

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries
 "To the law and to the testimony; if they speak not according to this word
 it is because there is no light in them."—Isaiah 8:20

VOL. 37, No. 1 ASHLAND, KENTUCKY, FEBRUARY 3, 1968 WHOLE NUMBER 1522

IN THE AUDITORIUM OF CALVARY BAPTIST CHURCH



In Westminster Abbey are buried the great men and women of England's history. The most honored spot in the Abbey, just before the altar is the tomb of David Livingstone, missionary to Africa. This is a grateful Empire's way of paying tribute to those who "bury" their lives in the service of God far from their native land.

Ours for the past year was a greater privilege, to have Brother Halliman who is a real servant of God, with us while still in the midst of life. It was an unusual joy to be associated with him during the year while he was at home, far from the field of labor to which God had called him.

The above photo was made on January 7, 1968, on the occasion of the last visit of the Halliman family with Calvary Baptist Church. It was made on the rostrum of our auditorium. Left to right, are, Brother Bobby Overton, soloist at Calvary Baptist Church, Elder Fred T. Halliman, missionary to New Guinea, and your editor. I am sure each of the three of us would be grateful for your kind thoughts and prayers whenever you, providentially, are caused to think of us.
 (See story on page 7)

"Amen! Today!"

(Read Luke 23:39-45)

ELDER ROBERT McNEILL
 Charleston, W. Va.

Luke 23:39-45 "And one of the malefactors who were hanged railed at him, saying, If thou be the Christ, save thyself and us. But the other, answering rebuked him saying, Dost not thou fear God seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds. But this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise."

Do you think the dying thief was a Baptist? Come, now preacher, I know some living Baptists that are thieves, but

after all, this was almost 2,000 years ago. This thief was probably a Jew similar to Barabbas that escaped the death of crucifixion because the crowd demanded the death of Christ. The Son of God was spiked to the middle cross in the place of Barabbas and the two thieves beside him were murderers and insurrectionists. A Baptist? Why Baptists were not known until many years after this incident.

No, I'm serious. I realize the dying thief was in all probability a Jew, but in the matter of his salvation, did he not stand for, and represent, all that Baptists have advocated down



ROBERT McNEILL

through the years? If there was ever a place in the Bible that
 (Continued on page 5, column 3)

GEORGE L. OPOLKA
 Troy, Illinois

On Jan. 5, 1968 a letter was sent to the Bible Baptist Church of Collinsville from the First Baptist Church of Maryville which stated the following:

"Thank you for enforming the First Baptist Church of Marville that, Mr. & Mrs. George Opolka & Mr. & Mrs. Charles Farmer had united with your church. We will erase them from our rolls as of Jan. 3, 1968.

The by-laws & government of our church does not permit us to grant letters to churches of other faith.

Yours in Christ
 Wanda Le Master
 Church Clerk
 R. No. 4 Box 381
 Edwardsville, Ill."

Note: Spelling & wording exactly as received. G.L.O.

In order to realize how inconsistent the Maryville Baptist Church has become there are



GEORGE L. OPOLKA

some facts that first must be stated. (1) All of the charter members at Maryville came from an independent Baptist Church. (2)
 (Continued on page 8, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHITER THAN SNOW"

A Little Boost For Our Bound Volumes

"Have you ever written any books, and why not, if you haven't? A man of your education and background should stand with Pink, Spurgeon, and other well-known Baptists. But now that I think of it, I guess that anyone who saves his Examiners has one of the best reference works, "convincers," trouble-shooter's guides, and as we say in this electronics business, a "perfect schematic" for life here and later. Keep it up."

Claud P. Hogue
 Telemetry Manager
 PMR Facility (Cal.)

"Wash me, and I shall be whiter than snow."—Psa. 51:7.

The majority of people of the world have a concept of spiritual cleansing that is very different to that taught in the Bible. I can remember when I was but a little boy that my aged grandmother, who lived in the time of the Civil War, told me that the Generals often comforted the people who had relatives killed in the Civil War, by telling them, that they were certain to have gone to Heaven, because they died as a sacrifice for their country.

When I was just a boy in my early teens, World War I was fought. I can remember a Bap-

tist preacher who was a camp pastor, and was on the field of battle in World War I at the battle of Chateau Thierry. He said he saw the Marines fall right and left at that battle, and I read you his words that I copied years ago:

"If old Saint Peter stood at the gate when the Marines were falling so thick and fast there at Chateau-Thierry, I am sure he threw the gate wide open and welcomed them in."

Those were the words of a Baptist camp pastor, or what we would call a chaplain today. They

were penned during World War I. I wasn't a preacher at that time when I read his statement, but I thought of the Scripture which says:

"They be BLIND LEADERS of the blind. And if the blind lead the blind, both shall fall into the ditch." — Mt. 15:14.

I tell you, beloved, any Baptist preacher who will make a statement of that type certainly is a blind leader of the blind.

Then in World War II, General Douglas MacArthur made a similar statement when the boys were falling at Bataan. At that time, great numbers of the American
 (Continued on page 2, column 1)

Our Favorites

Through the years, we have printed a great number of poems in TBE. We have gone through the papers over the last 30 years and have culled out the ones that we like the best and printed them in a small book with a very attractive and colorful paper back.

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The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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We have been hearing from readers all over the eastern seaboard, telling us of not receiving packages of books, papers, and letters that we had mailed. Of course, we cannot say that these were destroyed in this fire. Yet, in view of the fact that we are having so many letters of complaint of this type, we naturally assume that this must be true. For example, one man ordered some books. When they did not arrive, we filled the order a second time. Then later, he got the original order which we had shipped, although the wrapping paper was badly scorched.

You may rest assured that we take care of our mail promptly, and that there is rarely a day that we leave the shop without having cleared our desk of that day's mail.

If you have written us within the last two months and haven't received a reply, or if you have missed any issues of the paper, or if any books that you have ordered have not arrived, please do us the favor of writing us today, and we will adjust the matter promptly.

"Whiter Than Snow"

(Continued from page one)
ican soldiers were dying. MacArthur wrote a letter, a form letter—and it was sent to hundreds and hundreds of broken-hearted mothers in America, whereby MacArthur told them that since these boys had died and given their lives sacrificially for their country, there was no doubt but that the halo of the Lord Jesus Christ had descended upon them that had been thus killed.

Beloved, can there be anything as pathetic as that? Of recent days, since the war in Vietnam, I have read of two different

preachers that have made similar statements.

I think about what my grandmother said about the generals during the Civil War. I think about the preacher that made this utterly ridiculous statement in World War I. I think about General MacArthur and that unusually dull statement that he made. I think about the statements that are being made today. I say to you, it is strange to me that men don't see God's plan of salvation. It is hard for me to understand why it is that people can be so far removed, and so utterly destitute to the Word of God. Why is it that these preachers to whom I have referred go so far off the track to talk about salvation when God so explicitly tells us in the words of my text, "Wash me, and I shall be whiter than snow."

I.

WE ALL NEED CLEANSING.

There isn't one of us but that needs cleaning. Even our understanding is in bad shape. Listen: "There is NONE THAT UNDERSTANDETH, there is none that seeketh after God."—Rom. 3:11.

This is a clear cut statement relative to every one of us. It says that there is none that understands, and that includes you and me.

Notice again:

"Having the UNDERSTANDING DARKENED, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." — Eph. 4:18.

The prophet Jeremiah tells how badly our understanding is polluted by those of this world when he said:

"Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but MY PEOPLE KNOW NOT the judgment of the Lord."—Jer. 8:7.

