses to justify themselves for not doing any mission work at all. Therefore, it is my purpose in this article to expose some of these views held by many of our brethren whom we love in the Lord and are otherwise sound in the faith, "... so that they are without excuse."

EXCUSES FOR NOT DOING MISSION WORK.

Excuses given by individuals.

1. *Prayer.* While most sound brethren reject the teaching, and rightly so, that the model prayer as is found in Matthew 6 and Luke 11 as being the Lord's prayer and while most of them will refer you to John 17, and rightly so, as being the Lord's prayer, they will misuse John 17 by saying that our Lord taught us there to pray for the lost and therefore that becomes their mission endeavour. Or else they will refer you to Romans 10:13 and tell you that all the lost need to do is to call upon the name of the Lord. Others will only pray for the missionary, never attempting to do any more. Beloved, it is true that our Lord prayed for lost sheep, and it is proper that we do likewise. Romans 10:13 is also true when connected with verses 14-17, and no missionary would want to be without the prayers of Christian people, but none or all these things put together will be accepted by our Lord for an excuse to have no part in missions.

2. *Shouldn't give TOO much because the preacher (missionary) is getting more than he needs now.*

Beloved, many of you would be surprised to know how many folk have used this excuse to me this year, and you would be even more surprised to know WHO some of the brethren are that have made them. I would say, after having traveled over 45,000 miles up and down and across the United States in the past 8 months, that no more than 10 per cent of professing Christian people have anything like an intelligent idea of what mission money is needed for and how it is used on the mission field. Nearly half of the folk who give to missions couldn't care less, just so they give something they are satisfied to forget about the details. But the other 40 per cent is doing far more to hurt missions by such statements as above than they could ever do to help by what little they would give. As already mentioned perhaps about 10 per cent of the folk that give realize that it takes far more to establish and keep a work going than it does for the missionary family to live on. I can truthfully say that of all the thousands that have been given to support the SOVEREIGN GRACE BAPTIST MISSION, only a very small percentage of that money has been used for the personal needs of our family, and I will gladly exchange bank accounts with any of you. Therefore, the above excuse is absolutely without war-

rant.

3. *Some contend that the heathen are not lost without the gospel, so why waste time and money.*

Romans 2:11-16 forever silences those that advocate this theory. Also Rom. 1:16 leaves all without any doubt that without the gospel—and the heathen are without it until some missionary takes it to them, people are lost, so that excuse is completely without any scriptural foundation.

Excuses Given By Churches.

1. *Since we are such a small church the Lord did not mean for us to do foreign mission work as we could never send a man out.*

Needless to say, this is about the poorest excuse that any one could make; nevertheless there are some professing Missionary Baptist churches that are using this excuse. Any church and pastor that will use this excuse is "Hardshell."

2. *We could support a missionary but since it is so hard to get a man through the Foreign Government channels, we will just give ours through a mission board.*

There was a time when a few mission board directors had the churches duped into thinking that the only way a missionary could get into a foreign field was to go through theirs or some other mission board. That business is hog-wash. I say that if any Government is so powerful that they can prevent one of the Lord's missionaries entering to do mission work, the Lord and not the Government has already closed the doors to that nation. "By Me, kings reign, and princes decree justice," "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will," "And he changeth the times and the seasons, he removeth kings, and setteth up kings." (Pro. 8:15; 21:1; Dan. 2:21).

3. *We would like to support missions but there just isn't any work that we know of that is scriptural.*

Beloved, there used to be a time when Baptist Churches all up and down this land could at least half way justify themselves with this excuse, BUT GOD HAS REMOVED THAT EXCUSE. No longer can Baptists say there is no scriptural mission work to support. There are a lot of human errors, I am sure, connected with the SOVEREIGN GRACE BAPTIST MISSION, because humans are doing the work, but I challenge anyone anywhere to find one scriptural flaw in the work. I'll go farther than that, if you can find one in it I would appreciate knowing about it so that I may correct it.

4. *We would like to support scriptural missions, but since all*

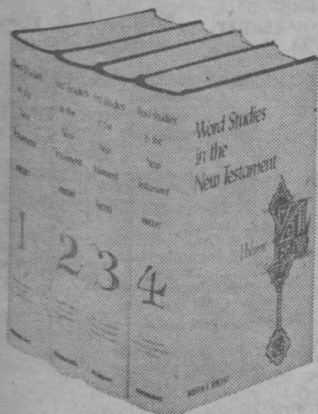
are not scriptural and WE FEEL WE MUST SPREAD OUR MONEY OUT we find ourselves supporting some that are not altogether scriptural.

Brethren, give me chapter and verse, just any chapter and verse, that would even hint in the remotest way, that you must spread your money out, in supporting missionaries that are unscriptural. Brethren, this is nothing short of a malicious attack upon the Word of God, it makes you say in effect that it does not make any difference what God says, you will support whom you please. It makes you put men like me, who are trying to do mission work as it should be done believing and preaching the truth and sacrificing to maintain that standard, in the same category as folk whom you admit are heretics. You might as well "spread some of your money" around among the Catholics, Methodist, Seventh Day Adventist, etc, etc, as to spread it out among heretical Baptists. Some churches will say in regard to Jewish missions, "We admit that we do not know of a sound Jewish mission, but WE FEEL we must support some Jewish mission. Where do you get any scripture to justify your feelings? Beloved, I am not against supporting Jewish missions nor any other sound mission work; fact of the matter is I am 100 per cent for it, but I am not for supporting any heretic and/or free lance mission work whether they be Jewish, profession, missionary Baptist or what. The only reason that most of them can give that support such is a merely sentimental reason, such as "Well I feel sorry for the poor fellow, he is not getting very much support." Brethren it is time we wake up to the fact that if a man has not got guts enough to seek out the truth and when he has come to it take a stand on it whether he gets any support or not, that man is not worthy of Baptist support and deserves to starve to death.

Brethren I am not saying that you have to support the Sovereign Grace Baptist Mission, but I do say this you are going to be held accountable to God for what you do support and any support you send to unscriptural work is money thrown down the drain.

There was one other excuse that churches give that I meant to mention and forgot it. Some churches will say, We can't afford to do mission work because we need a new church building or a new parsonage. I'll just say that this excuse is so childish it is not worthy of comment. There is nothing wrong with having a nice church building or parsonage, but any group that thinks

(Continued on page 5, column 1)



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"Did Moses do wrong when he hearkened to his father-in-law in Exodus 18:24? Does Numbers 11:26 refer to the same event?"

