

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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ASHLAND, KENTUCKY, MARCH 2, 1968

WHOLE NUMBER 1526

LET'S TAKE A LOOK AT TRUE . . .

BAPTIST MISSIONS

ELD. BOB NELSON
Saline, Michigan

Strangely enough the well-known, historic denominations are NOT bothered by this topic. For example you will not find Reformed, Lutherans, or Presbyterians writing or contacting a Baptist Church for the opportunity to present their missionary program. They assume that Baptist Churches will support Baptist missions.

WHAT GROUP OF PEOPLE DESPISE THIS TOPIC?

The real hostility of ill-favor will come from "NON" or "INTERDENOMINATIONAL" mission boards, churches, pastors, or associations. They continually attempt to get into Baptist Churches for support to their programs.

Besides this group we have some BAPTIST CHURCHES WHO HAVE RENOUNCED THE HISTORICAL confessions of faith and have devised some new creeds. Historically, the great host of Baptists in England and America have held to one of the following confessions of faith: The London Confession of Faith, The Philadelphia Confession of Faith, or the New Hampshire Confession of Faith. Godly men of old were moved by the Holy Spirit to systematize the Gospel truths thus spelling out what Baptists have believed. Many Baptist churches HAVE DEPARTED from these great historical confessions of faith.

WHAT IS THE REAL ISSUE OF BAPTIST MISSIONS?

First, it is NOT . . . merely the matter of BAPTISM. There are some other mission groups that immerse. It is not the NAME "Baptist." There are lots of Baptists who are liberal and their mission boards nothing but corrupt ecclesiastical machinery. Frankly, it would be wonderful

if we did not have any label but "Christian," yet history has proven that to merely come out with some sacred name like "Church of God" "Christian," or "Bible," gives no security that such a church is scriptural in its beliefs or practices. In fact, some are far from the truths of the Holy Scriptures.

The real issue has to do with our WORLD AND LIFE VIEW as set forth in the Holy Scriptures. With Christ's commands as our authority and the Book of Acts as our example, we feel



BOB NELSON

that much called missions is not true Biblical missions.

WHAT IS TRULY BIBLICAL MISSIONS?

For the sake of brevity, let me say that Matt. 28:18-20 spells out the ORDER:

1. Make disciples of all nations. It does not say get "disciples" but make disciples. A disciple is a learner, a "disciplined one." To become a disciple one must first repent and then have faith in the Lord Jesus Christ. (Acts 20:21, 26:20)

2. Baptizing them. The people who became disciples (not babies) are then to be immersed in water as an outward sign of belonging to Christ. This ceremony is a divine command of Christ. It does not save but only identifies. (Romans 6:3-5).

3. Teach them. This commission says that these baptized

disciples are to be taught ALL things that Jesus commanded and this includes the Sermon on the Mount that most dispensationalists reject. This teaching is not limited to DOCTRINE but these disciples are to obey Christ's commands pertaining to CONDUCT.

If evangelism (that is missionary-work) is content to get only decisions for salvation and not baptize and stay around to instruct the new converts, then it is not real New Testament missions. What man has a right to do one-third the job and then call it missionary work? What woman would be content in merely giving birth to a baby and not staying around to help rear it up into maturity?

As one looks at Matthew 28:18-20 he begins to realize that only the visible church can properly carry out these commands. Historical Christianity readily affirms that the work of missions is entrusted into the hands of the LOCAL VISIBLE CHURCH, and not some self-appointed individual or individuals. Only the local church is endowed with the authority to ordain missionaries, to baptize, and to rightly teach. This principle can be seen in the Old Testament where God condemned unauthorized, self-appointed persons to carry on the services of God. (Lev. 17:1-7).

The Apostle Paul was the world's greatest missionary and all he did was to start churches. This is the theme of the Book of Acts. This is true missions.

WHAT IS THE TOTAL GOAL OF TRUE MISSIONARY WORK?

It is to establish a SELF-SUPPORTING, SELF-GOVERNING, SELF-PROPAGATING CHURCH.

1. Self-supporting. Where ever the source of money comes from will be the source of power or authority. In the home if the wife makes more money than her husband she is the power figure. If the money to keep a native church going comes from America then some missionary or mission board will be the power figure. We cannot have self-governing churches until we also have a self-supporting church. (Continued on page 7, column 4)

CHAPTER XI.

What it is not, and what it is, to be an Old Landmark Baptist—The true mission of Old Landmark Baptists.

"Now I entreat you, brethren, to watch those who are making factions and laying snares, contrary to the teachings which you have learned; and turn away from them. For such like ones as they, are not in subjection to our anointed Lord, but their own appetites; and by kind and complimentary words they deceive the hearts of the unsuspecting."—Romans 16:17, 18.

"Be not a partaker in other mens sins: keep thyself pure."—I Tim. 5:22.

"If any one comes to you, and bring not this doctrine, do not receive him into your house, nor wish him success; for he who wishes him success partakes in his evil works." — 2 John 10:11. Translation of Emphatic Diaglott.

"Can two walk together except they be agreed?"—Amos 3:3.

Landmark Baptists are continually charged by all who oppose their characteristic principles and policy — Baptists who know better, not excepted — with many and grievous offenses, in order to make us obnoxious to our own brethren, and detested by all others. It seems proper, therefore, at this point, to refute all these, by stating, first, what Old Landmarkism is not, before making a summary of what it is. Then —

1. Old Landmarkism is not the denial of spiritual regeneration to those with whom we decline to associate ministerially or ecclesiastically.

Still we by no means feel warranted in saying that we believe that the members of those societies, which hold and teach that baptism is a sacrament or seal of salvation, or essential to the remission of sins — as all Pedobaptists and Campbellite societies do hold and teach — are Christians, or even *presumptively* regenerate, since they do not require a credible evidence of regeneration as a condition of membership. They may believe that baptism, "duly administered," confers the grace of regeneration upon adults and infants as well, but Baptists do not, and, therefore we can not believe that because they are *members*, it is therefore probable that they are regenerate, as we are justified in believing with respect to Baptist Churches that require a credible proof. (Continued on page 3, column 1)

Some True And False Ideas As To Scriptural Baptism

By RONALD BOSWELL
Tullahoma, Tenn.

Baptism is always by immersion showing forth the death, burial, and resurrection of Christ (which is the Gospel), I Cor. 15:3, 43. When we are baptized, we show forth in pantomime that our only hope for Heaven rests upon how that Christ died for our sins, taking our guilt and penalty, and was buried in our stead, and rose again the third day triumphing over death, hell and the grave, giving us the victory over all three.

Baptism has nothing to do with our salvation, but rather is an act of obedience done by those that are already saved. It would not only be foolish, but unscriptural to baptize the lost. John the Baptist required evidence of a work of Grace before he would baptize a candidate as seen in Matt. 3:8, where he said, "Bring forth therefore, fruits meet for repentance." Baptism shows that we already have an

interest in the Savior's blood, not hope to have, nor trying to get such.

Let us face the truth concerning the mode of baptism. Any honest Bible reader would have to agree that it is by immersion. No one could ever be buried by sprinkling dirt on their remains, or by pouring dirt upon their corpse.

Baptism has always been a controversial subject and is often called Christian baptism or believers' baptism, but the only kind mentioned in the Scriptures is Baptist baptism.

In Matt. 3:1, we read, "In (Continued on page 7, column 5)

OUR FAVORITES

As was stated in our paper of recent date, we have gone through TBE and selected a large number of poems that have appeared in TBE through the years, and have printed these in a book called, "OUR FAVORITES."

The response to this announcement has been more than gratifying. In fact, it has been far greater than we anticipated.

Many have been the kind expressions of our friends as to the quality of the poems and the appearance of the book. For example:

"I appreciate and enjoyed it so much. Those poems are precious and comforting. I want three more copies for three of my friends. I want them to share the pleasure I got out of the book."

This was a portion of a letter from Brother John F. West of Baltimore, Md., and is a sample of the letters we have received from far and near.

Remember, the price of the books is \$1.00, and we would (Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"Who Will Be On Earth When Jesus Comes?"

"When the Son of man cometh, shall he find faith on the earth?" — Luke 18:8.

Most commentators say that this is referring to the body of truth—that it isn't talking about our personal faith, but rather it is talking about the Bible, the body of truth. If you have a Scofield Bible, you will notice that Scofield has a footnote whereby he says that this is not a reference to personal faith, but rather, it is a belief in the whole body of the revealed truth. In other words, Scofield says what the majority of commentators say—that this is a reference to the body of truth, or the Bible

itself.

If that were so, then the implication is that when the Lord Jesus Christ comes back again, there is a possibility that the Bible is not going to be here. So me that is an impossibility, for the Lord Jesus Christ said: "Heaven and earth shall pass away, but my words shall not pass away."—Mt. 24:35.

