

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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BROTHER DOTY TELLS MORE OF HIS . . .

SOUTH PACIFIC IMPRESSIONS

By RALPH A. DOTY
Missionary To The New Guinea Territory

pel of our Lord Jesus Christ to the New Guinea natives have a



RALPH DOTY

tremendous job which they are doing quietly and without fanfare. Coupled with their preaching they are continually called upon for

ecclesiastical advice from native pastors and preachers who have had problems in connection with their various churches with which they have no idea how to cope. Also various tribes have heard from their neighbors or from a native missionary of the work of the Sovereign Grace Baptist Mission and have sent a delegation to talk with Bro. Roberts and Bro. Halliman about the possibility of establishing a mission work or preaching point in their village or area.

A few days ago a group came to the house and talked for hours with Bro. Roberts and Bro. Halliman about the possibility of coming into their area and preaching to them. I, of course, understood nothing of what was said but later Bro. Halliman told me that they were from a cannibal tribe who lived five days walk away. Bro. Halliman told me that he had asked them how he could be sure that if he came they would not eat him — their answer was that

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OLD LANDMARKISM

CHAPTER X.

THE CONTINUITY OF THE KINGDOM OF CHRIST.

For the maintenance of the inspiration of the prophets, as well as the divinity of Christ, the Kingdom He set up must never be "broken to pieces," and the church He built must have never been prevailed against by violence or corruption—The true statement of what "Landmarkism" mean by church succession, not "apostolic succession," nor the succession of any particular church or churches, etc.

"In the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed; neither shall it be given to another people; . . . it shall stand forever." — Dan. 2:44.

"On this Rock will I establish (Gr.) my church, and the gates of Hades shall not prevail against it." — Matt. 16:18.

"We, therefore, receiving a kingdom that can not be moved," etc. — Heb. 12:28.

"The fall of a kingdom is the disgrace of its founder."

Landmark Baptists very generally believe that for the Word of the Living God to stand, and for the veracity of Jesus Christ to vindicate itself, the kingdom which He set up "in the days of John the Baptist," has had an unbroken continuity until now. I say kingdom, instead of succession of churches, for the sake of perspicacity. Those who oppose "church succession confuse the unthinking, by representing our position to be, that the identical organization which Christ established — the First Church of Judea — has had a continued existence until to-day; or, that the identical churches planted by the apostles, or at least, some one of them, has continued until now, and that Baptist ministers are successors of the apostles; in a word, that our position is the old Romish and Episcopal doctrine of apostolic succession. I have, for full a quarter of a century, by pen and voice, vehemently protested against these misrepresentations, as Baptists have for twice as many more, against the charge of teaching that no one can be saved without immersion, and quite as vainly; for those who oppose us seem determined to misrepresent, and will not be corrected. We repudiate the doctrine of apostolic succession; we do not believe they ever had a successor, and, therefore, no one today is preaching under the apostolic commission any more than under that which Christ first gave to John the Baptist. They are our opposers who, in fact, hold to apostolic succession; for the majority

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History And The Bible Show You Can't Rub Out The Jew

Long years ago, God called the Jews as His chosen people and in spite of the world's likes and dislikes, they are still His chosen people. I offer four passages of Scripture to substantiate this statement:

"Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord." — Exodus 6:6-8.

"And ye shall be holy unto me: for I the Lord am holy, and

have severed you from other people, that ye should be mine." — Lev. 20:26.

"For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." — Deut. 14:2.

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar: The Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." — Jer. 31:35-37.

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WHEN WAS POLYGAMY EVER RIGHT?

Joseph Smith, Jr., the founder of Mormonism, said, "And again, as pertaining to the law of the priesthood — If any man espouse a virgin, and desire to espouse another and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; and to no one else. And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified." Doctrine and Covenants, Section 132:61-62.

When Joseph Smith first started the Mormon cult he did not believe in polygamy because in the Book of Mormon he said, "Behold, David and Solomon truly had

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Pastor's Problems At Times Almost Too Great To Bear



MILBURN COCHRELL
Henleyfield, Mississippi

That pastors have problems is not even doubted by their most bitter opponents or close friends.

And I do not expect to relieve all the problems of pastors in these articles, but I do seek to create a better understanding between pastors and parishioners. Just about all the problems with which pastors are confronted arise from the basic ignorance of church members as to what a pastor really is. Generally speaking, there has been a shift in the role of the pastor in recent times. He is no longer looked upon as predominantly a minister of the Word. Now he is viewed as an administrator. Parishioners are more concerned about his visitation ministry than his preaching ministry, his ability to speak with men than his ability to speak to God. They want him to possess much secular education, but are often indifferent to his having attended the school of the Holy Spirit (Gal. 1:11, 15-18).

The Bible nowhere says that a pastor is to be president of the

(Continued on page 7, column 4)

PLAIN TALK ABOUT SIN

It is related that after a sermon by a distinguished minister dealing most pointedly with sin, one of the church officers visited the pastor and remonstrated as follows: "We do not want you to talk so plainly as you do about sin, because if our boys and girls hear you talking so much about sin they will more easily become sinners. Call it a mistake if you will, do not speak so plainly about sin."

The pastor took down a small bottle of strychnine, marked "poison," and showed it to his visitor, saying, "I see what you want me to do, you want to change the label. Now, suppose I take this label off and substitute another, say, 'Essence of Peppermint,' do you see what happens? The milder you make your label the more dangerous you make your poison. Jereboam changed the label and

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"What Saith The Physician, Coroner And Autopsy?"

"Let this mind be in you, which was also in Christ Jesus." — Phil. 2:5.

There is a question that arises at once, and that is, what kind of a mind was in Christ Jesus? What kind of mind is it that Paul prays we might be the possessor of?

I think Paul is talking about the mind of God, and I will say to you frankly, you and I cannot comprehend the teachings of the Bible at all, unless we have the mind of God within us. No unsaved person can understand the Bible. To be sure, you can understand its history, the geography and the literature of the Bible, but you cannot understand the

spiritual teachings of the Word of God, unless the mind of God dwells within you.

I wonder if you can realize how great is the mind of God. To give you an illustration, suppose you go home and take your typewriter apart. Separate all the parts, one from another. Then put them in your electric washing machine and start the motor, and let them churn around until this time next week. Give them seven full days to turn around in your washing machine. One week from now, take the lid off, and reach down and pick up your typewriter fully assembled, fully complete, fully ready for you to go to work, and begin typing again.

You say, "Brother Gilpin, that is nonsense; it couldn't take place." But, beloved, may I remind you that while you couldn't bring your typewriter together in a million years in such a manner, God has brought together a universe — a world first, then a universe — that is so vast in its expanse that it is beyond our comprehension, and He did it in less than seven 24-hour days.

That sun that seems so warm to us on a hot day when the temperature gets up to 95 degrees and 100 degrees in the shade — that sun is ninety-three million miles from us. Do you realize that this universe is so complex that

(Continued on page 2, column 1)

AN APPRECIATED FRIENDLY LETTER

Dear Brother Gilpin,

May this find you in good health and still able to stand for the truth for which so many of us do heartily relish and yearn for in these last days. I think that probably you have no idea just how much you mean to your readers and am sure that when at last you shall see Him as He is, that you will most assuredly be numbered with the elite few who shall be found faithful. But as I have come to know, the ones that contend for the truth of God's Holy Word the most and the loudest, are usually the ones who also experience the most heartache and sufferings at the hands of those who often would seem to be our dearest friends. How I thank God for you and your work there! May He see fit to keep you in His service till He comes — is my prayer.

Bill Brickey (Ohio)

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"What Saith?"

(Continued from page one)

the light from some of the stars
has never yet reached this earth?
Do you realize that the light from
the stars that we are enjoying at
the present time, travels at the
rate of 186,000 miles a second, yet
their light has been centuries
coming from the stars to us? Do
you realize in the Milky Way
alone scientists tell us that there
are three hundred million suns,
and that is not counting stars?
It is pretty complex, isn't it, when
you think about this universe, and
all the planets that make up the
universe?

Beloved, back of it all, there
had to be God. You can't have
order without one to make order.
You can't have symmetry without
one to make symmetrical. You
can't have beauty without one to
make beautiful. You can't have
this glorious expanse of all the
world without a mind behind it
all. Beloved, the mind I speak of
is the mind of God. It is a mighty,
complex, indescribable, great
mind.

Paul says, "Let this mind be in
you." I am contending that no
man will ever understand the
Bible, and no man will ever
grasp the truth of God's Word
spiritually, unless that individual
has something of the mind of God
within him. When I tell you how
great the mind of God is, it ought
to help you realize just how much
you have at your disposal.