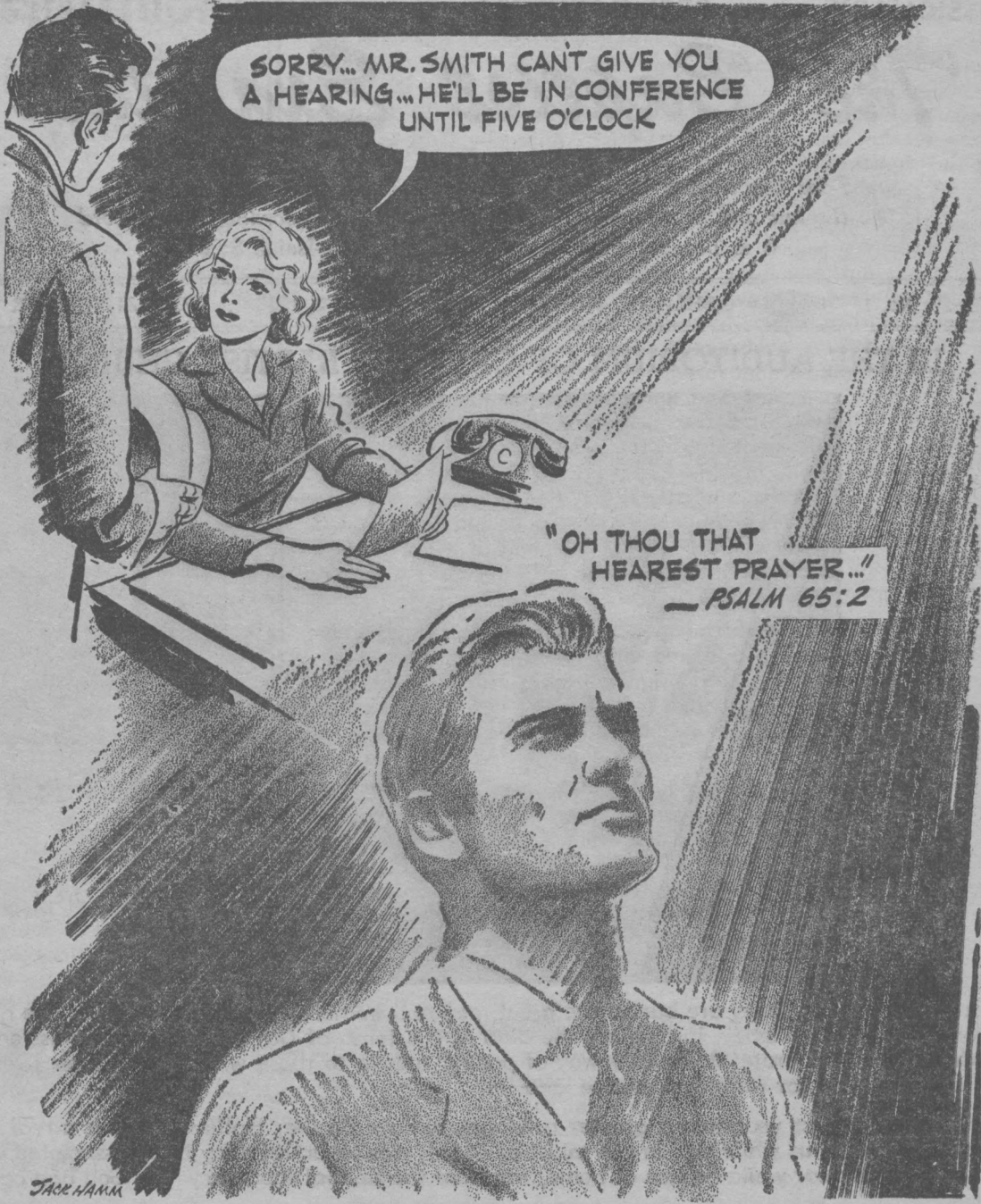
God says to us literally that you and I haven't as much sense as a stork, or a swallow, or a crane, or a turtle. In other words, He is saying that our understanding is in a bad condition, and it certainly is.

Go back to the Garden of Eden, and see Adam as he is getting ready to name the animals. As they walk by, Adam calls them by name. Here is a long-legged, long-necked fellow walking by, and Adam said, "Giraffe." Here, a great big shortlegged fellow walks by, wobbling along on all fours, which lives mostly in the water, and Adam said, "Hippopotamus." As they come along one by one, Adam called them by name. Talk about an intellect, Adam had an intellect. His mind was keen enough that he could give names to all the animals that were in the Garden of Eden. But today concerning our intellect, God says that there is none of us that understands the Scriptures. Men can understand how to advance in this world's goods. Men can understand how to gratify their lusts. Men can understand how to deal with the public. But men cannot understand spiritual truths. I say, beloved, man needs cleansing.

What is true of our minds is true likewise of our will, for our will is just as depraved as our minds. Listen:

"And YE WILL NOT come to

APPOINTMENT WITH MAN AND WITH GOD



me, that ye might have life."—John 5:40.

The word "will" in the Greek is a past participle. Literally, it says, "You have willed not to come to me, that ye might have life." It was a definite act of their own will or volition. They had willed definitely not to come to the Lord Jesus Christ.

You can set holiness and sin before an unsaved man, and I guarantee you he will choose sin every time to the rejection of holiness because he has willed not to come to the Lord Jesus Christ. I say to you, our will needs cleansing just like our minds need cleansing.

Worse than that, our affections need cleansing. We read:

"And this is the condemnation, that light is come into the world, and MEN LOVED DARKNESS rather than light, because their deeds were evil."—John 3:19.

You can set holiness and sin before an unsaved man side by side, and that man will choose sin to the exclusion of holiness every time. Why? Because his affections are depraved. Men love darkness instead of light.

Notice another Scripture which tells us how depraved man's affections really are:

"That they all might be damned who believed not the truth, but HAD PLEASURE IN UNRIGHTEOUSNESS." — II Thess. 2:12.

Men's affections are so bad that the unsaved man has pleasure in unrighteousness. You may think men are not very bad, but God says that men are so badly depraved that they actually have pleasure in unrighteousness.

Notice again:

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" — I John 4:10.

Beloved, don't you think that

every one of us ought to love God? In view of the fact that He has given us life—in view of the fact that He takes care of us day by day—in view of all the material and spiritual blessings that we receive from His hand, doesn't it seem that we ought to love Him? But, beloved, God had to love us before we ever would love Him. I tell you, our affections are certainly depraved.

Also, our conscience needs to be cleansed. You hear people say every once in a while, "I am going to let my conscience be my guide." I tell you, you are going to have a mighty poor guide if you do, for the simple reason you can train your conscience to say "Amen" to any sin that you want to commit. It doesn't make any difference what the sin is, you can train your conscience, so that it will get to the point where you can

say "Amen" to every sin that you may desire.

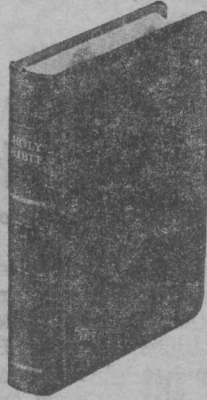
I know one girl who one day in a fit of temper spoke a blasphemous oath, and for weeks and weeks she sorrowed because of that oath she had spoken in provocation. Yet men utter that same oath every day dozens and dozens of times, and think nothing of it. Why? Because their conscience has gotten hardened to the matter.

The first time a man kills an individual he may have great pain of conscience because of it. I have heard many soldier boys that have shot down the enemy say, it didn't bother them at all. I have read statements of gangsters, that after they have killed a few that they thought no more of killing a man than they did of killing a chicken.

I tell you, beloved, conscience is not a good guide. Paul, in (Continued on page 3, column 3)

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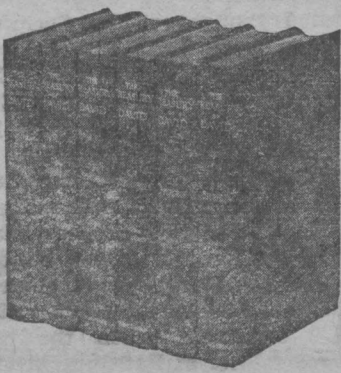
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THE BAPTIST EXAMINER

FEBRUARY 3, 1968

PAGE TWO

Old Landmarkism

(Continued from page 1)

etc. "Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Cor. 5:8). Certainly no thoughtful Christian can doubt that the loaf upon the table should be without leaven, when it is required that the body it represents should be, and when this is required by Paul in order that the significance of the feast be not vitiated.

The Wine.—The Savior used wine made of "the grape" — it was "the fruit of the vine" he commanded; and, if it was not lawful for leaven to be used in this feast, He certainly did not use an element that was little less than leaven itself. It could not have been unfermented wine He used and commanded, as some, more zealous than wise, are now teaching; for unfermented wine, in the first place, is a misnomer. There never was, there can not be, a drop of wine without fermentation. It is *must*, and not wine, until fermentation ensues, and unfermented juice of the grape is but a mass of leaven. It is this element in the juice that causes it to ferment, and fermentation is the process by which it throws off, and clears itself, of this impurity. Thoroughly fermented wine contains no leaven, and, therefore, it is only after this natural clarification of itself that the Savior used, and commanded His churches to use it; and, limiting this element to wine, He forbade the use of any other liquid than the pure juice of the grape, when fermented and clarified.

One Cup only should be used, to preserve the symbolism; yet, where the church is large, and the wine to be used necessarily considerable, it can be placed upon the table in *one* vessel, and thanks given, before it is divided into smaller ones, to be distributed. The church, though many, may be said, all to drink of one wine, and of one vessel, or measure of wine.

As a crowning proof that no leaven must be used at this feast, either in the bread or wine, I refer the Bible student to those burnt-offerings of old, which were typical of Christ. No leaven was allowed to be used, (Ex. 34:25; Lev. 2:11; Lev. 10:12; Amos 4:5) and it was the unleavened juice of the grape, wine only, that was used in the drink offerings. As was the type, so should be the symbol. The elements of the feast were, UNLEAVENED WHEATEN LOAF AND THE UNLEAVENED "FRUIT OF THE VINE."

THE ARGUMENT FROM THE DESIGN OF THE SUPPER.

Ritualists, whether Protestants or Romanists, have perverted this ordinance, as well as baptism, into a "sacrament" and "seal" of salvation; thus making it indispensable to the salvation of both infants and adults, and, in addition to this, they teach that the supper is a mark of Christian courtesy, or sign of Christian fellowship, in partaking of which Christians commune with one another.

I have not space in this work to notice and expose the doctrine of transubstantiation, as taught by Romanists, nor of consubstantiation, as held by Lutherans, nor that of the "mystical body" after consecration, as taught by Episcopalians and Methodists.

The Savior expressed the whole design when he said:

"Do this in remembrance of me." It is, therefore, nothing more and nothing less, than a simple ordinance, commemorative of what Christ is, and what He has done for us—a remembrance of Him.