Therefore, I know He is not talking about faith from the standpoint of the body of revealed truth. I know He is not talking about the Bible. Beloved, Jesus has already assured us that the Word of God is going to stand. Heaven, the heaven that

we know (where the birds fly, and the stars shine), and earth, the earth where we live, are going to pass away, but the Word of God will last forever. As the Psalmist said:

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

As I have often said, there is a copy on file in the registry office in the sky, and the Word of God will last. You can destroy every Bible there is within this world. You can destroy every song that breathes the praise of our Redeemer. You can destroy every book that even hints at an (Continued on page 2, column 1)

IMPORTANT ANNOUNCEMENT

We take pleasure in announcing a one-week book and Bible sale for the week of March 11.

Every book in our book shop will be on sale at a 20 percent discount during this particular week. The sale will last one week only, from March 11 through 16, and only letters bearing a postmark no later than March 16th will be honored at the 20 percent discount.

We ordinarily have a sale in December and another in July of each year. However, several friends have written us saying that in December they were unable to purchase the books, due to financial strain, and they hoped they did not have to wait until July for the next sale. Therefore, arrangements have been made whereby these books are being offered at a 20 percent discount for the week only — March 11 through 16.

Further announcements will appear in the next issue of this paper. This brief note is just to let you know as to one of the good things in store for our readers.

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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AN ANNOUNCEMENT

One of our readers says that he has complete copies of TBE dating back to 1954. However, they are not bound — just loose. He states that if anyone wants these issues, he would be glad to sell them, and I would ask that you write directly to him, rather than to us. The name and address of the individual to whom you are to write is:

Mr. Kenneth Mauney
P. O. Box 517
Dumas, Arkansas 71639



"When Jesus Comes"

(Continued from page one)
exaltation of the Lord Jesus Christ. You can go into the museums and drag from them all the statuary and all the paintings that have a spiritual import. When you have destroyed all this, you still wouldn't be able to destroy the Bible, for the Word of God says, "For ever, O Lord, thy word is settled in heaven."

Putting this Scripture, with Matthew 24:35, which says, "Heaven and earth shall pass away, but my words shall not pass away," I say this does not refer to the body of the truth—it does not refer to the Bible, but rather it is a definite reference to personal faith whereby we exercise faith in the Lord Jesus Christ. In using this parable of the unjust judge as a basis, He is actually saying this: "When I come back, will there be very many people who have as much faith as this widow had, who came repeatedly unto this unjust judge until he granted her request?"

In the light of this text, and in view of the fact He said that "men ought always to pray, and not to faint" (Luke 18:1), I don't think that you could say that Luke 18:1 refers to anything else except that we are to be looking with faith for the Lord Jesus Christ.

May I say in passing, how few of us are trying to walk by faith.

Covington, Ky., Church Invites Readers Of TBE

The Main Baptist Church located at Main and 9th Streets in Covington, Ky., and pastored by Elder H. C. Barker would be most happy to have the readers of this paper worship with them at any time that God might make such possible.

Their Bible School meets at 10:30 followed by preaching at 11:00 a. m. and at 7:30 p. m. on Sunday and Wednesday evenings.

It has been the pleasure of the editor of this paper to know Brother Barker for many, many years, and we count it a blessing to have him as a friend and supporter of TBE. It would be our sincere prayer that those of you who live within going distance, would make it a point to visit with Brother Barker and the Main Baptist Church at your earliest convenience.

Should you wish to get in touch with Brother Barker for more information, his number is: 291-4645.

I don't think I am doing any violence to the text when I ask when He comes, what state of affairs is He going to find here on the earth? It says "When the Son of man cometh, shall he find faith on the earth?" as if to say, "what is the state of affairs going to be when Jesus Christ comes back again?" I say to you, when the Son of God comes back again, He is going to find five classes of people on this earth, and all five of them begin with the letter "S."

I THE SCOFFERS.

We read: "Knowing this first, that these shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." — II Pet. 3:3,4.

What is going to be the state of affairs when the Son of man comes back? First of all, there are going to be scoffers.

Several years ago, I was in West Virginia one night for a Bible Conference. I went in the afternoon, had an evening meal, and stayed for the service afterward. Sometime during the course of the session I spoke on the second coming. It has been so long that I forget much of the detail, but I remember that there was one man who was assigned to speak on some one phase of the second coming of Christ. When he got up to speak, he said, "I don't know anything about it, you don't know anything about it, and nobody else knows anything about it; let's just forget this idea of the second coming."

I don't think there was any doubt about the truthfulness of the first part of his statement when he said "I don't know anything about it." That was true. The only time in my life that I ever rose up in a service to object to a meeting was that time.

Though I was a visitor from out of the state, I rose up and said, before he could go ahead with his message, "That sounds like blasphemy to me, that sounds like we are in the last days, because the Lord Jesus said through Peter that in the last days we could expect scoffers to come who will say that everything has continued just like it was from the beginning, and therefore we needn't expect the second coming of Christ."

I say to you, beloved, we can expect that kind of thing right on down to the time of Christ's return. There are going to be plenty of people who are going to scoff at the Word of God. Listen:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." — Acts 20:28-30.

"Let no man deceive you by any means: for that day shall not come, except there come a FALLING AWAY first, and that man of sin be revealed, the son of perdition." — II Thess. 2:3.

I say to you, Scriptures like this tell us that we can expect that there are going to be scoffers in the last days.

Every once in awhile someone will say, "I saw where Nels Ferre is back in the news." Well, that doesn't bother me one particle if Nels Ferre gets his picture on the front page every day. I am not concerned about it. It just tells me how much closer we are to the second coming of the Lord Jesus Christ when men like that are recognized. Nels Ferre, to be sure, laughs at the idea of the return of the Lord Jesus Christ, and he is not by himself. I dare say that there was a time when you could divide up the majority of people into either Post-Millennialists or Pre-millennialists. Pre-millennialists believe the world's getting worse, and that Christ is coming to set up His millennial reign. Post-Millennialists believe that the world is getting better, and some day it is going to get so good that God will look down and say, "Ashland is so good that I am going down there to live," and He is going to come back to this earth.

As I say, there was a time when you could divide the religious world in two groups — the Post-Millennialists and the Pre-millennialists. Then there came the A-Millennialists, who in reality deny that there is going to be a millennium at all. Beloved, we don't have to worry about these scoffers. If you were to take a poll of the teachers in the Baptist seminaries, you will find that the majority of them take the same position as Nels Ferre—no millennium—no possibility of the coming of Christ; we have been waiting 2,000 years and there hasn't been any change; we needn't expect any, so we will go on just like we are.

I say to you, when the Lord Jesus Christ comes back to this world, He is going to find scoffers on the earth.

II

THE SLEEPERS.

When Christ comes again, He is going to find sleepers. I don't mean the kind that you find sitting in a Baptist Church on Sunday with their heads bowed.

One old boy denied the fact that he ever went to sleep. He said, "No, sir, I don't go to

Retiring From Active Duty For Uncle Sam To Active Duty For Our Blessed Lord

Elder Wayne Crow, after 20 years in the service of Uncle Sam, is retiring from the Air Force as of April 30.

Brother Crow, since we have known him, has been stationed in Hutchinson, Kansas; Anchorage, Alaska; Dover, Delaware; and now for the last few years in Seabrook, Maryland, which is just outside Washington, D. C.

In every place that Brother Crow has been, he has taken an active part in the work of the Lord, which has been blessed immeasurably by God. Doubtless, his greatest work, though, has been since he has been in his present location, in that he has been instrumental in bringing into existence the Calvary Baptist Church of Seabrook, Md., of which he is now pastor.

We thank God for Brother

sleep; I just close my eyes to rest them." Well, beloved, he had the most tired eyes I ever saw, when he came to church. A preacher stopped in his sermon one Sunday and said, "Brother So-and-So, lead us in prayer. He jumped up right quickly and said, "Not my deal; I dealt last time."

Now I am not talking about that kind of sleeper. However, when the Lord Jesus Christ comes back to this world, he is going to find a lot of sleepers. Listen:

"While the bridegroom tarried, they all slumbered and slept." — Mt. 25:5.

The majority of people say that the five wise virgins are the saved people and the five unwise virgins represent the lost. You would have to have a strong, tiring imagination if you could ever believe that the five wise were saved and the five foolish were lost. It just doesn't make sense. Instead, I believe that this parable of the ten virgins is a picture of professing Christians. I believe that this passage of Scripture tells us what we can expect when Jesus comes back, when it says, "They all slumbered and slept."

If I am not badly mistaken, I don't see much evidence of anybody being very wide awake in the service of the Lord Jesus Christ today. I think this parable very well describes most every Baptist Church, when it says, "they all slumbered and slept."