If the mind of God is within
you, you know something about
your condition, and if the mind
of God isn't within you, you need
to know something about your
spiritual status and spiritual con-
dition before God.

I would like to study with you
from God's Word, and show you
from the standpoint of the mind
of God, just what the sinner's
condition is in God's sight. I want
to study it from three standpoints

particularly. I want to give you
the physician's report, the coron-
er's report, and the autopsy's re-
port.

I

THE PHYSICIAN'S REPORT.

May I preface any Scriptural
reading that I may do by saying
that man is in a state of total,
spiritual inability. Every faculty
of man is completely ruined, and
is unable to function. There isn't
one single faculty of the unsaved
man that isn't ruined. Not one
is able to function as it ought to.

Let's notice what the physician
does. As the Physician (Jesus)
sits down beside the patient (an
unsaved sinner), to study the pa-
tient, and examine him in every
respect, the Physician would tell
you that man cannot see. Listen:

"Verily, verily, I say unto thee,
Except a man be born again, HE
CANNOT SEE the kingdom of
God."—John 3:2.

Talk about a man being blind
spiritually, every unsaved man is.
Think about our little buddy,
Lawrence Clere, who is always so
faithful in our worship services,
who can't see with his natural
eyes. For the last several months,
I have been able to sympathize
with Lawrence more than ever
before because of my condition.
But, beloved, I want to talk to
you about a spiritual blindness
that is much deeper, and much
darker than the natural sight. If
I were to take the Physician's re-
port, the Physician would tell us
that man cannot see — that un-
less man be born again, he can-
not see the kingdom of God. A
man can do nothing in the realm
of God's service that pleases God,
for he can't see spiritual things.

Years ago, I became pastor of
a church in Cincinnati, and the
first Sunday morning I was there,
I preached on "A Revealed Re-
ligion." After the service was
over, a woman came up to me,
and said, "I don't agree with you
at all. I don't believe in a reveal-
ed religion." I found out that she
was one of our Sunday School
teachers, but not a member of the
church. That was enough to ask
her for her resignation, but when
she told me that she did not be-
lieve in a new birth — that man
had to undergo a spiritual change
in order that he might understand
the things of God — I immedi-
ately accepted her resignation with-
out her presenting it.

I say to you, man cannot see
spiritual things. I can sit down
with an unsaved man and talk
to him about how he can farm,
and how he can handle his busi-
ness, and about his work, and he
will grasp everything I have to
say, but when I begin to talk to
him about spiritual things, he
can't see them, and the first thing
I know, he has a faraway look in
his eyes, and he is ready to leave
me, to go someplace else. Why?
That man cannot see the kingdom
of God.

Not only is it true that man can-
not see, but it is also true that
he cannot understand. Listen:

"But the natural man RECEIV-
ETH NOT the things of the Spirit
of God: for they are foolishness
unto him: neither can he know

them, because they are spiritually
discerned."—I Cor. 2:14.

Some say, "I just don't under-
stand this doctrine of election you
talk about." Others say, "I just
don't understand how one man
can die for others of this world."
Still others say, "I just don't un-
derstand these deeper truths of
the Bible." Do you know why
they don't understand? The nat-
ural man, the unsaved man, has
not been born again, and he can-
not see nor understand spiritual
truths. They have to be spiritual-
ly discerned unto him. He has to
be spiritually taught before he
can know the things of the Lord.

Notice again:

"In whom the god of this world
HATH BLINDED the minds of
them which believe not, lest the
light of the glorious gospel of
Christ, who is the image of God,
should shine unto them. For we
preach not ourselves, but Christ
Jesus the Lord: and ourselves
your servants for Jesus' sake." —
II Cor. 4:4,5.

What does this tell us? Simply
this: the unsaved man is blinded
to spiritual things by the Devil,
to the extent, that he cannot un-
derstand spiritual truths.

Once in a while people will say,
"I wish I could understand the
Bible like you seemingly do." I'll
tell you why they don't. If they
are saved, they don't understand
it, because they don't read, and
study it. If they aren't saved, they
don't understand it, because they
cannot understand it.

I say, as we notice the Physi-
cian's report concerning man, man
cannot see, and man cannot un-
derstand.

I'll go further in the Physi-
cian's report, and tell you that
man cannot receive spiritual life.
We read:

"Even the Spirit of truth; whom
THE WORLD CANNOT RE-
CEIVE, because it seeth him not,
neither knoweth him: but ye
know him: for he dwelleth with
you, and shall be in you."—John
14:17.

Why is it that the world doesn't
receive spiritual life? Beloved, no
man receives spiritual life until
the Spirit of God becomes a real-
ity to him.

This is indeed hard on the flesh
of an unsaved man. I am sure that
I am not at all increasing my
popularity with you, and I am
not at all inflating your ego, when
I tell you as an unsaved man that
you cannot see, nor understand,
nor receive spiritual life until the
Spirit of God becomes a part of
your life.

We read:

"These be they who separate
themselves, sensual, having not
the Spirit."—Jude 1:19.

So I say, beloved, the unsaved
man cannot understand, he can-
not see, and he cannot receive.

Furthermore, the unsaved man
cannot please God. Listen:

"Because the carnal mind is en-
mity against God: for it is not
subject to the law of God, neither
indeed can be. So then they that
are in the flesh CANNOT
PLEASE GOD."—Rom. 8:7,8.

Do you realize that though you
may have pleased your parents,
and pleased your teachers, and
pleased your associates and those
who have worked with you in
business, and pleased your friends,
you have not pleased God one
time in your life?

Notice a similar Scripture:

"But without faith it is IMPOS-
SIBLE TO PLEASE HIM."—Heb.
11:6.

Just think, you try so hard to
please your friends, and those
with whom you associate from
day to day, but the one that you
ought to please, you have never
yet pleased one single time. I
tell you, beloved, it is impossible
to please God without faith.

Also, the unsaved man cannot
come to God. Listen:

"No man can come to me, ex-
cept the Father which hath sent
me draw him: and I will raise
him up at the last day."—John
6:44.

"Therefore said I unto you, that
no man can come unto me, except
it were given unto him of my
Father."—John 6:65.

You can come to the front of
the church building, and say "I
want to be saved," but beloved,
you can't come to God unless
God's Spirit draws you. What a
Scripture this is! "No man can
come unto me, except it were
given unto him of my Father."

Therefore, in studying the Physi-
cian's report as He examines
you, He comes to this conclu-
sion: you cannot see, you cannot
understand, you cannot receive,
you cannot please, and you can-
not come.

II

THE CORONER'S REPORT.

When a dead body is found
after an automobile wreck, or
some tragedy, the coroner always
holds an inquest, and one thing
the coroner always concludes is
that the individual is dead. Act-
ually, he is there to tell you why
the individual is dead, and under
what circumstances the individual
died, but there is one thing cer-
tain, he always ends up by say-
ing that you are dead.

What is the Coroner's (Jesus')
report so far as unsaved people
are concerned? The Coroner says
that death has already taken place
spiritually, and there is not one
evidence of spiritual life on the
part of any individual outside of
Jesus Christ. Mark it down, there
is no spiritual life outside Jesus
Christ.

It may be that you are a gentle-

man of the highest order. It may
be that you are just as fine and
high-type individual as this world
could produce. But, beloved, there
is not one evidence of spiritual
life in you unless the Spirit of
God has begun to work within
you.

Let's notice what the Coroner
has to say relative to how dead
you are.

He tells us that your mind is
dead. Listen:

"This I say therefore, and tes-
tify in the Lord, that ye hence-
forth walk not as other Gentiles
walk, in the vanity of their mind.
Having the understanding dark-
ened, being alienated from the
life of God through the ignorance
that is in them, because of the
blindness of their heart: Who be-
ing past feeling have given them-
selves over unto lasciviousness,
to work all uncleanness with
greediness."—Eph. 4:17-19.

I feel sorry for that individual
who has lost his mind. In visiting
hospitals, I have been thrown
with so many individuals whose
mind has played a trick on them
in that respect. How pathetic it
is!

If you are unsaved, that is your
condition spiritually. You stand in
the sight of God with a mind
that is absolutely darkened to the
extent that you have no spiritual
understanding, and you are past
feeling so far as spiritual things
are concerned. That is why the
flesh is given over to uncleanness
and greediness.

Let's notice again concerning
(Continued on page 3, column 3)

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tised but little. These are most exceedingly good books, and
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THE BAPTIST EXAMINER

FEBRUARY 24, 1968

PAGE TWO

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Old Landmarkism

(Continued from page 1)

do believe that, if ministers, they are preaching by the authority contained in that commission! So much for this charge.

