

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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YOUR EDITOR ENJOYS A FINE WEEK-END . . .

VISIT WITH NORTH CAROLINA SAINTS

It was a glorious weekend that God gave Mrs. Gilpin and me in Winston-Salem, February 10 and 11, and for His goodness to us, we bow our heads and thank God today for the Grace Baptist Church of that city and for her members.

In the providence of God, this church at Winston-Salem was started by Calvary Baptist Church of Ashland. In other words, we are the mother church of the group in Winston-Salem, and of course, we have had a great deal of interest in their work all through the years, on this account.

For a number of years Brother Cletus Snyder, and Brother Joe Wilson with their families were the only ones connected with the work, and we truly thank God now for the faithfulness on the part of these individuals who, in spite of all opposition and difficulties, were not quitters as to the work.

Now the work has grown by the addition of other families

whom we have known through the years, and we truly thank God for the way in which the



JOSEPH M. WILSON

work has progressed. In the last few months, the families of Herbert Cole, Jesse Cole, and

John Shelton have been added, and for this we thank God.

As for the services, I preached Saturday night, Sunday morning, Sunday afternoon, and Sunday night, as well as a radio broadcast at 1 p. m. Sunday. Truly God was good to us in all the meetings.

The largest attendance that this church had ever had previously was 62 when Brother Halliman visited them last summer. In each of the four services which we conducted over the weekend, we had over 70 people, and in one of the meetings we had 79 present. The church as well as myself was overjoyed with God's goodness to us. There were a number of other couples—at least five—that attended the services, whom I feel will ultimately cast their lot with this Scripturally growing young church, and I would truly ask our readers to pray that this might become a reality.

Not only was I very much im-

Objections and difficulties to non-intercommunion noticed — Some pastors could not commune with the churches they serve, and administer the Supper to — "Paul communed with the church at Troas"—Not established—Testimony of Alford, Barnes—The false teachers whose doctrine Paul called "leaven" and commanded the church at Corinth to purge away from the Lord's Supper, were members of Baptist Churches—Conclusion.

"Objections are not arguments unless insuperable."—Logic.

It is objected—

1. That "should the churches return to the strict practice, many ministers who are now 'pastoring' four or five churches could not commune with the churches they serve and for which they administer the Supper."

This is not the fault of the theory, but of those churches that have no pastors. Christ ordained that each church should have a bishop, as he ordained that each wife should have one husband, and each flock a shepherd, and he also ordained that each church should support its own pastor; and, if unable to do so, it should not assume church form and prerogatives. In this case the pastor can participate with his church, for he will be a member of, and under its jurisdiction. Still there is no real difficulty in the case, when the minister is willing to act scripturally. He can administer this ordinance to the church, without exercising the rights of a member, as well as receive members into the church, and administering the other ordinance, without voting on the qualifications of the subject. He has the same right to vote, as he has to eat, with a church of which he is not a member. We often administer the Supper for churches at their request, but participate only with our own.

Christ made no exceptions to meet difficulties arising from departures from His order, and we have no right to do it. We can not divide a principle; we must take the whole or none at all; for unless we observe the ordinances as He commanded, we do not observe them at all—they are null and void, and worse—perverted and profaned.

SCRIPTURAL OBJECTION.

The only Scripture we have seen quoted to sustain the practice of intercommunion among Baptists, is Acts 20:7. The brethren who quote this should never smile in pity upon Pedobaptists for

(Continued on page 3, column 1)

South Pacific Impressions

By RALPH A. DOTY

As I begin this article the sun is just dropping over the mountain tops separating the Tanggi Valley, where the Sovereign Grace Baptist Mission is located, and the Lavani Valley where we

MY TESTIMONY AND FUTURE

I had a letter from an honored and beloved brother last week suggesting that as I had lost my fight on the woman question, etc., it is time for me to quit.

Three things I want to say about that. First, it isn't my business to convince men of errors. It is the business of the Spirit of Truth to convince men and women of the truth. My business is to keep on testifying.

Second, Noah, Isaiah, Elijah, Jeremiah, Paul, Micah, John and a host of others did not win; but they kept up their testimony and the truth finally won. The Book says: "We can do nothing against the truth, but for the truth." The folk, who are fighting the truth on the woman question, are the ones who will lose in the end.

Third, it was "Anthonasius against the world" in his day as to the deity of Christ; but he was right and won finally. It was Luther against Rome and when they wanted him to give up his fight for justification by faith, he said if every tile on the roof of the house-top was a demon, he would still fight Romanism. "I can not do otherwise; God help me; Amen." Baptist martyrs died by the millions rather than give up their testimony.

True Baptists have been standing for the truth not only relative to the woman question, but everything else the Bible teaches.

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have four preaching points. One week ago today I met Bro. Halliman and his family in San Francisco and boarded the Quantas jet on our first leg of a many thousand mile journey. The plane was so large it seemed unlikely to ever get off the ground but I reasoned that since it had done it many times before it would surely do its job again.

I learned one thing right away about the Australian airlines: They want their passengers to be CLEAN and WELL FED! A young steward started coming toward us with a tray full of wet wash rags. These particular ones were cold which was very well as the air conditioning system was not working just then. I observed my fellow passenger's actions and mopped my face and hands with the rest of them. Somehow this amused me so that I could hardly keep from laughing. Then came a young steward-

ess with a fruit drink as the plane climbed into the dark sky.



RALPH A. DOTY

Four hours later, after several kinds of fruit juice, many hot and

cold wash rags, and a broiled duckling dinner and some assorted snacks, the plane landed in Honolulu and the passengers were escorted off the plane and into a waiting room where we did some waiting while the plane was refueled. Although we were herded into the waiting room, when it came time to leave we had to ride back to the plane in style in a two-car train which rolled without noise on its rubber tired wheels. It was not a very long ride. Just about 50 yards! Once back on the plane we were bombarded with the usually hot wash rags and a glass of orange juice. There was some delay in leaving due to some mechanical trouble encountered when the plane landed . . . it sounded like a wheel fell off but there were four on each side so this occasion noted no danger. As soon as the plane took off we were subjected to a cold wash

rag and some sort of a snack. This along with several cold Coca-Colas was designed to keep the passengers busy until the plane landed at Fiji. The plane landed on this island in a slight drizzle at a place called Nandi

(Continued on page 2, column 2)

CALVARY BAPTIST FINANCIAL PLAN

Almost every week, we have requests from various readers as to the financial plan of Calvary Baptist Church. We are happy to furnish this information, and for the benefit of many others who have not written, we are glad to print it herewith.

We urge the tithe as the minimum. Honest stewards of God's property should give all they own if they can live without it. However, the minimum should be a tenth of one's income, and that without exception.

We use no envelopes. We make no pledges. The Bible says, "Every man shall give account to God" — not to the church treasurer nor to the financial secretary. We keep no books with any member of our church. The Bible plainly says God keeps the books (Rev. 20:12-15), and our accounts have to be settled with Him — not with any man. We keep no records of individual gifts.

We send no bills and dun nobody. God looks after that end of the business. That is His business — not ours. The Holy Spirit is the best collector in the universe. We leave all that to Him and He looks after it well. If you doubt His ability to handle the finances of an individual or a church, read Acts 5. He knows when Baptists are lying about their giving. He will handle the case if we leave it in His hands.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"POISONED BREAD"

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1:6,9.

I am sure that the majority of you noticed in the newspapers a few weeks ago the experience in Colombia, South America, where

a lot of people were poisoned as a result of some contaminated bread that they ate. It was finally traced to a trucking company; the authorities found that a trucking company was hauling some Parathion, which is an agricultural insecticide, in the same truck in which they were hauling some baking powder, and in some manner a container of the Parathion became broken, with the result that the baking powder was contaminated by this agricultural insecticide. Of course the trucking company didn't realize this when they delivered the baking powder. The bakery didn't realize it when they made use of it. However, in a little while,

people became ill, and in one family a father, a mother, and ten children died within two hours after they ate the bread that was made in this manner. The last account I read, 85 individuals had died as a result of eating this poisoned bread, while hundreds of them had become violently ill, though they recovered.

When I read of an incident like this, I feel within myself that this is a terrible thing to happen—to think that bread would become contaminated and poisoned, and that people would be killed by the eating of their daily bread yet as I stand before you to preach, I would remind you that

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There may be a wrong way to do the right thing, but never a right way to do a wrong thing.

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JOHN R. GILPIN Editor

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BOOKS WE NEED

We are having calls for Milburn's "Origin of Campbellism"; Jarrell's "Gospel in Water"; "The Issue" by Malone; "Apostasy" by Carswell; J. N. Hall's Life and Sermons; Jarrell's "Church Perpetuity"; any books by D. B. Ray; also bound volumes of TBE of recent years. Write what you have and quote price.