It is, in no sense, a "sacrament." It conveys no saving grace, nor can it be a "converting rite," for the converted, the regenerated, and saved, alone may, spiritually, partake of it. It is as gross a perversion of this ordinance, for Protestants to teach that it is a "seal," or a "sacrament of salvation," as for Catholics to teach it is the veritable body, and blood, and divinity of Christ; and, for this reason, Baptists can not unite with either in its celebration, if it was not a church ordinance. This statement will be questioned by those who know little of the teachings of the word of God, and less of the teachings of Protestants.

Presbyterians teach that it is both a "sacrament" of salvation, and a seal of the Covenant of Grace; which, if true, no one ever was, or can be, saved without them.

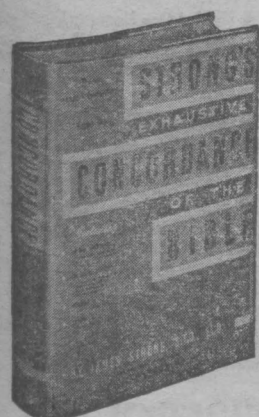
Q.—What are the sacraments of the New Testament?

A.—The sacraments of the New Testament are baptism and the Lord's Supper.

Q.—What is a sacrament?

A.—It is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are

(Continued on page 6, column 1)



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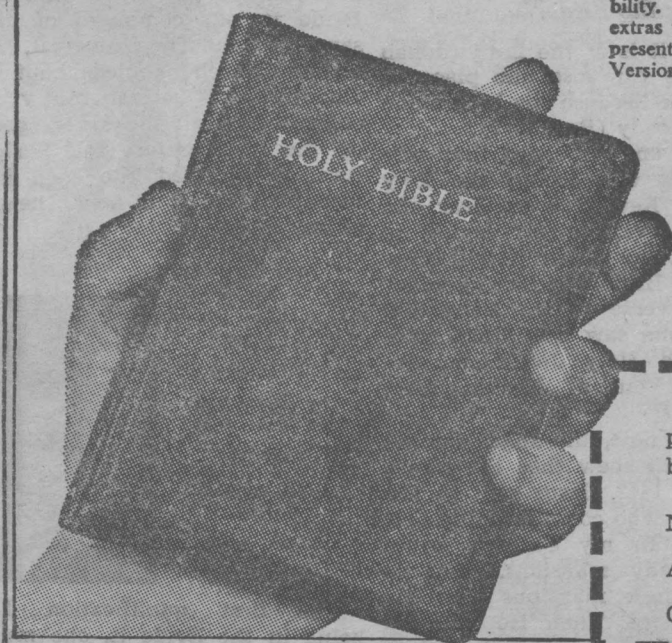
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"Whiter Than Snow"

(Continued from page two)

writing to Titus, tells us that even "the mind and conscience is defiled." (Titus 1:15). No wonder your conscience isn't a good guide, for your conscience is in a defiled state.

I say, beloved, we ought to be cleansed, for our understanding, our will, our affections and our conscience need to be cleansed. The fact of the matter is, you and I are just as sinful as we can be.

We have a proneness to lies. David said:

"The wicked are estranged from the womb; they go astray as soon as they be born, SPEAKING LIES." — Psa. 58:3.

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

David goes back beyond the time of birth to begin his sinful nature. He said he was shapen in iniquity even when he was conceived. He was conceived with a sinful disposition.

I tell you, beloved, we surely need cleansing. In the light of these Scriptures, we can't say anything else than that we need cleansing.

We need to be born again.

The Lord Jesus Christ emphasized that so much when He was talking to Nicodemus, for He said:

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." — John 3:3.

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." — John 3:5.

"Marvel not that I said unto thee, Ye must be born again." — John 3:7.

The Lord Jesus Christ argued so strongly in these three verses the fact that men need cleansing. I say to you, we have to be cleansed.

Hear Job when he asks a question and then answers it, when he said:

"Who can bring a clean thing out of an unclean? not one." — Job 14:4.

Beloved, you and I know that we are unclean. If we are unclean, then we can't produce clean children. We have an unclean nature. We can't expect to produce clean children. I tell you, every one of us stand definitely in need of cleansing.

We have all inherited a sinful nature.

Go back to the early chapters of Genesis, to the very dawn of civilization. Listen:

"In the day that God created man, in the LIKENESS OF GOD made he him. And Adam lived an hundred and thirty years, and begat a son IN HIS OWN LIKENESS, after his image." — Gen. 1:3.

Notice, Adam was created in the likeness of God, but Adam's son was born in the likeness of Adam. What happened? What horrible event had taken place? Sin had become a reality. The Garden of Eden experience had become a reality in that now man was a sinner. Prior to that time man was made in the image of God, but now man is born with the image of the sinful parents transmitted unto him.

I tell you, beloved, in the light of these Scriptures that I have read to you, you must realize that we all need cleansing from the Lord.

Truly, we are all depraved.

Listen again:

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is FULLY SET in them to do evil." — Eccl. 8:11.

"Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more; the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and purtrifying sores; they have not been closed, neither bound up,

neither mollified with ointment." — Isa. 1:4-6.

I tell you, beloved, if you want to get a picture of man spiritually, you get it in this first chapter of Isaiah. Can you imagine anything worse than a man that has sores all over his body? Can you imagine Lazarus, that we read about in the book of Luke—it says that he had sores and had no human friends to take care of him. There were no friends to look after him—to bandage him, but the dogs came and licked the sores. The dogs licked the corruption as it ran out of the sores of this man's body. You say, what a horrible picture! Beloved, that is exactly what God says about you and me spiritually. In the sight of God there is no cleanness in us. From the crown of our head to the sole of our feet, we are corrupt. We are just exactly in the same condition spiritually that Lazarus was physically.

Would you say that man doesn't need cleansing? Would you say that men don't need to be cleansed from sin? I think that these Scriptures would tell us with no uncertainty that we do need cleansing.

II.

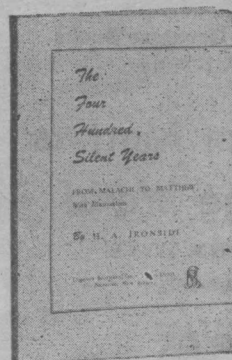
WE CAN'T CLEANSE OURSELVES.

Let me emphasize that you and I can't cleanse ourselves. Everybody tries to. People are trying to do so, but they can't. We read:

"For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." — Jer. 2:22.

"Nitre" is the word from which

(Continued on page 5, column 1)



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THE BAPTIST EXAMINER

FEBRUARY 3, 1968

PAGE THREE

The Baptist Examiner FORUM

"What are the qualifications for being in the Bride of Christ?
Will the citizens of the Holy City be only the Bride?"

E. G.
Cook

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



I am quite sure there is more about this question that I do not know than there is that I do know. However, there are some things that I am convinced are essential to our being in the Bride of Christ. Paul, writing to the church at Corinth, says in II Cor. 11:2:

"I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

I believe this to mean that our Lord's true churches will comprise the Bride of Christ. But the fact that a person's name is on the roll of one of the Lord's churches may not necessarily mean that he is a part of the Bride. Rev. 18:7 tells us "His wife hath made herself ready."

We do not get into the Bride of Christ by the new birth any more than we get into one of our Lord's churches by this new birth. The new birth makes us eligible to become a member of one of His churches, and therefore a part of the Bride. But in order to be a part of either one, requires some action on our part. We have no more to do with the second birth than we had to do with the first one. But when we have been born again we may, if we choose to do so, join some man made church. This would definitely keep us out of the Bride. On the other hand, we may join a true church and then live in such a way that the church will be forced to exclude us. This would also take us out of the Bride until we are restored to full fellowship with the church that excluded us. Then, too, we may join one of our Lord's churches and then live in such a way that if the church knew about it they would be forced to exclude us. It is to be feared that this would also take us out of the Bride until we have made things right. Our being shrewd enough to keep our unfaithfulness from the church would not keep it from the Bridegroom.

What we need to see is that being saved, and being a part of the Bride of Christ, are not one and the same thing. We can be saved and still never be a part of the Bride of Christ. And while we can never lose our salvation

because it is of the Lord (Jonah 2:9), we can lose our place in the Bride because she hath made herself ready (Rev. 18:7).

Yes, I am persuaded that only the Bride will occupy the Holy City. In Rev. 21:9 we hear one of the seven angels saying to John "Come hither, I will shew thee the Bride, the Lamb's wife." But in verse 10 we learn that what John saw was "that great city, the Holy Jerusalem, descending out of Heaven from God."

Please note, the angel did not say I will shew thee the saints. In Jno. 14:2, Jesus said to His disciples who comprised His first church "In my Father's house ARE many mansions." Let us notice, these mansions were already there. Then He goes on to say, "I go to prepare a place for you." A bridegroom does not want his bride to have to live with everybody else. He wants her to have a special place in which to live. So our wonderful Bridegroom has gone to prepare a special place, the Holy City, for His bride.

ROY
MASON

Radio Minister

Baptist
Preacher

Arlake, Florida



The qualifications are as follows:

1—One must be a GENUINE-
LY SAVED PERSON.

2—One must be a GENUINE-
LY BAPTIZED PERSON. Such baptism must be immersion by and on the authority of a sure enough New Testament church, which is equivalent to saying a genuine Baptist Church.

3—One must be a MEMBER
OF A GENUINE BAPTIST CHURCH. Of course it almost goes without saying that a person baptized as mentioned above, would be a member of a Baptist Church since Baptists do not believe in baptizing people and turning them loose without church affiliation.