AUSTIN
FIELDS

610 High Street
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PASTOR,

Arabia Baptist
Church

Arabia, Ohio



No, I do not think that he did wrong.

His father-in-law gave the advice with the understanding that it must meet with the approval of God. "If thou shalt do this thing, and God command thee so" Ex. 18:23.

From this statement we can understand that Jethro knew that any advice that he gave would have to be approved by the Lord, or else Moses would not undertake to follow it. Neither do I find that Jethro was acting selfishly or unadvisedly. Neither do I find that he desired anything other than that the cause of God and his work go forward with the blessing of the Lord upon it.

If it were wrong for Moses to harken to his father-in-law, it would seem that somewhere God would have showed His disapproval of it, yet, I do not find where God stated that it was wrong. Surely had he been in error God would have made it known that it was not His will. We do not find the chastening hand of God falling on Moses or Israel; therefore it is my contention that Moses acted wisely in following Jethro's advice.

When Moses was instructing Israel in Deut. 1, he referred to this event of appointing men to rule over thousands, hundreds, fifties, and tens, but he did not infer that it was wrong. Neither did Israel consider it wrong for we read, "And ye answered me, and said, The thing which thou hast spoken is good for us to do." Deut. 1:14.

David followed the same pattern suggested by Moses' father-in-law. He appointed rulers under him.

"And Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites; and David's sons were chief rulers." II Sam. 8:18.

I realize that God could have given to Moses and David the power to rule alone, but He didn't, which indicates that it was not according to His will. Adam the first man needed a help meet, so did Moses, as well as the rulers of Israel which followed him.

When we come to the New Testament we find the same truth exhibited in the church.

"Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business." Acts 6:2-3.

The Apostles like Moses were not able to judge all the matters pertaining to the first church. Therefore they asked for help-meets in the form of deacons. The church still follows the same pattern today. Moses' father-in-law stipulated that the men who were to be appointed rulers, must meet certain requirements. In like manner the Holy Spirit reveals that the help-meets for the pastor must meet certain requirements. Read I Tim 3.

When we read of the reign of Christ over the earth, we understand that He will be the head, but under Him the saints who are considered worthy will reign as rulers with him.

"And hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 5:10.

From this verse it becomes crystal clear that the saints will reign with Him as priests and kings. Christ will appoint us our position with Him in His reign. When Moses appointed the rulers under Him, to take care of the smaller problems, he is but a type of Christ who will reign with His saints under Him in the Millennial Age.

It would seem that Numbers 11:16-18 refers to the same event. Moses' father-in-law had instructed him to enquire of the Lord in Ex. 18:23, and Numbers 11:16-18 is God's answer to his request. This gives to us positive proof that God did approve of the advice given to Moses by his father-in-law.

I am well aware that this view is contrary to popular interpretation, but nevertheless it is the proper view as far as I am concerned.

E. G.
COOK

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Birmingham, Ala.

BIBLE TEACHER

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I take no pleasure in a question like this one. If I say Moses did wrong in listening to Jethro, how can I prove it? And if I say he did not do wrong in this case,

how can I prove that? If this question could have been satisfactorily answered, far greater Bible scholars than I would have answered it long ago. I am not too sure that we should spend a lot of time on something that the Scriptures are silent on. And, so far as I am able to see, the Scriptures are silent as to whether Moses did wrong in this matter.

Personally I am inclined to believe he did no wrong in this instance. So far as I am able to see God did not rebuke him for it. But God did rebuke him when he struck the rock the second time. And not only did He rebuke him for it, He told him that he would not be permitted to bring the people into the promised land because of it, Num. 20:12. In Deut. 1:12-18 I believe Moses is speaking of this same event we have in Ex. 18:24 and though some forty years had passed since he listened to Jethro, still he did not seem to see anything wrong in it.

I do not believe that Num. 11:16 refers to this same event. I am persuaded that the incident in Ex. 18:24 took place during the second month after the people had come out of Egypt. In 19:1 we see them coming into the wilderness of Sinai in the third month after they left Egypt. But it seems that the incident in Num. 11:16 took place a year later. In fact the first 15 chapters of the book of Numbers seems to deal with the events that took place during the second year after leaving Egypt. You will notice that in the first verse of chapter 1 the Lord spoke to Moses on the first day of the second month in the second year after they came out of Egypt. So I am persuaded that these two events are not the same, but that they took place one year apart.

ROY
MASON

Radio Minister

Baptist
Preacher

Arlpeka, Florida



Yes, I think Moses did wrong when he followed the advice of his heathen father-in-law. I do not mean that he intentionally violated the will of God. Moses was a man called of God to lead His people. His father-in-law had no authority from Heaven to intervene and to institute a system of government for Israel. He was following the way of mere human wisdom. Often today unsaved or unspiritual kin-folks give forth their wisdom to the detriment of God's servants. Here, for instance, is a preacher who has taken on a huge load of work for the Lord. Some close of kin visit him and they become greatly concerned about his health. "Why man, you are going to kill yourself. You ought to give up part of this work." The preacher can follow human wisdom, or he can go ahead with the labors that he feels that the Lord has given him, trusting Him for the strength to enable him to carry on. I know personally what it means to receive such advice. At one time I had a large pastorate; ran a religious paper; carried on a chain of radio broadcasts over 15 stations, four of these daily. Needless to say I was busy, and I was told that I was killing myself. I am glad that I paid no attention to the human wisdom that was ladled out to me. My health was such that I was only unable to preach on account of sickness

four or five Sundays in nearly fifty years. God gave me the strength to carry on, and doubtless He would have done the same in the case of Moses had he ignored his father-in-law's advice and gone ahead.

But how do I know that Moses did not follow the plan of God when he adopted Jethro's advice? I know it because later on as recorded in Numbers 11:16-25, God instituted His own system for relieving Moses of overwork. Not only that, He empowered the men He chose with the Holy Spirit who gave a wisdom that the men did not have who were appointed to satisfy Jethro's advice. Moses had he not taken his father-in-law's advice would not have worn out. In fact he died when he did, not because of overwork but because of disobedience, for when he died what was his condition according to Deut. 34:7? It says, "And Moses was an hundred and twenty years old when he died. His eye was not dim, nor his natural force abated."

I do not know what relation Numbers 11:26 has to the events mentioned above.

JAMES
HOBBS

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and MISSIONARY

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South Shore, Ky.



As far as I know, there is nowhere in the Scripture to indicate whether he did wrong or not. I will try to draw a conclusion from other examples found in the Word, but I will not give a definite "yes" or "no."

Personally I do not think he did wrong. I will cite two examples to show why.