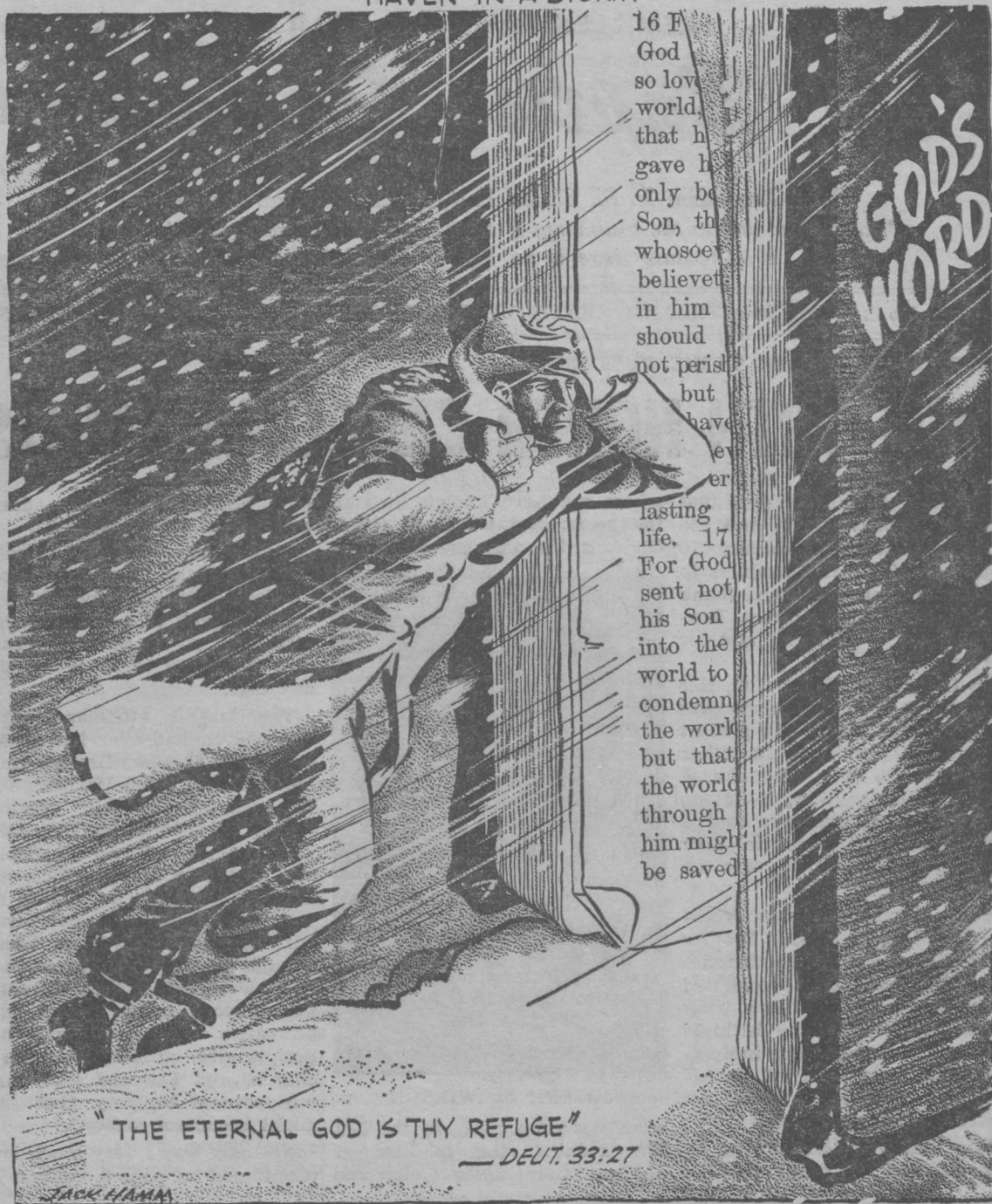
Impressions

(Continued from page one)

but somehow spelled Nadi. Mrs. Halliman and I got off and went into the waiting room where a counter labeled "Free Duty Goods" caught my eyes. I wonder what they would have cost WITH the duty. Nickel post cards were a dime and six cent stamps were 15 cents. Inflation had hit Fiji, too. Back on the plane to more hot and cold wash rags as we headed for Australia. Several snacks and a 4 a. m. breakfast and we were coming down over the interesting town, or I suppose I should say, city of Sidney. About three million people live in Sidney while another eight million make up the population of the rest of the continent. It is a little surprising to find that Los Angeles County in California has about the same population as all of Australia!

Due to transportation difficulties we were forced to stay in Sidney over night as guests of Quantas Airlines. The best hotel in Sidney is the Westworth which is owned by Quantas Airlines so this is where they put us. In spite of having a Quantas reservation, rooms were not available until noon; however, we were placed in a bridal suite until that time. I had considerable trouble in understanding anything at all which the average Australian had to say. Eventually I found out that if all "A's" are changed to "Y's" and all "O's" are changed to "ou" and an "H" is dropped or thrown in now and then one can make out fairly well. Thus, "The Australian arrayngments fouwr Hamerican tourists is in the Wentworth 'otel." In the coffee shop where we ate lunch, Grace Halliman, from her high chair stated simply to the waitress, "I'm hungry." The waitress' comment just about broke me up completely. "Shooking" she said in her best Austrlyian Hacent.

At the crack of dawn the next



day we climbed into a small three-engined jet and headed for Port Moresby. We got an assortment of the usual hot and cold wash rags and breakfast and several snacks with a stop off at Brisbane. We arrived at Port Moresby about 2 p. m. and were subjected to further customs examinations and then told to wait for the plane to Mt. Hagen. The air terminal at Port Moresby reminded me of boat day in Hawaii during my boyhood. Everybody and his brother was there to watch the planes arrive and leave. Flights were being called for Mindi, Rabaul, Lae, and other un-pronounceable names of exotic places. The waiting room was crowded with a motley assortment of natives in various stages of dress and undress as well as many European types in white duck suits and straw hats. Lots of Aussie officials were in short white knee pants. As the temperature was almost as high as it was in Sidney, (108 degrees) short pants made some sense but the heavy wool stockings to the knees proved to me that they were not as wise as I at first thought. (I think I'll stick to long pants ... I have liked them since I got my first pair at age 6.) At last we squeezed ourselves into the DC-3 twin propellor plane. It had four seats abreast and was thus a bit crowded. The air conditioning does not come on until the aircraft is high in the air so we sat on the runway and melted. I thought I was the only one who had perspiration filling up his shoes until I saw the pilot and the stewardess dripping along the center aisle. Up until this stage of our flight I had always had an inside seat and was thus unable to see out of the aircraft. But now in the DC-3 I could look out of the window and as soon as I did I began to realize that we Baptists in the States have never really comprehended the work that Bro. Halliman started in New Guinea and which has been carried on so well by Bro. Roberts.

Below our plane was a vast jungle of towering trees, rugged mountains and thick underbrush infested with snakes, crocodiles, and wild animals of all kinds. As far as the eye could see was nothing but jungle, winding streams, swamps, isolated lakes and small clearings with round spots which were identified as native huts. A trackless wilderness as far as the eye could see. The trip to Mt. Hagen was slow compared with our previous flights in jets but as the mountains passed slowly under us and I traced the paths of winding rivers I came to realize that this was no small island. Thousands of square miles of unexplored and almost uncharted wilderness spread out below us in all directions. Sometimes in the midst of this sea of green a small strip would be seen and from it a trail which lead to a small cluster of buildings where some pioneer was carving out a precarious living. In a few hours our plane came into a wide valley surrounded by towering peaks and carefully picked out an airstrip set off by itself in the middle of a jungle. This was the airstrip at Mt. Hagen. We got off the plane and went into the diminutive waiting room. Bro. Halliman had sent a

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radio-gram ahead and ordered an aircraft capable of hauling our bags and supplies as well as ourselves into Koroba. It was at this point that I began to see something of the trials and tribulations which Bro. Halliman has undergone in silence. In Bro. Fred T. Halliman, Baptists have a rare personage and undoubtedly one of the most outstanding missionaries of all time. Until one gets to Mt. Hagen he does not realize the conditions that exist in this primitive area. In Mt. Hagen one can see native tribesmen rubbing shoulders with gold prospectors, ranchers, traders and missionaries of various sorts. Natives in loin cloths followed by their several wives stroll slowly down the sidewalks, each with his axe sticking out of his bark belt. The native women wear practically nothing. A strange smell prevades the whole area. I could not identify this odor at first but it soon became apparent that it was a mixture of perspiration and wood smoke. A few trade stores with high priced food and a few automobile agencies—all selling four-wheel drive vehicles—dotted the area. Bro. Halliman's negotiations for suitable aircraft at Mt. Hagen brought to light the fact (Continued on page 4, column 4)



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Old Landmarkism

(Continued from page 1)

quoting Mark 10:14 to prove Infant Baptism. All that passage lacks of being a proof text for the practice, is the substitution of the one word baptized, for "blessed," and all this passage lacks to be of any service to our brethren, is the statement that Paul and Luke did eat the Lord's Supper with the Baptist Church at Troas, but it does not say it, or even intimate it. And let me here state that the practice of the apostles and first ministers, divinely commissioned to promulgate the gospel and establish churches in foreign lands, certainly should not be quoted to justify ministers, or private members, in doing the same thing. No one is warranted to preach, and to baptize now, without having received baptism or the ordination of some church, because John the Baptist did so. No deacon can claim the right to preach and baptize, by virtue of his office, when traveling in a strange country, should a stranger demand baptism at his hands, because Philip, once a deacon, baptized the eunuch. I insist that, could a score of passages be produced to prove that Paul, or any other apostle did "commune" with the churches he planted, it would prove nothing in support of denominational communion, so long as Paul's letters to the church at Corinth are allowed to be the law to all our churches of this age, and in which the Supper is still to be observed with "one loaf," and by one church, *one* body, and the church required to purge out the leaven that she may observe a pure feast.