No, I do not think that the citizens of the Holy City will be only the Bride. In Hebrews 12: 22-24 we find a very interesting passage that relates to this. The writer gives us a look into the New Jerusalem, and lets us see who is there. We see the "General assembly" of the church of

the First Born. The truly saved persons (whose names are written in Heaven) of all the Baptists churches of time, are gathered together in the Savior's presence. Are there any others there? Yes, "the spirits of just men made perfect" are also there. That this second group is mentioned proves one tremendously important thing, namely that the Bride is not composed of the saved of time. The Universal, Invisible Church babbled about so fluently and so ignorantly as composed of all the saved, goes up the spout before this Scripture. It vanished into such invisibility that it is never heard of any more.

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,

Arable Baptist
Church

Arable, Ohio



The first qualification for being in the Bride is, one must be born again. The bride is to be taken to Heaven, where the marriage will take place. No sinner will ever enter that glorious place. Ofttimes down here sinners enter into our churches, deceived into thinking they are saved. We cannot look into their hearts to tell whether or not the Holy Spirit has regenerated them, but God can. He knows His sheep and calleth them by name. Therefore salvation would be the first prerequisite for being in the Bride.

The next qualification is, one must be baptized. I do not mean to infer that any kind of baptism will meet the qualifications. What I do mean is, that it takes the same kind of baptism which was administered to the Groom (Jesus Christ) to qualify for the Bride. That baptism was Baptist baptism.

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." II Cor. 11:2.

In this verse the Holy Spirit reveals that it is the church which will make up the Bride. Thus one could not be a member of the Bride outside of the church. Those who are saved, but are not members of a true church, I hold no hope of them being a member of the Bride.

To become a member of a true church (Baptist) one must submit to baptism, because baptism is the only way by which one can become a member of a Baptist Church.

"But John forbade Him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered Him." Matt. 3:14-15.

Baptism is a righteous work, and is therefore a part of the righteous acts that make up the wedding dress of the Bride.

"And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." Rev. 19:8.

You will notice that the Bride makes herself ready. This she does by donning her wedding dress. From this verse it becomes clear that she was not born with this garment, but rather this dress was made by the Bride, and she was granted authority to wear it at the marriage. This garment which the Bride will wear consists of the righteous acts of saints. This is

not the imputed righteousness of Jesus Christ which all saints have, rather it is righteous acts of the saints after they are saved. Many fail on this point, because they believe that the wedding dress consists of imputed righteousness of Christ. Therefore they sit down and do nothing for the Lord, thinking that one of these days they will walk on the streets of gold. They will awake to the fact, that streets of gold are reserved for the Bride, and the Bride will be made up of those who have righteous works.

The parable of Matt. 22:1-14 is a picture of a wedding, and the attendants. One was found unworthy to attend the wedding, because he had no wedding dress and he was cast out of the wedding and its festivities. So it will be in the wedding of the Lamb, those who are not worthy will be cast out of the bride—not only the bride, but also the wedding supper which follows the marriage.

Those who do not have Scriptural baptism, will not be a member of the Bride, for baptism is one of the righteous acts which make up the wedding dress of the Bride.

Baptism is but one of the many righteous acts, that make up the dress of the Bride.

It is required that God's servants be faithful. Faithfulness to the Groom will also be a determining factor in making up the Bride. The Judgment Seat of Christ will be set up to determine who is worthy, who is not.

The Holy City is built only for the Bride. The Scripture reveals that the citizens of this Holy City will be commandment keepers.

"Blessed are they that do His commandments, that they may have a right to the tree of life, and may enter through the gates into the city." Rev. 22:14.

The only entrance into this city is by way of gates, and at each gate there is an angel. Unless one is a commandment keeper (not Mosaic commandments, but the commandments of Christ) they will be refused entrance. Furthermore there is a great wall built around the city, to separate the citizens of the city from the people who are not worthy to enter. From these verses (there are many more) it is my conviction that only the citizens of the Holy City will be the Bride.

JAMES
HOBBS

Rt. 2 Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church

South Shore, Ky.



In order to be in the Bride of Christ, one must first be a member of a Missionary Baptist Church.

There may be some of you who object to what I just said, but that is all right—you can object away. All other denominations were started by man — Baptist Churches were not. Baptist Churches can be traced back to Christ — no other denomination can. For that reason a person is not a member of the Lord's church if he is not a member of a Missionary Baptist Church. (I did not say that all so-called Missionary Baptist Churches are the Lord's churches—but I say that all of the Lord's churches are Missionary Baptist.)

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; THAT HE might sanctify and cleanse it with the washing of water by the word, THAT HE MIGHT PRESENT IT TO HIMSELF A GLORIOUS CHURCH, NOT HAVING SPOT, OR WRINKLE, OR ANY SUCH THING: BUT THAT IT SHOULD BE HOLY AND WITHOUT BLEMISH." Eph. 5:25-27

In this passage we see the Lord using the marriage figure to represent Himself and His Church, and He says that He will present

the church to Himself pure or perfect.

Not all members of a true church will be in the Bride. Revelation 19:7 tells us that His wife "hath made herself ready." In order to make oneself ready for the Bridegroom, means that we must meet all the qualifications. One who has done this, has lived as a Christian should. This begins with baptism. You must be scripturally baptized.

(Jesus said "... thus it becometh us to fulfill all righteousness..." Matt. 3:15).

If you are scripturally baptized, you will be a member of a New Testament Church. Then you must stand for the doctrines of God's word.

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

You must live what I call a six point Christian life.

"But thou, O man of God, flee

SEND TBE TO OTHERS

these things; and follow after righteousness, godliness, faith, love, patience, meekness." (I Tim. 6:11).

I believe that a member of the Bride will be one who in his everyday life will refrain from questionable habits and activities.

"Abstain from all appearance of evil." (I Thess. 5:22).

As for the question about the Holy City being only for the Bride, I must say no. I have heard some sermons that said that it was, but there were no arguments given that would prove it—only the individual's interpretation. He is welcome to his interpretations, but I am afraid he is wrong. Revelation 21 and 22 speak especially of the Holy City. Chapter 21 shows us that it is for God's people—in or out of the Bride. (see Verse 3). Verse 27 tells us that all whose names are written in the Lamb's Book of Life may enter in. (Any argument that says they cannot will contradict this verse.)

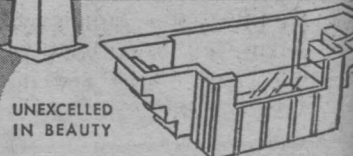
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THE BAPTIST EXAMINER

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PAGE FOUR

"Whiter Than Snow"

(Continued from page 3)

We get nitric acid. When you cleanse things—when you use a cleanser or a cleaning solvent—when you want to do the hardest kind of cleaning, you use nitric acid in order to do so. This Scripture says, "Though you wash yourself with nitre, and though you take much soap, yet thine iniquity is marked before the Lord." I tell you, beloved, you and I can't cleanse ourselves.

Job realized this, because he said:

"If I wash myself with snow water, and make my hands never so clean; Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me." — Job 9:30,31.

In other words, Job says "You can take water from the snow, the purest water that might be had, and you can wash me in that, and, Lord, when you get through washing me in snow water, I would still be unclean—If you took me and plunged me in the ditch—if you had gotten me muddy from head to foot—if you had soiled my clothes as well as my body—if you had done all this, my clothes would abhor me, but, Lord, I would be better off than I would be if I were to try to wash my sins away in snow water."

I tell you, you and I cannot cleanse ourselves. It is an impossibility to cleanse ourselves. We try. Everybody tries. There is not a man that doesn't try to cleanse himself.

Notice again: "There is a generation that are pure in their own eyes, and yet IS NOT WASHED from their filthiness." — Prov. 30:12.

There are people all around you who are pure in their own eyes. They are doing the best they can, but they are not washed from their iniquities. I say to you, a man simply cannot cleanse himself.

Pilate tried to. The Word of God says that one day Pilate called for a basin of water in order that he might be able to get Jesus off his hands. They brought the water in and he washed his hands in the presence of the multitude. He could wash his hands, but the thing that was wrong was his heart. He couldn't wash his heart in that pail of water. I am saying, beloved, you can't cleanse yourself.

I go back and find that little child that Ezekiel talks about, that was cast out into an open field to the loathing of her person—a little unwanted child—a little girl baby that was cast out into the field. She wasn't washed. She wasn't swaddled. The navel wasn't trimmed. None of the ordinary decencies of life had been performed for this little child. She was cast out to the loathing of her person, in the field.

Beloved, that is exactly your status before God. You stand in God's sight in just that condition. I say to you, we all need cleans-

ing. We can't cleanse ourselves. That little girl could do nothing for herself. They say there is nothing quite as helpless as the human infant, and this little infant couldn't do anything for herself. That is God's picture of the sinner. The sinner can't cleanse himself. Listen:

"And WITHOUT shedding of blood is no remission." — Heb. 9:22

Beloved, you can't cleanse yourself. Your soul bath must come from God.

III.

CHRIST IS THE ONLY CLEANSER.

The Lord Jesus Christ is the only cleanser. Listen:

"Unto him that loved us, and WASHED US from our sins in his own blood." — Rev. 1:5.

"And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and MADE THEM WHITE in the blood of the Lamb." — Rev. 7:14.

