

The Baptist Examiner

CHAPTER XII.

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

VOL. 37, No. 6 ASHLAND, KENTUCKY, MARCH 9, 1968 WHOLE NUMBER 1527

BRO. HALLIMAN WRITES FIRST MISSION LETTER FROM . . .

NEW GUINEA

By F. T. HALLIMAN
Koroba, T.P.N.G.

Someone has said that time changes everything. I would like



ELD. FRED HALLIMAN

Dearly beloved in the Lord: Greetings in the name of our blessed Savior.

It is almost a month exactly now since we returned to the mission field. It has been rather pressing to try to accomplish all that I would like to do in this length of time and while we have not anything like made all the rounds, we have got quite a bit done. We had been there just two weeks when things worked out that it seemed best for Bro. Doty and I to leave for the Solomon Islands. It took us almost a week to get here from our Mission Station in the Southern Highlands of New Guinea.

Upon reaching Buin on the Southern most tip of Bougainville and after much difficulty we finally arrived out here at one of the villages where we have a Baptist work started.

habits of the people in the tropics. I find it now just as it was when I left here, i.e., no one ever gets in a hurry about a thing. The fact of the matter is no one seems to pay any attention to time over here or of the things that are happening around them. It is 35 miles from Buin to where we wanted to go and when inquiring about some transportation out this way about all we could get from anyone was, "Well we hope to be able to get you out," or a casual, "Well we will see what we can do." No one wants to commit himself nor is he definite about anything.

Eight days before we were due to arrive I had sent a telegram to one of the natives here informing him of our coming and had asked him to meet us at the Buin airstrip. Upon arrival at Buin we found no one that we knew waiting for us and I as-

to qualify that a little. Perhaps time changes everything but the

(Continued on page 2, column 1)

The current pleas of liberal "Baptists" considered: 1. That preaching is not an official duty. 2. That we do not recognize those societies as churches by accepting their ordinances. 3. That we do not recognize those ministers as Scriptural ministers, by accepting their official acts. 4. That we do not endorse their erroneous doctrines and practices by affiliating with them.

"Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place."

"And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves."—Luke 23:4-5, 12.

It argues a degenerate state of affairs when Baptists have to defend themselves against the attacks of their own brethren, for consistently maintaining the time-honored principles of their own denomination. When professed Baptists make friends with a common enemy, they even show a more "fierce," and bitter, and persecuting spirit, than those who once put our fathers to death for holding the self-same sentiments that Landmark Baptists hold today. But this is the case, while the impartial and candid world renders the verdict: "We find no fault in these men," — conceding that our course is strictly consistent with Baptist principles, while that of our opposers is not. Affiliationists deny—

1. That preaching of the gospel is official or strictly ministerial work but equally the duty of all.

We oppose to this, 1. The plain teachings of the Scripture. Jesus specially called and ordained—i.e., commissioned those who preached during his public ministry — John the Baptist, the seventy, and the apostles. The very term he selected to designate their work, *Kerusso*, is used in the Greek to indicate the special official duty of proclaiming as a herald. 2. "Paul distinctly declares that he was specially called, ordained, and put into the ministry" (1 Tim. 1:11, 12 and 2:7). He reminds both Timothy and Archippus that they were specially designated for this office (1 Tim. 4:14 and Col. 4:17). He also declares that evangelists, (Continued on page 3, column 1)

IS "FOOT-WASHING" A PART OF THE "LORD'S SUPPER?"

ELD. EDWARD D. BAKER
Dayton, Ohio

Any doctrine that we, as Christians, accept, and especially Baptists, must be in line with the Scripture. Baptist Churches have no right to teach or practice anything that cannot be proven by the Bible.

Since the Church of Jesus Christ (Missionary Baptist) was not started until Christ came and took the material that John the Baptist had prepared for Him, and organized His Church, it follows, that we are not to look for His Church in the Old Testament, but in the New Testament.

If we begin in Matthew, the first mention of the church is, 16:18b. Here is where Jesus said, "Upon this rock I will build My Church; and the gates of hell shall not prevail against it."

The language is plain here. There are three things, that demand our attention. The rock which is Christ, the Church which is His, and the perpetuity of His church.

The next mention of the church is Matthew 18:17. Here

the Master gives the orders for discipline in His Churches. This rule, if followed, would do away with so much confusion, and bless, even those who had offended.

In Matthew 28:19f Jesus gives His Church its final and perpetual orders. He told them to go into all the world, and disciple the nations, to baptize the disciples, or saved ones, and to teach them all that He had commanded them. The Lord's Supper is a part of those commands to His church.