I ask you, how many of you have asked one single person to come to the services today? How many of you have witnessed one time this past week to a lost person about the Lord Jesus Christ? We have three missionary families that we are particularly interested in, and I would expect you to pray for them more

(Continued on page 3, column 3)

Crow in a special way, particularly since he was a member of Calvary Baptist Church of Ashland for quite a number of years, and since he was ordained from our church to the ministry. We have the utmost respect and highest regard for him and for his family, and we certainly



ELD. WAYNE CROW

thank God for the doctrinal stand which he has taken.

It has not been our pleasure to know anyone who stood more solidly, nor more firmly for the Word of God than Brother Crow.

Whenever Brother Crow retires from the Armed Forces as of April 30, he plans to make a little preaching tour before settling down to work with the Calvary Baptist Church of Seabrook, Md., and we are glad to tell our readers of this, and to especially urge them to contact Brother Crow relative to visiting in various churches throughout America. Brother Crow plans to be with us of Calvary Baptist Church in Ashland, Ky., immediately after his release from the Air Force, and then plans to spend the next one or two months in visiting various churches.

We would suggest that if you would like to have Brother Crow come see you and preach in your church, that you contact him directly at the following address: Route 2, Box 113, Waldorf, Maryland, 20601.

He is one man whom we heartily recommend from the standpoint of his doctrinal integrity, and we are sure that every church which invites him will be blessed by his ministry. We consider him an exceedingly good preacher. His ministry is always gladly received by the folk who come to our Bible Conference every year. Accordingly, we take pleasure in asking our readers to invite Brother Crow to visit with them during the months of May and June, if God may direct.

Treasury of David

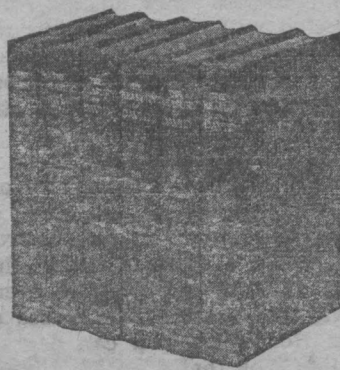
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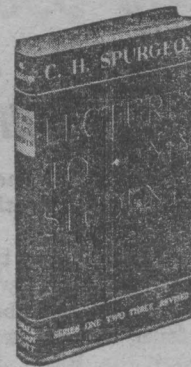


Calvary Baptist Church, P. O. Box 910, Ashland, Kentucky

THE BAPTIST EXAMINER

MARCH 2, 1968

PAGE TWO



LECTURES TO MY STUDENTS

443 PAGES

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The lectures are printed as they were given to the students of the Pastor's College of which Mr. Spurgeon was founder and president. This is the unabridged edition of this great book. Every preacher should own and read the instructions given by the "prince of preachers," C. H. Spurgeon.

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Old Landmarkism

(Continued from page 1)

cession of regeneration in every instance. It must be true that the vast mass of Pedobaptists, and the overwhelming mass of the membership of Campbellite societies are unregenerate, and we are not justified in applying to them the title of brethren in Christ; for we will thereby misteach them, and brethren, ecclesiastically, we know they are not.

But Landmarkism does not pretend to sit in judgment upon the state of any man's heart, but upon his ecclesiastical relations only. Refusing to affiliate with them, ministerially and ecclesiastically, is not declaring by our act that we believe their ministers and members are *unregenerate*, but that *they are not members of Scriptural churches*. Refusing to invite their ministers to preach for our churches, and to accept their immersions, is no more denying their Christian character than refusing to invite them to our communion table — Baptists know this, and all Pedobaptists ought to know it. We mean by our refusal, to emphasize our protest against their organizations as *Scriptural churches*, and consequently against their ministers as authorized to preach and to administer the church ordinances. We do not recognize unbaptized and unordained men, who are Baptists in sentiment, as Scriptural ministers, and qualified to administer church ordinances; and why should we be expected to recognize those we regard as disqualified? It is manifestly inconsistent in Baptists to do so, and Pedobaptists know and freely admit it. In all mere *Christian duties*, as private Christians, we are at liberty to participate, but never ministerially or ecclesiastically. By no act that can possibly be so construed, must we recognize other societies as Christian churches, or other ministers as Scriptural ministers.

2. *Landmarkism is not the denial of the honesty and conscientiousness of Pedobaptists and Campbellites.*

We concede to all the honesty of purpose we claim for ourselves, and we accord to them equal conscientiousness; but we, nevertheless, believe them honestly deceived, and conscientious in the belief of unscriptural and pernicious errors; and that it is our bounden *duty* to undeceive them by all possible Scriptural means; but by no word or deed of ours to confirm them in their error. It is the highest proof of love to endeavor, even at the hazard of losing their friendship, to correct the mistakes and errors of our friends; while to leave them unwarned of a danger of which we are aware is the part of an enemy.

3. *Landmarkism is not a proof our uncharitableness.*

We are charged with manifesting a spirit uncharitable and unchristlike. This charge is without foundation. Christ called Himself the "truth;" He hated and opposed all error; He failed not upon all occasions to rebuke and denounce it; He recognized only those as His friends who were like Him in this respect.

Charity not only rejoices in the truth, but is opposed to that which is not truth, and "hateth every false way." Christ, nor charity, then, requires of us to surrender Christian principle, and to be unfaithful to the teachings and requirements of duty. We can not hope to please Christ, by recognizing the institutions and traditions of men, as equal to His own churches and commandments. That is not Christian charity, but a false liberality and treason to Christ, to surrender or compromise that which He has committed to us to firmly hold and faithfully teach.

Landmarkism, then, is not opposed to the spirit of true Christian charity, but to an unscriptural and pernicious "liberalism" which is being palmed off upon the world for Christian charity—a spirit which is truly opposed to Christ, and is the "bane and the curse of a pure Christianity," and *daily demonstrates itself as the very spirit of persecution itself.*

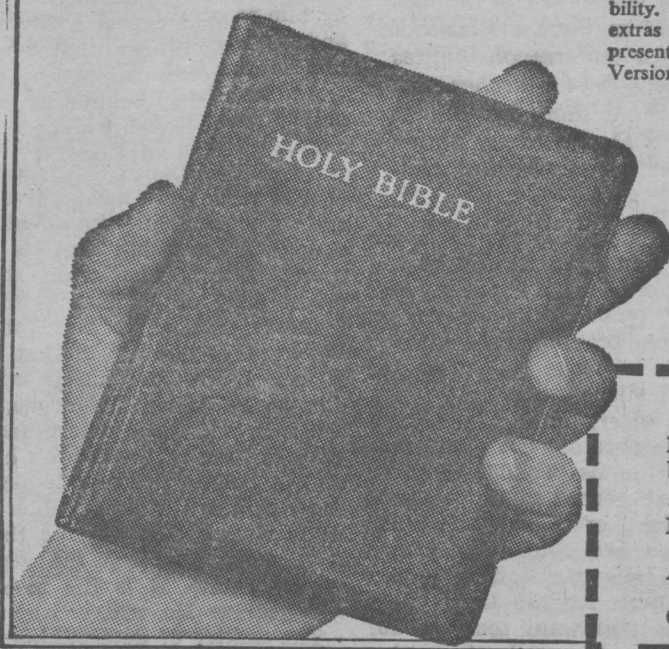
4. *Landmarkism is not the denial to others the civil right, or the most perfect liberty to exist as professed churches, or to their ministers to preach their views, as is falsely asserted.*

We accord to all denominations and to all "religions," Jews and Gentiles, Mohammedan and Pagan, the same right to exist; and to their priests and teachers the same civil right to *teach* and *propagate* their doctrines, as we claim for ourselves. It is one of the peculiar characteristics of Baptists, which they have maintained in every age; viz., the absolute liberty of conscience and belief, and the freest expression of them. We would fight as soon to vindicate religious liberty in this country, to an idolatrous Chinese or a Jew, as to a Baptist. We would not, had we the absolute power to do so, forbid Pedobaptists, or Campbellites, or Mormons from preaching, and the fullest enjoyment of their religious rights; but we do most positively deny that they have any Scriptural right to exist as churches; we do deny their claims

(Continued on page 6, column 1)

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"When Jesus Comes"

(Continued from page two)

than anybody else. How many times have you prayed for those missionaries this last week?

I will bring it closer home. Your pastor needs prayer more than you might realize. Your pastor has no pastor. You have a poor enough one, but you do have a pastor. I have no pastor; I need prayer. How many of you have prayed for your pastor this past week?

When Jesus Christ comes back, He is going to find a lot of sleepers—people that are sound asleep, spiritually speaking.

We read:

"And because iniquity shall abound, the love of many shall WAX COLD."—Mt. 24:12.