"In whom we have REDEMPTION THROUGH HIS BLOOD, even the forgiveness of sins." — Col. 1:14.

"For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the PRECIOUS BLOOD OF CHRIST, as of a lamb without blemish and without spot." — I Pet. 1:18,19.

I tell you, beloved, you need cleansing. You can't cleanse yourself and the only cleanser is the Lord Jesus Christ. You can join a church. You can be baptized. You can turn over a new leaf. You can make resolutions by the dozens, but you will still be the same dirty, filthy, repulsive, abhorrent sinner that you are. But the man that comes to the Lord Jesus Christ, having been drawn effectually by the Holy Spirit, that man has his sins washed in the blood of the Lamb, to the extent that he is no longer a stained person, but he is cleansed anew and completely by the Lord Jesus Christ.

IV.

THE RESULT.

If the Lord washes us, He does a good job. He does a complete job. Sometimes a person goes to the laundromat and maybe does not get his clothes good and clean. Maybe the laundromat isn't working properly. Maybe the washer isn't working exactly as it should. Maybe you used the wrong kind of detergent. Maybe you haven't been watching television commercials of recent date, and you don't know which is the best of all the detergents. Well, beloved, there is one thing certain, when you go to the Lord Jesus Christ, you come back whiter than snow.

We read:

"Come now, and let us reason together saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." — Isa. 1:18.

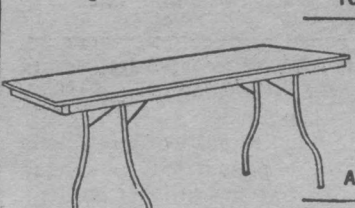
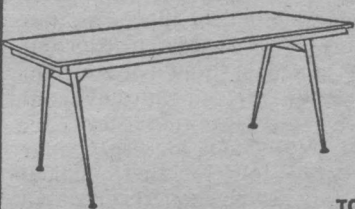
Years ago I used to know a

man who had a business in Cincinnati. He made art glass windows. One time I was in his place of business, and he said, "Brother Gilpin, I want you to look at this rose," and he showed me a rose in a vase on his desk. It was a beautiful red rose, just as red as crimson. Then he handed me a little piece of red glass and he said, "I want you to look at this rose through this red glass." When I looked at that red rose through that red glass, what did I see? A red rose? No, I saw a white rose. I thought of this text: "Though your sins be as scarlet, they shall be as white as snow." When our God looks down upon our sins through the blood of the Lord Jesus Christ, He sees us as white as snow.

There is nothing more beautiful than snow. I think this is an apt figure that David uses out of inspiration when he says, "Wash me, and I shall be whiter than snow." I think it is an apt figure for the simple reason that there

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is nothing more beautiful than snow when it is fresh, and nothing is more defiled when it is melting and going off the ground. When the snow first falls and covers the earth, it will cover all that is scattered around over the field, and everything is beautiful and white. When the snow begins to melt, and it gets all dirty, and when it is pushed over to the side of the road, there is nothing more repulsive.

I think the figure of speech used relative to our cleansing is a very excellent one. Beloved, when the Lord washes us we are whiter than snow, but we can become defiled by the things of this world.

May God help us to pray as we leave this place that He will not only wash us whiter than snow, but that He will keep us so the world will see us, day by day, whiter than snow.

I trust that God in His grace will reach down, to touch your heart and help you to appreciate this text, and help you to go out from this place rejoicing in—"Wash me and I shall be whiter than snow." We need it. We need a cleansing. We can't wash ourselves. The Lord Jesus Christ is the only one that can wash us, and when He does, the result is, we are whiter than snow. May He wash you tonight, and make you whiter than snow. May God bless you.



"Amen! Today!"

(Continued from page one) sets forth the doctrine of Divine sovereign grace this is it! If there was ever a place in God's Word that Baptists should be familiar with in illustrating their position this is it! This is one great citadel of Divine truth against the heres-

ies that have sprung up down through church history, inventions of men that have supplanted the plain declarations of Holy Writ. Yes, the incident of the dying thief should be memorized, studied, loved and proclaimed by every person who claims to be a Baptist.

Bro. Charles R. Erdman said that "The story of the penitent thief was the most surprising, the most suggestive, the most instructive incident in all Gospel narrative." Now we are aware that there were great miracles connected with the death and resurrection of our Lord Jesus Christ but we forget this one. Everyone who reads the Bible knows there was a miraculous darkness that covered the land from 12 noon until 3 p. m.; that the great vail of the temple was rent in two from the top to the bottom; that there was an earthquake on Calvary's hill, that graves were opened, that there were undisturbed grave clothes in the tomb, that the dead bodies of saints came forth from graves and appeared to many in the city of Jerusalem after Christ's resurrection, but what about the miracle of the dying thief's salvation? Let me ask again, was there anything more startling, more surprising or miraculous than the salvation of a murderer and thief at the hour when the Son of God was dying? Most people overlook the miraculous here, because they do not believe that a miracle takes place every time a dead, lost, depraved sinner is saved.

One reason I know and am convinced that this particular portion of God's Word, is important is the very word that Luke records that Christ spoke to the thief. When the thief had rebuked his fellow companion in crime, and asked to be remembered by Christ, the very first word that Christ uttered was "Amen!" I know your King James Bible has the word "Verily," but the Greek text says, "Amen!" Here is another place where I wonder seriously whether the translators of the Bible have helped us very much. What does "verily" mean to 99 readers out of a hundred? Nothing, they read right on as if the word was not there. I believe the Greek word "amen" should have been translated "amen" just like the Hebrew word "amen" was translated "amen" in Numbers 5:22; Deut. 27:15; I Kings 1:36; Nehemiah, Chronicles, Jeremiah and numerous places in the Psalms. In fact it would have been better to transliterate or to translate the word "Truly, truly, so be it, or as one Bible expositor has said, 'it is fixed, it cannot be changed.'"

This Greek word "Amen" appears 1505 times in the New Testament and the most important place it is found is the double use of the word in John's Gospel. The Holy Spirit must have greatly impressed John with the way his blessed Lord emphasized

things, for 255 times in John's Gospel we find this word used doubly, verily, verily, and it is only found that way in John's Gospel. The classic example of this is found in John 3:3 and John 3:5 where Christ is setting forth the doctrine of regeneration.

Luke does not use the word "verily" very often in his gospel, but in Christ's reply to the thief, he makes it certain that everyone including the thief himself would know that he would be with the Lord Jesus that very day in paradise. Let us examine this text closer to see how it is one of the greatest Baptist texts in all the Word of God. A study of the thief in his need of salvation reveals that he was saved by faith with no money, no pious works, no God-pleasing character, no religion, no sacraments, no wild emotions, and no human merit. What a blessing to learn that God's saving grace operates despite lack of all these! The Mosaic Law looked for a perfect man to bless and never found one.

This miracle of Sovereign Grace looks for the worst man, even the chief of sinners, and over the centuries it has found and brought to salvation millions of sinners who were utterly destitute of anything to merit salvation.

This miracle of Sovereign Grace demonstrates what vital theology really is, and strikes the death blow to some of the most dangerous and persistent heresies of the ages. First, (1) *Sacramentalism was refuted* — down goes baptismal regeneration, for the thief was saved without baptism. Good-bye to any saving virtue in the so called sacraments such as the Lord's Supper, Church membership or any good works. Second, (2) *The dogma of purgatory was refuted*, for this vile sinner was instantly transformed into a saint and made fit for paradise apart from his personal expiation of a single sin. Third, (3) *The teaching of Universalism was refuted* for only one of the two thieves and only one of whole crowd was saved of all who might have been saved. The Lord Jesus did not say, "Today ye shall be with me in paradise," but "Today thou shalt be with me in paradise." Fourthly, (4) *The false doctrine of soul-sleeping was refuted*, for the clear implication of the entire incident is that the redeemed thief would be in conscious fellowship with his Saviour in Paradise, even while his body disintegrated in some grave. Fifth, (5) *Separation of Church and State or the heresy of a state religion is certainly refuted* here, Christ was being crucified by Romans but at the request of the Jewish religionists. In fact there was a sign over His cross, "This is Jesus of Nazareth, King of the Jews"—Jews were crucifying their King, but we see no rabbi giving the last rites or praying with the Lord or with

(Continued on page 6, column 3)

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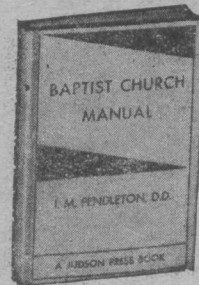
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PAGE FIVE



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Old Landmarkism

(Continued from page 3)

represented, sealed and applied to believers.—*Cenf. Faith*, p. 335.

Q.—Wherein do the sacraments of baptism, and the Lord's Supper, agree?

A.—The sacraments of baptism, and the Lord's Supper, agree in that the author of both is God; the spiritual part of both is Christ and His benefits; both are seals of the same covenant.—p. 297.

The Methodist "church" teaches the same pernicious doctrine, i. e., that the Supper, like baptism, is a sacrament of salvation, to be eaten by the unregenerate as a means of obtaining regeneration, the pardon of sins, and salvation.