Nor have I, or any Landmarker known to me, ever advocated the succession of any particular church or churches; but my position is that Christ, in the very "days of John the Baptist," did establish a visible kingdom on earth, and that this *kingdom* has never yet been "broken in pieces," nor given to another class of subjects — has never for a day "been moved," nor ceased from the earth, and never will until Christ returns personally to reign over it; that the organization He first set up, which John called "the Bride," and which Christ called His church, constituted that visible kingdom, and to-day all His *true* churches on earth constitute it; and, therefore, if His *kingdom* has stood unchanged, and will to the end, He must always have had true and uncorrupted churches, since His kingdom cannot exist without true churches.

The sense in which any existing Baptist Church is the successor of the First Church of Judea — the model and pattern of all is the same as that existing between any regular organization and the first such organization that was ever instituted. Ten thousand local organizations of like nature may have existed and passed away, but this fact in no wise affects the continuity of the organization. From the day that organization was started, it has stood; and, though it may have decayed in some places, it has flourished in others, and never has had but *one beginning*. Thus it has been with that institution called the Kingdom of Christ; it has had a continuous existence, or the words of Christ have failed; and, therefore, there has been no need of originating it, *de novo*, and no unbaptized man ever had any authority to originate baptism, or a church, *de novo*. Nor can our opposers prove that a Baptist church exists to-day started in this way. I understand that Christ's declaration (Matt. 16:18), and Paul's statement (Heb. 12:28), are emphatic commendations upon the prophecy of Daniel (2:44).

We do not admit that it devolves upon us more than upon every other lover of Jesus to prove, by incontestible historical facts, that this kingdom of the Messiah has stood from the day it was set up by Him, unbroken and unremoved; to question it, is to doubt His sure word of promise. To deny it, is to impeach His veracity, and leave the world without a Bible or a Christ. We dare not do this. We believe that His kingdom has stood unchanged as firmly as we believe in the divinity of the Son of God, and, when we are forced to surrender the one faith, we can easily give up the other. If Christ has not kept His promise concerning His church to keep it, how can I trust Him concerning *my salvation*? If He has not the power to save His church, He certainly has not the power to save me. For Christians to admit that Christ has not preserved His kingdom unbroken, unremoved, unchanged, and uncorrupted, is to surrender the whole ground to infidelity. I deny that a man is a believer in the Bible who denies this.

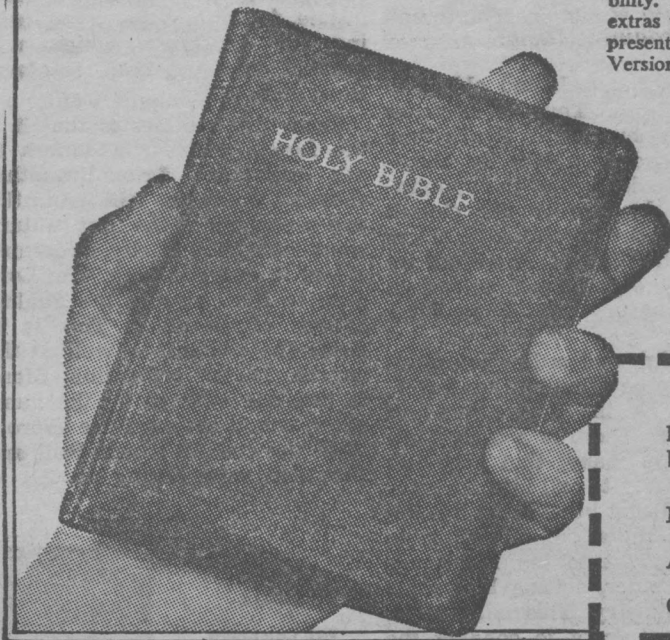
Nor do we admit the claims of the "Liberals" upon us, to prove the continuous existence of the church, of which we are a member, or which baptized us, in order to prove our doctrine of church succession, and that we have been scripturally baptized or ordained. As well might the Infidel call upon me to prove every link of my descent from Adam, before I am allowed to claim an interest in the redemptive work of Christ, which was confined to the family of Adam! We point to the Word of God, and, until the Infidel can destroy its authenticity, our hope is unshaken. In like manner, we point the "Liberal" Baptist to the words of Christ, and will he say *they are not sufficient*? When the Infidel can prove, by incontestible historical facts, that *His kingdom* has been broken and removed one year, one day, or one hour from the earth, then we surrender our Bible with our position.

The wire of the Atlantic Cable is of peculiar formation, peculiarly insulated, and history informs us that several years ago it was laid down across the *entire ocean*, from Valentia, Ireland, to Newfoundland. I suppose there are persons who stoutly deny this as quite improbable, if not impossible, and assert that I am foolish to believe it, and even call upon me for proof of its *continuity* before they will believe. I satisfy them that the *wire* cable that I trace from Valentia to the ocean, and for a thousand miles along the *plateau*, where it drops beyond my line, is the same with that which I find upon the plateau, on this side of the deep soundings; and onward to the telegraph station at Newfoundland. In addition, I satisfy them that the *cipher* of the message started at Valentia is the same with that received at Newfoundland, on this side, and that *no other company on earth uses that peculiar cipher*.

(Continued on page 6, column 1)

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"What Saith?"

(Continued from page two)

the mind of man:

"I thank Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I DID IT IGNORANTLY in unbelief."—I Tim. 1: 12,13.

Paul says, "I was ignorant in everything I did before I was saved. I did it in ignorance."

Beloved, the unsaved man, so far as his mind is concerned, is vain, in the dark, is ignorant and blind.

Listen again:

"For God hath not given us the spirit of fear; but of power, and of love, and of A SOUND MIND." II Tim. 1:7.

Paul says that God gives us a sound mind, as if to say you don't have a sound mind until you are saved.

When I was in college, there was a big, long, tall, lanky Baptist preacher boy that attended the same school with me. Then we went to the seminary, and we had classes together both in college and in the seminary. He was a genius so far as the mind was concerned. He had a mind that could go farther in the realm of philosophy than any man I have ever known. So far as language was concerned, he could pick up a Greek New Testament and read it at a glance, and give you the derivation of the words without a bit of difficulty. After I left the seminary, we drifted apart.

Then one day I heard that my old friend was sick. A few days later, I heard that his brothers in Illinois had sent him back to Kentucky sick, and the next thing I heard was that he was in the asylum. I went to see him several times. One day, I took with me a Greek New Testament, and he read from it as fluently as I could read to you from my English Bible. I would ask him questions, and he could answer some of them, but other things were just as dark to him as could be. His mind had played a trick on him.

One day, I said, "Why do they have you in here?" He said, "I am watching this crowd. I am taking care of them." I said, "This fellow over here pushing the broom, what is wrong with him?" He said, "He is crazy." I called attention to another fellow pushing a broom and asked what was wrong with him. He said that he was crazy. I said, "Is there anything wrong with you?" He said, "No, I am perfectly all right." I

said, "Do you mean that you are all right and all these other people are crazy?" He said, "I am the only sane one here. All the rest are crazy." I said, "What about me?" He said, "You are the craziest one of the whole crowd."

What was wrong with that man? Beloved, his mind had played a trick on him. His mind got weaker and weaker, and the last time I visited him, the doctor told me that he had the mind of a two-year-old child.

That is your condition spiritually. The only thing is, you do not have the mind of a two-year-old child — you cannot understand, and you will never have the power of a sound mind until the day that Jesus Christ saves you, and gives you a sound mind.

Now having examined your mind, let's have the Coroner examine your heart. He comes to a similar conclusion that your heart is dead also. Listen:

"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.

What do unsaved men love? They love darkness rather than light, because their deeds are evil. An unsaved man doesn't like spiritual things. You can set holiness and sin before an unsaved man, and he will choose sin every time. Why? Because men love darkness rather than light.

Listen, beloved, your heart is in a bad condition. Your heart is saturated with the love of sin, and a hatred for Almighty God.

Notice again:

"THE HEART IS DECEITFUL above all things, and desperately wicked: who can know it?" — Jer. 17:9.

I tell you, beloved, when the Coroner sits down beside a dead body, He examines that body to see if there is a heartbeat, and when He does so, He finds that the mind is gone, and that heart is saturated with sin and a hatred

for God. He will also examine your will power. Listen:

"And ye will not come to me, that ye might have life."—John 5:40.

The word for "will" is a past participle, so literally it says, "Ye have willed not to come to me that you might have life." It is a definite act of the unsaved man — he has willed against God.