Notice, iniquity abounds. What effect does it have on God's people? Beloved, it makes us cold. It ought not have that effect. It ought to have the opposite effect. When iniquity abounds, it ought to make us on fire to stand for the things of God, but it doesn't. Rather, He says that when iniquity abounds, you can expect God's people to wax cold in the service of the Lord.

Jeremiah had a similar problem in his day. Listen:

"The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so."—Jer. 5:31.

Notice, Jeremiah is saying that a carnal people like a carnal priesthood.

Beloved, I believe that the majority of church members like a preacher who is just a little bit on the worldly side. If he takes a little social nip from the bottle, that is all right. If he goes to the movies, that is all right. As one man said in my presence sometime ago, "Certainly ever preacher ought to smoke because that marks him off as human." I said, "Brother, I don't need anything to mark me off as human, for there is too much of me that is human to start with." I think that is true of all preachers. I believe the majority of people today like a preacher who is worldly, since it makes them more comfortable in their sins.

Sometime ago, when we were meeting in the hotel building, I went in to pay the rent on the room that we were using, and the fellow to whom I was paying the rent had a bottle of whiskey sitting on his desk. He asked me if I would have a drink with him.

I thanked him for his kindness, and of course, passed it by. He said, "I thought surely you would take a little drink with me." He said, "Now Father So-and-So, of the Catholic Church comes in here and has a drink with me, and the Rev. Mr. So-and-So of the Episcopal Church comes in here and drinks with me." He said, "I thought probably you would too." Now that fellow was consoling himself in view of the fact that a Catholic priest and an Episcopalian clergyman would take a drink with him.

I say, beloved, a carnal people love a carnal priesthood, and we can expect sleepers. There is no reason to think conditions would be otherwise.

Isaiah said:

"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. 30:10.

Beloved, the majority of churches, I think, want a preacher just exactly like that. They want a preacher who will preach smooth things. They want a preacher who is going to go easy with them. They don't want a preacher who is going to tell them they are hell-bound. They don't want a preacher who will tell them of their sins. They don't want a preacher who will give them a "Thus saith the Lord." I think the majority of people would much prefer a worldly preacher. I say, when Jesus comes, He is going to find sleepers.

III

THE SURFEITERS.

We read:

"And take heed to yourselves, lest at any time your hearts be

overcharged with SURFEITING and drunkenness, and cares of this life, and so that day come upon you unawares."—Luke 21:34.

What does he mean by surfeiting? Men today are gluttonizing. The main thought on the part of most individuals in this life is to eat and to drink. The Lord Jesus tells us about the surfeiting that is going to be here in this world when He comes back. Listen:

"For wheresoever the carcass is, there will the eagles be gathered together."—Mt. 24:28.

The word "eagle" means "buzzard." When you see an old buzzard flying around in the air above you, you can know there is something dead down on the earth below. The Lord Jesus Christ said that when He comes back, this world, morally and spiritually, will be just like a rotting carcass — men will be surfeiters.

He describes it a little further in this same chapter when He says:

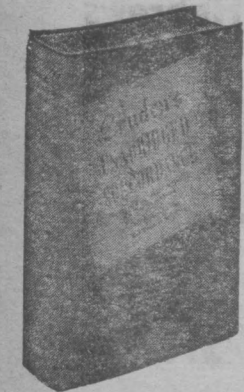
"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."—Mt. 24:37-39.

What is wrong with eating, and drinking, and marrying, and giving in marriage? Nothing—not a thing in this world. But it is wrong when that is all that you do. The wrong is not that of (Continued on page 5, column 3)

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WORD STUDIES

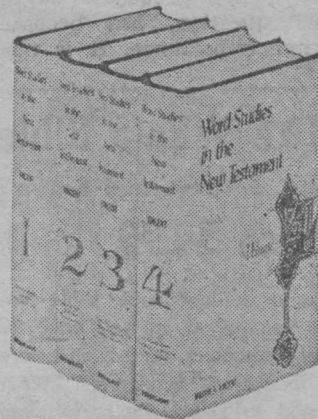
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The Baptist Examiner FORUM

"If, indeed, children can believe, if believers can be baptized, if baptism unites them to Christ as members, and if all members share equally all privileges and responsibilities of church order and conduct, then why do not churches give proper place to its 'child' members? How should a church determine the proper age for the above? Do the terms 'house' and 'household' infer either directly or indirectly that children are included in their meaning?"

**JAMES
HOBBS**

Rt. 2 Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



This is quite a question. I am not sure just what you have in mind but I shall attempt to answer and hope I answer your question.

Anytime I see the word "if" used so many times in this way, I assume that there are questions as to whether these things are true. Therefore I shall briefly answer your "ifs."

Certainly children can believe. Nowhere do we read of an age limit in respect to belief. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16). The Lord Jesus implied this when he taught concerning receiving children. "... Whosoever shall receive this child in my name receiveth me..." (Luke 9:48). "But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19:14).

Not only can believers be baptized, but they should be. "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus is the Son of God, And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." (Acts 8:36-38). It was necessary for him to believe and then be baptized.

Baptism does unite an individual into the church. Let me just show one example. "For by one spirit are we all baptized into one body..." We know that this means each person is baptized into the body of Christ of which he is joining because Paul went on to say, "Now ye are the body of Christ, and members in particular." (I Cor. 12:13 and 27).

Finally to finish your "if"

statements, members do share equally in responsibilities of church order and conduct. Acts 1:15-26 tells of the church at Jerusalem praying and voting to appoint someone to take the place of Judas.

I am sorry, but I didn't know that churches did not give proper place to its "child" members. They are permitted to vote and take the Lord's supper. When the boys are spiritually grown enough they can lead in prayer and witness for the Lord. What more do you want them to do? Remember in conducting the business of a church it must be done properly. "Let all things be done decently and in order." (I Cor. 14:40). Let me remind you that the male is to take the lead in the work of the church. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." (I Cor. 14:34). Doesn't it stand to reason that if God restricts the women in this respect, that children would also be limited as to what they can do? They are to be in obedience to the adult. "Children, obey your parents in all things: for this is well pleasing unto the Lord." (Col. 3:20).

A church cannot determine a proper age to believe. Each person is an individual. Some mature to the point of understanding at one age while others may be older. All we can do is pray for guidance and receive the little children. The word "house" or "household" refers to every member, children and adults.

**E. G.
COOK**

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church

Birmingham, Ala.



If preachers were content to preach the Word and just let the Lord add to the church such as should be saved, the question before us would never have been thought of. But, since our poor children have been duped, deceived, tricked and lied to by the devil's preachers so much, this question, has become of prime importance. It is not for

us to say who can believe or who cannot believe. God saves lost sinners when it pleases Him, Gal. 1:15. He is not interested in saving people when it pleases the preacher. But so long as the devil's preacher's reputation depends upon the number he rakes into the church, just that long the poor children will be used by him to obtain bigger churches and fatter salaries. But woe unto him in the end.

As to the question of the child's place in the church, I am convinced it is under the watchful eye of its parents, not on the church roll. What does a five or six year old child know about church membership and its responsibilities? The same thing might very well be said about a ten or twelve year old child. We need not be afraid that one of our Lord's lost sheep might die, or be killed before he, or she is saved. Those whose names were written in the Lamb's book of life before the foundation of the world are indestructible until it pleases God to save them. It is ours to preach the gospel to every one. It is His to save whomsoever He will.

The matter of determining the proper age for a child to join the church is our Lord's business. And He is well able to take care of the situation without the preacher's tricking the child into the church. And while the term "house" and "household" may include every member of the family, still there is nothing about the Greek word OIKOS that would infer there had to be young children in the house of Chloe, Lydia or Cornelius. There are many, many families in the world today which have no young children in them. Children grow up, you know. But still they are a part of the household until they leave to establish a house of their own.

**ROY
MASON**

Radio Minister

Baptist
Preacher

Arlpeke, Florida



Several things are involved in this question.

1 — The questioner says, "If children can believe?" Children CAN and DO believe. There is no set age for a child to understand that he is lost or for him to become a believer. Intelligence and understanding differs with different persons. In my own judgment children are often pressured into making a profession of faith when they are too young and lack proper understanding of what they are doing. "Decision days" result in whole classes "going forward." But God doesn't save people enmasse, but as individuals. Churches are loaded with unregenerates through high pressure evangelism and "decision days" and the like. On the other hand, a child should not be discouraged or prohibited from confessing Christ on the ground that he is young, when he gives evidence of knowing what he is doing.

2 — The questioner wants to know why churches DO NOT GIVE PROPER PLACE TO CHILD MEMBERS? The truth is many churches DO give proper place. Very often it is true that youth is over-emphasized. Many of the larger churches have Youth this and Youth that, until children and young people come to feel that they are something special and that they would be more or less disgraced if they

sat in church services with their parents. There is no more effective way to alienate young people from the older ones than to constantly emphasize youth, youth, youth. I have often seen congregations almost devoid of young people. The preaching service was for "the older people." The "youth" had already had their Sunday school class or their "B. T. U." and had gone home, or somewhere else.