In their articles of faith it is declared to be a "sacrament." Wesley, the founder of the sect, explains what his church holds and teaches on this ordinance:

"The Lord's Supper was ordained by God to be a means of conveying to men either preventing, or justifying, or sanctifying grace, according to their several necessities, . . . or, to *renew their souls in the image of God*. To come to the Supper of the Lord no fitness is required at the time of communicating, but a sense of our state of utter sinfulness and helplessness. *Every one who knows he is fit for hell, being just fit to come to Christ, in this as well as all other ways of his appointment*. . . In latter times, many [these are Baptists] have affirmed that the Lord's Supper is not a *converting ordinance*. . . The falsehood of this objection appears both from Scripture precept and example."—*Wesleyana*, pp. 283, 284.

The ordinance is not more grossly perverted by the Catholics. How a Baptist, or a Christian, at all conversant with the Bible—a regenerate person—can dare to partake of the Supper as a "sacrament," or a "seal," to secure conversion, justification, or remission of sins, I can not imagine. All who partake for any such purpose, eat and drink "unworthily," and make themselves guilty of the body and blood of Christ.

The ordinance is a simple memorial of Christ's work and love for us, a photograph He has left His betrothed Bride till He comes again to marry her; and He asks her not to worship it, but to look upon it as oft as she pleases, with the sole purpose of remembering Him and no one else, on earth or in heaven. It is one little service He claims all for Himself, and will allow no thought to be given to another. There are times when we may properly think of earthly friends—of mother, of dear wife, husband, of precious children, of departed saints, of living relatives, but it would be doing insult to Christ, and profaning this sacred memorial, to remember any one but "Him who loved us and died for us."

We do not, therefore, commune with one another at the Lord's Table, but with Christ only, if we eat and drink "worthily." We have no occasion to leave or absent ourselves from the supper lest we endorse, by our act, the Christian character of some one who may be there. We disobey a positive command of Christ. "Do it," and we refuse to remember Him when we neglect this duty.

Nor is it designed to be used as an expression of fellowship, or "courtesy" towards other Christians or members of other Baptist Churches. The ordinance is profaned and eaten "unworthily" when it is observed with this design. Baptists of other churches present can not complain, if they are not invited, of any injustice done them, for no right of theirs, or duty of the celebrating church, has been violated or omitted; and, as I have shown, no *discourtesy* has been shown them, because the ordinance was not given for the purpose of expressing our courtesy to others.

The command is:

"Do This In Remembrance Of Me."

THE OPINIONS OF EMINENT BAPTISTS

We are not altogether alone in the views above expressed, at least so far as the *principle* is concerned.

Dr. A. P. Williams, in his "Lord's Supper," says:

"Having done these things [i. e., believed, been baptized, and added to the church] he has a right to the communion in the church to which he has been added; but *nowhere else*. As he had no general right when running at large, so he has no general right now."—p. 93.

Now, if he has no right to the Supper anywhere, save in his (Continued on page 7, column 4)

"Amen! Today!"

(Continued from page five)

the thieves—yet the thief went to Heaven with the Son of God. So much for some of the false doctrines this incident refutes, let us notice some of the marvelous things it sets forth.

I.

THE THIEF DEMONSTRATES THE SOVEREIGNTY OF GOD AND HIS ELECTING GRACE.

Two malefactors were crucified together. They were equally near to Christ. Both of them saw and heard all that transpired beneath the cross of Calvary. Both were notoriously wicked; both were suffering acutely, both needed forgiveness; both were dying. One of them died in his sins, died as he had lived, hardened, impenitent, while the other repented of his wickedness, believed in Christ, called on Him for mercy and went to Paradise. How can this be explained? Now in case someone has the wild idea that there was something different in the character of the dying thief that was saved, Scripture refutes such speculating. How glad we should be for Matthew's account of this same incident for we read in Matthew 27:44, "The thieves also, who were crucified with him, cast the same in his teeth." Notice the word is plural. When the whole procession arrived at Calvary's hill both thieves were reviling Christ, they were both guilty of being sent straight to hell.

How then does one thief be-



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lieve and receive Christ? Simply because God granted unto him the gift of repentance and the gift of faith. If ever Ephesians 2:8-9, "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God—Not of works, lest any man should boast," was ever demonstrated here it is. Who wrote Ephesians 2:8-9? The apostle Paul inspired by the Holy Spirit and if anyone should have known by experience what that verse meant it was Paul after his Damascus Road experience. How gracious of God to give us example after example as well as plainly tell us what salvation is all about. Here again is a perfect example of Acts 13:48 which says, "And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed."

Please remember that we are not only saved by the sovereign grace of God, we are also kept by it. Many people believe that if we change our ways, make ourselves more respectable, attend church, do many other things, then God is obligated to save us. In other words we must improve our character before we are acceptable with God. But how the incident of the dying thief refutes this idea! Others believe we are tentatively placed on probation after He saves us and unless we bring forth a certain quality of good works we "shall fall from grace and be lost." But

the dying thief had no good works before or after conversion, hence God shuts us up to the conclusion that if saved at all, he was saved by God's sovereign grace.

II.

THE THIEF DEMONSTRATES THE RIGHTEOUSNESS OF GOD.

Some find it very hard to believe that a man killing, stealing, cursing, living in sin all his life could go to Heaven just a few hours before he dies. This is what salvation is all about. Substitutionary Atonement. It is very simple—the thief's sins were placed on an innocent victim that was hanging just a few feet from him. Isn't this exactly what the Bible teaches? Listen to II Corinthians 5:21 "For he hath made him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him." In the 3rd chapter of Romans verse 21 we are told, "But now the righteousness of God apart from or without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith in Jesus Christ unto all and upon all them that believe; for there is no difference. For all have sinned and come short of the glory of God, Being justified freely by his grace through the redemption that is in Christ Jesus. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness, that he might be just, and the justifier of him who believeth in Jesus." Romans 4:5 says, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Wasn't the dying thief a perfect illustration of Romans 5:20, 21? "Moreover, the law entered, that the offense might abound. But where sin abounded, grace did much more abound; That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." This thief was guilty of breaking nearly all the God given laws—his offenses abounded—but how much more did grace abound!

III.

THE THIEF DEMONSTRATES HOW TO COME TO CHRIST.

Scripture does not teach that if God has elected a certain soul to be saved, that that person will be saved whether he believes or not. That is a false conclusion drawn by those who reject truth. No, the Bible teaches that the same God who predestined the means, the God who decreed the salvation of the dying thief fulfilled His decree by granting unto him a faith by which to believe. This is the plain teaching of II Thessalonians 2:13 "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the

Spirit and belief of the truth."

The thief came to Christ through God-given wisdom. This wisdom was evidenced by his saying to his companion in crime, "Dost not thou fear God, seeing thou art in the same condemnation?" We are told in Proverbs 9:10, "The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding." Coming to Christ the thief confessed personal guilt. He stated that he and his companion were under condemnation and that justly. He submitted to God's dealing with his sin, especially God's justice in punishing it. While publicly confessing his need of a Saviour, he also confessed Christ's sinlessness, Christ's deity, Christ's death, resurrection, ascension and kingship and His right to judge. Although dying, he believed the Lord Jesus would rise bodily from the dead.

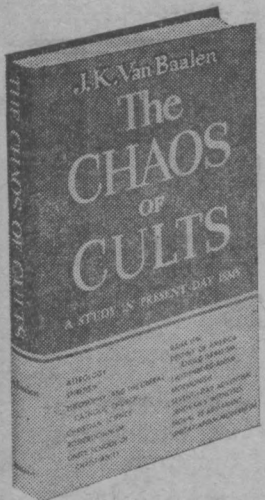
This unworthy thief was made worthy before God through Jesus Christ. There is no doubt he went to Heaven; Christ said he did. He went to Heaven because he received Jesus Christ as Saviour. All should profit by his actions and remember that to be saved they should come to Christ Jesus in like manner. He came personally, directly, definitely, publicly, sincerely and just as he was. He came relying upon God's grace in Jesus Christ apart from any human merit.

There is much evidence that the thief received Christ. He had a changed life while he hung on the cross. This thief's mockery was changed to prayer, his defiance of Jesus to submission, his denial to confession, his rejection to reception. He wanted to be identified with a crucified, dying King, but notice he even was attempting to be a soul-winner on the cross.

IV.

THE THIEF DEMONSTRATES SPIRITUAL ILLUMINATION.

In I Corinthians 2:14 we read, "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." At 9 o'clock when the thief went to Golgotha he was a natural man; at 3 p. m. he was a saint going to Heaven. In a few hours his spiritual progress was absolutely amazing. Some people think you have to go to church, to theological seminaries, be raised in a Christian atmosphere or at least be in Christian work to get spiritual illumination but it is God given. Watch this thief's spiritual growth! He believed in a future life, (Dost Thou not fear God). He sees his own depravity, (we are in condemnation justly). He confesses Christ's sinlessness, (This man hath done nothing amiss). He confessed Christ's Deity, (Lord—Judas never called him Lord). He confessed Christ's Saviourhood, (Lord, remember me). He confessed his belief in Christ's Kingship, (when Thou comest in to Thy kingdom). He believed in the Resurrection and 2nd Coming. (When thou comest—Christ was dying. He would have to (Continued on page 7, column 3)



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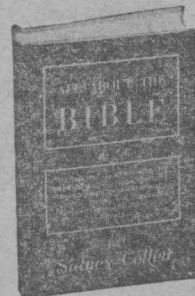
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Hallimans And Doty Arrive Mission Station January 27

ELDER FRED HALLIMAN
(Missionary to New Guinea)

Dear friends:

Greetings to you once again from the heart of New Guinea.