You say, "Man has a free will — that he is free to choose for himself." That is right, beloved, and his choice is against God. No man would ever choose God if left to himself.

Notice again:

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are TAKEN CAPTIVE by him at his will."—II Tim. 2:24-26.

Notice, the unsaved man is in the devil's snare. He is a captive of the devil, and has been taken captive by him at his will.

What a statement! Chained to Satan — chained by a sinful nature! A captive of the devil! Talk about man's condition outside of Jesus Christ — it is a pitiful, pathetic condition.

The Coroner's report then is that in your mind, you are vain, ignorant, and blind; the heart is no good, for it is saturated with sin and a hatred for God; and your will is no good, for it is chained to the devil.

III

THE AUTOPSY REPORT.

You are completely dead. The Physician has said so. The Coroner has said so. Now we will make a further investigation. We will (Continued on page 5, column 1)

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PAGE THREE

THE SOVEREIGNTY OF GOD

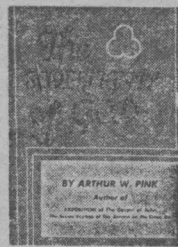
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The Baptist Examiner FORUM

"In order to ordain either preachers or elders, should a church call a council for the ordination, or should it be taken care of alone by the church, which is ordaining them."

ROY
MASON

Radio Minister
Baptist
Preacher
Arpeka, Florida



"It should be noted that preachers and elders are one and the same, in the New Testament sense. Unless there is some very unusual circumstance, a council SHOULD BE CALLED. Why? Because a preacher is not designed to serve only one church. He will serve among the churches, and therefore representatives of a number of churches should consider his fitness for the office. But while he may be examined by a council, with that council recommending that he be, or not be ordained, it is the church that does the ordaining.

Some may ask if deacons should be ordained under the same procedure. I do not think so. They are to serve in the local church, and there is no point in having a council of men who know nothing about their fitness to examine them. When a deacon moves to another church HE SHOULD NOT be received as a deacon by virtue of his having served as such in another church. He knows little or nothing about the situation in the church that he is joining and is not fitted for the office. If after a time the church comes to feel that they want him as deacon, well and good, but he is not lettered out and into another church as deacon. Many a church has gotten some bad deacons through receiving strangers as members and deacons at the same time.

AUSTIN
FIELDS

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



Yes, I believe that a church should call for an ordaining council, to assist her in ordaining an elder. From the study of the Book of Acts, we find that this was the procedure during New Testament times.

"And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed."—Acts 14:23.

This verse reveals that Paul

and Barnabas ordained elders in every church. Thus it becomes clear that churches in Paul's time did not ordain elders by themselves. We do read of the appointment of deacons by the church alone, but the ordaining of elders was much different. Therefore we read of the command to ordain elders in every city. Read Titus 1:5.

The office and ordination of an elder is to be filled by the church, and not by the appointment of some man. There is a theory advocated by many, that man has the authority to call into the ministry, and that because he has the Spirit in salvation, this gives to him the right to lay his hands upon an elder, setting him aside to the ministry. This is in error, for the authority to conduct the Lord's work on earth was given to the church, which was empowered by the Comforter to be God's witness.

"And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. 1:19.

Because one has the Spirit in salvation, this does not mean that he has the Comforter, for the Spirit as the Comforter does not reside in the hearts of God's elect, but in the body of Christ (Baptist Church). Read Eph. 2:22.

Christ plainly told His disciples that they did not have the Spirit, (though they had Him in salvation).

"But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Spirit was not yet given; because Jesus was not yet glorified."—Jn. 7:39.

We know that Christ fulfilled the promise of the Comforter at Pentecost. Brethren, there is a great need in this age, that we distinguish between the work of the spirit in salvation, and His work in and through the church. It is the work of the Comforter in the church to call elders, and to lead the church in ordaining those whom he selects.

Therefore my position concerning an elder, and his ordination is, that an elder must be called through a church where abides the Comforter, that unless his ordination was by a church where the Comforter resides, he is not ordained. Furthermore, the church which calls him as elder, should call for an ordaining council, to assist her in setting aside those whom she has called.

The purpose of this council is not to call a man as elder, but to determine whether or not he meets the qualifications. Many times a church could and does call through emotions, rather than

through the leadership of the Comforter. Because of the danger of acting hastily, or on the basis of emotion, the church is to ask for assistance from her sister churches.

The Church at Antioch was in a state of confusion concerning the law. She needed assistance in settling the issue, so, she sent to the church at Jerusalem a committee, to explain the issue, asking for assistance which was granted, and the issue resolved. Read Acts 15.

From this we gather that it is the Lord's will for a church to ask assistance from another church. Therefore the Apostles and preachers of the first century went from city to city, ordaining elders in every church. The Lord gave to His churches the qualifications of an elder. This is to guide the council, as well as the church, in the ordination. Many in this day who go by the name elder, would not meet the approval of the council which Paul and Barnabas were sitting on.

E. G.
COOK

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



If you want to keep up with the Joneses (so to speak) then call a council. But if you desire to follow the blueprint, let the church do the job. The church of the Lord Jesus Christ is the greatest institution in the world. And she is the only one who has the authority to do the ordaining. So why call a council? Could it be that the church feels she does not know how to go about the job? If that be the case, someone has fallen down on the job of teaching the church. And I do not mean the teaching according to Hoyle, but rather the teaching according to the Book.

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY
GRAHAM

You Need To Read
THE
PASTOR'S
DILEMMA
75c

It is to be feared that too much pomp and ceremony has been attached to the ordination service. Sometimes it seems that the ordained man goes from the service with his ego too well nourished when he should go away with his humility well nourished. Several years ago I was privileged to teach a college extension course to a group of Baptist preachers. I met up with a Baptist preacher who lived in that area, so I told him about the class. He said, "You cannot teach me anything, I'm an ordained minister." Maybe I could not have taught him anything, but it certainly would not have been because he was an ordained minister.

Philadelphia Baptist Church has given me authority to speak at home and abroad. She has given me authority to carry on my tract ministry, to teach through the Forum and to write my book on Revelation. I believe in church authority. I have absolutely no

THE BAPTIST EXAMINER

FEBRUARY 24, 1968

PAGE FOUR

MISSIONARY ADDRESSES

In answer to questions of our friends, you may write each of the following missionaries at the addresses indicated. They get very little mail, and I am sure a letter from you would be most definitely appreciated.

ELDER FRED T. HALLIMAN
Sovereign Grace Baptist Mission
Koroba Free Bag, Via Mt. Hagen
Territory Papua, New Guinea

ELDER FRED W. ROBERTS
Sovereign Grace Baptist Mission
Koroba Free Bag, Via Mt. Hagen
Territory Papua, New Guinea.

ELDER RALPH A. DOTY
New Ganaan Baptist Mission
Siwai, Via Post Office Buin,
South Bougainville,
Territory Papua, New Guinea

Do not send offerings direct to them, but rather send your offerings to Macedonia Baptist Church, 2501 North Maplewood, Chicago, Illinois 60647.

respect for a man who tries to preach and to do other church work without church authority. To me, ordaining a preacher is simply giving him the authority Philadelphia Baptist Church has given me plus the official title.

I hold that an ordaining council is a superfluous outfit that tends to feed the preacher's ego. And that thing you call ego does too well without that extra attention.

JAMES
HOBBS

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



We must understand that the ordaining council has no authority whatsoever as to the ordination of the individual.

The Holy Spirit leads a church to ordain a man into the ministry. The church sets him apart by ordination.

"As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."—(Acts 13:2,3).

Why do we have councils made up of people from other churches? Because it serves a twofold purpose. If a council meets and assists in the questioning of the candidate, then the participating churches know what he believes and can assist him by prayer and providing preaching opportunities.

The second purpose is to make recommendations to the church. The church is under no obligation whatsoever to abide by the recommendations of the council, but they usually do. Remember the church is to "lay hands sud-

denly on no man..." (I Tim. 5:22). In order to make sure that they are in the will of the Lord, they have representatives from other churches to question the candidate. This is in keeping with the Scripture. Paul and Barnabas had trouble with false teachers and so they asked the church at Jerusalem for suggestions.

"And the Apostles and elders came together for to consider of this matter."—Acts 15:6.

Let me suggest that the church should decide who they want to preside over the council, ask the questions, and preach the sermon.

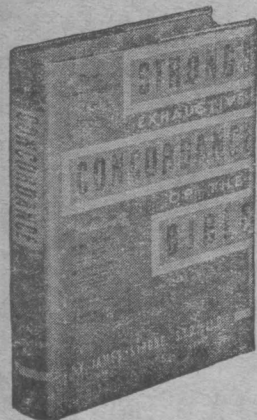
The Jew

(Continued from page one)
Realizing that his people were a chosen people, when Benjamin Disraeli was taunted in the English House of Commons because of his Jewish ancestry, he said, "Yes, I am a Jew; and when your Gentile ancestors were naked savages in the forests, my ancestors were High Priests in the Temple of God."