In the sight and plan of God the human race is not divided up into youth and married or unmarried, grown people, senior citizens, etc., but into LOST and SAVED. Take a course in preparation to teach in Sunday school, and you will be fed with a lot of heathen psychology, based on the reactions of what the Bible calls "the natural man." But from the Bible standpoint there are I say, two classes in Sunday school classes—the saved and the lost. When a child is saved, he has the new divine nature that craves the same things

IF YOU ADMIRE,
OR IF YOU DESPISE—

**BILLY
GRAHAM**

You Need To Read
THE
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that the new nature in the grown person craves.

May I give my own pastoral experience in dealing with child church members and other young people? I was pastor of one church for nearly thirty years and we avoided creating age distinctions. As children grew up they were gradually introduced into positions of church leadership, but we never bestowed an office or position on the mere ground of either youth or age. As pastor I sought to preach in simple language that even children could understand. We reached the place where practically the whole Sunday school and practically all of the Sunday evening class members remained for the preaching service. On Wednesday evenings we would have from three to five hundred people present at prayer meeting, and many of these were young people. Our church teemed with young people, and absolutely without special effort

to "have something for the young people." Young people have much more sense than is usually supposed, and if the preaching is simple and Biblical even the children will understand it. Christian character in childhood and youth is never built by wienie roasts, hay rides, parties, dances, and things of that sort. It is built by feeding them the Word of God. I often get letters from those who grew up under my ministry and the writers thank me for the teachings they received in a church that adhered to the Word of God instead of bestowing a diet of movies, parties and wienie roasts for the young people.

The term "household" and "house" as mentioned in the question, evidently refers to the whole body of believers regardless of sex or age.

**AUSTIN
FIELDS**

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Coal Grove, Ohio

PASTOR,

Arebia Baptist
Church

Arebia, Ohio



I agree that children who are quickened by the Spirit can and do believe, and that all believers should be baptized by a true Baptist Church, and that baptism does unite them to the church, as members. I disagree with the statement, that all members share equally all privileges and responsibilities. The Bible most forcibly describes for us the distinction between the members of the church.

"But now hath God set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary." I Cor. 12:18-22.

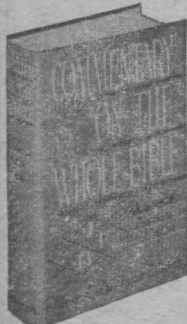
In these verses the Spirit likened the church to our own bodies with its many different members, to show that all do not share equally the same privileges and responsibilities. The eye does not share alike with the hand, or the head with the feet. So it is with the local church, all members make up the complete body, yet all do not have the same functions.

In order to answer this question it will be necessary to determine what part of the body (Continued on page 5, column 1)

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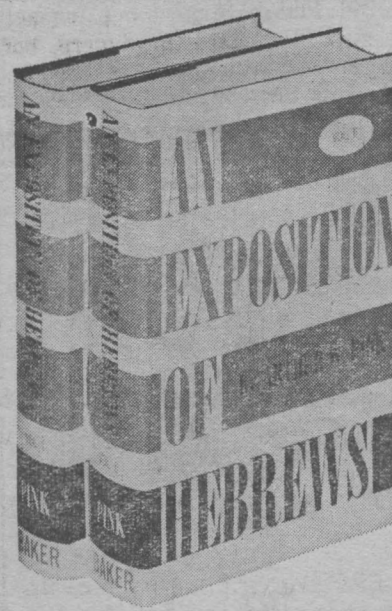
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TREATY DURATIONS



"THERE HATH NOT FAILED ONE WORD OF ALL HIS GOOD PROMISE" — 1 KINGS 8:56

The Forum

(Continued from page 4)

Our child members make up. We could not say that they are the head, nor the part that determines leadership. For one to be considered as the leaders of the local body, they must be skilled in the word.

"For every one that useth milk is unskilful in the word of righteousness: for he is a babe." Heb. 5:13.

In order for one to be a leader in the church, he must be skilful with the Word of God, which our child members are not. The Holy Spirit warns us about putting beginners in the places of responsibility. Read I Tim. 3:6. The child members are a necessary part of the body of Christ, but their proper place is not leadership; rather their place is a place of subjection, until they grow up into manhood.

"Likewise, ye younger, submit yourselves unto the elder." I Pet. 5:5.

Every true church does give proper place to its child members, and that place is subjection to the elders. The proper place of our child members is not to be determined by physical years, rather it is by the knowledge of the Word of God that determines the place in the church for membership. Physical years do not determine the spiritual stature of God's children. Some teenagers that I know, have more spiritual enlightenment than some elderly people of my acquaintance. Thus the younger ones would be considered older spiritually, than some who are much older, physically. In such cases the older (physically) would be the babes, whereas the younger ones would be considered more aged.

Those who come to us on a profession of faith, we consider as babes regardless of physical age. We place them in their proper place as unskilful members of the body. Neither do we expect them to talk or pray audibly, until they have grown from babyhood to manhood. This is also true in the physical realm. We do not expect our babies to talk the day they were born, neither do we expect them to walk, nor work by themselves.

We give to our own, the place of learners. Our child members are also learners, and should be treated as such. As learners they need to be fed, that they might grow in grace and knowledge of the Lord. Feeding the child members is the responsibility of the church. She should make sure that they receive the proper diet that they might grow up to be stalwart soldiers for the Captain of the Host (Jesus Christ).

The terms "house" and "household" refer only to the believers of that particular house.

"And when she was baptized, and her household." Acts. 16:15.

Those who can be baptized scripturally must be believers, therefore the household of Lydia refers only to those who were believers.

"When Jesus Comes"

(Continued from page 3)

marriage. The wrong is not that of eating and drinking. Those are normal things. What the Lord Jesus Christ is talking about are the surfeiters — the individuals who just live that they might eat and drink, marry, and give in marriage—the folk who are overly concerned about the cares of this life.

I say, beloved, when the Lord Jesus Christ comes back, He is going to find surfeiters, for there is plenty of surfeiting going on today on the part of professing Christians, and on the part of the world—people mainly are living for what they can get out of this world.

IV THE SINNERS.

When Jesus comes back, He is going to find sinners. There are going to be plenty of them too. Listen:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from

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1. The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the original will permit.

2. The names of the prophets and the holy writers, with the other names of the text to be retained as high as may be, accordingly as they were commonly used.

3. The old ecclesiastical words to be kept, viz. the word **Church** not to be translated **Congregation**, etc.

4. When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.

5. The division of the chapters to be altered either not at all or as little as may be, if necessity so require.

6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

7. Such quotations of places to be marginally set down as shall serve for the fit reference of one Scripture to another.

8. Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself where he thinketh good, all to meet together, confer what they have done, and agree for their parts what shall stand.

9. As any one company hath dispatched any one book in this manner, they shall send it to the rest to be considered of seriously and judiciously, for his majesty is very careful in this point.

10. If any company, upon the review of the book so sent, doubt or differ upon any place, to send them word thereof, note the place, and withal send the reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company at the end of the work.

11. When any place of special obscurity is doubted of, letters to be directed by authority to send to any learned man in the land for his judgment of such a place.

12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as being skilful in the tongues and having taken pains in that kind, to send his particular observations to the company either at Westminster, Cambridge, or Oxford.

13. The directors in each company to be the Deans of Westminster and Chester for that place; and the king's professors in the Hebrew or Greek in either university.

14. These translations to be used when they agree better with the text than the Bishops' Bible: viz. Tyndale's, Matthew's, Coverdale's, Whitchurch's, Geneva.

15. Besides the said directors before mentioned, three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the Vice-Chancellor upon conference with (the) rest of the Heads to be overseers of the translations, as well Hebrew as Greek, for the better observation of the fourth rule above specified.—"A general View Of The History Of The English Bible," by Westcott (3rd edition).

heaven with his mighty angels, of the second coming of Jesus in flaming fire taking vengeance Christ when He takes vengeance on them that know not God, and on that crowd that knows Him that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—II Thess. 1:7-9.