But this serviceable proof-text is confidently quoted to prove opposite theories! It is the sole reliance of those who would establish *weekly* communion, and of those who favor *inter-communion*, and of the advocates of *social* communion! In the first edition I conceded to claimants that there was a church at Troas, though not necessarily a communion service; but a critical examination convinces me **THERE WAS NO CHURCH AT TROAS IN THE FIRST CENTURY**, and consequently all these theories are utterly groundless.

I can only indicate the conclusions here, and refer the reader to a little volume designed to be the companion of this—"Inter-communion, Unscriptural and Inconsistent," etc. for the scriptural and historical facts.

1. Paul did not even preach in Troas, at his first visit, when all say this church was planted, for the Holy Ghost strictly forbade him to do so in any part of Asia Minor at this visit. (See Acts 16:6, 7.)

2. No door was opened at that time to preach in Troas or Asia, but a door was opened for Paul to preach in Greece, and he immediately entered the door. (See how opened, v. 9.)

It is not supposable that the Holy Spirit forbade him to preach in Asia, and yet opened a door in Troas for him to disobey, and then blest his disobedience! Or, that when the door was opened, Paul refused to enter, but went to Asia, where no door was opened!

3. There is not the slightest evidence that there was a church at Troas at Paul's last visit, according to Luke's record; but contrariwise, for none is mentioned—no meeting, no address to it, and no parting, as at Ephesus (17 v. to the end)—and no allusion to it in the New Testament.

4. There is no intimation that any were assembled on Sunday evening to "break bread" save Paul, Luke and the seven brethren mentioned.

5. There is no evidence that the *Lord's Supper* was celebrated by Paul and his company, but contrariwise. In the original, whenever the *Lord's Supper* is indicated, the expression is "to break the loaf"—the definite article is before *artos*—never "to break bread."

6. The company assembled to partake of the evening meal together, when Paul commenced *reasoning* with these brethren, instructing them out of the Scriptures, which he had there with him, and left there (2 Tim. 4:13). The verb translated *preach* here, is nowhere else so translated, but "to discourse," "to reason with," "to dispute."

7. The meal (v. 11) was either the delayed supper or a special repast prepared for Paul after discoursing to them over six hours, and the restoration of the young man; since he was going to leave at daybreak, he continued on "talking." (See Alford and Barnes, *in loco*.)

8. John was banished to Patmos A. D. 64-68, ten years after this, and his address to "the seven churches of Asia," and not to seven of the churches of Asia, implies there were only these seven in existence when John wrote.

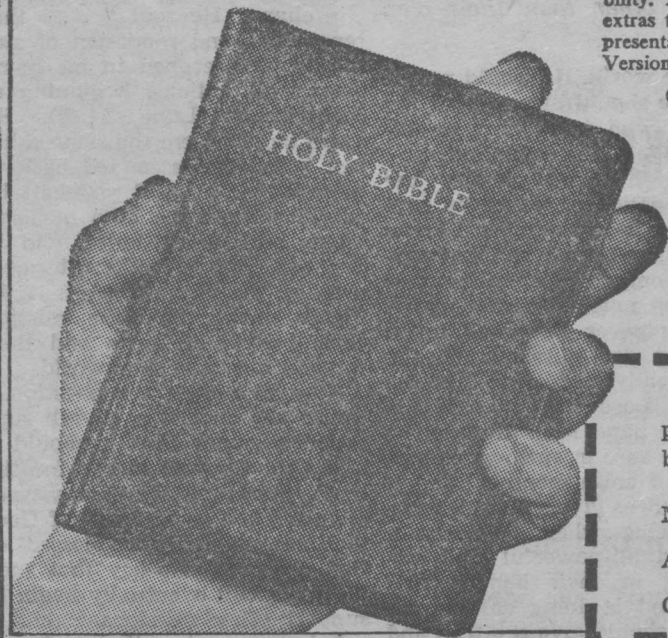
9. History corroborates the position that there was no church at Troas in the first century, and that there were seven, and only the seven mentioned by John, A. D. 68.

10. If brethren, to sustain an unscriptural practice, will dogmatically infer that the Lord's Supper was observed at Troas by

(Continued on page 6, column 1)

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"Poisoned Bread"

(Continued from page one)

poisoned spiritual bread is ten thousand times worse than poisoned bread that you take within your stomach. I don't know whether you realize it or not, but most of what you hear over the radio, and most of what you hear in the average church, is poisoned spiritual bread. I am as certain as can be that the greater percentage of preachers of this world are guilty of handing out poisoned spiritual food, just the same as this bakery was guilty of putting out poisoned bread for their customers to eat. I think I can prove it from the text that I have read.

Paul says that there are individuals that preach another gospel; then he hurriedly says it isn't really a gospel, but a perversion of the gospel. Then he goes on to say that if anybody preaches anything other than what he himself has been preaching, let that individual be accursed. You can't read any language that is any more forceful than the language of the Apostle Paul, for he said if a man doesn't give to you the truth of the Word of God, let that man himself go to Hell.

Beloved, that is exactly where he is going. I became convinced long ago that these individuals who put out poisoned spiritual food from the pulpit are nothing but unsaved people. If they weren't unsaved, they wouldn't preach such. The very fact that they present to the congregation the message that they do, proves that they themselves are unsaved, for a saved man wouldn't preach, and present spiritually poisoned food, to a congregation. Paul says that such individuals go to Hell.

Listen again:

"That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, SPEAK UNTO US SMOOTH THINGS, prophesy deceits."—Isa. 30:9, 10.

I believe what was true in Isaiah's day is true today, and that there are a lot of folk today who don't want the Word of God. They would much rather their preacher would hand out something that was smooth and easy, that they could accept, and still keep their old fleshly nature.

Notice again:

"The prophets prophesy FALSELY, and the priests bear rule by their means; and MY PEOPLE LOVE to have it so."—Jer. 5:31.

Jeremiah is saying that many

of the prophets prophesy falsely, and that many of the prophets and priests were wrong in the sight of God. Beloved, the sad thing is, that too many people want it just that way. I think that the majority of people who went to church this morning, went there, about on the same basis that they would have gone to a lodge, or some fraternal organization. I think the majority of people today consider the church as nothing more than just a place of meeting, where folk can have a little fellowship together, and they can think there is a God, even if that God doesn't mean much to them. Jeremiah said that it was thus in his day. He said there were people who wanted the preachers to give to them false doctrine. If I mistake not, there are lots of folk today, just exactly like there were in Jeremiah's day, who want false doctrine.

Paul found it to be true, for as he wrote to the church at Corinth, he said:

"For we are not as many, which CORRUPT THE WORD of God: but as of sincerity, but as of God, in the sight of God speak we in Christ."—II Cor. 2:17.

Paul says there were individuals in his day who corrupted the Word of God. I am satisfied that there are plenty of people today who corrupt the Word of God.

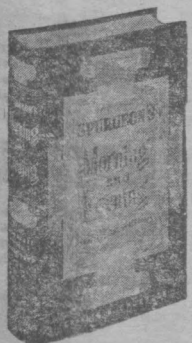
I know of no greater illustration of this than to go back to the Old Testament, to the 18th chapter of II Chronicles. I find in this great chapter the story of Jehoshaphat's alliance with Ahab, who as king of Israel, lived in Samaria. The Word of God tells us that surely old Ahab "put on the dog" when he had that dinner. If you will read it carefully, you will find that he killed sheep and oxen in abundance for Jehoshaphat.

phat. It wasn't any little feast that he gave to Jehoshaphat, for they lived high that day. Then when Jehoshaphat had his stomach well filled, Ahab said to him, "I am thinking about going out to battle with the Syrians at Ramoth-gilead. How about going along with me?" I rather imagine that Jehoshaphat, well-fed, more sleep than awake, at least not too alert, said, "I am as thou art, and my people as thy people; and we will be with thee in the war." Then he said "Wait a minute. Let's pray about this thing."

Beloved, the time to do your praying is before you decide to do something. It is the wrong time to pray after you have already decided to do something—after you have already committed yourself. He said to Ahab, "Do you have any preachers around here?" Ahab said, "Yes, I have a lot of preachers." Very soon, four hundred of those preachers came, and there wasn't a one of them that was a worshipper of Baal. There wasn't a one of them that was an idolater. Those four hundred men were supposedly serving the God of Israel. They were Jews; they were preachers; they were of the Jewish religion. Ahab said to them, "Shall we go to battle, or shall we forbear?" Every one of them said, "Go on; you will conquer them." One young fellow made himself a pair of horns, and putting them on his head, ran around pushing everybody that he could find. He said, "You should likewise push those Syrians off the face of the earth."

Somewhat these preachers didn't have the right ring of sincerity, or the right sound, so far as Jehoshaphat was concerned. I have a feeling you can tell a false preacher when you hear him. If you know anything about the Word of

(Continued on page 5, column 4)



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THE BAPTIST EXAMINER

FEBRUARY 10, 1968

PAGE THREE

The Baptist Examiner FORUM

"Can a church expect God's blessing, if they do not support any type of mission work whatsoever, other than their own pastor?"