Although the Jews are God's chosen people, they have been sorely persecuted. Many times they have been upon the very brink of destruction and annihilation. They have been subjected to spurning scorn, and have been made the laughing stock of the nations, thus being sorely persecuted for centuries past.

The first attempt at their destruction was under the Pharaohs in 1571 to 1491 B.C. In the days of Joseph, the Jews had settled in the land of Egypt. Their prosperity caused the Egyptians to fear the Jews, with the result that they soon brought them into bondage. Hard labor and severe treatment became their lot. Afflictions and oppressions were heaped upon them for years until God raised up a chosen leader, Moses by name. Pharaoh had even gone so far as to demand the

(Continued on page 6, column 3)



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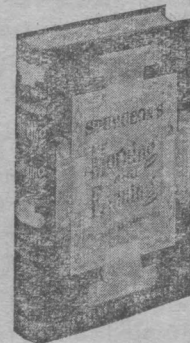
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Not On Sunday Night

I love the Church that Jesus bought
She is this dark world's light;
I always go on Sunday morn,
But not on Sunday night.

I love to hear the Gospel horn,
It gives me such delight;
It thrills me every Sunday morn,
But not on Sunday night.

I'd go through storm, and rain, or snow,
Do anything that's right;
To be at Church on Sunday morn,
But not on Sunday night.

I hope the faithful few keep on
Engaging in the fight;
I'll do any part on Sunday morn,
But — not on Sunday night.

I know that Christ is coming soon,
And He will find me right
If He appears on Sunday morn—
But — not on Sunday night.

The Holy Spirit sent this poem,
It set my heart aright;
You'll see me there next Sunday morn
And also — Sunday night.

"What Saith?"

(Continued from page 3)

make an autopsy. We will examine the dead individual and will make a complete autopsy of him. What do we find?

Before I read to you one single Scripture, I want to remind you, that we are going to find that sin has so affected every part of man's being, so that he is in a state of total corruption. I didn't say you will find he is partially corrupted, but rather, I believe in total corruption, or total depravity.

I don't mean that you are as mean as the devil. I don't mean that you are as mean as you can be. I don't mean that you are as mean as you are going to be. However, I do say that every part of your being has been affected by sin, so that you are in a state of total corruption.

To illustrate, I will take a glass of clear water and add to it a little poison. Which part of the water do you want to drink? You say, "Well, it is not as bad as it could be." We'll pour in some more poison, and see what happens. I have merely increased the saturation of poison, for there was poison throughout the entirety of the water before I poured the last poison into it.

The same is true so far as the unsaved man is concerned. Every unsaved man is totally depraved, and totally corrupt before God, and is capable of becoming more corrupt. What is the autopsy report? Man is dead — not sick, but dead.

You say, "But, Brother Gilpin, I heard a man say on the radio that there is a spark of divinity in every man, and all you have to do is to put him in the right environment, and that spark of divinity will burst forth into a flame."

Maybe you have heard that, beloved, but you didn't read it in the Word of God. This old Bible doesn't say anything about a spark of divinity in an unsaved man. I say to you, every unsaved man is dead spiritually, and only the Holy Spirit of God can quicken him and make him alive.

This is what we find at the church at Ephesus, for we read: "And you hath he quickened, who were DEAD IN TRESPASSES and sins."—Eph. 2:1.

What was your condition before you were saved? Paul says these Ephesians walked according to the course of this world. Paul says they walked according to the prince of the power of the air. That is, they did what the devil wanted them to do. Paul says they did exactly as children of disobedience.

How were these Ephesians made Christians? God's Word says, "You hath he quickened, who were dead in trespasses and sins."

I tell you, beloved, an unsaved man is dead spiritually.

I heard a preacher say sometime ago that man is dead, but that a dead man can do some things. If he hadn't been serious, that would have been laughable. He said that man is not so dead, but that he can believe.

I tell you, beloved, if God didn't regenerate one, he would never believe. Only as God makes him alive, can he ever repent. Only as God makes him alive, can he ever believe. Man is dead — absolutely dead before God.

I don't say an unsaved man is sick — he is dead. I don't say he is dying — he is dead. Listen:

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all

men should honor the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."—John 5:21-25.

I say, beloved, an unsaved man is completely dead before Almighty God.

IV

THE FINAL VERDICT.

The Physician's report is that man cannot see, he cannot understand, he cannot receive, he cannot please, and he cannot come. The Coroner's report is that the mind is blind and ignorant, the heart is saturated with sin and a hatred for God, and the will is chained to Satan and opposed to God. The autopsy report is that man isn't dying, but dead; he isn't sick, but dead. Now what is the final verdict? If the Physician, the Coroner, and the autopsy all agree, then man is dead and needs life.

I say to you, beloved, you will never repent of your sins unless God puts life in you. You will never believe the gospel of Jesus Christ unless God first puts life into you. You are dead. What you need is a new birth — the sovereign operation of God that gives sight to blind eyes, make deaf ears to hear, and unshackles fettered wills.

Might it please Him, that the mind of God be in you — that the mind of God might rest in you to the extent that you would understand what your condition is before God. If you can see this as to your spiritual condition, then may the Holy Spirit of God reveal Jesus Christ to you as the Saviour — the one who died for your sins.

Every once in a while I'll look at a fellow and wonder why that person doesn't come forward, to make a profession of faith. Hasn't that been your experience too? Haven't you looked at a person and said, "I just don't see why— it looks like Brother Gilpin makes it so plain, I just don't see why that person doesn't understand; what keeps him from acting?" Brother, I'll tell you why. The Physician's, the Coroner's, and the autopsy reports show that he is dead, and he will never act until the Spirit of God begins to work within him.

It always does me good to look around and see unsaved people in the service. It is always good to see the unsaved people that God sends here. Why He sends them, I don't know, but I do know that you will never become God's child unless you are born again by the work of the Spirit and the Word. Then you can repent and believe on Jesus Christ to be saved.



Polygamy

(Continued from page one)

many wives and concubines, which thing was abominable before me, saith the Lord... Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none; For I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts: The Book of Mormon, Jacob, Chapter 2, verses 24, 27, 28, Page 111, 1920 edition.

It was after Joseph Smith, Jr., had more than one wife that he wrote the 132nd section in the Doctrine and Covenants in order to try to justify his own wickedness.

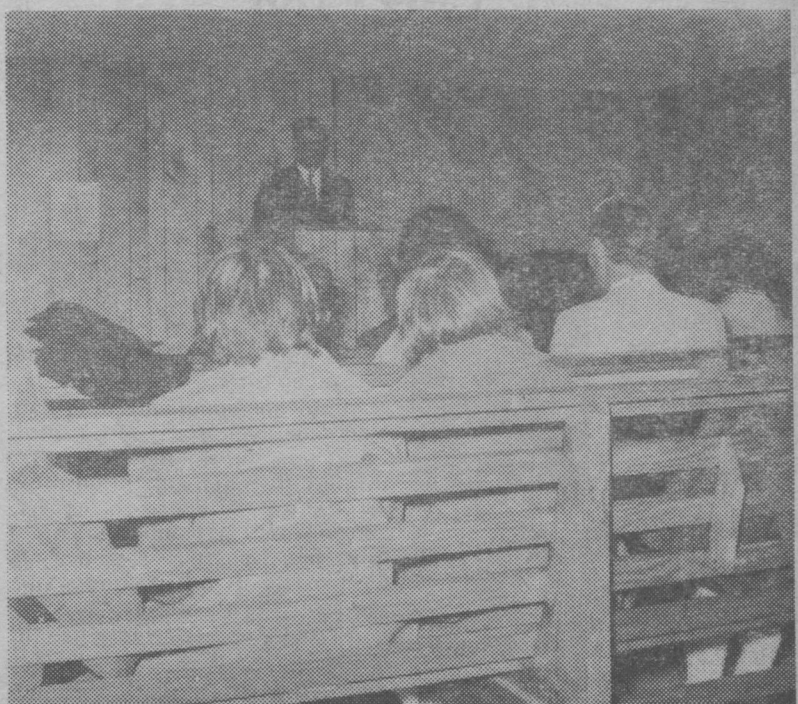
(Continued on page 7, column 1)

THE BAPTIST EXAMINER

FEBRUARY 24, 1968

PAGE FIVE

Calvary Baptist Church's Mission In Hanahan, S.C.