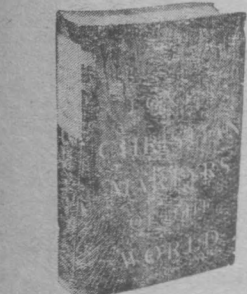
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Old Landmarkism

(Continued from page 3)

to be called or *treated* as churches of Christ; we do deny the Scripturalness of either their doctrines, or their ordinances, and their authority to ordain ministers of the gospel, precisely as we would the right of Masonic Lodges, or Young Men's Christian Associations, should they assume to do so. We do deny that their ministers have any more authority to preach the gospel and administer church ordinances, than the officers of Masonic Lodges have, by virtue of their office; but, in saying this, we make no allusion to their *personal Christian characters* whatever. All the members and officers of a Masonic Lodge might be true *Christians*, but that would not constitute the Lodge a Christian church, or its officers Christian ministers. The only force we would bring to bear against Pedobaptists, and Campbellites, and Mormons, to put an end to their existence as churches or to their ministers to arrest their preaching, is the sword of truth, wielded in the dauntless spirit of Paul and the love of Christ. We would *convert* them from the error of their ways, and bring them all, by the force of moral suasion, into sweet subjection to the law of Christ. We would exterminate *isms* by converting the *ists*.

We may as well notice here Mark 9:28, which our would-be undenominational brethren constantly quote as proof positive, that we should not oppose in any way, but rather encourage all religious teachers, of even manifest errors, to propagate their false doctrine so long as they claim to be religious teachers and the friends and followers of Christ. The apostles forbade a person to cast out devils in the name of Christ, because he did not *follow them!* The Protestant commentators have generally made all possible use of this passage to support their cause as against the pretensions of the Romish church, and Baptists have been influenced to use it against the advocates of apostolic succession, who claim that no one is authorized to preach unless ordained in the succession; and now "liberal Baptists," who would recognize all sects as equally "*Christian churches*," and all the ministers of those sects as "*evangelical ministers*," and bid them God-speed—quote it against Landmarkers. But the passage yields them no encouragement to *disrespect* and *violate* the order which Christ established, and the positive injunctions of Paul. This man, whom John and his fellow *apostles* saw casting out devils, in the name of Christ, and could not have been doing any thing *contrary* to *his will or authority*, or he could not have cast out devils. He was undoubtedly either one of John's disciples, or one of the seventy who had been authorized by Christ himself to do this very miracle when He sent them forth; and this man may have continued to proclaim the mission of Jesus, and to cast out devils. He was, most unquestionably, a disciple of Christ, though not one of the *apostles*, and, therefore, had been baptized. The only irregularity complained of by John was, that he followed not Christ continually, as the apostles were required to do, to qualify them for their work after the ascension of Christ; *but it was not required of him*, nor of any other disciple of Christ, save the twelve, to follow Christ constantly. That this man was a friend and *disciple* of Christ, is established by the great faith he had in him as Messiah or the Son of God—greater than the apostles themselves were at times able to exercise. (See Matt. 17:16-22). Will a Baptist, therefore, in the exercise of impartial candor, claim that this passage warrants him in maintaining that any one, irrespective of baptism or church relations, or faith in the doctrine of Christ, is authorized to go forth and preach his erroneous views in the name of Christ, and to administer church ordinances, and that we must bid him God-speed, and thus indorse his doctrinal errors which are subversive of true Christianity, and his irregularities totally subversive of the church and kingdom of Christ. Let all who desire to believe this know of a certainty that Christ never set up a kingdom and divided it against itself, nor can it be that "the house of God, which is the church of the living God" is divided against itself.

The following are indisputable *facts*:

1. That without Scriptural baptism there can be no Christian church, and consequently no Scriptural ministers, and no Scriptural ordinances.

2. That sprinkling and pouring of water upon persons, adults, and infants, as a sacrament of salvation, is not Scriptural baptism, but as gross a perversion of it, as it is to administer it *in order to procure* the remission of sins.

It is a stern and solemn fact—

3. That we, as Baptists, can not by our words or *acts* declare that Pedobaptists or Campbellite societies are Scriptural churches, or their teachers Scriptural ministers, or their ordinances Scriptural, without testifying to that we know to be untrue, and with-

(Continued on page 8, column 4)

"When Jesus Comes"

(Continued from page five)

ers with sin every day. When our Lord comes back, what is He going to find? He is going to find sinners.

I was impressed recently in learning that our Government was issuing a new 40-cent stamp. And who do you suppose is the individual whose face and whose name—even in his own signature—is on this stamp? Thomas Paine. Can you imagine our Government recognizing the man who wrote "The Age of Reason?" To be sure, Thomas Paine joined the Revolutionary War and did many things in behalf of the thirteen original colonies, and out of respect for him, for what he did, they are now memorializing him, and are putting on sale in Philadelphia, which was his home town, a stamp commemorating him.

But let's think: I see Tom Paine when he came to die. I hear him as he would clutch the coverlets on the bed, and try to pull them over his head. I hear him as he would scream that the devils were already taking possession of him. I see him when he became so fearful that he hired a man to stay by his bedside, and not leave him for one moment's time. In order to quiet his fears, that man said to him, "Mr. Paine, I burned the last copy of 'The Age of Reason' that is in the house," and he said, "I would to God that every man in the world would do likewise."

Do you mean to tell me that our Government would go on record commemorating a man who wrote infidelity, such as Tom Paine? Our first colonies were established by people who came to America not for any other purpose but that they might have religious liberty for the worship of God, as God directed them. Don't tell me there isn't sin in this world. Don't tell me there isn't going to be plenty of it as the days come and go. Just think of the sin, the vice, and the immorality that is existing today.

I can remember a time when Ashland wasn't even allowed to have Sunday movies. I can remember the fight they had when they started having Sunday movies. Today it is a common thing, and I see by the paper that one of the movie houses in Ashland is advertising the movie, "The Valley of the Dolls." I never read that book. I never had any desire to read it. I hope what I say doesn't make you desire to go to the library, and get it out tomorrow. However, when "The Valley of the Dolls" was first printed a few years ago, it was listed as the most pornographic book that was ever printed. Of course, it is mild, I guess to some of them that are printed today, but now that book of filth and trash is going to be shown in one of the movie houses here in Ashland.

I go back to the printing shop many nights during the week to work, and sometime ago there was a movie at a nearby theatre, entitled, "Sex and the Single Girl." Believe me, I had to park my car down in front of the C&O Depot—four blocks removed from our printing shop. That was the nearest I could get to the printing shop that night. I dare say when "The Valley of the Dolls" is put on the silver screen this next week that I will be parking near the depot again. And do you know who will be causing me to park down there? A lot of Baptists who will be inside the movie house.

Who is going to be on this earth when Jesus Christ comes back again? Scoffers, sleepers, surfeits, and sinners.

THE BAPTIST EXAMINER

MARCH 2, 1968

PAGE SIX

THE TRUE SERVANTS.

When Jesus Christ comes back to this earth, He is going to have some true servants. His church is still going to be here. We read:

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods."—Mt. 24:45-47.

Do you believe that Jesus' church is going to fail? Do you think Pope Paul is going to have his way. He is trying to. He folds his hands and tells everybody how sorry he is for world conditions, and how he is grieved over the lack of peace within this world. He tells the world how much grief there is within his heart because of the war in Vietnam, and when his back is turned he claps his hands and says, "I am sure glad it is going on over there. I started it. I want it to go on." He is a two-faced dirty hypocrite. The Catholics started the war in Vietnam. They were outnumbered by the Buddhists, and in order to gain ground against the Communists and the Buddhists, they "egged" on the war. The Pope says he is so sorry about the situation in Korea, but he is clapping his hands secretly—tickled to death for the war that is going on, because it is helping to push forward Catholicism. Every time that LBJ goes into a Catholic cathedral or a Catholic church, he says, "I am happy for the Ecumenical spirit that LBJ shows." They are riding high in the saddle now, and the Catholics are eating high on the hog.

Do you realize that God has told us that things are not going to always be like this? First of all, He sent John the Baptist into this world. John the Baptist came for a specific purpose, and that was to inaugurate Baptist baptism. Listen:

"There was a man SENT FROM GOD, whose name was John."—John 1:6.

"And I knew him not: but he that sent me to baptize with water."—John 1:33.

So John the Baptist was sent of God, and he was sent to baptize with water. When the Lord Jesus Christ came into this world, He didn't go to any of the Pharisees nor the religious leaders of His day, but He went to the only man in the world who had authority to baptize, and that was John the Baptist. We read:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to

be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."—Mt. 3:13-16.

Notice, John was sent of God. He was sent to inaugurate baptisms. He baptized the Lord Jesus Christ, and the Lord Jesus Christ, with Baptist baptism, organized His church. He said concerning His church:

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

Pope Paul and all of the harlot daughters that have come out of Rome are not going to be able to prevail against the church that Jesus built. His church is going to be here when Jesus comes back.

How many churches did our Lord Jesus Christ build? Some people say that He waited a good long time, until the fourteenth, fifteenth, sixteenth, and seventeenth centuries, and started building more churches, besides the one that was built in His day. But I turn to God's Word and I read:

"For I am jealous over you with godly jealousy: for I have espoused you TO ONE HUSBAND, that I may present you as a CHASTE virgin to Christ."—II Cor. 11:2.