I think it best that I take up where I left off in giving you a report of our trip from America to New Guinea. I left off about an hour and a half before we were to reach Sydney, Australia. We landed in Sydney at about 7 a.m. and then had to start through the process of clearing customs. After we had passed the International health inspection we started through the customs and I had expected to have to open every suitcase and hand bag, but after taking one look at all our luggage and asking us a few questions as to who we were and where we were going the customs office let us pass through without opening a single bag.

We had a 24 hour stop in Sydney and so we soon proceeded to the hotel that had been reserved for us by the airlines. It was mid-day before we had gotten squarred away in our rooms and then we spent another two hours trying to get through a meal in the hotel dining room. Some people are slow and some are just completely unorganized, but you seldom find a combination of both as we did in this place. After lunch we all went for a long walk and purchased a few things.

By 4:30 the next morning we were up preparing to leave for New Guinea and shortly after 7 a.m. we were on the last leg of our flight that would take us to the island. We arrived in New Guinea just about noon and once again we had to pass the health authorities and the customs but it did not take us too long to get through these two lines and then we had about a 40 minute wait before we were to leave for Mount Hagen. Up to now we had been on big jet aircraft but when we boarded the plane for Mount Hagen we took a big drop down to a

DC3. We soon ran into our first problem once we were on the DC3, in that they had 24 seats and 30 passengers. For 20 minutes we sat there in a closed aircraft in 90 degree temperature while the aircraft crew was trying to find some way to make 30 people fit into 24 seats. This was the equivalent to what we had encountered in Sydney. We wondered that afternoon why we had been so warm and after we were at the hotel again we learned that it had been 108 degrees that afternoon.

From the time we were airborne at Port Moresby it was



FRED HALLIMAN

about 2 hours and 45 minutes to Mount Hagen. We found it much cooler there but the sun is very deceptive at that altitude (5,600 ft. A.S.L.) and nearly under the equator. Neither Brother Doty nor I had a hat and before we reached the Mission Station we both had a severe sunburn. We had reservations for a place to stay there in Hagen and so we spent a day and part of another there getting some supplies etc. Some of our things were bulky and I had sent a letter about a month ahead to have a special aircraft reserved

for us for the flight out to the mission. With much difficulty they finally got it up from Lae, and then, the next morning when we were about ready to leave the place where we had spent the night, the manager from the airlines called up and said the plane had developed some mechanical troubles and would be out of service for some time. Arrangements were made with another airlines to provide us with two smaller planes to get ourselves and suitcases and supplies out to Koroba. In order to accomplish this we had to load all the supplies on one plane and I went along with it and we landed at Tari (about 30 road miles from Koroba), due to the fact that this plane could not land at Koroba (it was a little too large for the Koroba strip), and Brother Doty and the rest of my family came out to Koroba on a smaller plane. Then the smaller plane came over to Tari and made a couple of loads getting everything transferred over to Koroba. Brother Roberts was there waiting for us and about 3 p.m. on Saturday we were ready to leave the airstrip at Koroba for the 15 mile trip out to our Mission Station. We had 9 people, 25 pieces of luggage, and a couple of boxes of supplies in a vehicle just slightly larger than a jeep. (Continued on page 8, column 3)

"Amen! Today!"

(Continued from page 6)

rise, ascend and come again). If there ever was an illustration of Christ's words to Peter in Matthew 16:47, here they are: "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father, who is in Heaven." This natural man became a spiritual man in a few moments of time because the Father chose to reveal some marvelous spiritual truths to him. Surely the Devil must have thought this was one time the Son of God was going to be thwarted. If this lost depraved sinner had been given to the Son by the Father before the world began, here he was dying spiked to a cross and he would be dead in a few hours. But the eternal Word has declared, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Now that verse does not say what time in our little, fleeting earthly life we will come, but if we have been given by the Father to the Son (John 17:2, 6, 7, 9, 11, 18, 24) we will come. The thief came in the last few hours of his life and God has used the incident to bless millions down through the centuries.

Conclusion: Do you believe in death bed repentances? Yes, but be careful. There is no recorded death-bed repentance in the Bible. This is the closest thing to it. The thief wasn't dying in bed, he was spiked to a cross. Years ago an evangelist was preaching in the outdoors in England and he was urging the claims of the gospel upon the audience. He was warning men and women to receive Christ before it was too late, before they died. He reminded the audience that not many people repented on their death-bed, that people were snatched out of this life many times suddenly.

A heckler who had been bothering him all through his message when he heard this statement shouted out, "Ah, what about the dying thief?" The evangelist shot back immediately, "Which One?" Yes, two thieves were crucified with Christ that day, one went to Heaven, one went to Hell. This incident is given to us that no-one may despair, but this is the only incident, that none presume!

Old Landmarkism

(Continued from page 6)

own church, it is because Christ has not given him authority to eat anywhere else, which is tantamount to a positive prohibition. It is certain that no other church has any right to extend her church privileges beyond her own bounds.

If he has no right to commune anywhere else, it is because Christ has not given him the right, and therefore, he has no right to claim, or to exercise the right. It is not true, as open and inter-communionists assert, that "they are entitled to the Supper wherever they find it."

"Now, here [Acts 2:41, 42; 20:7; I Cor. 10:16, 17] it is plainly argued that this joint participation in the one cup, and the one bread is designed to show that the participants are but one body; and, as such, they share this joint participation; but, if the communion were obligatory upon Christians as individuals, and not as church members, it could not show this."—p. 70.

Yet Dr. Williams, influenced by feeling or usage, says that members of other Baptist Churches, while they have no right on the premises, still may be invited as an act of "courtesy." But, according to his own teachings, as above, the symbolism of the Supper is vitiated whenever it is done; for it is no longer a church ordinance, but a denominational or social rite.

Prof. W. W. Gardner, Bethel College, Kentucky, in his able work on "Church Communion," says:

"The same is equally true of communion at the Lord's Table, which is a church act, and the appointed token, not of the Christian, nor denominational, but of church-fellowship subsisting between communicants at the same table. Hence, it follows that a member of one Baptist Church has no more right, as a right, to claim communion in another Baptist Church than he has to claim the right of voting; for both are equally church acts and church privileges. The Lord's Supper being a church ordinance, as all admit, and every church being required to exercise discipline over all its communicants, it necessarily follows THAT NO CHURCH CAN SCRIPTURALLY EXTEND ITS COMMUNION BEYOND THE LIMITS OF ITS DISCIPLINE. And this in fact, settles the question of church communion, and restricts the Lord's Supper to the members of each particular church as such." pp. 18, 19.

Dr. Richard Fuller—

"If any thing can be plain to those who prefer the Word of God to sentimentalism and popularity, it is that baptism is to follow faith immediately; that it is an individual duty, and must precede membership; and that as the Passover was a meal for each family only, so the Supper is family repast, for the members of that particular church in which the table is spread. This is so plain to our minds, hearts, consciences, that there is never any discussion about it."

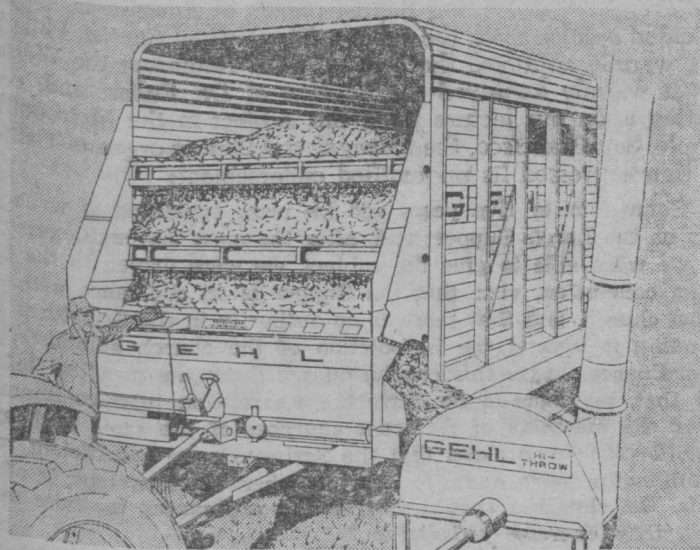
If the Supper is a repast for the members of each particular church only, it is because the Divine law governing the feast has made it so, and, therefore, it would be in violation of that law for a church to invite, or allow others than her own members, to partake of it; and equally so for members of another church to accept such an unlawful invitation. This is so plain to my mind that discussion is useless.

President Robinson, of Brown University, Rhode Island, and formerly pastor of the First Church of Providence, believing that the Supper is an ordinance of the local church, never extended an invitation to members of Baptist Churches present, whether ministers or laymen.

Dr. Curtis, author of an able work on "Communion, and Progress of Baptist Principles:"

"Thus, then it is clear [i. e., from I Cor. 15] that the Lord's Supper is given in charge to those visible churches of Christ, in the midst of which He has promised to walk and dwell Rev. 2:1). To each of these it belongs to celebrate it as ONE FAMILY. (Then certainly not as parts of different families or bodies.) The members of that particular church are to be tarried for, and it is to be a symbol of their relations, as members, to each other. In all ordinary cases, it should be partaken of by each Christian in the particular church of which he is a member." — Progress of Baptist principles, p. 307.