Calvary Baptist Church has a mission located in Hanahan, which is a suburb of Charleston, South Carolina, where the work is being carried on primarily by Brother Lee Williams, and it is a joy to us to tell our readers about this ministry and invite them to worship there whenever the opportunity may present itself.

Brother Williams has been in the service of Uncle Sam, and only on the 29th of February did this connection cease. However, for over a year, he and his brother and others have been building a building for the preaching of the truth, and carrying on the work of our Lord. The building is located at 30 Annette Drive, Boulder Bluff, Hanahan, South Carolina.



In the providence of God, Brother Williams was sent to England in the service of Uncle Sam. While there, he was saved and converted to the truth. Upon returning to America, his first desire was to get a church started in the community where he lives — where there is virtually no truth preached, particularly since the ecumenical movement has taken over practically everything in Charleston, S.C.

Brother Lee Williams is assisted by his Brother Guy, and the two of them with a small amount of help, constructed the building in which they now meet. It is not the biggest building in the world — but large enough to take care of their present needs — seats between 50 and 100 persons.



The piano which is to be seen in the pictures is a very ancient one that Brother Williams brought back from England. We might add that the Bible on the pulpit stand is over 200 years old, and it too was brought from England. While we don't have a picture of the outside of the building, we are glad to use these photos showing a little of the inside of the building.

If any of our readers are in the area at any time, I am sure the same would be blessed by attending the services, and certainly we would encourage you to do so.



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Old Landmarkism

(Continued from page 3)

Furthermore, I convince them that the message received at this end of the wire is precisely the same with that started at the other, and that there is no other way conceivable by which the message could be transmitted. Still these persons refuse to believe unless I will trace the *continuity* of that wire for the hundreds of miles of those almost soundless depths. What would the candid world say of such a demand?

I can not forbear quoting a paragraph from the reply of Bro. J. W. Smith to Albert Barnes:

"Whatever is found in the New Testament is as worthy as if you traced it there. It is only a doubtful practice, whose thread must be traced thus carefully through the labyrinth of history, with painful uncertainty, lest you reach its end, while yet a century or two from Christ. Why, sir, if between us and the apostolic age there yawned a fathomless abyss, into whose silent darkness intervening history had fallen, with a Baptist Church on this side, and a New Testament on the other, we should boldly bridge the gulf and look for the record of our birth among the hills of Galilee. But our history is *not thus* lost. That work is in progress, which will link the Baptists of to-day with the Baptists of Jerusalem." — p. 38.

I have no space to devote to the historical argument to *prove* the continuity of the kingdom of Christ, but assure the reader that, in our opinion, it is irrefragable. All that any candid man could desire — and it is from Catholic and Protestant sources — frankly admitting that church, substantially like the Baptists of this age have existed, and suffered the bitterest persecution from the earliest age until now; and, indeed, they have been the only religious organizations that have stood since the days of the apostles, and are older than the Roman Catholic Church itself.

I am aware that such an *opinion* has come to be scouted by our "Liberal" brethren in these days of growing looseness and love of the praise of men, but I am sustained by standard names among Baptists. J. Newton Brown, editor of *Encyclopedia of Religious Knowledge*, a scholar who had given twenty-five years to the study of history, maintained that "the ancient Waldenses, Cathari, Paterines, and Donatists were our historical ancestors, and that a succession of whom continued up to the Reformation.

Bro. Joseph Belcher says:

"It will be seen that the Baptists claim the high antiquity of the commencement of the Christian church. They can trace a succession of those who have believed the same doctrine, and administered the same ordinances, directly up to the apostolic age." — *Rel. Den. in Europe and America*, p. 53.

Bro. Howell says:

"I assert that from the days of the apostles to the present time, the true, legitimate Baptist Church has ever been a missionary body." — *Letters to Dr. Watson*, p. 3.

Benedict says:

"The more I study the subject, the stronger are my convictions that, if all the facts in the case could be disclosed, a very good succession could be made out." — *His. Bap.*, p. 51.

I add to these Bro. W. R. Williams, J. L. Waller, D. B. Ray, and Crump. Orchard has, beyond all question, made out the succession, century by century, in various countries, in his invaluable book, "A Chronological History of Baptist Churches" "The Seven Churches of Revelation," in course of preparation by the writer, will do this. Not those who *affirm*, but those who deny the continuity of the kingdom of Christ, are to be pitied for their ignorance or their prejudice.

I quote, with pleasure, the closing paragraph of that great national work, "The History of the Reformed Church of the Netherlands," by Bro. J. J. Dermout, chaplain to the King of Holland, and Professor Ypeig, Professor of Theology in the University of Groningen — *both distinguished Presbyterians*. They certainly could have no object, save fealty to the truth of history, to pen a line favorable to Baptists, and no motive but scholarly honesty, to concede to Baptists a church existence far anterior to their own, and that of the Catholic. They say:

"We have now seen that the Baptists, who were formerly called Anabaptists, and, in later times, Mennonites, were the original Wald-

(Continued on page 8, column 4)

The Jew

(Continued from page 4)

death of all boy babies born in the land. In spite of the king's command, Moses was born and survived, and eventually he delivered the Jews through the Red Sea while the Egyptians impetuously following were drowned.

The second attempt to destroy the Jews was under Nebuchadnezzar in 588 B.C. As Israel became settled in the land of Palestine, God gave them fifteen judges who successively ruled over the land. The fourteenth judge was Eli, who was a priest as well as a judge, while the fifteenth, Samuel, was a judge and a prophet combined. Under his despotic power, Israel changed from a theocracy to a monarchy with Saul, David, and Solomon as its first kings. Shortly after these three, degeneration set in; and as a result of their idolatry, Israel declined and fell. The northern kingdom of ten tribes was captured by Assyria in 721 B.C., and were deported into other lands. The southern kingdom of Judah was captured by Nebuchadnezzar in 588 B.C., who burned the temple, stole its treasures, and carried the Jews into Babylon. Here they were in exile for 70 years. Various attempts were made for their destruction when in Babylon; especially in that Daniel was cast into the lion's den, and others of his friends were cast into the fiery furnace. At the end of this 70 years captivity, part of the Jews who had been deported to Babylon, returned to Palestine. It was under Ezra and Nehemiah that the temple and the city walls were rebuilt. Thus this second attempt to destroy them ended in failure.

The third attempt to destroy the Jews was under Ahasuerus in 510 B.C. Haman, a descendant of Agag, offered to pay a fabulous sum to the king of Persia for the privilege of annihilating the Jews. Yet God did not allow the enemies of the Jews to prevail. The wickedness of Haman was thwarted and he himself was hanged upon the gallows which he had prepared for Mordecai.

The fourth attempt to destroy the Jews was under Antiochus Epiphanes in 170 B.C. By skillful plotting, Antiochus involved the people in civil and religious disputes among themselves. Led by their high priest, the Jews eventually revolted. Antiochus, in retaliation, destroyed Jerusalem, plundered the temple, and even offered the sacrifice of a sow on the Jewish altar. The Jewish nation and the worship of the one true God nearly perished altogether at this time. God met the crisis, however, by raising up the Maccabees who opposed Antiochus. It was through the efforts of the Maccabees that Jerusalem was entered in triumph, the temple cleansed and the whole country from Judah to Galilee was regained for the Jews.

The fifth attempt to destroy the Jews was made by the Roman Conquest of 70 A.D. When the Jews regained their independence from Antiochus Epiphanes they entered into a voluntary alliance with Rome. This proved to be their undoing. In 66 A.D. the Jews at Jerusalem revolted, and Titus, a Roman general, besieged the city. There were nearly 3,000,000 people living in Jerusalem at that time; 1,300,000 of them died as a result of the siege; 97,000 of them were carried captive into Egypt. It was the greatest catastrophe that had ever fallen upon the Jewish nation.

Even in more modern days, the Jews have been sorely persecuted. Not so many years ago, the Russian government expelled all Jews from the country of Poland, 200,000 of them were hurriedly deported from the land. This included aged men, little children, mothers with newborn babes, the insane from the asylums, those who were sick unto death, and even soldiers with

The Return

WILLIAM R. HIATT
Lexington, Kentucky

Now though the world denies it, and men still scoff and doubt.

And though "religious" man belies it while he claims to be devout.

Although mankind still hates it and still plays the sinecure.

While he despises and debates it; THE LORD'S RETURN IS SURE.

Jesus is returning, He does nothing just half way.

And the Christian's heart is burning as he's looking for that day.

"The Lord shall have them in derision," those scoffers among men.