(1) In chapter 19 and 20 we have the Lord blessing Moses in a special way. The Lord came down in a cloud and gave to Moses the commandments. When David did wrong, he was chastised; Moses was not chastised for this. For this reason I assume that God was not displeased with what he did.

(2) In Acts 6:1-4 we have an example of the apostles designating duties to the deacons so they could spend time in praying and the ministry of the Word. Perhaps Moses had the same privilege.

Numbers 11:16 refers to a different event as recorded in Exodus 24:1.

Education Vs.

(Continued from page one)

radio, T.V. and the movies freely discuss birth control and sex. This information is blared all over, yet the increase of illegitimate children is overwhelming. (4) If alcoholism is America's number two health problem and number one auto accident-maker, why do educated people drink when it offers them absolutely no real benefit? (5) Just prior to World War II Germany was considered the most educated and advanced European country and Japan the most informed and advanced Asian country. Yet, both of these informed nations committed terrible atrocities. Why? (6) Patriotic organizations work feverishly to inform Americans of the awful corruption in our government and what may very well destroy our great nation. Yet, after exposing the terrible truth, we find Americans still voting for the most corrupt candidates. Why?

It is quite obvious that the philosophy that says all you have to do is to educate and inform people then they will do what is right, is false. This whole idea assumes that man is inherently good. The Bible presents an entirely different picture of man. It says that man's mind, emotions, and will are corrupt. (Jer. 17:9,

Romans 3:10-12) Man is inherently bad. What man needs first is to seek God, acknowledge his need of Him. Unless God first works in man's soul, education and information will avail him nothing before God and perhaps very little in this life. The appeal of this article is not to downgrade education but rather to put it in its right perspective. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Mt. 6:33) Plead with God that He may reveal Himself to you through the Holy Scriptures.

"Hide And Go Seek"

(Continued from page two)

own meat, and drank of his own cup, and lay in his bosom, and was unto him, as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the way-faring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die, And he shall restore the lamb four-fold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man. Thus said the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul."—II Samuel 12:1-7.

Study carefully the sermon Nathan preached. He said that there were two men in one city. One man's name was David; the other man's name was Uriah. One of them was rich, which was David. He had lots of wives, but the poor man, Uriah, had just one wife, that was spoken of as "one little ewe lamb." David was a polygamist, whereas Uriah was a monogamist. David had many wives; Uriah just had one.

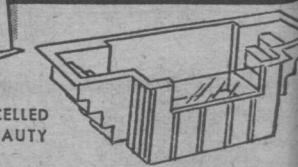
The Word of God says there came a traveller unto the rich man, which was none other than David's own sinful lust. Nathan said in his sermon that David didn't call for any of his wives, but rather took the wife of Uriah. Thus Nathan brought this sermon with its stirring application unto David, and David was so incensed by what he heard that he (Continued on page 5, column 1)

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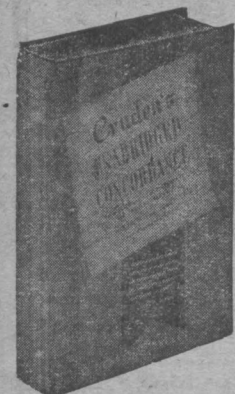
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PAGE FOUR

Scriptural Missions

(Continued from page 3)

more of buildings than they do of obeying the Lord's commands of carrying out the commission, need, in my opinion, what Jesus told a ruler of the Jews, "Ye must be born again." I started, and our present pastor, Brother Wyrick, has finished, taking the Macedonia Baptist Church through a remodeling program as well as paying for our building at the same time that involved many thousands of dollars and not one time did we ever suggest that we should decrease the mission work of the church. Fact of the matter is, when I was pastor, every time it looked like we were not going to make it or the going really was tough, I recommended to the church that we raise our mission offerings. The church not only came through paying for all its indebtedness but doing far more for missions while this was going on than it ever thought it could do debt free.

Beloved, we have the greatest potentiality in the Southwest Pacific that I know of anywhere. Our Mission Station is located almost in the exact center of the Island of New Guinea and New Guinea is almost in the center of a large area in the S. W. Pacific where there would be approximately 175,000,000 people and to my knowledge we are the only folk among that large group of people that are standing for the whole counsel of God. There would be some that would have a lot of church truth but preaching salvation by works, while others would be preaching salvation by grace but denying the church. We are preaching both and doing mission work just as it is found in the New Testament and the only thing humanly speaking that can hold us back from spreading out to every corner of this large — even vast, Southwest Pacific area, is the lack of finances. We are not begging anyone but if God gives you a vision for this work, we will use every cent we can get for the glory of God.

"Hide And Go Seek"

(Continued from page 4)

Immediately said, "This man shall surely die." Then it was that Nathan lifted his finger and said, "Thou art the man."

After David had committed this sin with Bathsheba, and later killed her husband, I rather imagine that David got along very well for a while. He assumed that nobody knew anything about it—at least he knew that only a few knew about it. He never thought about God knowing anything about it. He never thought about Nathan the prophet knowing anything about

it. He just went along for a little while until Nathan exposed the whole thing. Then you find David repenting. He wrote the 51st Psalm when he was in the depths of sin, before he had repented—when he was grieved because of his sin. Later, he wrote this 32nd Psalm, from which I have read to you, after he had repented and turned from his sin, and he said, "Mine iniquity have I not hid."

I say to you, beloved friends, a repentant backslider does not try to hide from God. As long as David was unrepentant, he was hiding from God. As long as David was unrepentant, he went on his way, and never thought about God. But now that Nathan exposes and uncovers his sin, the Word of God would indicate to us that David then sorrowed because of his sin, to the extent that he repented of his sin. Before a backslider turns from his sin, he may go on his way hiding from God, but once he repents of his sin, and turns back to God, he doesn't try to hide his sin any longer.

III.

YOU CAN HIDE GOD'S WORD IN YOUR HEART, AS A REPRESENTATIVE AGAINST SIN.

We read:

"Thy word have I hid in mine heart, THAT I MIGHT NOT SIN AGAINST THEE."—Psa. 119:11.

There is one thing that will keep you from sinning against God, and that is to hide God's Word in your heart.

May I remind you that we are living in a world where there is much done so far as preventative measures are concerned. You take a child that hasn't any disease and "shoot" him to keep him from catching what he hasn't got. You take a child before he has a chance to get a disease and "shoot" him to keep him from getting the disease. That is actually what takes place every time you inoculate any child against a disease.

Well, beloved, I want you to notice that God has an inoculation process so far as sin is concerned, and that is for you to hide the Word of God in your heart. God says that the man who hides the Word of God in his heart will not sin against God. There isn't but one thing in this world that will keep you away from sin, and that is the Word of God.