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



The answer is NO! Decidedly a church need not expect God's blessings if they pursue a policy of do-nothingness. The commission that Jesus gave to his church as recorded in Matt. 28:18-20 cannot be carried out by a church that absorbs all of its revenues on itself. The commission has a world outlook and outreach, and any church can have some part in seeking to reach the lost beyond their local field. I served for a time as a missionary in Brazil years ago and I took note of the fact that the churches there that had sprung from the labors of missionaries, immediately became concerned in missionary endeavors. I recall a young man who was studying in our Baptist seminary who was sent by Brazilian churches as a missionary to the Indians. It was a wild tribe that he labored among, and he was eventually killed, but he willingly gave his life for the Christ who had saved him.

In most cases a pastor is to blame for a church that does little or no missionary work. A non-missionary pastor is not worthy to serve as a pastor for he ignores the very purpose for which Christ established his church.

E. G.
COOK

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



If a mother says to her daughter to get the vacuum cleaner and clean every room in the house, would the daughter be entitled to praise, cake and ice cream if she cleaned only one room and stopped? Everyone would say she deserved no praise at all. Justice would deprive her of any praise whatever. So it is with our Lord's churches. Since He commanded His churches to be His witnesses

in all the world. He would not be just if He should bless one of His churches who is making no effort to follow His command.

A church cannot justify her lack of mission endeavor by saying we are few in number. I know of more than one church that consists of only two families that have done much for missions. A church is never too small to do something for missions. If the church really and truly has the will, the Lord will provide the way. We have seen that to be true even here in our own church of which I am a member. And it certainly does give a church room for rejoicing when they see a great and all-powerful God undertaking in their behalf. This church that is doing nothing for missions should give it a trial and see how wonderful they would feel when they have been a help in carrying the gospel to other countries in obedience to His divine command.

If a church makes no contribution to mission work at all whatever I can see no grounds for them to even ask God's blessing.

JAMES
HOBBS

Rt. 2 Box 182
McDermott, Ohio
RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.



Before I answer the question let me take enough space to show the duty of a church.

The first duty of a church is to stand firmly on the truth. "These things write I unto thee . . . that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, THE PILLAR AND GROUND OF THE TRUTH." (I Tim. 3:14, 15). Before a church can expect a blessing from God it must be a church that believes and teaches the doctrines of God. It doesn't matter how many missions it supports, a church will not be blest if it does not preach the truth.

The next duty of a church is to follow the commission. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto

the end of the world." (Matt. 28:19, 20).

The commission is threefold. (1) Make disciples, (2) baptize them (the disciples) and (3) teach them the doctrines. The first part says to "teach all nations" or "disciple all nations." We realize that all churches cannot go into all the world; so, what does the Bible say? While Jesus was teaching His church He said " . . . that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24:47). He again taught them the same thing just before He ascended back to heaven. " . . . and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) Please notice that the mission work begins at home and then spreads out over the world.

Now, to answer the question. I would say that if a church supports its pastor (and it should if it can at all) and stands for the truth, preaching the depravity of man and the sovereignty of God; that church will be blessed of God. I would also say that such a church will eventually begin to support other missions.

Let me say, too, that a church must be careful as to the missions that it supports. A mission or a missionary must be one that believes the truths of the Bible including the truth of the church. I know of a man, the head of a mission organization, who gets angry and will not answer if anyone asks him if he believes in the authority of the local church. He will not say if he believes that the Baptist Church is the church that Jesus started. If he believed in the truth of the Church he would be glad to say so. I do not believe a church will be blest of God if they support him.

I would suggest that if any church is not supporting a mission work that they consider starting. You may be blest in your efforts around the area, but you will be blessed even more if you start supporting a missionary. I am sure that any church can afford at least 5 or 10 percent of its monthly offerings for this.

While on this subject, let me take the opportunity to say that I know of no other missionary that is as sound and worthy of support as Brother Halliman, Roberts, or Doty. I am sure there are others who are doing a good job, but I heartily recommend the above mentioned missionaries.

AUSTIN
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A Baptist Church (which was founded by our Lord) was established and empowered by the Holy Spirit, to propagate her own kind. She was ordered by her Head to make disciples, baptize and teach them the all-things that He had commanded her. Read Matt. 28:19-20. Thus a Baptist Church was not established to sit down and do nothing. Rather she was founded to be a busy body for the Lord. If she does not support any type of mission work, then she could not expect the blessing of God to fall upon her.

While the Lord was on earth, He told us that He was the light of the world.

"As long as I am in the world, I am the light of the world." Jn. 9:5.

His children rejoiced, and walked in that light, during His brief stay on this earth. When he ascended to the Father, He was no

longer the light of the world. At this present time He is not the light of the world, but He will once more be its light, when He returns to set up His kingdom over the earth. During the period of time between the first event and the second, His church becomes the light of the world.

"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." Matt 5:14-16.

From these verses it becomes clear that the church is now the light of this world. The Lord also pictures His church as a candlestick, which is the light bearer, thus she is the true light bearer of this age. If the church hides the light (and this she does by refusing to be missionary for her Lord) then the very purpose for which she was created is defeated. Brethren, it would be a shame to hide the only light this world has, for a church to neglect missionary work, is in reality putting her light under a bushel. Thus, she would be engaged in a shameful thing.

The commission or orders to the church, involves a going out. If the church does nothing more than support her pastor, she is not going out. She then becomes a failure, and instead of expecting blessing, she should be looking for the chastening hand of the Lord, to fall upon her.

For a church to expect God's blessings, she should be exploring every avenue that is open to her, in order that the light may shine on God's elect.

When the Lord gave to His church the commission to go, He gave her something to take with her as she goes. The Lord did not give the orders to go, and then leave it up to the church to take whatsoever she pleased. He entrusted her with the gospel, and this she is to take into all the world.

"For we are allowed of God to be in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." I Thess. 2:4.

A church with orders to go, having the gospel in trust with her, and for her then not to go, would make her like the one talent man of Matt. 25. She would be guilty of hiding that which God gave to her, and will be reprimanded for her action, when the Son of Man comes in the power of glory.

I do not wish to leave the impression that a church should leave off support of her pastor. If he is a God-called man, he should be supported in every way that it is possible for the church to support him. This should be done, but not leave the other undone. To neglect support of a pastor is a grave mistake, and it is a terrible mistake to neglect missionary work as well.

I am well aware that some churches are small, and they do not have sufficient funds to establish a missionary program like some larger churches. In her own way and with the funds that the church has, they can and should support some kind of missionary endeavor.

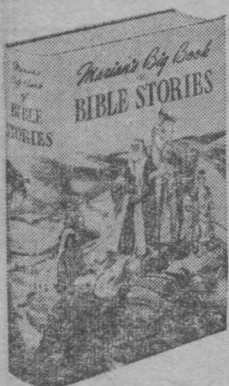
Impressions

(Continued from page two)

that the Australian Otter two-engine aircraft brought up for the purpose of transporting our supplies and equipment as well as ourselves had developed a serious malfunction and would be unable to fly until an engineer could be flown into the highlands later on in the week. This caused delay and resulted in our having to charter two separate aircraft. One of these was to carry all of our supplies and baggage with one passenger while the other, a small Cessna, was to carry the other seven of us. But there was still another problem: The Cessna

could land on the air strip at Koroba but the other plane, a two-engine job needed a longer runway than the one at Koroba. It was decided that the two-engine aircraft would take one person and all of the cargo and baggage and fly to a place called Tari. The other aircraft, the single engined Cessna would fly direct to Koroba with seven passengers (so long as their total weight was less than 1200 pounds) and then after unloading them fly to Tari and pick up the other passenger and the load of cargo and baggage. This would all cost hundreds of dollars but there was no other way. I was all set to climb in with the pilot of the twin-engined aircraft and head out to Tari when the pilot came and informed us that the cargo was so heavy that he would have to take the lightest of the grown people. (I don't know what Sister Halliman thought but the pilot chose Fred to go with him!) With a roar the beautiful twin engined plane sped down the runway and headed into the clouds soon disappearing in the distance.