Follow me? John the Baptist was sent of God. He was sent to baptize. He baptized Jesus, and Jesus established His church. How many churches was He going to establish? He said, "I want you, my church, as a chaste virgin to Christ." Beloved, we have lots of organizations called churches in this world today that certainly are not represented by this chaste virgin.

When we come to the book of Revelation, we find that it talks about an old whore and her harlot daughters, and it says that they are going to be destroyed. Listen?

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her FLESH, and burn her with fire."—Rev. 17:16.

Is our Lord going to allow Ecumenicalism to prosper? don't worry about it one particle. The Ecumenists will go just as far as God allows them to go, and they will not go one step farther, for there is a day coming when the old whore and her harlot daughters, which include all the false churches of the world, are going to be destroyed. When that day comes, we are going to have the greatest singing that this world has ever heard. God's Word tells about it.

"And after these things" (Continued on page 7, column 1)



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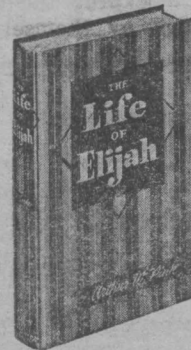
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"When Jesus Comes"

(Continued from page 6)

heard a great voice of much people in heaven, saying, Alleluia."—Rev. 19:1.

If you will read the balance of this chapter, you will find that four times the saints of God shout "Alleluia." Why are they shouting? They are shouting and singing over the destruction of the old whore and her harlot daughters that are spoken of in the two preceding chapters.

Beloved, no wonder they shout. No wonder true Baptists sing. No wonder the true servants of God are happy when that day comes. I will tell you why they are happy: the burden has been lifted off the neck of Christendom when the old whore and her harlot daughters are completely destroyed.

You say, "Brother Gilpin, it can never take place." Don't you tell me that my God lied. I know that Catholicism today is prospering, and it looks like they are having their way. It looks like everybody is going to turn Catholic in spite of our opposition. But there are going to be a few people on this earth who are going to say "Alleluia" some of these days, and that same crowd that says "Alleluia" will be the ones who got ready for a wedding. Listen:

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

This is not talking about the imputed righteousness of Christ, but it is talking about something that we do. What is the righteousness that he refers to, as the "righteousness of saints"? I turn to the book of Matthew and I hear Jesus say, when John baptized Him:

"Suffer it to be so now: for thus it becometh us to fulfil all righteousness."—Mt. 3:15.

Beloved, I believe that Baptist baptism is the righteousness with which the bride of Jesus is going to be clothed. I don't believe there will be anybody else in the bride of Christ except that individual who has Baptist baptism.

Listen again:

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife."—Rev. 21:9.

Oh, don't you like to see a bride? How pretty a bride can be! All dressed up, and she looks so pretty! Here is the bride, the Lamb's wife, come down to earth. If you will read the rest of this chapter, you will find that it talks about a city, around which there is a wall. There are other people there, outside the wall, but there is a wall around that city.

Go back to the days of Nehemiah and Ezra, and you will find when the children of Israel came back from the land of Babylon, from captivity, one of the first things they built, was a wall around the city. Why did they build it? It was a wall of separation—it separated them from the heathen nations around them.

What is the purpose of the wall we read about here in Revelation 21? It is the same. It is to separate the bride from even the saints of God that are not in the bride. I think there are going to be some saved people that will get to Heaven, but not into the bride. That wall round about the city is to shut the bride in, and to shut out everybody else. Who is going to be in it? Only that individual who has had Baptist baptism, and who is a member of a Baptist Church is going to be in that bride.

Let's sum this up. God sent John the Baptist to baptize. He baptized Jesus. Jesus Himself

said that Baptist baptism was an act of righteousness. Jesus established His church out of the crowd that John the Baptist had baptized. Paul said that Jesus was going to establish just one church—a chaste virgin to Christ. All of the others that have come are harlots—they have come from the Devil. I think that the old whore and her harlot daughters are nothing but the churches of the Devil, and some of these days they are going to be destroyed. When they are destroyed, there is going to be some singing, the like of which you and I have never heard, when God's people, His true (Baptist) church, sing Alleluia. Then comes the wedding, with nobody in the bride except those who are clothed in righteous acts. In the light of Jesus' statement in Matthew to John when He was being baptized, I conclude that the righteous acts spoken of here in Revelation 19:8 is Baptist baptism. When He finally sets up His church—when He finally brings His bride into view, He has her shut off from everybody else—separated with a wall. There are going to be saved people there. There are going to be lots of people in Heaven, besides Baptists, but they are not going to be in the bride. Thank God, it is going to be an exclusive honor for a man to be in the bride of Christ.

CONCLUSION

Who is going to be on earth when Jesus comes back? There are going to be five groups: scoffers, sleepers, surfeiters, sinners, and the true servants. Don't let anybody tell you that the church that Jesus Christ has established is going to fail? Don't you believe that Jesus Christ established a Baptist Church when He was here in His flesh, and that church is going to come to naught. I tell you, there are going to be some Baptists left when Jesus comes back. It doesn't worry me one particle what this

Ecumenical crowd does. They can do as they please. God's will is going to be done, and His church is going to be here when Jesus comes again.

I ask you, are you in that church? If you are, thank God. If you are not, if I were you, I would run to get into a Baptist Church. I say to you frankly, if you are a saved person, you ought to literally run to get in a Baptist Church.

Wouldn't you hate to be on the outside of the bride of Christ, with your loved ones on the inside? You say, "If I can just get to Heaven, I will be satisfied." Not me, beloved. I want to get just as close to my Lord as I can—just as close to Him, who died for me, as I can. I want to be inside that wall with the bride of Christ, who is going to be with Jesus throughout eternity.

May God bless you!

Missions

(Continued from page one)

Frequently, Americans look at some poor native church and freely send money to keep the church going. This is wrong. The moment there are ten head-of-the-home incomes in a native church, then by tithing there are enough families to make the church self-supporting. In some areas a few more incomes will be needed to pay the rest of the expenses. Paul collected money from native churches to support the poor of the Jerusalem church.

2. *Self-governing.* The missionary's goal is to work himself out of a job. Let the new maturing Christians begin to preach and teach. Thus the new church will be strictly a native, national church. The missionary is not to bring the American cultural ways into the native church, let them under the guidance of the Holy Spirit decide what is morally wrong in the light of the sacred Scriptures. Let the native church elect their own elders and leaders.

3. *Self-propagating.* As Adam and Eve were to replenish the earth, each new native church is to give birth to other churches. Once a native church is self-supporting and thus self-governing, it has the task of sending missionaries to the nearby areas and abroad (Acts 1:8). Part of any missionary's ministry is to instill in the hearts of new converts the responsibility of spreading the gospel elsewhere.

SOME CONCLUSIONS AND REFLECTIONS

1. Should our church send money to some foreign place to keep a hospital going? Dr. Luke traveled with Paul yet we read nothing of a medical ministry. The use of medicine should be very restricted and always in a direct relation to starting a church. Usually hospitals become an end in themselves.

2. Should our church support orphanages?

Jesus said, "For the poor always ye have with you." (Mt. 12:8) Most foreign countries are far worse than America in forsaking their children. There are not enough mission dollars to care for the needy. You are stuck with a neglected child until he grows up because if he becomes a Christian his social group will reject him, and being immature, he will endure great problems. Let the native church solve the welfare situation. They will have a better insight than we.

3. Should we support radio broadcasts and literature printers?

The Apostle Paul was without Bibles, radio, printed literature, or TV, yet he was able to do the job. It is true we need God's Word and printed literature but it must be attached to the ministry of the missionary who is visiting the natives in the bush or on the roads. Literature without a missionary is like the Ethi-

opian eunuch without Philip. (Acts 8:30-34).

4. Should we support or send forth single girls as missionaries?

The New Testament is strangely silent in recording any women missionaries. On the contrary women are forbidden to have the place of authority: I Cor. 14:34, I Tim. 2:12. Besides this, most cultures have the man as the head of the home, and for us to export American ways creates problems. In some countries the natives see extra women at a mission station; they assume we practice polygamy.

5. How about missionary compounding? It is wrong. It is building a little American colony in the midst of a foreign culture. The goal of missions is not to Americanize the heathen but to go back in the bush or byways with the gospel.

6. What qualification is needed from a missionary to support him? Non-denominationalists require only a "conversion experience" while historic-Baptists require this plus a "doctrinal agreement," and we assume all would expect good character.