I give out a lot of Bibles in the course of a year's time. I particularly used to give away many more Bibles than I do today, and I always stamped with a rubber stamp a little message in the front of each of those Bibles. This is what it said: "Sin will keep you from this Book, or this Book will keep you from sin."

Beloved, that is definitely true. If you sin, you'll keep away from the Bible; or if you hide the

Bible in your heart, it will keep you away from sin. The man or woman who hides the Word of God in his heart, has the greatest antidote that he can have against sin.

IV

GOD HIDES HIMSELF FROM THOSE WHO ARE WAYWARD.

I want to impress upon you that you can't live a life of sin and a life of rebellion against the Word of God, and then run to God when you get in trouble, and find God ready to take your part. I want to impress it upon you that God hides Himself from the wayward, backslidden Christian. Listen:

"How long, Lord? WILT THOU HIDE THYSELF for ever? shall thy wrath burn like fire?"—Psa. 89:46.

"And when ye spread forth your hands I WILL HIDE MINE EYES from you; yes, when ye make many prayers, I will not hear; your hands are full of blood."—Isa. 1:15.

Isaiah, in speaking for God, says, "You go ahead and live your life of sin if you desire, but just remember this, when you

times this passage of Scripture has been preached, and a lie has been placed upon it, so far as interpretation is concerned! I couldn't begin to tell you the number of sermons I have read wherein this passage of Scripture was preached to the unsaved, and was applied to the unsaved. Beloved, it has not one relationship in the least to the unsaved; it is only speaking to the people of God, and it says if God's man turns a deaf ear to God, then he can expect God to turn a deaf ear to him. If a man turns away from the Bible of God, he can expect the God of the Bible to turn away from him when he calls upon the Lord. I say, God hides from those who are wayward and backslidden in their Christian experience.

V.

THE GOSPEL IS HIDDEN TO THE LOST.

We read:

"But if your gospel be hid, it is HID TO THEM THAT ARE LOST. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—II Cor. 4:3, 4.

If you are unsaved, may I remind you that the Devil has a blind over your eyes. Did you ever play "Blind Man's Buff"? Did you ever as a child put a handkerchief, or a blindfold, over your eyes, and go around playing a game in that respect? I have a broken nose today just because when I was a child I ran into an iron mantel when I was blindfolded. May I say to you, no individual was ever blindfolded so successfully, as the Devil has you blindfolded, if you are outside the Lord Jesus Christ. He has a blind over your eyes today, for one purpose—to keep you from seeing the light of the glorious gospel of the Lord Jesus Christ.

Every once in a while somebody will say, "Brother Gilpin, I just don't understand why it is that unsaved people can't see the truth. You make it so clear and so plain, and it looks to me like everybody ought to turn to Jesus Christ, and be saved." Well, I tell you why it is that everybody doesn't run over the top of other people to get to the Lord to be saved—it is because the Devil has the unsaved blindfolded. What is plain to me, and what is plain to other Christians who have been saved, and whose blinds have been torn down by the Lord Jesus Christ—what is plain to us, is darkness to them. They can't see because the Devil has them blindfolded. I feel sorry for that individual that is unsaved, because I know that he will never hear the gospel of Jesus Christ, and see the Son of God as his Saviour, unless God in His grace removes the

blindfold, and saves that individual.

I say to you, nobody could ever be saved if it were not for the grace of God. If it weren't for God's mercy and God's grace in tearing the Devil's blindfold from our eyes, there is not one of us who would ever have come to a saving knowledge of the Lord Jesus Christ. Tell an unsaved man to "pray through." Tell an unsaved man to be baptized, or to join the church, or to turn over a new leaf. Beloved, it is an impossibility. That man is blind. He has a blindfold over his eyes. He knows not what you are talking about, and will never know until the grace of God becomes operative so far as his life is concerned.

VI.

GOD'S TRUTHS ARE ALL HIDDEN TRUTHS AND MUST BE REVEALED.

We read:

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now THEY ARE HID FROM THINE EYES." — Luke 19:42.

The Lord Jesus Christ is speaking to the city of Jerusalem. He has wept over that city because they have repudiated Him. Now, as He finished weeping over the city, He said, "If you just knew—if you just had knowledge, but you don't have that knowledge, because the things of God have been hidden from your eyes."

Beloved, God's truths have to come as a revelation from Almighty God. If you are saved, and know anything at all about the Bible, you only know it because the Lord Jesus Christ has revealed it unto you. If you are saved and have a working knowledge of the Word of God, you ought to get on your knees, and thank God for that working knowledge of the Bible, that God has given you, because it has come as a revelation from Almighty God. You didn't get it because you studied. You didn't learn it just like you learn your lessons in school each day. Rather, you have learned the truths of God because they were revealed from the Lord.

Notice again:

"But we speak the wisdom of God in A MYSTERY, even the HIDDEN WISDOM, which God ordained before the world unto our glory."—I Cor. 2:7.

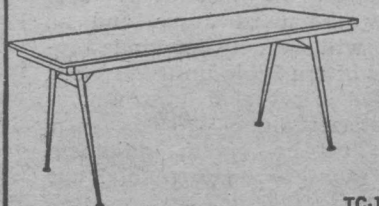
"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are SPIRITUALLY DISCERNED."—I Cor. 2:14.

That natural man—that unsaved man—that man that has never come to a saving knowledge of the Lord Jesus Christ may be the best person in the

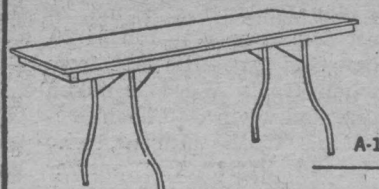
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come into my presence and spread out your hands in prayer, don't expect me to hear, and don't expect me to answer. Don't expect me to do anything but hide mine eyes from you."

Notice again:

"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall hate find me: For that they hated knowledge, and did not choose the fear of the Lord: They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices."—Prov. 1:24-31.

I say to you, God hides His face from the wayward, backslidden Christian who does not like, and does not try, and does not desire to walk with God.

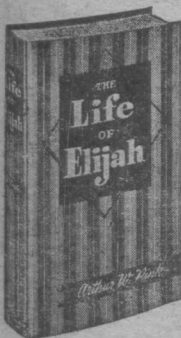
I ask you, is there one here who is in a backslidden condition? Is there one here who has gotten away from God? Are you refusing God's counsel? Are you turning a deaf ear to the teachings of God in any respect? If you are, then may I warn you, you cannot expect Almighty God to hear you when you come to Him.