(Continued on page 8, column 4)



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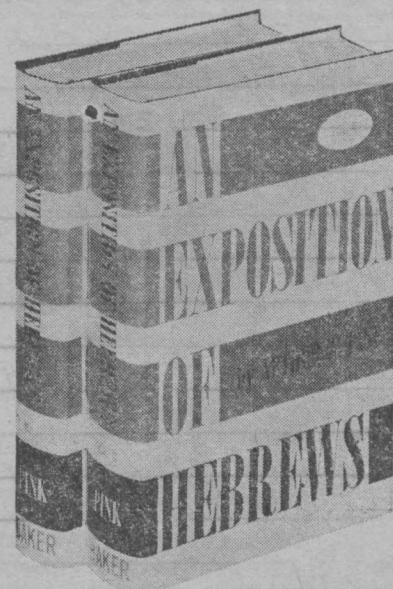
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PAGE SEVEN

Calvinism's Great Truths Vs. Arminianism's Many Errors

MILBURN COCKRELL
Henleyfield, Miss.

Arminians hold that in salvation God gives the sinner a partial, fragmentary, imperfect, changing, perishable, momentary life, dependent for its completion and perpetuation upon his feeble and sinful self, while Calvinism holds that in salvation God gives the sinner eternal life, the life of Christ Himself, the perfect and eternal God, the same yesterday, and today, and forever. The Arminian scheme bases salvation on the will and power of man, yet the Calvinistic system bases it upon the will and power of God. Arminianism denies the sovereignty of God and affirms the sovereignty of man; it dethrones God to en-

throne man. Self is the center around which the sun, moon and stars revolve, and Deity only a satellite moved and controlled by the central self. Arminianism worships and serves the creature more than the Creator, and it will culminate in the worship of a personal Antichrist.

Calvinism affirms the inability of the natural man to come to Christ, thus shutting up the helpless sinner to sole dependence upon God for salvation. It maintains the total depravity of human nature since the fall. It holds that the sinner is the servant of sin and must be made free by the Son if he be free indeed (John 8:34, 36). It contends that the carnal man cannot do anything which pleases God (Rom.

8:8), and that the carnal man cannot turn to God for salvation of his own volition. "No man can come to me," said Jesus Christ, "except the Father which hath sent me draw him" (John 6:44).

Calvinism holds that salvation is not a debt God owes and is bound to bestow upon men because of their good works (II Tim. 1:9). It contends that salvation is by almighty power and free grace (Eph. 2:8-9). If man has the free will or ability to choose holiness and the Lord as his portion, then he has no need of the grace of God or the regeneration of the Holy Spirit. If redemption only rendered salvation possible to men and left the application of it to man's free will, then he has less in Christ than he had in Adam. In Adam he had freedom of will without any bias upon his mind, and if Satan prevailed over man's will, what may he expect now since his will is wounded and crooked by sin? If free will was not able to keep off the disease, surely it cannot effect a cure, especially when man loves the disease and hates the remedy (Jo. 3:19-20). So nothing but the free and sovereign grace of God can cure fallen man.

Spurgeon said: "The impenitent sinner is an Arminian, and believes that any day he likes he can turn to God and be saved; so he walks about the world as comfortably as possible, thinking it all depends on himself, and that he will get into Heaven just at the eleventh hour. But the doctrine of election teaches that he is absolutely in God's hands, to be saved or damned as God wills, and, if he believed and felt this truth, he would cry to God for mercy and find it. Election is no discouragement to seeking souls; but I would state the truth far more strongly in saying that election is the greatest possible and imaginable encouragement to seeking souls because it declares that every sinner, who feels the need of and longs for God's holy salvation, is already alive from the death of sin, because he has been quickened by God the Spirit, redeemed by God the Son, and elected, before the foundation of the world, to eternal life by God the Father; and thus, notwithstanding the opposition of the flesh, the world and the devil, his everlasting salvation in glory is just as sure as that an unchanging and almighty God sits upon His throne; and, consequently, he is encouraged never to give up in despair his struggle with his spiritual enemies."

Fred T. Halliman

(Continued from page seven)
We were packed like sardines in a can and the roads were so rough by the time we got home we would have made Elvis Presley's song "All Shook Up," look silly. We finally arrived at the Mission Station and several natives were here to greet us as well as Sister Roberts and Paul Wayne. Sister Roberts had a fine meal prepared but it was getting so late and we still had supplies at the airstrip to bring home, so Bro. Roberts and I did not take time to eat before going back to collect them. We finally got back way after dark and it was pouring rain but a few natives were still around to help us unload.

We had left Chicago about 2:30 p.m. Monday and by 8:30 p.m. Saturday night we were back on the Mission Station safe and secure. I speak for my family as well as myself when I say, it is good to be back.

In an article later on I will give details of the work here and the progress that Brother Roberts has made in my absence.

Southern Baptist

(Continued from page one)
The Maryville Church was started by the First Baptist Church of Collinsville, an independent Baptist group. (3) In past years Maryville granted letters to Baptist Churches after an examination of their articles of faith. However, in the instance just mentioned, no such request was made. An explanation of this reason will be given later in this article.

The now City-Missionary of Madison County was pastor of a G.A.R.B. Church before he pastored the Meadow Heights (Southern) Baptist Church. While he was pastor at Meadow Heights the church granted and received letters from Bible Baptist Churches.

Just last year a letter was granted to an independent Baptist Church in Albuquerque, N. M., by Maryville. Why the sudden change in policy? Maryville's constitution and by-laws have never been changed. Maryville's constitution states that they have adopted J. Pendleton's and J. Newton Brown's church manual as their articles of faith. Evidently their constitution needs changing for they no longer believe or teach what is contained in those manuals. Eight Bible teachers have just recently left the church. No longer do the people know what historical Baptists have always preached and taught. Has the candlestick been removed? (Rev. 2:55) What has caused the change in policy?

Listen: several months ago the church voted by a small majority to re-instate the co-operative program. In a telephone conversation with their pastor (W. R. Mattingly) I asked him if he felt that the co-operative program was a

test of fellowship. He said, "I feel the co-operative program is just like Baptism and the Lord's Supper!" There you have it. If a church does not give to the co-operative program it is not of like faith and order.

Praise God, that they removed my name from the rolls of an organization like that! When a program that man started in 1925 has replaced the precepts of God it is time for Bible believing Baptists to get out.

As I talk to more and more Southern Baptist people I find some alarming things are transpiring within the framework of the convention. For instance, you can teach heresy, smoke two packs of cigarettes a day, frequent taverns, etc., and still be a preacher or deacon as long as you give to the good ole program.

Brother, the beast has raised its head in the S.B.C., and it has a lot more than ten horns! There are still some churches that are trying to hang on in the convention and are teaching the truth, but I am convinced that there shall never be a split or a return to the articles of faith as adopted by the convention in 1845. The co-operative program is becoming the only thing of importance to Southern Baptists. I am also convinced that God's elect will not be deceived and they will go where God directs them, not to the annuity board.

When Jesus returns, how many Baptists will He find smoking and drinking and giving to the program instead of watching and praying? May God have mercy on Christians who have been deceived into thinking that a church is a social club that pays dues to the convention.

Old Landmarkism

(Continued from page 7)

It is only from the Scriptures we learn how an ordinance is to be *ordinarily* observed. From what book can Dr. Curtis, or any one else, learn how they are to be *extraordinarily* observed? The one *specified* form of their observance is the *only* form we may observe. Christ, nor His apostles, gave exceptional cases, or warrant us in the least deviation whatever, in any circumstance.

Several of the leading Baptist papers of America have given a decided opinion upon the subject. The *National Baptist*, Philadelphia, warmly approved the course of Dr. Robinson; the *Western Baptist* warmly approved the position of Dr. Fuller; and, commenting upon our lecture upon this subject in the Metropolitan Temple, San Francisco, the *Evangel*, the Baptist organ of California, thus expressed its unqualified endorsement:

"Some four or five years ago we were appointed to write an essay on the Lord's Supper; and, after the most thorough examination we were able to give the subject, we were driven to the following conclusion, viz.: that the Supper is an ordinance within a Gospel church, and that there is no authority in the Scriptures for extending it beyond the jurisdiction of the church administering the ordinance. From this conclusion we drew the practical inference that, as there is no Scripture warranting inter-communion among the members of different churches of the same faith and order, Baptists who claim that the Scriptures are a sufficient rule of faith and practice, ought to stop just where the law stops; in other words, the churches should restrict the ordinances to those over whom they exercise jurisdiction."

This is an important "Landmark" of the primitive churches, which every friend of scriptural order should assist in restoring to its erect and firm position.

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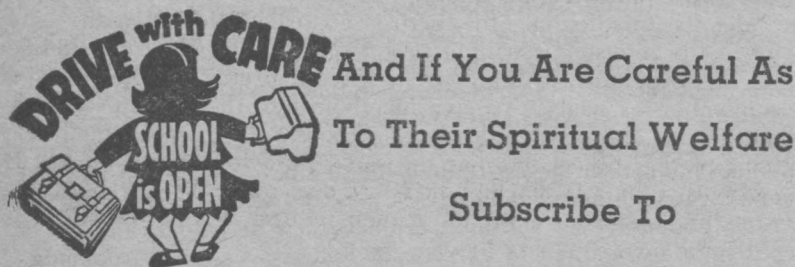
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