Scorned by Gentile and Circumcision JESUS CHRIST SHALL COME AGAIN.

When he comes unto earth's portal it won't be for all to see.

But it will be so this poor mortal might put on immortality.

To "those that look" He shall appear when "the trump of God" shall sound.

And those that sleep in Christ shall hear and "rise first" from the ground.

And those who "are alive and remain" shall be caught away.

No blood bought saint will Christ disdain upon that blessed day.

And what a great day it shall be; I'll know as I am known.

My blessed Saviour I shall see; and I'll reap as I have sown.

II

Now comes the question Christian friend; will His coming back find you?

"Carried about with every wind" or standing firm and true?

"For the Lord himself shall descend from heaven with a shout."

And will He find you, my dear friend, faithful or filled with doubt?

WILL YOU BE CONFIDENT ON THAT DAY OR ASHAMED AT HIS RETURN?

WILL YOUR WORKS BE AS PRECIOUS STONES OR HAY AND WOOD JUST FIT TO BURN?

bleeding wounds yet unhealed; ly known, other than among profound students of history; even the iron legions of Rome and the government of the Caesars has long since been forgotten. Yet the Jews remain with us.

Since they have been thus bitterly persecuted, we logically ask, "Why is it they have not been destroyed?" "For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished." — Jer. 30:11.

A question logically arises: Why is it the Jews cannot be destroyed? The Pharaoh who attempted in Egypt to drown all the boy babies, was himself drowned in the Red Sea; Babylon and Persia, are nations long since forgotten; Antiochus Epiphanes is very rare-

When God first chose Abraham to be the father of the Jewish (Continued on page 8, column 4)

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A lady asked the members of her Sunday School class if each possessed a copy of the Scriptures. One replied: "We have a Bible, but it has no Revelation in it." This is the kind of Bible many will only accept. One reason why many object to the Bible is its claim to a Divine revelation. In other words, its claim to be supernatural.

How do we know the Bible is authentic? How do we know that the Bible was written by the persons whose names they bear? Is the Bible worthy of belief? These are important questions.

Not one of the original manuscripts of the Old and New Testaments are now in existence, so far as we know. When tattered and torn by age and usage they were reverently

buried by the Jews, who used reliable copies in their stead.

The oldest manuscript (written about Fourth Century) of Christian Era.

Sinatic MSS., at Petrograd, or Leningrad, written about Fourth Century, A.D.

Alexandrian MSS., at London, written about Fifth Century.

The wise providence of God can be seen in the nonpreservation of the originals; for had there been any of the original documents in existence bearing the handwriting of Moses, David, Isaiah, Daniel, Paul, etc. so foolish is the human heart that they would without doubt have been regarded with superstition and worshipped.

I.—Is The New Testament Authentic?

Some objectors say that the New Testament was the work of forgers in the Third Century.

It is allowed by every unbeliever who regards his literary reputation that our present Gospels were accepted by the entire Christendom in A.D. 180 as the only valid account of the life and teaching of its founder.

1. Evidence of Apostolic Fathers. In the writings, or extracts from the writings, of the Apostolic Fathers handed down to us, and in existence today, we find many references to the Gospels and Epistles as we have them now, proving that the New Testament was not a forgery in the Third or Fourth Century. Here are some of the Apostolic Fathers:—(1) Barnabas, the champion of Paul; (2) Clement of Rome, martyred in Rome A.D. 100; (3) Ignatius, Bishop of Antioch, A.D. 70 or 80; (4) Polycarp, who died as a martyr A.D. 166 at the age of 80; (5) Papias, Bishop of Hierapolis, early in 2nd century.

2. Evidence of Successors to Apostolic Fathers. (1) Justin Martyr, born A.D. 90. He wrote two apologies addressed to the Emperor, Senate, and people of Rome in defense of Christianity, and from his writings alone could be compiled the whole history and life of Christ. Irenaeus, who lived near the end of the 2nd century. He refers to the Gospels as bearing a fourfold character.

3. Evidence of Heretics. After the death of the Apostles, heresies soon spread throughout the Churches. Amongst heretics may be mentioned Basilides and Carpocrates, who founded sects somewhat similar to the Unitarians of today. From the writings of these two men we learn that they had seen the Gospels, and admitted their authority and authenticity.

4. Evidence of Infidels. (1) Celsus, born A.D. 176; (2) Porphyry, born A.D. 233. Whilst these charged the disciples of their day with altering the Gospels, they never threw the least

doubt on their genuineness. From the writings of Celsus could be compiled the whole life of Christ. Porphyry admitted the genuineness of the Gospels.

5. Evidence of Thousands of Ancient Manuscripts. (There are at least 4000). There is striking agreement between these and our Bible.

II.—Is The Old Testament Authentic?

We have largely dealt with the authenticity of the New Testament, for if that is established, the credibility of the Old Testament is also proved, as both rise or fall together. Archeological discoveries prove up to the hilt the historical truth of the Old Testament, history, etc. Even in minor details, the antiquarian spade establishes the accuracy of the Old Testament.

Conclusion

The Bible is credible, that is, it is worthy to be believed. Even one who favors modernism writes: "The number of doubtful passages is comparatively small, and there is no doctrine which depends for its support on a disputed reading. The substantial accuracy of our copies, after they have passed through so many hands, is almost a mir-

acle; nothing like it is found in the case of any other ancient book."

Pastor's Problems

(Continued from page one) PTA, or a member of the Lion's Club. Neither is he set forth as a civic promoter that strives for social equality. Instead the Scriptures warn the pastor of the evil of entanglement with the "affairs of this life" (II Tim. 2:4; Mark 4:19). A New Testament pastor is predominantly a prophet, propagator, preacher, promoter and promulgator of spiritual things. He is to be "apt to teach" the good things of the Lord (I Tim. 3:2), and people should expect to hear from him, not socialism and politics, but "the word that cometh forth from the Lord" (Ezek. 33:30). What was true of Old Testament priests should be true of New Testament pastors: "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts" (Mal. 2:7). An undershepherd under Christ, the Great Shepherd and Bishop of souls, is to feed (not fleece) the sheep the pure, unadulterated, unvarnished Word of Jehovah (I Pet. 5:2; Acts 20:28; John 21:15, 16-17). He is to "give

attendance to reading, to exhortation, to doctrine" (I Tim. 4:13). He must give himself "continually to prayer and to the ministry of the Word" (Acts 6:4). All other things are inferior and secondary to his spiritual work.

A good number in his church seems to expect him not to offend the good givers and bigwigs in his preaching, even if in pleasing men he ceases to be the servant of Christ (Gal. 1:10). There are always some in the church who would attempt to usurp the office of the Holy Spirit and endeavor to tell the pastor what to preach. They tell him: "Prophecy not unto us right things, speak unto us smooth things, prophecy deceits" (Isa. 30:10). They want to have their ears tickled (I Tim. 4:3). And though the pastor is a servant of the most high God, he will in many cases condescend to doing what they tell him. Any pastor who allows a deacon board or a clique to make out his sermon outlines would be better off if a millstone were hanged around his neck and he were cast into the sea. Such a pastor will soon discover that the church has no more respect for a peace-at-any-price, good - Lord - and - good - devil, sissy-britches than a loud-mouthed, domineering woman has for a puny, effeminate, henpecked husband.

A God-called, God-honoring and God-fearing pastor gets his message from God and this message burns in his soul (Jer. 20:9). He comes forth under a life-or-death sentence to preach God's Word without fear or favor to an eternity-bound people (I Tim. 5:20-21). God's pastor delivers Heaven's message whether men like it or not, for it is a small thing for him to be judged of men's judgment (I Cor. 4:3). If pastors would earnestly, faithfully and prayerfully preach the whole council of God in the power of the Holy Spirit, they would find some of their problems removed.

THE BAPTIST EXAMINER

FEBRUARY 24, 1968

PAGE SEVEN



Polygamy

(Continued from page five)

Now what does God say about marriage in the Bible — His only Book? God says in Genesis 2:24 "Therefore shall a man leave his father and mother, and shall cleave unto his wife: (not wives) and they shall be one flesh." In Deuteronomy 17:17 God says "Neither shall he (any man) multiply wives to himself." Then in Matthew 19:5 we read, "For this cause shall a man leave his father and mother, and shall cleave to his wife (not wives)." I Corinthians 7:2 says, "Nevertheless, to avoid fornication, let every man have his own wife, (not wives) and let every woman have her own husband." In I Timothy 3:2 God says, "A Bishop then must be blameless, the husband of one wife (not wives)." I Timothy 3:12 reads as follows: "Let the deacons be the husbands of one wife (not wives)." Titus 1:6.