I want you to notice that God hides His face from that wayward Christian. How many

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Old Landmarkism

(Continued from page 3)

local church to obey the apostolic injunction, "purge out the old leaven, that ye may be a new lump, as ye are unleavened. Therefore, let us keep the feast (observe the supper), not with old leaven, neither with the leaven of malice and wickedness," etc. But what Christ did not authorize in the observance of the supper, He certainly forbade, and, if He did command its observance by each local church as such, He forbade its being converted into a denominational or a social ordinance, i. e., observed by a particular church in common with parts of as many churches as may chance to be present. It certainly is either the one thing or the other — *limited* or *unlimited*. In this respect, Baptists, who *can not* feel the force of the argument from the specifications of one thing prohibiting another, can not blame Pedobaptists for not seeing that, when Christ specified believers only in the commission, He forbade the baptism of unbelievers, bells, and babies.

Again, when a person, having accepted Christ as his Savior, and seeks, as he should, the privileges of His church, he unites with a local church only, and not with the denomination generally, and receives and enjoys church privileges in that church alone. He can vote on all questions of ecclesiastical polity in that particular church, and in no other. He can participate in the supper in that church and no other, since he is under the watch and care of that church and no other.

2. To each local church is committed the sole guardianship of the ordinances she administers.

She is commanded to allow only members possessing certain qualifications, to come to the feast. Any who may have fallen into heresies, or whose Christian conversation is not such as becometh godliness — drunkards, fornicators, covetous, revilers, extortioners, etc. — with such she is not to eat.

The church at Corinth was not merely permitted, but peremptorily commanded, to prohibit the table to every person she did not know — so far as she had the ability to learn — was free from leaven: "Purge out the old leaven, that ye (the church celebrating) may be a new lump." "Therefore, let us keep the feast, not with the old leaven," etc.

Each church, then, is made the guardian of this feast. She can not alienate the responsibility; she must see that no disqualified person comes to the table; she must, then, have absolute control of the supper; but, if it is her duty to invite the members of all Baptist Churches present, regardless of their known character, then she has no power to discharge this duty. She would evidently have no control over this ordinance; would be robbed of one of her most important prerogatives as a church. But, if it is not her duty to invite any but her own members, then, she ought not to do it, and, if the act robs her of the power to obey the laws of her Head, and preserve the purity of this sacred ordinance, then, she may *know* the practice is wrong, and fraught with evil.

I conclude with this argument in logical form:

1. Any practice that puts it out of the power of the church to discharge a positive command of Christ must be sinful, and forbidden by Christ.

2. The practice of inviting all members of Baptist Churches present, to observe the Lord's supper, does put it out of the power of that church to discharge the positive duty enjoined. — I Cor. 5.

3. Therefore, the practice of inviting all members of Baptist churches present is sinful and forbidden by Christ. — Q. E. D.

ARGUMENT FROM THE SYMBOLISM OF THE SUPPER. AXIOM.

The symbol can not be appropriate where the thing signified is wanting — and conversely:

Those things can not be appropriate, or scriptural, that contradict the symbol.

No one will question these axioms, and all Baptists believe that the elements Christ employed were symbolic of great facts. Let us see what they symbolized.

The One Loaf. — There should be but one loaf upon the table. Christ used *but one*. Paul specifies the use of but one: "Because there is *one* loaf, we, the many, are one body; for we all partake of the one loaf." (I Cor. 11:17). The church at Corinth were to partake of but *one loaf*, and in this respect she is the model for all the churches of Christ, in all ages.

This *one, undivided loaf* was designed to teach that only

(Continued on page 7, column 4)

"Hide And Go Seek"

(Continued from page five)

world to you so far as material kindness is concerned, but the reason he is unsaved, is that God's Word has never been revealed to him.

I think so many times about unsaved men and women I know, who have been kind to me, and who have been most helpful to me in life. I think, how can they be so blind! How can they be so far removed from the things of God? How can they go on as they do? Beloved, long ago, I learned this, God's Word is hidden to the unsaved, and must be revealed by God Himself.

Recently, a man was talking about some suffering through which a mutual friend had passed. He said, "A person has to suffer in order to please God. The more you suffer, the more you get into the kingdom of God." I needn't tell you he was a Catholic, and believed in penance. He believed that by suffering we are brought into the kingdom of God.

Beloved, there is not a word of truth to it. You come into the kingdom of God, because God reveals the truths of the Bible, which tell us that Jesus is our Saviour. The truths of God's Word are hidden from the unsaved, and no man will ever know the Lord Jesus, and no man will ever understand anything of the Bible until the Word of God is revealed unto him.

Notice again:

"When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? Whether it be done against a nation, or against a man only." — Job 34:29.

When God turns His face from us, when God's Word is taken from us, and when God hasn't revealed His truth unto us, who can behold Him? The answer is, no one. No one can see God. No one can understand the things of God. No one can be taught the truths of God's Word. No one can come to know Jesus Christ unless those truths come as a revelation of God unto him.

I ask you, do you know Jesus? Has He been revealed to you? Do you know Him as your Saviour? Do you understand something about the doctrines of grace and the marvelous truths of the five points of Calvinism? If you do, then get on your knees and thank God because of the revelation that God has given to you. You haven't learned these things in any other way except as a revelation from Almighty God.

VII.

WHEN WE ARE SAVED, WE ARE HIDDEN WITH CHRIST.

We read:

"For ye are dead, and your life is *HID WITH CHRIST* in God." — Col. 3:3.

I ask, could there be anything that would be any safer than to have your life hid with Christ in God?

I take this little piece of paper and put it in my Bible, and I won't even look to see where it is. I close my Bible. Some place inside these pages is that little piece of paper that I have just placed there. We'll let the backs of this Bible represent God, we'll let the pages of this Bible represent His Son, the Lord Jesus Christ, and we'll let that little piece of paper represent my soul. I say to you, it would be almost an impossibility for me to turn in this Bible now and find that little piece of paper that I just placed there a moment ago. I tell you, my life is hid there with Christ in God.

Talk about security. Talk about safety. We are in a safe, secure place, because we are hid with Christ in God.

THE BAPTIST EXAMINER

JANUARY 27, 1968

PAGE SIX

VIII.

GOD HIDES HIS SAINTS FROM THE TROUBLES OF THIS WORLD.

We read:

"Keep me as the apple of the eye, *HIDE ME* under the shadow of thy wings." — Psalms 17:8.