In Matthew, Mark, Luke, and 1st Corinthians 11th chapter, the Lord's Supper is shown, and no foot-washing is mentioned. If we had been obligated to have a foot-washing, in connection with the observance of the Lord's Supper, I am quite sure these four writers would not have failed to so instruct us.

Just prior to "Matthew's account of the Lord's Supper, he gives an account of the observance of the Passover Supper. Matthew 26:17-25 tells how Jesus had His disciples prepare and

partake of the Passover Supper with Him.

In the following verses, 26-30 the Passover Supper having been



ELD. EDWARD D. BAKER

partaken of, the writer says, "and as they were eating," denoting the fact of their having

finished the Passover Supper, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat; this is My body. And He took the cup and gave thanks, and gave it to them saying, Drink ye all of it; For this is My blood of the New Testament, which is shed for many for the remission of sins. This is the institution, or beginning of the Lord's Supper.

In Mark 14:12-21 we have Mark's account of the Passover Supper, and from 22-26 he gives an account of the institution of the Lord's Supper.

Luke's account of the Passover Supper is in 22:7-18, and he gives his account of the institution of the Lord's Supper, in verses 19-20.

Matthew, Mark, and Luke are known as the Synoptic Gospels, because they see alike. Each of these accounts, of the two suppers, are almost identical. As we said before, "if the Lord had wanted us to have a foot-washing, in connection with the observance of His Supper, surely

He would not have failed to have the men who wrote 17 of the 27 books of the New Testament, fail to mention it.

We will look, briefly, at Paul's account in 1 Corinthians 11:23-26. Here the Apostle tells us that the same night that Jesus was betrayed He took bread and broke it, and said to them, "Take eat: this is My body, which is broken for you: this do in remembrance of Me." Paul then tells us of the cup. "This cup is the New Testament in My blood: this do ye, as often as ye drink it, in remembrance of Me."

The Apostle Paul assures us, that he had received what he was passing on to the Corinthian Church, (and of course, by-way of them to us) from the Lord. So, we can be assured that what he has passed on to the churches, was from Jesus.

Now we come to that one place, in the Scripture, that has been the battle-ground through the ages. I don't see how any one could fail to see, from the language used in the first verse of this chapter, of which Supper, Jesus spoke.

"Now before the feast of the (Continued on page 2, column 4)

Pastor's Problems As To Visitation

Certainly it is the pastor's duty to visit the backslidden and the lost whether invited or not (Jas. 1:27). He should visit with his members when he has business to discuss with them without an invitation. But he should visit socially only when he is invited (Acts 16:14-15). It is on this one point that there seems to be a great deal of misunderstanding. Parishioners often say to the preacher, "Come to see me." Maybe the pastor tries to do this, but finds no one at home. Church members who really want the pastor to visit with them could greatly help their (Continued on page 2, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"Capital Punishment—Right Or Wrong?"

(Reprint from The Baptist Examiner of July 11, 1953)

I know that you, along with all the rest of us, not only in America, but all over the world, have been made conscious of capital punishment within the last few days. I have been very much impressed by the Rosenberg trial and the various legal maneuvers and court proceedings of the last several months, and I doubt seriously if there has been anyone who has read more avidly or more completely the details relative to their conviction and their ultimate execution than I myself. However, beloved, I am not

discussing whether or not the Rosenbergs should have been electrocuted—that is not a part of my message. I just mention them by way of saying that as a result of their experience, we have been made capital punishment conscious within the last days time and lots of folk who never gave it a thought before, have wondered whether or not it is right to take the life of an individual, as the lives of these two were snuffed out by way of the electric chair.

Through the years I have thought very, very seriously on the matter myself, and I think I know every argument that is ad-

vanced against capital punishment. I don't know how many different arguments have been presented to me through the years as to why capital punishment is wrong but there have been plenty of them. Probably thirty-five years ago a man who is now living in West Virginia, came to me very much troubled after our Sunday School lesson one morning. He was very, very deeply upset after we had studied a portion of God's Word because of what I had said in the Sunday School lesson that morning relative to capital punishment. As a result of that one exper- (Continued on page 3, column 3)

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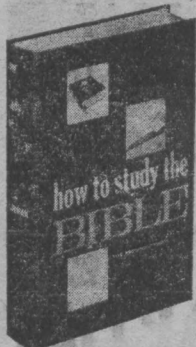
(Continued from page one)
summed then that the telegram had not been received. Without going into further details, the telegram arrived yesterday, two weeks after it had been sent from Koroba, a thousand miles away, and a week after we had already been here. This is typical of many things over here. What happened to the telegram? Oh! in all likelihood it was sent out from Koroba the next day after I was there and arrived in Mount Hagen just as the office was closing down for the week-end then on Monday was sent on down here to Buin, then it laid here in the Buin post office eleven days before they got around to sending it out with the mail.