Those of us who were left were weighed and checked off and I was placed with the pilot while Sister Halliman and the five children were squeezed into the tiny cabin. I must confess that I had some tense moments as the tiny plane charged down the runway and I realized that this was my first flight in a single engined aircraft --- something I had thus far in life been careful to avoid. However I thought over the past few months and realized that if God had brought me this far He was surely going to see me a good bit further, and a great calm came over me. Looking down I saw the little town of Mt. Hagen slowly fading into the distance. Our course from Mt. Hagen was westward over high mountain ranges. The pilot informed me that he had climbed to 10,500 feet in order to just clear the mountains at Tari Pass. On the way the pilot pointed out several peaks, lakes, and spectacular waterfalls. We were now flying over cliffs, steep and jagged peaks, deep valleys and tremendous forest and jungles. I watched the altimeter slowly move like a large clock face from 5,500 feet to 6,000 and then to 7 and 8 thousand as a terrific mountain range crowned with low hanging clouds appeared before us in the distance. The pilot pointed out distant settlements in the highlands as he carefully adjusted the propeller pitch and the engine fuel mixture in order to get (Continued on page 5, column 1)



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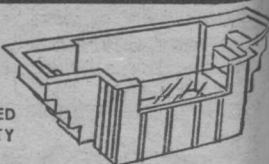
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Impressions

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the maximum altitude in the shortest possible time. I took a few pictures of the rugged scene below me --- the towering trees and impenetrable bush that grew below them. The pilot was busy talking to the little tower at Mt. Hagen discussing the negotiating of the Tari Pass looming ahead of us. The altimeter was now just at 10,600 feet and the pilot announced to the tower at Mt. Hagen that he was going to attempt the crossing. He cautioned me that there was surely going to be some turbulence as we crossed the pass due to the towering peaks on either side of us. I snapped a picture just as we came into the pass and was very glad my seat belt was securely fastened as the plane began to buck and jump like a wild horse. I looked down at the tops of trees a scant 100 feet below as the bouncing and yawning plane clawed its way through the narrow pass. Soon the turbulence ceased and the pilot called the Mt. Hagen tower to advise that the Tari gap had once more been crossed. The pilot banked to the right to fly me near a tremendous waterfall for a picture and it was then I realized that this dangerous and exciting crossing had been made by Bro. Halliman and Sister Halliman many times but Bro. Halliman's modesty has prevented him from so much as even mentioning it. Again I say that we Baptists have absolutely no idea of the work that Bro. Halliman has been doing nor the dangers and hardships he has undergone without ever mentioning it. One of the peculiar side lights of this trip is that if a plane is chartered for a trip to Koroba and has to abort when trying to get through this Tari Pass and cannot make it and has to turn back to Mt. Hagen the party who charters the plane has to pay for the flight to the Tari Pass even though the plane never actually reaches its destination. On at least one occasion Bro. Halliman has had to pay for a plane that was forced back. Never has he mentioned this either. In the light of this I am somewhat disgusted with folk I have heard criticize Bro. Halliman's work in New Guinea. I do recall, however, that the boys only throw rocks at the trees that have much fruit on them. If any reader would like to have a first hand look I suggest he come to the Southern Highlands of New Guinea and see what Bro. Halliman is really doing.

If Bro. Halliman has one fault it is that he has continually minimized the work the Lord has been using him to do in New Guinea. His own natural modesty coupled with a possible inability on his part to grasp what he really is accomplishing has kept many Baptists in almost complete ignorance of what really is involved.

When the plane landed us at Koroba and then went on its shuttle trip to Tari to pick up Bro. Halliman and our cargo, we

had time to look around us. Many natives had come down to watch the "balus" land and take off. Considerable trouble was experienced by the pilot who went off to pick up Bro. Halliman, as the Koroba runway is rather short and a cluster of hills creates turbulence and makes it difficult to get a plane out of the valley but the pilot's skill and experience got him out all right. The pilot had confided to me that he had not as yet found a wife, there being very few eligible prospects in New Guinea and that he hated to fly in Australia as it was too "tame" compared to the New Guinea Highlands, so he expected to be single for some time. (Quite a handsome and dashing fellow, too!)

When the plane returned with Bro. Halliman and our gear we loaded up the Land Rover which Bro. Roberts had brought down and headed for Koroba some four miles away. Arriving at the government station of Koroba we found it deserted but after a time we were able to locate the Assistant Patrol Officer and get the station mail. Then we headed up the trail towards the Tanggi Valley and the Sovereign Grace Baptist Mission. The further we went up the trail (by no stretch of the imagination should it be called a road) the more I was forced to the conclusion that Fred Halliman's modesty has kept TBE readers in practical darkness as to the tremendous work the Lord is doing through Bro. Halliman in this area. We had yet 20 miles to go and tribesmen could be found waiting by the side of the trail . . . some had been waiting since early morning . . . waiting for their friend and brother in Christ, "Hallimano" as they all called out to him. The Land Rover was thronged many times as happy natives in full paint and feathers, carrying war clubs, spears, bows and arrows and bone knives, shouting and screaming the name "Hallimano" which seems to be known for miles around. One could have been excused were he a little nervous to see sparsely clothed men and women waving stone axes and spears but wearing smiles on their faces. But the smiles told more of a story than anything I could possibly ever write . . . Men and women, boys and girls joyous because the man who had turned his back on the comforts of a fire-side at home in order to bring them the glad tidings of the good news that Jesus had died for sinners, had at last come back to teach them further of the manifold wisdom of God. In one place the Land Rover had to stop as people were blocking the trail in front of it and a man pushed his way through the crowd to grasp Bro. Halliman's hand. He was a fierce looking warrior . . . his kinky hair stuck out sideways from his head; He had spent hours sticking flowers into the front side of his hair-do. He had placed a beautiful (to him) curved pig tusk through his nose. Along with the pig tusk a long thin bamboo stuck out on each side of his nose some ten inches. His brownish black face was painted

with red and yellow stripes, he carried a short handled death axe --- the handle terminated in a long thin wooden spike the point of which was made of a sharp bone . . . one stroke would go through a man's head and far down into his body causing instant death. He was dressed like any self-respecting soldier in any land would be. He was no different than an American boy in uniform carrying a M1 rifle (a far more formidable weapon than this "savage" had.) Yet as he reached out for Bro. Halliman's hand a tear of joy ran down his painted cheek as he greeted the man who had first told him about Jesus Christ who was now his Saviour, too.

And so it was for the next hour as we slowly crawled over the mountain trail further and further into the interior of this mountain vastness. Hundreds of natives whopped and hollered and ran along beside the Land Rover, waving and shouting their greetings. Mothers naked to the waist, nursing their babies, lined the trail, waving their greetings as their brother and sister in Christ

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returned to live among them. Little children ran for miles beside the vehicle anxious to hold the hand of the man who had brought the news that had changed their night to day. No conquering hero of days gone by ever faced such a joyous crowd of happy people. I would estimate that some three thousand people were involved in the total effort of greeting Fred Halliman back to the Southern Highlands.

There is much more of the Fred Halliman story to tell. I asked Fred why he had kept so quiet about the difficulties and trials as well as the triumphs over Satan and the forces of evil that God had used him in and he replied that it would be embarrassing to him to relate some of these things and besides probably no one would believe him anyway. Well, perhaps some Baptists will have trouble believing how God has used this man, but if I am able and the Lord is willing I am going to try to tell the Baptists of America what really is taking place in New Guinea.

Dear Bro. Gilpin:

The above is a try at describing my first impressions of the South Pacific and New Guinea in particular. I have much more to say about the work that has been done here. Bro. Fred Halliman is far too modest and reticent about recounting what the Lord has been doing here. Sometimes we cannot see the forest because of the trees and this may be the trouble here, but according to my way of thinking far too little has been told about Fred Halliman of New Guinea. I do not minimize the work Bro. Roberts has been doing in the absence of Bro. Halliman. He has "stayed by the stuff" and has carried on alone taking care of the entire

mission station. Sister Roberts is doing a wonderful job and has a happy baby. She lives in a house that some women in America would give thousands of dollars for . . . a house filled with South Sea atmosphere. Of course some women in America would be shocked that any one would live in a "grass shack" while others go to Hawaii and spend lots of money to spend just one week in such a house.

I do appreciate beyond words your help to me in getting here and certainly I do thank the Lord for Baptists who have been willing to send me to the New Guinea Territory. I shall do all in my power to live up to the confidence they have expressed by sending me to this area.

Bro. Halliman and Bro. Roberts as well as some of the native preachers are helping me with the Pidgin language and I look forward to the day that I will be able to bring a message to these people also. Remember me to Calvary Baptist Church and to the friends of TBE.

Your brother in Christ,
Ralph A. Doty

PS.: Could you run a small lost and found ad for me. Somewhere in my travels I left a brown coat sweater size Extra Large, sold by J. C. Penney. I must have left it in somebody's closet. If they could mail it to me I sure would appreciate it. It would come in real handy in the early morning and late evening.

"Poisoned Bread"

(Continued from page 3)

God, you can tell pretty well whether a fellow loves the Lord, and believes the Bible. I don't have to listen to a man very long to know whether that man stands for the Book. I am afraid that Jehoshaphat noticed the false ring in the message of these men, for he wasn't quite satisfied with them.

Then Jehoshaphat wanted to know if Ahab had any other preachers. Ahab said, "I have another one," and he went on to say several things concerning him. In fact, he went so far as to say that he hated him. Listen:

"There is yet one man, by whom we may enquire of the Lord: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla." — II Chron. 18:7.

Jehoshaphat said, "Let's call him anyway." So they called this man, Micaiah. Micaiah joked with them at first. He said, "Go ye up, and win the battle." Ahab realized that Micaiah was making fun of him, and Ahab said, "See, didn't I tell you he wouldn't speak anything favorable—he wouldn't tell you anything you want to hear?" Then Micaiah said, "I will tell you what I do see. I see Israel scattered upon the

mountains without a shepherd. I see you going out to battle, and you are going to be destroyed. You will be killed in battle."

The king said, "Take this fellow away. Get him out of my sight. I won't have anything to do with him." Then the man who had the horns on his head and had run about pushing everybody, came around, and smote Micaiah on the face, and said, "Which way went the Spirit of the Lord from me to speak unto thee?" The old king said, "Put him in the dungeon, and feed him with bread of affliction and with water of affliction, until I return from the war." Then Micaiah gave him a parting shock, for he said, "If thou certainly return in peace, then hath not the Lord spoken to me. It will prove that what I have said isn't true."