Did you ever notice how a group of little chickens will run to the mother hen when a hawk flies overhead, and will hide under the shadow of her wing? How secure they must feel! How secure they must think themselves to be when they hid beneath the shadow of her wing! How secure you and I are when the Devil would take us, and when the problems of this life confront us—how secure we are when we are hidden in the shadow of His wings!

Listen again:

"For in the time of trouble *HE SHALL HIDE ME* in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." — Psalms 27:5.

"Thou shalt *HIDE THEM* in the secret of thy presence from the pride of men: thou shalt keep them secretly in a pavilion from the strife of tongues." — Psalms 31:20.

Do you notice from what God hides us? He hides us from the pride of men. Isn't that wonderful? But there is the last part of the verse which is even more wonderful, and that is, He hides us from the strife of tongues.

There is a tremendous amount of strife created by tongues. Ofttimes when you see a person, you imagine something that is maybe a thousand times removed from the truth. You can mention it, what you think is true, and what a strife it may create.

We used to play a game called "Gossip," when we had a number of children in our home. We'd whisper something to the first one, and that individual would whisper it to the second one, and to the third one, and on around. By the time it had gotten around the group, the last one would stand up to repeat what he had heard. You know, beloved, by the time it had gotten all the way around, you would rarely ever recognize what was started, after several children had heard, what they thought they heard, and repeated it, and it went around the room.

Beloved, the strife of tongues is a terrible thing, but the Bible says that God will hide us from the strife of tongues.

Have you ever suffered from the tongue of a gossip? Have you ever had your life molested because somebody gossiped about you? Have you ever had that experience? Beloved, every one of us would have been gossiped about a million times already in life, had it not been that God

hides us from the strife of tongues.

Notice again:

"Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. *Selah.*" — Psalms 32:7.

That little word "*Selah*" is God's way of marking an important message. It is God's way of underscoring, or underlining, something of particular importance. In this verse, God says *Selah*, which means, "think of that."

Beloved, it is something to think about—that God is our hiding place, and that God as our hiding place, preserves us from trouble.

Jeremiah was hidden with God. You remember how Jeremiah wrote his book—the prophecy of Jeremiah. God said, "You take it to the king and give it to him." You would think the old king would have been happy to have a book that had been inspired of God, that the prophet had personally brought to his attention. Jehoiakim, the king, sat in his house, and since it was winter-time, there was a fire burning on the hearth. When they brought this roll of Jeremiah to him, he commanded them to read to him out of the book of Jeremiah. The Word of God says that they started reading, and as they read, he took his penknife out and cut the pages out of the book, and cast them into the fire. They read a little farther and the king did the same thing—he assigned more and more of Jeremiah's roll unto the fire. As they continued to read from this roll of Jeremiah, the Word of God says that Jehoiakim continued to cut from this roll, so that ultimately the entire roll of Jeremiah was cut up, the pages had been burned in the fire, and all they had left was the cover of the roll. Then it was that the king decided that he didn't like Jeremiah, for he didn't like what Jeremiah had written. He said, "We'll get rid of this prophet just like we have gotten rid of his prophecy." The Word of God says that he commanded several of his men to take Baruch the scribe and Jeremiah the prophet.

Poor Jeremiah! Poor Baruch, the scribe, the amanuensis, and the secretary of Jeremiah! The king didn't like them. He didn't like the roll that Jeremiah had written. He didn't like the message that Baruch had prepared for him. So he sent individuals to take them. But listen:

"The Lord hid them." — Jer. 36:26.

Beloved, Jeremiah and Baruch would have been put to death had the Lord not hid them.

I tell you, that is the kind of God we are serving today. We are serving a God that takes care of us. We are serving a God

(Continued on page 7, column 2)

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Halliman Returns

(Continued from page one)

assistance you have given, be it church or individual. God takes care of our needs in such a marvelous way and sometimes as in this case we do not even know whom He uses to do it with. I am also grateful for many of the brethren who have gone beyond the call of duty to try to get places for me to speak and they have done a great job for seldom did I have an off night. All these things have blessed my heart and I am thankful to God for all His goodness.

ished by the airlines to keep them occupied.

I have decided to mail this in Sydney in order to try to keep you abreast of our travels as near as possible, and will next be writing from the Mission Station. We will be spending 24 hours in Sydney. Then tomorrow, we will go on to Mount Hagen in New Guinea. We will spend about one day and a half in Mount Hagen and then expect to be on the Mission Station some time Saturday.

Sincerely,
Fred T. Halliman

"Hide And Go Seek"

(Continued from page 6)

who looks after us. I say, God hides His saints from the troubles of this world.

Let's notice another example in the Bible of somebody being hidden.

The Word of God tells us how Elijah preached against Ahab's gods and the gods of Jezebel, and how he took those 850 false prophets and cut their heads off. The Word of God tells us how Elijah, after he had done so, had to flee. Jezebel said, "Before this time tomorrow I'll treat you just exactly like you treated my preachers. You cut their heads off today; I'll cut your head off tomorrow."

Elijah fled, but God hid him from Jezebel. Jezebel couldn't kill him, because God hid him.

I like to think of Elisha (an understudy of Elijah) in the town of Dothan. His servant looked out on the mountainside and saw it peopled with the Assyrian army. He said, "Alas, my master! how shall we do?" Elisha said, "Lord, I pray thee, open his eyes, that he may see." When God opened this servant's eyes, he saw the mountain peopled not with the Assyrian army alone, but he saw it peopled with the angels of God that had come

to fight for Elisha, and to preserve his life. Elisha said, "Fear not; for they that be with us are more than they that be with them."

Then Elisha said, "Lord, smite this people, I pray thee, with blindness," and God smote them with blindness. Then Elisha called them down from the mountainside and said to them, "Follow me and I will take you to the man whom you seek." He took these blinded Assyrians and led them into the city of Samaria and closed the gates so they couldn't get away. Then he said, "Lord, open their eyes." When they opened their eyes, there stood Elisha, the man whom they wanted to capture.

The King of Israel said, "Elisha, what shall we do? Shall I smite them?" Elisha said, "No. Feed them, and send them home. Be kind to them." The Word of God tells us that the Assyrian army never did come into the land of Israel again because of the kindness that was shown them through Elisha.

Notice this: God hid Elisha. When these Assyrians were blinded, it was God hiding Elisha.

I want to tell you, beloved, that is the kind of God we are serving today. We are serving a God who hides His people from the troubles of this world.

Notice again:

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."—Psa. 91:1.

Yes, beloved, God hides His saints from the troubles, the cares, the problems and the perplexities of this world. I ask you, do you have that assurance that as you walk with Him, God is hiding you, and God is taking care of you?