From the above Bible portions we see that God never did sanction polygamy or plural marriage so-called. God cannot sin therefore He had no part in giving the revelation that Joseph Smith, Jr. said that he received from God as contained in the 132nd Section of Doctrine and Covenants.

"Every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." James 1:14,15.

Lust caused the death of Joseph Smith, Jr. because God says "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap." Galatians 6:7. And it will cause the death of anyone that continues in sin. Any decent person will even revolt at the thought of polygamy because marriage is a type of Christ and the Church, and should be sacred. "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge." Hebrews 13:4.

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South Pacific

(Continued from page one)

they really only ate their enemies, or others, under certain circumstances. But they assured him that if he or Bro. Roberts came to preach for them they would not be eaten!

Some of the reasons given for eating "long pig" are as already mentioned, as well as eating someone due to a general famine in the land. (To them this seemed reasonable). In one case, natives told Bro. Halliman that the government had sent a patrol into their area and had "marked off" one of the men of their tribe as a "Luluai" or government agent. They explained that since he had become an employee of the government he was sort of a traitor to their tribe so they ate him! Some of the natives Bro. Halliman met on his great patrol across the Strickland River, the natives of the Puguawia tribe, confided to

Bro. Halliman that on some occasions they also ate those they did not see eye to eye with!

A few days ago I went to Koroba and visited with the Senior Patrol Officer of that outpost and during the conversation he brought out the government maps of the Strickland area in which Bro. Halliman and Bro. Roberts have been doing patrol work. He pointed out that on the government maps those areas were blank, indicating that nothing was known about the area at all. I had heard other government officials speak about a certain patrol officer named Clancy who had led the only government patrol anywhere near the Strickland area. That patrol had gone near the Strickland River but had never crossed it at all in the southern highland area. I believe that this patrol took place around 1939. As far as is known, Bro. Halliman and Bro. Roberts are the only white men to have ever crossed the Strickland River in this area.

From the attitude manifested by the Senior Patrol Officer at Koroba I gathered that the Australian Administration held in very high esteem the knowledge of the Strickland area possessed by Bro. Halliman and Bro. Roberts. The administration indicated that they were considering a patrol into that area but desired to obtain all information Bro. Halliman and Bro. Roberts could possibly give them. The objective of the Sovereign Grace Baptist mission has not been mere exploration, but carrying the gospel to the regions where white men have never yet gone. Bro. Halliman and Bro. Roberts, in doing their best to carry out the Great Commission, have far surpassed the greatest expectations of their Baptist brethren.

Bro. Halliman's and Bro. Roberts' day is filled with discussions with native groups, some of whom have walked many days just to talk to them. When these two brethren get up in the morning planning to accomplish certain tasks that day, they always have the attitude of heart and mind that they will do thus and so "if the Lord is willing" because many times the unforeseen problems that come up prevent the accomplishment of even one of the planned activities of the day.

A few days ago during a discussion with a delegation who had come from a church about two days walk back in the bush I heard the name "Doty" mentioned in the talk of one of the translators. I was understanding little of the Neo-Melanesian and nothing of the Duna that was being spoken but I was sure my name had been mentioned. Finally Bro. Halliman turned to me and explained:

"These native preachers want a teacher to come to their area and teach them the Word of God because they themselves are unable to read what little of the Bible has already been translated into Duna. They say that after Halliman came to the Tanggi Valley that they had prayed for a teacher and then eventually Bro. Roberts had come, but now had a work with Bro. Halliman. So they continued to pray and now Bro. Doty had come and they wanted him to come to their area and teach the preachers what they themselves were unable to read in the Word of God."

I will tell you, beloved, that my heart went out to these people, and I could see their plight; but I also knew that I had a job to do on Bougainville, teaching those preachers there. Also I knew that I knew not a single intelligible word of Duna and that to learn the Duna language sufficiently well to read the Scriptures in it and teach others would take a person of my limited linguistic ability many years. Bro. Halliman explained that "Doty" was not the answer to their prayers because he already had a job to do down in the Solomon Islands. They reluctantly agreed that they would continue to pray for God to send them their teacher. Make no mistake, the Duna language is a difficult language, little known and still being worked on by the "Summer Institute of Linguistics," an Australian branch, I believe, of the Wycliffe Bible Translators. But the written part of this language is far from complete. Bro. Roberts has quietly been working on a dictionary of English to Duna. This was no lightly entered into task, but one for which there was a tremendous need. The Summer Institute of Linguistics has a Duna to English dictionary but the only English to Duna dictionary is the one compiled by our Bro. Fred Roberts, and Sister Karen has typed the whole book! This is no pamphlet, but a large 8 by 11 by 1 inch thick volume. There are only two copies in existence — the one Bro. Roberts has and the one he gave to the Summer Institute of Linguistics. Both Bro. Roberts and

Old Landmarkism

(Continued from page 6)

enses and who, even from the most ancient times have received such well deserved homage. On this account the Baptists may be considered as of old — the only religious community which has continued from the times of the apostles — as a Christian society which has kept pure, through all ages, the evangelical doctrines of religion. The uncorrupted inward and outward truth, contested by the Romish church, of the great necessity of a reformation of religion, such as that which took place in the sixteenth century, and also, a refutation of the erroneous notion of the Roman Catholics, that their denomination is the most ancient." — *Trans. by Prof. Tobey in South, B. Review*, vol. v, p. 20.

Monastier, in his "History of the Voudois Church," i.e., those who were the ancient Waldenses, says:

"The Voudois church is a link that unites them to the primitive church. By means of it they establish the anterior existence of their constitution, doctrine, and worship to that of the papistical idolatries and errors." — *Bap. Suc.*, p. 547.

Theodore Beza, the successor of Calvin, Presbyterian, says:

"As for the Waldenes, I may be permitted to call them the very seed of the primitive and purer Christian church, since they are those that have been upheld, as is abundantly manifested, by the wonderful providence of God; so that neither those endless storms and tempests, by which the whole Christian world has been shaken for so many succeeding ages, and the western parts, at length so miserably oppressed by the bishop of Rome, falsely so called, nor those horrible persecutions, which have been expressly raised against them, WERE EVER ABLE SO FAR TO PREVAIL AS TO MAKE THEM BEND OR YIELD A VOLUNTARY SUBJECTION TO THE ROMAN TYRANNY AND IDOLATRY." — *Jones' Ch. His.*, p. 353.

Whatever the enemies of Christ may say — and they are His real enemies, who disbelieve His plain statements — His kingdom has stood unshaken, and will stand as a monument to His faithfulness, His power, and His veracity until He comes again.

"Oh, where are kings and empires now,
Of old, that went and came?
But, Lord, thy church is praying yet,
A thousand years the same.

"For, not like kingdoms of this world,
Thy holy church, O God!
Though earthquake shocks are threat'ning her,
And tempests are abroad,

"Unshaken as eternal hills
Immovable she stands;
A mountain that shall fill the earth,—
A house not made with hands."

Bro. Halliman speak some Duna but it is yet a native tongue that has not been completely reduced to a complete language. I feel sure that we Baptists would be proud of the accomplishments made by these brethren if we knew more about what they were doing. Their own natural modesty has prevented them from making little more than a casual reference to the tremendous work they are both accomplishing here in the middle of New Guinea.

shalt be a blessing: And I will bless them that bless thee, and curse them that curse thee; and in thee shall all families of the earth be blessed." — Gen. 12:1-3. Other nations have perished completely, but not so with the Jews; they have continued and have not been destroyed, all because of the promises of God.

—Reprinted from TBE, Nov. 7, 1953.

Plain Talk

(Continued from page one)

the more easily led Israel into the sin of idolatry. Sin is the same deadly poison whatever label you put on it, but the milder you make the label the more likely people are to be beguiled." — Selected.

The Jew

(Continued from page 6)

race, He gave them a promise; that is still being kept by God to this day. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou

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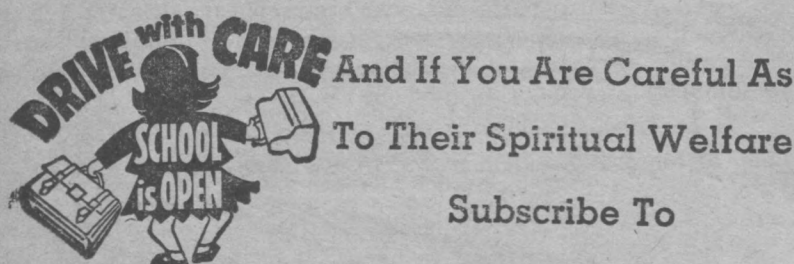
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