So Jehoshaphat and Ahab went out to battle. Ahab said, "Let's disguise ourselves. You dress like me, and I'll dress like you." So they changed their clothing. The Syrians decided not to fight with small or great, but only to get King Ahab. He was the one that they wanted. Therefore, when the army saw Jehoshaphat dressed up like Ahab, they didn't know that it was Jehoshaphat, and they closed in on him. It looked like Jehoshaphat was going to be killed. The Word of God says that Jehoshaphat cried out unto the Lord, and God took care of him. He was an erring child, and God took care of him. When the crowd saw it was Jehoshaphat, and wasn't Ahab, they left off pursuing him. One fellow already had his arrow up against the bow ready to draw. I suppose he thought, "I have the arrow already in place; I might as well let it fly." So he pulled that arrow and let it loose at random. The arrow went out in space, but God guided that arrow, and that arrow found Ahab. The man didn't shoot at Ahab, but he just turned it loose, yet it smote Ahab between the armour that he was wearing. It pierced his heart and killed him.

You tell me God doesn't guide? Look how He guided this arrow. You tell me God doesn't cause our paths to cross? You tell me God doesn't guide and direct us? You tell me that God doesn't lead in regard to the things that happen in our life. Beloved, I am convinced of it more and more every day that God directs every event of our lives.

Now I purposely passed by the 12th verse in this chapter, that I might come back to it. When Ahab sent a messenger to get Micaiah, he said to Micaiah:

"Behold, the words of the prophets declare good to the king with one assent; let thy word therefore, I pray thee, be like one of their's, and speak thou good."

I say to you, there are preachers today just exactly like Ahab wanted Micaiah to be for they say what the world wants them to

(Continued on page 6, column 3)

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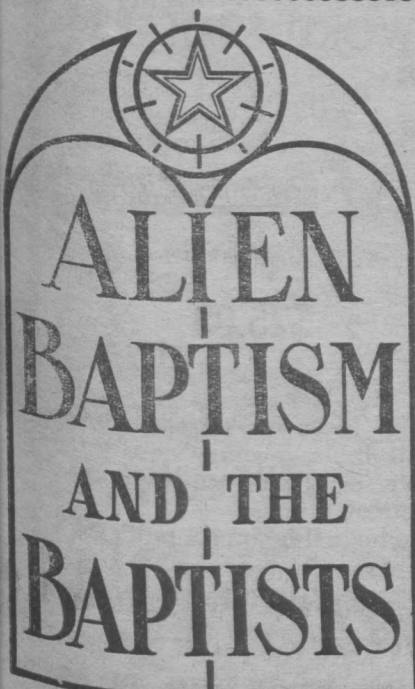
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PAGE FIVE



Old Landmarkism

(Continued from page 3)

Paul and these eight brethren with a church, they must maintain that it was in direct contravention of Paul's own instructions given to the church at Corinth. (Ch. 11.)

If they will hold and affirm that the Supper was observed without a church, then, to be consistent, they should maintain that it is a social and not a church ordinance. Which horn will they take?

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There were certain teachers that belonged to the church at Jerusalem who had a great zeal for the law, and they seemed to have made it a point to visit all the churches planted by Paul, to antagonize the doctrine he taught, and these, everywhere they went, introduced confusion into the churches, and bewitched the brethren with their Judaistic teachings. The elders and brethren at Jerusalem admitted this fact:

"Forasmuch as we have heard, that certain which went out from us, have troubled you with words, *subverting your souls*, etc."—Acts 15:24.

How did Paul regard these brethren?

"I marvel that you are so soon removed from him who called you into another gospel, which is not another: but there be some who trouble you, and would pervert the gospel of Christ.

"Behold, I, Paul, say unto you, that if ye be circumcised Christ shall profit you nothing. . . Christ is become of none effect unto you. . . A little LEAVEN leaveneth the whole lump."

The false doctrine taught by those teachers Paul called "leaven."

In warning the church at Corinth of these, and such like, he says:

"For such are false apostles, deceitful workers, transforming themselves into apostles of Christ; and no marvel, for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end," etc.—2 Cor. 11:13-16.

Again he says:

"For many walk, of whom I have told you before, and now tell you, even weeping, that they are the enemies of the cross of Christ, whose end is destruction."—Phil. 3:18.

How did Paul instruct the churches to treat these brethren? Associate and "commune" with them, or to avoid and withdraw, and purge them as leaven, away from their tables? Hear him: "Though we, or an angel from heaven, preach another gospel unto you than that we have preached unto you, let him be accursed." . . . "I would they were cut off who trouble you."—"Turn away from them." "Withdraw from every brother who walks disorderly."—"Note that man, and HAVE NO COMPANY with him, THAT HE MAY BE ASHAMED." How about communing with such? "Purge out the old leaven"—i.e., all these false teachers and those who hold with them.

This to my mind settles this question of intercommunion in Paul's day. The church at Corinth could not invite all the members of the church at Jerusalem to partake of the Supper, without violating the positive instructions of Paul; for there were thousands of members, if not the majority of that church, who held with these false teachers, and supported them. (See Acts 21:22.) But not a few of such like brethren had crept into all the churches Paul had planted among the Gentiles, into the churches of Galatia; and if the church at Corinth did as our churches are wont to do, invite all members in good standing in sister churches; then all the Judaized brethren at Jerusalem, and all the false apostles—impostors—all the false and corrupt teachers, and false brethren of all Asia, might have come and sat down with their loads of leaven!

No thinking man can believe, with Paul's instructions before his eyes, that the church at Corinth did practice intercommunion with the church at Jerusalem or the churches of Galatia, and very many of the other churches of Asia. The reader will see this more fully presented in Chapter xiii.

As late as the thirteenth century the practice of each church limiting its Supper to its own membership seems to be established. This was called the aphorism of Ignatius—one altar and one bishop in each church. But not into the histories of the apostate churches, which, unfortunately, most of our histories are, may we look for primitive purity; and little do we know of those that kept the faith, save through their enemies, who generally misrepresented (Continued on page 7, column 4)

"Poisoned Bread"

(Continued from page five)

say. They teach what the world wants them to teach. They preach what the world wants them to preach. I think there's many a man who has his ear to the ground, who is walking a tight-rope and has his eye on the congregation, and he tries his best to find out what the folk want, and he will preach according to their desire.

There is a fellow by the name of Benedict who used to live here in Ashland. For all I know, he may still live here. Everytime I think of him, I think of another traitor—Benedict Arnold. This man who lived here in Ashland was a Baptist preacher, but I think he was a traitor to the truth just as much as Benedict Arnold was to his country. Several years ago, Bro. Benedict went to Mt. Zion Baptist Church to preach. He went to the home of a man whom I know well, and in whose home I have eaten. This man was telling this preacher about how he believed in open communion. I might say that this particular man in that community was about as weak as branch water, and didn't represent the church in any



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wise at all. He told Bro. Benedict, how he believed in open communion. Benedict went to the church that night and preached the strongest sermon on open communion, thinking that all the church agreed with, and went along with this one man in whose home he had visited. After the services, the church just about mobbed him. This one fellow was by himself in what he believed and the rest of the church just about mobbed Benedict. Benedict said, "Now don't get excited about the matter at all. I didn't know you believed in close communion. If I had, that is the way I would have preached it."

Well, beloved, you can't say anything against him from the standpoint of being a diplomat. There's one thing you have to say in his behalf—he surely wanted to get along with the crowd.

There are plenty of people today who are giving out poisoned spiritual food, who themselves are just exactly like they asked Micaiah to be. They said to Micaiah, "You be like the rest of the crowd. Speak thou good. Don't dare say anything contrary to what these four hundred preachers have been preaching." I tell you, there are plenty of preachers in this world today who say what the world wants to hear, they preach what the world wants to have preached, and they teach what the world wants them to teach.

As I say, there are preachers today who preach just what the world wants to hear, and as a result, they are giving out poisoned spiritual food. There are a number of things which these preachers deny, which I would like to discuss with you.

I.

THEY DENY THE BIBLE'S INSPIRATION

I believe the Bible is inspired, all the way from Genesis 1:1 to Revelation 22:21. I don't mean by

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that that the Holy Spirit brooded around over the apostles and the prophets, and that they wrote under inspiration just like Milton, Tennyson, and other men who have written in the past. Instead, I believe in the verbal inspiration of the Bible. I believe that God pronounced the words, and the prophets wrote them, just exactly like God pronounced them. Listen:

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—II Tim. 3:16.

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

Beloved, I say to you, I believe this Bible is the inspired Word of God. I don't say that it contains the Word of God, but I say that it is the Word of God. If I were to say it contains the Word of God, that would indicate that it might contain something else as well. I say to you, it is the Word of God.

These individuals who hand out poisoned spiritual food deny the Bible's inspiration. They say that the book of Genesis is folklore—that the first three chapters are nothing but legend. They laugh at Jonah staying alive in the belly of the whale for three days' time. They laugh at the ravens bringing food to Elijah. They laugh at the waters of the Jordan River standing still to allow the children of Israel to pass over dry shod to the other side. They laugh at Daniel being put into the lion's den and staying alive. In the New Testament, they laugh at the idea of Jesus Christ walking on the water. They laugh at the idea of Jesus picking up the ear of Malchus and putting it back on his head after Simon Peter had cut it off with his sword. They laugh at these things. I tell you, the man who doesn't believe in the inspiration of the Bible, who jests, who jokes and makes fun of miracles and the supernatural of the Bible, that man is handing out poisoned spiritual food to his congregation.