CONCLUSION

In closing, let me make two observations. The first is an observation that you ought to put your light in a position so that it can't be hidden. If God does this for us, and treats us as He does, then we ought to put ourselves in a position so that our light can't be hidden. Listen:

"Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Mt. 5:14-16.

You have a light, but where did you get it? Beloved, God tore the blind off your eyes. God gave you that light. Now what are you going to do with that light? That light represents your influence. What are you going to do with it? Are you going to put your light under a bushel? Most people don't need a bushel—a tin cup would do for most of us.

God said to put your candle on the candlestick. Revelation 1 says that the candlestick is the church. If the light represents your Christian influence, and the candlestick represents the church then when He says to put your candle on the candlestick, He is telling you to be a member of a Baptist Church.

Beloved, that is exactly what you ought to be. I'd hate to die outside of the church of Jesus Christ. Not that it would make any difference in my salvation, but it would surely make a difference so far as my relationship with God throughout eternity is concerned. I tell you, beloved, I don't believe anybody will be in the bride of Christ that dies without being a member. (Continued on page 8, column 1)

Old Landmarkism

(Continued from page 6)

one undivided body—organization—church as such—not several churches as an Association, nor parts of several — was authorized to celebrate this ordinance, or could do it without vitiating it. The symbolic teachings of the "one loaf" is stultified whenever one church, with the fragments of a dozen others, attempts to observe the supper. Could the administrator say, "We are one body" — or organization, or church — and tell the truth?

Here Paul specifies that *one*, and only one, church like that at Corinth should come together "in church," i. e., as a single church, and in "church capacity," to observe this ordinance. Masons assemble "in lodge" to receive members, and perform the rites of Masonry, and so a local church must organize as such, to observe the supper; a plurality of churches, or parts of churches, can not.

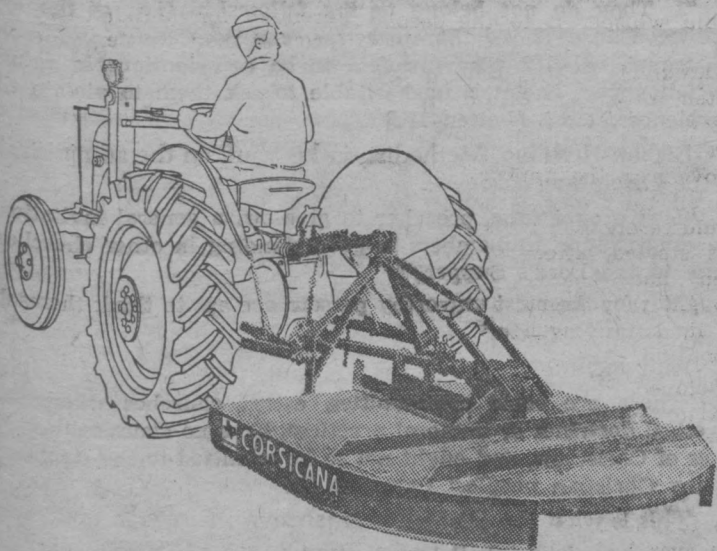
Artos. — The loaf was of one specific kind and quality of flour. It was not a loaf of barley, nor of maize; neither of oat nor rye flour, much less a mixture of these, but it is specified one wheaten loaf — "*heis artos not, madda*" — and this loaf was not of unbolted, but of "fine flour" — all the impurities of the wheat carefully removed. God never permitted any other flour to be used in His ordinances of old, or offered in any sacrifice upon His altars. It certainly had a meaning, as a type; it certainly has a symbol in the church of Christ. The ordinance is vitiated, if any other element than fine wheat flour is used in the supper.

THE SIGNIFICATION OF THE FINE WHEATEN-LOAF.

The quality of the loaf signified the *one faith*, and that the *pure faith* once delivered to the saints *unadulterated*. Where there are divers faiths in the same church, this ordinance can not be observed. This was the case — divisions produced by heresies — in the church at Corinth when Paul wrote his first letter: "I hear that there are divisions among you; for there must be heresies among you," etc. This state inhibited the celebration of the Supper by that church until they were healed. Now, suppose the parties holding these heresies had separated, and organized each a Baptist Church in the city of Corinth, could they have communed together as churches or as parts of churches? The faith would not have been the same, and, therefore, there must have been error, adulteration, leaven, somewhere. Suppose the First Baptist Church in Memphis, upon a rigid examination, should find that several of its members were high Calvinists, and a part low Arminians, several Unitarians, some, conscientious Universalists, and yet others Spiritualists — faiths based upon doctrines fundamentally opposed — would the church be justified in celebrating the Supper? Would not the symbolism of the *one wheaten loaf* be vitiated? But should they amicably separate and form five different churches in this city, could the First Church scripturally invite the membership of all these, who once belonged to her body, to celebrate the Supper with her? If not — why not? Because such a communion would make the symbolism exhibit a *falsehood*. The one fine-flour of the loaf shows forth that the communicants have one and the same unadulterated faith of the gospel; and, behold, they have six different faiths between them! Such an observance of the sacred Supper would be a profanation of it, and make the participants guilty of the body and the blood of the Lord.

Thus the symbolism of the *one loaf of one flour* forever settles the question of their communion by different sects, and inter-communion among Baptist churches; they are not the "one body," organization, church, nor have they the same faith. Will Protestants claim that they and Catholics are one — the self-same body — organization? If not, they can not observe the Supper together. Will they claim that their faith is one? Will Protestants claim that their various organizations are one and the same? Will Presbyterians aver that the Arminianism of the Methodists is the same as Calvinism? They are the poles asunder. How, then, without profaning the feast, without making the symbolism testify to falsehood, can Presbyterians, Methodists, and Campbellites observe the Supper together? They certainly are not one body, one church; nor have they the *one* and the same faith.

The last time the Old and New School Presbyterian assemblies met the same year in Philadelphia, the New School sent a courteous invitation to the Old School assembly to unite with them (Continued on page 8, column 4)



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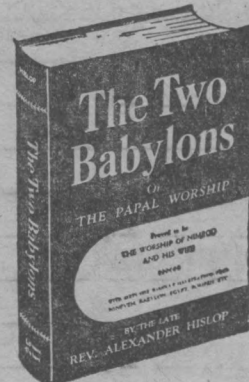
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THE BAPTIST EXAMINER

JANUARY 27, 1968

PAGE SEVEN

"Hide And Go Seek"

(Continued from page seven)
ber of the church that Jesus built. If you are saved, may God help you to put your light so it can be seen.