Baptism

(Continued from page one)

those days came John the Baptist preaching in the wilderness of Judaea." We notice that John was a preacher and also a Baptist, both his name and his title, "The Baptist," were given him by God. Then we can conclude that here was a Baptist preacher sent by God (as are all true Baptist preachers). In Matt. 3:13, we read, "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him." The distance from Galilee to Jordan was about 60 miles, so then Jesus walked 60 miles to get Baptist baptism. He would not have any other kind, and neither should we.

The Church at Jerusalem recognized Baptist baptism as a requirement for being an apostle, as seen in Acts 1:22, "beginning from the baptism of John."

Some will no doubt think that I take quite a liberty when I declare unto you that the Church at Jerusalem was a Baptist Church; however, notice the doctrine and see if it is not so; they baptized by immersion and before membership; also they taught that baptism had nothing to do with salvation. How do I know that they believed in salvation by grace (unmerited favor)? We have their doctrinal stand stated in Acts 15:11, "We believe that through the grace of the Lord Jesus Christ we shall be saved."

It is true that not all Christians are Baptists as seen in Rev. 18:4. However, let me remind you that Christ Jesus walked 60 miles to be baptized by a country Baptist preacher. Can you imagine how shamefaced one would be standing before Him saying, "Lord I didn't think it mattered too much." Surely He would say "Is it not written: ye should follow His steps?" I Pet. 2:21.

FALSE IDEAS OF BAPTISM

1. *That It Has Something To Do With The New Birth.*

This view is easily shown to be false by reading John 1:13, "Which were born not of blood, nor of the will of the flesh nor of the will of man but of God."

We also find in Acts 10:44-48 that the Gentiles here were born again before they were baptized.

Some would object and say what about John 3:5, where it says, "born of water and of the Spirit"? A careful reading of the passage will show a comparison between the natural and the (Continued on page 8, column 3)

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Pastor's Problems Of Church Visitations Are Numberless

MILBURN COCKRELL
Henleyville, Mississippi

There is no subject more frequently discussed among parishioners than the pastor's visitation ministry. Many pastors are severely criticized for not visiting among the church members as they deem necessary. To hear some talk, you would think it is the pastor's duty to visit each church member daily. He may have from a hundred to five hundred church members who work publicly, work hard at home and attend various clubs and school activities, but in spite of this, somehow, or someway, he must know when they are home and visit with them even when he is not invited and even given the

impression that he is not wanted. Observation has convinced me that those who scream the loudest about the pastor not visiting them are the same group who seek to rule or ruin the church. In other words, these people are angry because the pastor has not come down and let them tell him how to run the church to suit them.

This day and time about the only time the shepherd of the flock can visit his sheep and find them at home is at night. This is the time of associational meeting and school activities. And though the parishioners' kids must many times even stay home from the Wednesday night service to study their school lessons, the pastor's kids are denied the

right to stay at home any night as they must accompany their father on his pastoral visits. If the preacher's family does not go with him at night, then they are denounced as unsocialable. In addition to this, when the pastor goes to a member's house, he finds it impossible to talk because of the noisy TV which, if turned off, causes no small stir among the kids and some adults. While parishioners denounce the pastor for not visiting enough, they will also criticize him for visiting too much. They will criticize him for going to one house more than to theirs. The pastor who visits his members too frequently is generally said to have "pets" and "special friends." He is even sometimes accused of being after someone's wife and of being a big politician. When a pastor gets to be too common to his members, they lose their respect for him and put the skids under him and out he goes.

Old Landmarkism

(Continued from page 6)

out lending all our influence to support and bid "God-speed" to their false and pernicious teachings, and thus becoming partakers of their wrong-doing — as guilty in the sight of God as they themselves are. (See 2 John 10:11).

WHAT IS THE MISSION OF LANDMARK BAPTISTS?

1. As Baptists, we are to stand for the supreme authority of the New Testament as our only and sufficient rule of faith and practice. The New Testament, and that alone, as opposed to all human tradition in matters, both of faith and practice, we must claim as containing the distinguishing doctrine of our denomination — a doctrine for which we are called earnestly to contend.

2. As Baptists, we are to stand for the ordinances of Christ as He enjoined them upon His followers, the same in *number*, in *mode*, in *order*, and in *symbolic meaning*, unchanged and unchangeable till He come.

3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be welcomed to its ordinances, without confessing a personal faith in Christ, and giving credible evidence of piety.

The motto on our banner is:

CHRIST BEFORE THE CHURCH, BLOOD BEFORE WATER.

4. To protest, and to use all our influence against the recognition, on the part of Baptists, of human societies as Scriptural churches, by affiliation, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being apparently or logically construed by our members, or theirs, or the ministerial equality with Baptist churches.

5. To preserve and perpetuate the doctrine of the divine origin and sanctity of the churches of Christ, and the unbroken continuity of Christ's kingdom, "from the days of John the Baptist until now," according to the express words of Christ.

6. To preserve and perpetuate the *divine, inalienable*, and *sole* prerogatives of a Christian church — 1, To preach the gospel of the Son of God; 2, To select and ordain her own officers; 3, To control absolutely her own ordinances.

7. To preserve and perpetuate the Scriptural design of baptism, and its validity and recognition only when Scripturally administered by a gospel church.

8. To preserve and perpetuate the true design and symbolism of the Lord's Supper, as a local church ordinance, and for but one purpose — the commemoration of the sacrificial death of Christ — and not as a denominational ordinance, or an act expressive of our Christian or personal fellowship, and much less of *courtesy* toward others.

9. To preserve and perpetuate the doctrine of a divinely called and Scripturally qualified and ordained ministry, to proclaim the gospel, and to administer the ordinances, not upon their own responsibility, but for, and under the direction of, local churches alone.

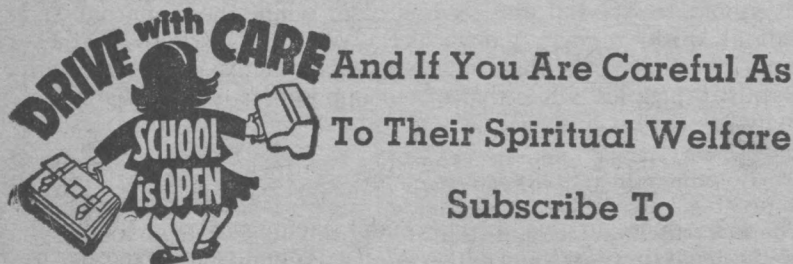
10. To preserve and perpetuate that primitive fealty and faithfulness to the truth, that shunned not to declare the whole counsel of God, and to teach men to observe all things whatsoever Christ commanded to be believed and obeyed.

Not the belief and advocacy of one or two of these principles, as the marks of the divinely patterned church, but the cordial reception and advocacy of all of them, constitute a full "Old Landmark Baptist."

Some would object saying that Acts 2:38 teaches baptism for remission of sins. However, the text means be baptized because your sins have already been remitted. The key word in the text is "FOR." In the Greek, it means because of, and, in our English usage, it often means because of. An example would be if I said "I am going to jail for stealing," in other words, I am going to jail because of stealing. Surely one would not be put in jail before he stole.

Peter's own preaching interprets Acts 2:38 and refutes the idea that baptism has anything to do with salvation as seen in Acts 3:19, 4:12, 5:31, 10:43, and 11:18.

In conclusion, let me say that only when the motive is for obedience to glorify God is it acceptable. If the motive for baptism is to receive remission of sins or to be born again it becomes a vile work, and a sin.



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WHAT DRINK CAN ACCOMPLISH

A man was offered his choice of three things. To kill his father, to burn down his house, or to get drunk. He laughingly said: "I'll get drunk." He got drunk, and, enraged by his father attempting to control him, he struck his father with the hammer and killed him, and then to cover his crime he set fire to the house and burned him up.—Selected.

Our Favorites

(Continued from page one) certainly urge you to buy this book of poems. As I say, they are our favorites culled from the columns of TBE over the past 30 years.

Baptism

(Continued from page seven) Spiritual. Born of water or like when the water breaks during childbirth.

2. That It Has Something To Do With The Forgiveness Of Sins.

Sins are remitted only by the blood of Christ. In Heb. 9:22, we read "without shedding of blood is no remission," again in

SEND TBE TO OTHERS

Heb. 9:25 "Put away sin by the sacrifice of Himself," and in Matt 26:28 "This is my blood of the new testament which is shed for many for the remission of sins."

In Exodus 12, we read how the children of Israel were in the land of Egypt and God said that all the first born would die in every household except those that had the blood of the lamb on the door posts. Can you imagine what would have happened if someone would have taken water and mixed it with the blood. Surely God would have slain them for diluting the blood. Today people are doing just that when they mix water baptism with the precious blood of Christ. Just like then, it is blood, blood, blood, not water and blood. In Leviticus 17:11, we find it is blood alone that makes an atonement for the soul.

THE BAPTIST EXAMINER

MARCH 2, 1968

PAGE EIGHT

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