II.

THEY DENY THE DEITY OF THE LORD JESUS CHRIST

I believe that Jesus Christ was God in the flesh. We read:

"And without controversy great is the mystery of godliness: God was MANIFEST IN THE FLESH."—I Tim. 3:16.

Notice, "God was manifest in the flesh." In other words, when you saw Jesus walk the shores of the Sea of Galilee, or when you saw Him here within this world, you saw God.

I turn to the book of Matthew and I read the story of the announcement that came to Joseph relative to the birth of Jesus.

"But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of

the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, GOD WITH US."—Mt. 1:20-23.

Beloved, you can't read this and say that Jesus Christ was anything other than divine.

Nels Ferre has been in the papers again. He is the Methodist infidel who went to Louisville, to the seminary, several years ago, and made several speeches there, which were later published under the title, "Pillars of the Faith." When I read it, and saw the title of it, I said, "God help the faith, if this is the pillars it is resting upon!" Nels Ferre made fun of the resurrection of the Lord Jesus Christ, the deity of the Son of God, and the blood atonement of Jesus. He actually made fun of his old mother in that book when he said that she believed these things, because of her ignorance.

I tell you, beloved, if any man denies the deity of Jesus Christ, that man is handing out poisoned spiritual food.

III.

THEY DENY THAT HEAVEN AND HELL ARE LITERAL PLACES

I turn to the Word of God and I find that the Lord Jesus said: "That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of HELL FIRE."—Mt. 5:22.

Listen again:

"And I saw a NEW HEAVEN and a new earth: for the first heaven, and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—Rev. 21:1.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the LAKE WHICH BURNETH WITH FIRE AND BRIMSTONE: which is the second death."—Rev. 21:8.

I ask you, how can a man read these passages of Scripture, and deny that Heaven and Hell are literal places?

When I was a boy preacher I used to have quite a bit of trouble with my voice. I would get a sore throat nearly every time I would preach. Almost as regularly as I would preach on Sunday, I would go to a doctor on Monday, and have him spray my throat. This doctor was an infidel of the worst type. He didn't believe in Heaven and he didn't believe in Hell. I remember one day he said to me, "If you don't quit that screeching (Continued on page 7, column 4)



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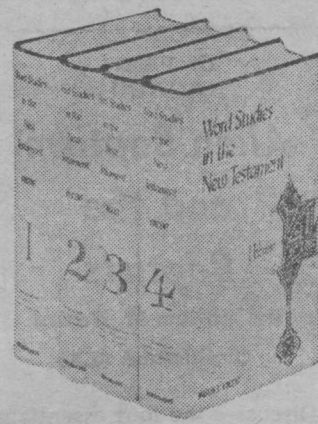
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Elder Wayne Cox Highly Commended By Halliman

By F. T. HALLIMAN
(New Guinea Missionary)

Of all the preachers that I know, Brother Wayne Cox would most likely need the least introduction and/or recommendation, and while this article is not necessarily meant to put emphasis on either one, for the benefit of you who may not know Brother Cox as intimately as I do I would like to speak briefly on both.

well as the ability to reason intelligently and can speak as comprehensibly on any Bible subject as any man that I know of.

Regarding His Doctrinal Stand:

Brother Cox is a firm believer in what is commonly called the five points of Calvinism. Not only does he believe them but calls them exactly what they are and preaches them. Never have I been associated with a man who believes in and preaches the doctrines of grace any stronger than Brother Cox and yet there is no

trine.

Brother Cox is not only a Baptist in name but he is a Baptist in practice. The only kind of a Baptist that God and the Bible speaks of as a Missionary Baptist. The word Baptist and missionary go together and are almost synonymous. While Brother Cox has been a pastor ever since I have known him he also has been and still is a great missionary.

Brother Cox is a firm believer in the local, visible church and hates with a vehement passion the invisible, universal conception of the church. He believes in church authority for all things pertaining to the Lord's work.

Regarding His Future Plans:

For several years Brother Cox has been pastor of the Woodlawn Terrace Baptist Church, Memphis, Tennessee. I do not know just how long he pastored that church but it has been some where close to 20 years. He had pastored several churches before that. I have personally known for the past few years that Brother Cox felt that he was being called of the Lord to be a full time missionary evangelist but up until recently he could not be sure about this. Early in September of this year during a phone conversation with Brother Cox, he told me that the burden was getting almost unbearable and asked me to join him in prayer that he might know the will of the Lord in this matter. I began to pray about it as if the burden were mine and I am sure that others were praying about it also.

Not too long ago, Brother Cox, feeling that he knew the will of the Lord in the matter, announced that he would soon be resigning as pastor of the Woodlawn Terrace Baptist Church. Only recently he told me that beginning with the first of the year (1968), he would be available as the Lord leads for the following: Revival meetings, Bible Conferences, Seminars, Lectures, to do general mission work and help to get new churches started, and go any where and just feed the sheep regardless of the number.

As To The Recommendations.

Brother Cox's past ministry is the best possible recommendation that he could have but I would just like to add a little along that line regarding this man of God. I do not know of an abler man for any or all of these proposed phases of the ministry. As we think of success from the human point of view, Brother Cox has been the most widely used and the most successful evangelist of any man of our day. He is an able lecturer and unexcelled in Bible teaching. Anyone desiring teaching on the church, Brother Cox has the best series of messages on that subject that I have ever heard from anyone. Besides being a good preacher he is one of the best orators that I have ever heard.

This past year I have traveled all over the United States and I have had several groups mention the fact that they would like to have Brother Cox but hesitated to contact him for fear they would be rejected because they were so few. Brother Cox is a great preacher and no doubt will be in constant demand, however there will be no group too small, and if you desire him to come all you will have to do is to let him know. I can readily recommend Brother Cox to minister to any spiritual need that you may have.

If you would like to secure him for any engagement you may contact him by writing to him at Route 3, Selmer, Tennessee.

He will be working under the

Old Landmarkism

(Continued from page 6)

them. The instructions given to the New Testament churches must be our "Landmarks."

CONCLUSION.

1. Intercommunion between opposing denominations holding diverse faiths, is a profanation of the Lord's Supper.
2. The Lord's Supper is an ordinance of each local church, to be observed by its own members qualified to receive it, and by none else. Therefore,
3. Intercommunion between Baptist churches is unscriptural.

authority of the Woodlawn Terrace Baptist Church, Memphis, and if any church or churches would like to assist in the support of this great man of God I am sure it would be money well spent and appreciated by the church.

Ed. Note: This article was sent to us by Bro. Halliman just before the beginning of 1968. We have been providentially hindered in printing it sooner. Now that we are printing it, your editor would add a hearty "Amen" to the statements of Bro. Halliman.

"Poisoned Bread"

(Continued from page 6)

and screaming about Heaven and Hell, you are not going to have any throat at all. They are not places; it is only your imagination. It is just in your mind." He said, "If you are happy, you have your Heaven; if you are not happy, you have your Hell. Heaven and Hell do not exist as literal places. They are only a figment

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of your imagination here within this world."

I tell you, beloved, there are a lot of preachers who say "Amen" to that, but so far as I am concerned, I would say anybody that preaches this from the pulpit is guilty of handing out poisoned spiritual bread.

IV.

THEY DENY CHURCH TRUTH

There isn't anyone who denies church truth that isn't guilty of handing out poisoned spiritual bread. They will say to you that one church is just as good as another. The Lord Jesus said:

"I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

I want to be in the church that Jesus said was His. I don't want to have anything to do with the church of John and Charles Wesley. I don't want to have anything to do with the church of Rome. I don't want to have anything to do with the church of Alexander Campbell. I want to be in the church that Jesus said

was His church.

This crowd that hands out poisoned spiritual food will tell you that one baptism is just as good as another. When the Lord Jesus Christ was here in the flesh, He walked 60 miles that He might get baptism at the hands of John the Baptist, who was the only man who was qualified or had authority to baptize. We read:

"And I knew him not; but he that SENT ME TO BAPTIZE with water."—John 1:33.

Nobody else had a commission to baptize but John the Baptist. Jesus wanted baptism, and He went to a Baptist preacher.

If I were you, and were saved, I wouldn't wait until this service was over to ask for baptism. I'd get up, to run, and say, "Brother Gilpin, I want baptism at the hands of a Baptist Church." These fellows that hand out poisoned spiritual food say that one baptism is just as good as another.

Likewise, the Lord's Supper doesn't mean anything except it is just a form that they pass through. In other words, they say that you can use any elements that you wish. As someone said, you can use a banana, and the juice of a coconut, and it would be just as acceptable to God as to use unleavened bread and wine.

I received in the mail from Owensboro, Ky., a story of a United Prayer Service that was held in that town. I want to say first of all that it was sponsored by the Owensboro Council of Ministers and the Roman Catholic Diocese of Owensboro. You know it had good sponsorship to start with, for probably 99 per cent of the Owensboro Council of Ministers are unsaved Protestants. Beloved, if they believe what they preach, they are bound to be unsaved, because they preach salvation by works and the city water-works. If they don't believe what they preach, then they are hypocrites, and that is proof positive that they are unsaved. So that crowd, along with the Catholics, sponsored this United Prayer Service.