There is one other observation, and that is to the unsaved. After having talked to the Christian about the word "hide," as it is used in various places throughout the Word of God, I turn to that man that is unsaved, and I say that there is a day coming when you perhaps shall be in this crowd that says:

"Fall on us, and HIDE US from the face of him that sitteth on the throne, and from the wrath of the Lamb."—Rev. 6:16.

This is talking about the time of the tribulation. But what is true in the tribulation will be just as true so far as the unsaved are concerned, when they stand at the judgment bar of

God. In the tribulation period, rich men, and mighty men, and the chief captains — the men that you couldn't get into a service today, are all going to cry out for the rocks to fall on them, and they are going to cry to the mountains to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb.

May God help you to turn to Jesus Christ as He gives you grace to do so. May you turn to Him and be saved so that you will not cry to the rocks and the mountains that they hide you from the face of the Lamb. May God bless you, and may God send you away from this place this morning with your candle on the candlestick, your life hidden with Christ in God, to walk with Him, to depend upon Him, and to know that when troubles come, He'll hide you in the secret of His presence.

May God bless you!

Editor To Preach For Grace Baptists, Winston-Salem

Your editor will be visiting with Elder Joe Wilson and the Grace Baptist Church of Winston-Salem, North Carolina, on the weekend of February 10 and 11. The church meets at 413 Haled Street in Winston-Salem. This is in the southern part of



JOSEPH M. WILSON

the city, one block south of Waughton Street, and just off Vargrave Street.

We will be with this church on Saturday evening, February 10, and also Sunday morning, afternoon, and evening of February 11, and it would be indeed a joy to have our friends in that area, to come worship with us. In fact, one of the great joys that comes to us in visiting various churches is the joy of meeting long time readers of THE BAPTIST EXAMINER, and I am sincerely trusting that we will get to meet many on this trip to Winston-Salem.

Calvinism Vs.

(Continued from page one)

They are so called because of two famous leaders, John Calvin and James Arminius, who defended the differing positions.

John Calvin was not the founder of the theological system now known as Calvinism, for it is New Testament truth and was held by the Apostle Paul and Augustine in early times, by the witnesses of the truth during the Middle Ages, and by our Baptist Protestant reformers in later times.

James Arminius was not the formulator of the Arminian scheme, for it is Satan's lie and was held by Pelagius and Coelestius in early times, by Roman Catholics during the Middle Ages, and by more than a few Protestant reformers in later times.

Protestantism in general never cast off the fatal error of Romanism in predicating the salvation of the sinner upon himself instead of upon God. It has been well said that Arminianism is the very life and soul of Popery and that all men are by nature Arminians. It is only after many struggles, under the working of the Spirit, that one embraces Calvinism, for it is a system of doctrine hateful to the natural and depraved heart. All objections raised against Calvinism come from the benighted carnal mind which is enmity against God.

Arminianism is a system of conditional salvation which represents the sinner as his own savior and entitles the sinner to

the chief glory for his salvation. It contends that divine grace operates upon all men, and that each man's salvation actually depends upon the use which his free will makes of that grace. Since God offers to do the same for all men, then it is man himself who does that which actually makes him to differ from the lost and actually carries him to Heaven.

The system further holds that after the sinner repents and believes that his salvation is still uncertain. Arminians say that the sinner must cooperate with the Spirit and persevere in grace to the last moment of his earthly life, or else he will fall into everlasting perdition. It is difficult to understand what comfort such a doctrine as this can afford to the weak and tempted child of God who has been taught by experience to have no confidence in the flesh. It is equal-

ly difficult to see how the Divine Spirit, whose name is the "Comforter," can be the author of such a doctrine as this.

Calvinism affirms that God is an omnipotent sovereign, and all men are entirely dependent upon Him; that all the human race were in the loins of Adam and fell in him, and are therefore born totally depraved; that divine grace is absolutely unmerited, indispensable and irresistible in the salvation of the sinner; that, from its eternal design to its eternal accomplishment, grace does all the work of salvation, even working in the sinner all his good will and all his good works, so that he shall go at last into the Divine presence as a poor, helpless beggar, a poor, lost sinner, saved by grace alone from first to last, and shall be thus prepared to give God all the glory of his salvation.

Old Landmarkism

(Continued from page 7)

in a joint celebration of the Lord's Supper. This invitation was scornfully rejected, as an open insult by the Old School — "for," said a learned doctor of divinity, "they ask us to stultify ourselves, and act a lie in the face of Christendom. Why did we separate? Because we hold to different faiths, and, therefore, could not commune together. And now they ask us to say to the world, by our act, that we are one body, and hold one and the self-same faith, which is not true." If more proof is needed that the leaders of the very bodies who plead loudest for open communion, know that it is unscriptural and sinful, I appeal to the action of the decisions of synods and their standard authorities. One or two must suffice. From "Synodical Records," vol. 3, page 240, I quote this from a report adopted:

"The committee are of opinion that for Presbyterians to hold communion in sealing ordinances with those who belong to churches holding doctrines contrary to our standards (as do Baptists, Methodists, and all others), is incompatible with the purity and peace of the (Presbyterian) Church, and highly prejudicial to the truth as it is in Jesus. Nor can such communion answer any valuable purpose to those who practice it, etc."

Bro. D. Monfort, Presbyterian, in a series of letters, gives the following reasons for not giving free invitations to other churches, and especially Baptists:

"1. They do not belong to the fellowship (i.e., of the Presbyterian Church), and therefore they can not consistently receive the tokens of it. 2. They profess to be conscientious in refusing the fellowship, and it is uncharitable to ask them to violate their consciences, etc." [Letter IV.]

Bishop Hedding, Methodist, in his work on the administration of the Discipline, asks:

"Is it proper for a preacher to give out a general invitation in the congregation to members in good standing in other churches to come to the Lord's Supper?"

"No; for the most unworthy persons are apt to think themselves in good standing, etc."

And again:

"There are some communities, called churches which, from heretical doctrines or immoral practices, have no claim to the privileges of Christians, and ought not to be admitted to the communion of any Christian people." Pages 72, 73.

This is what the Discipline enjoins:

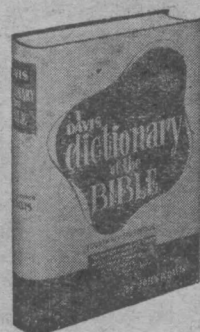
"But no person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our Church."

"Inveighing against our doctrines or discipline" are the capital charges mentioned in section 5; and what Presbyterian or Baptist does not oppose both the doctrine and discipline of Methodism as unscriptural and evil? Can these bodies practice open communion?

(To Be Continued Next Week)

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