I noticed that they listed Rev. George Thomas, pastor of the Ebenezer Baptist Church, as the only Baptist preacher that spoke. And notice that word "Ebenezer." I'll bet a pair of my boots that his face is as black as the ace of spades. Anyhow, it is interesting to know what people said (Continued on page 8, column 3)



Wayne Cox

man of my acquaintance that believes in and preaches the responsibility of man any more than he does.

Not only is he sound when it comes to salvation by grace, but he is a Baptist. Brother Cox is the kind of Baptist that our forefathers would have been proud of and the kind that I am happy to have had the privilege for several years to be associated with. He is the kind that Paul talked about, the kind that would not dip their colors and be tossed about with every wind of doctrine.

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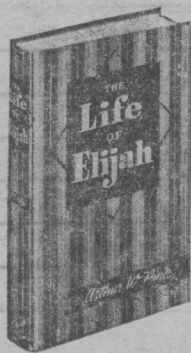
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No. Carolina Saints

(Continued from page one)
pressed with the church, but I will say what I have said before, that I consider Joe Wilson one of the best preachers that I have ever known. He is always a part of our Bible Conference program, and his messages are always blessed of God at every Conference.

There has been a lot of opposition to church truth in Winston-Salem. One man, who is a nationally known evangelist has his headquarters there, and has been pastor within the city. While he is somewhat sound (he practices the mourner's bench) on the doctrines of grace, he is one of the greatest enemies to church truth that I have ever known. He has done more against the cause of the Baptists in his opposition to the local church than any man of my knowledge

in America today.

In view of all this, it is hard for a church to be started in a town where such preaching has prevailed — especially if the church is as loyal on the doctrines of church truth as they are to the doctrines of grace.

Well, Brother Joe Wilson is a prince as to the teaching of both of these truths as well as all the balance of the Bible, and it is my firm conviction that God will greatly bless this work—perhaps not in a speedy manner, but ultimately the Grace Baptist Church of Winston-Salem will be recognized as a great church which stands for God's Word.

Mrs. Gilpin and I had our evening meal on Saturday at the home of Pastor and Sister Wilson, and then spent the rest of the time in the home of Cletus and Mary Ann Snyder. These folk have been our friends for years, and we can never thank God enough for the fellowship

with them. Truly, they are the salt of the earth, and we came home on Monday morning refreshed from the visit, and thanking God for the privilege we had to minister to this great number of God's children.

We would certainly ask our readers at a distance, to pray for the Grace Baptist Church, and to those who live in Winston-Salem, we would urge them to attend Grace Baptist Church, whenever God might make it possible. If I lived there, I would certainly want to be a member of the Grace Baptist Church, and I would urge all of our readers of TBE there, to take their stand with the church that is standing both for the doctrines of grace and for the truth of the local church.



My Testimony

(Continued from page one)
since the days of Jesus Christ.

It is our business today to contend for the five points of Calvinism.

Likewise, we should stand just as firmly for church truth, opposing the Universal Church, Interdenominationalism, Undenominationalism, and Non-denominationalism.

Baptists ought to be contending against the old whore and her harlot daughters (Rev. 17), which is a prefigurement of Roman Catholicism and the Protestant Churches that have come out of Rome.

I say that Baptists ought to continue to contend against all these errors, heresies, and heretics. Our weapons are as always, the Word and the Spirit. We glory as to the prospect. As God gives grace and strength, we expect to continue to contend for the Word and never give up the fight.—JRG.



"Poisoned Bread"

(Continued from page seven)
about it, for the newspaper quoted the comments of various individuals.

One Methodist said: "I think it is wonderful. I wish we had done it a long time ago."

One fellow from the Church of Christ (I prefer to call them Campbellites because they are not the church of Christ) said: "It was a significant break through in interfaith understanding for our community."

I'll say this in passing, I dare say the crowd that was present for that meeting handed out poisoned spiritual food to their congregations. Anybody that didn't know any better than to be in a prayer meeting composed of Catholics and Protestants, who are trying to get together in an Ecumenical spirit—anybody who doesn't know any better than that doesn't know Jesus Christ as his Saviour. If you know the Son of God as your Saviour, you are going to stand up and contend for what you know the Word of God teaches.

V.

THEY DENY THAT JESUS WAS THE LAMB OF GOD SLAIN FROM THE FOUNDATION OF THE WORLD

I dare say there wasn't one who attended that service at Owensboro who believes the doctrine of election, and who believes that Jesus Christ was the Lamb slain before the foundation of the world. I dare say there wasn't one of that crowd who believes that the Son of God had in mind our salvation before you and I were ever born into this world. I turn to God's Word and I read:

"According as he hath CHOSEN US in him BEFORE THE FOUNDATION of the world."—Eph. 1:4.

If you are saved, you are older than this world; you are older than the hills; you are older than the ground that you walk on; you are older than the rocks that you see; you are older than creation, in the mind of God.

I tell you, I believe that Jesus Christ was God's plan of salvation from eternity, and that when Jesus came into this world, He came to die for our sins. When He died, Paul said:

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

I say to you, any man who fails to preach this kind of message is handing out poisoned spiritual food to his congregation.

I heard a fellow say a few days ago, "I believe in Jesus, but we have to keep ourselves after we are saved." Beloved, the Word of God doesn't teach that. The Word of God says:

"Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."—Rom. 11:5, 6.

Paul says you are either saved by grace or you are saved by works, and not by a mixture. The man who says you are saved by Christ, and the church, and by what you do, and by holding out faithful, and by making a good confession just before you die—the man who says that is giving you poisoned spiritual food.

VI.

THEY DENY THAT JESUS SAVES ONE ETERNALLY

I turn to the Word of God and I find that Jesus said:

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:27,29.

The preacher that preaches the Word of God is going to tell you that once you are saved, you are saved eternally, for that is the only kind of salvation God has to offer. Those individuals who say that you can be saved today and lost tomorrow, who deny that one is saved eternally—those individuals are handing out poisoned spiritual food.

Recently, when I conducted a funeral service, I came in contact with a man who listens to our radio broadcast. He said, "I listen to you all the time. But there is one fellow that I won't listen to, and that is the fellow that comes on at 9:30 on Sunday morning. I turn him off." He said, "I don't want any of that 'falling from grace.'" I didn't know this man that I talked to. I don't even know his name. But I know one thing, he didn't want any of that poisoned spiritual Campbellite food.

CONCLUSION

We read:
"And Moses said unto them. This is the BREAD which the

LORD HATH GIVEN you to eat."—Ex. 16:15.

That which God told Israel about the manna is exactly what God would say about the Bible to us—that the Bible is the food which the Lord hath given us. It is not every man that is going to preach it. It is so much easier for a man to give out poisoned spiritual food than it is to give out the Word of God.

I was reading recently of the experience of Jeremiah.

"Then Zedekiah the king sent and took him out: and the king asked him secretly in his house, and said, IS THERE ANY WORD FROM THE LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon."—Jer. 37:17.

I ask you, wouldn't Jeremiah have been a lot better off if he had just kept still. A false preacher would have done that. A false preacher would have done just exactly what a Baptist preacher did in Ohio a few years ago, when they came to the 13th chapter of I Corinthians one Thursday night in their study of the Bible. The man who was teaching it said, "We will come to the 14th chapter next Thursday night which talks about a woman's place in the church. What are we going to do about it?" The pastor said, "If I were you, I would skip that and go on to the 15th chapter." Well, the man who is going to hand out poisoned spiritual food would do that very thing.

Jeremiah stood in the presence of the king and when Zedekiah asked him if there was any message from the Lord, he said, "There is," and he gave the king a message of damnation and doom for his country. Then they put Jeremiah in jail. Later, the king sent for Jeremiah and had him brought secretly to his house. He said, "Jeremiah, I want to ask you is there any message from the Lord?" Jeremiah said, "There is, but I am not going to tell you, because if I were to tell you, you would put me back into the jail." Then it was that Zedekiah said, "No, I'll not do that. I am not going to put you into the jail. I am going to protect you from those that desire your death. I just want to know what the message is from the Lord." Jeremiah said, "You are going to die. Your sons are going to die. The kingdom is going to perish. The country is going to be carried into captivity. Trouble is about to fall upon our nation."

You know, beloved, there are not very many men like Jeremiah that will stand up and tell the truth and contend for what is right in the face of difficulty. It is so much easier to give out poisoned spiritual bread than it is to give out the truth. But God's man will always do exactly what Jeremiah did. God's man will not give you poisoned spiritual food, but he will give you the bread of life.

May God bless this church, that it may ever ask for the bread of life; that it may ever have a pastor that will give you nothing but the bread of life. No poisoned bread—just the bread of life.

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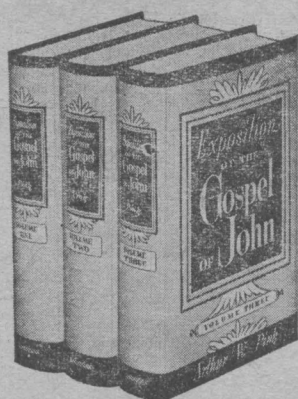
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