Brother Doty and I have had some good fellowship with the natives as well as each other while being here, staying in two different villages. We have both preached several times and seemingly the messages have been well received and enjoyed by the natives. Several times we have been engaged in services at 6:30 in the morning. At most of these places they have services twice a day at least four times a week and most all the morning services start at 6 or shortly thereafter.

Last night was one of the highlights of our visit here and one of which I have been looking forward to for several years. At one of the villages last night, where we have had a work going for nearly three years we organized our first Baptist Church here on Bougainville. Since Brother Doty will be writing more details of the organization I will save that for him and thereby try to eliminate

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repetition. I will not say that this was the most impressive church organization that I have ever been in, but I have been in a number of them, this being the ninth one in the last 8 years, and it seems that with each one somehow I am drawn a little closer to the Lord. The church was organized with a complete set of officers to carry out the functions of a New Testament Church, deacons omitted as I do not consider them necessary for a church at this stage and size, including a full time missionary. Usually, when a church is organized back home, they don't even want to undertake to support a full time pastor, but here is a newly organized church in the Solomon Islands that not only has a full time pastor but has voted in her first business meeting to authorize and send out a full time missionary as well. Before I leave, in about three days from now, we will probably organize another church here.

Then one might ask, has all your mission endeavours ended in the Solomon Islands? The answer is, the greater responsibility of preaching the gospel in this area has been shifted now to the church or churches here; however there remains a lot of work to do as yet in the teaching ministry. Brother Doty is here to do that and when and if the Lord removes him from here I will still probably make visits down this way from time to time, though not as often, encouraging the folk, strengthening them in the faith and perhaps seeking out new islands where the gospel has not been preached. This has been and still is our aim in every field that we have been doing mission work, i.e., preaching to the lost, baptizing the saved and organizing them into churches and then teaching them the all things Jesus has commanded us to do. This is the only kind of mission work that is worthy of support and ought to be recognized.

The idea of churches subsidizing other churches to help support their pastors and calling that mission work is foreign to the Scriptures and is usually just an excuse for some church to boast about how many missionaries they are supporting, when in reality they are not supporting any; they are merely helping a group of churches support their pastors. Brethren, if you want to do some real New Testament mission work, pray that the Lord will give you a burden for this work and then put your pocketbook where your heart is.

Upon my return to the Southern Highlands of New Guinea I will write again. When I left to come down here Brother Roberts and I had started some plans for a patrol into the very heart of the darkest hinterland of New Guinea. About two and a half years ago I made one patrol into this unknown and unmapped area. It is known as the Strickland River area. On that patrol, as some of our readers will remember, I was lost for eleven days and had resolved myself to death, thinking that we would all perish either from hunger or at the hands of the cannibals, but God eventually led us through, and now as a result of that trip we have some work established in some of the remotest part of the island.

Since that initial trip I have crossed the Strickland River at about the place where I came out the time I got lost and also once in the past year Brother Roberts crossed just a little way up from where I did, and insofar as is known we are the only two white men that have ever attempted a crossing of this large river other than near the headwaters where it is a mere stream. If we follow through with our intended plans we will go on beyond where I went and where no white man has ever seen except from an aeroplane. I have

previously been over the area twice on aerial surveys and know there are people living in that part of the island, that time and man has forgot. How many we will find and the kind of people we will encounter can only be told after we have returned. We ask you our readers and supporters to pray that God will direct us on this and every endeavour we undertake.

Sincerely,
Fred T. Halliman

Pastor's Problems

(Continued from page one)
pastor if they would invite him to come at a stated time when they will be at home. When this is done, the pastor feels that his presence is wanted and would be appreciated. Then he can visit socially with church members and know he is not being a pest or a nuisance. A minister knows full well that Prov. 25:17 reads: "Let your foot be seldom in your neighbor's house, lest he become tired of you and hate you" (Amplified Version).

Quite often church members complain because their pastor does not visit them when they are sick. Some never seem to realize that the pastor may have been sick during the time of their illness. They also fail to

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realize that the pastor may not have known that they were sick. Contrary to the general opinion, the Scriptures admonish parishioners to "call for the elders of the church" when they get sick (Jas. 5:14). The elder or elders should visit the sick when called, pray for them and anoint them with oil in the name of the Lord. I do not believe it is the pastor's duty to do this every time a churchgoer sneezes or has the toe ache. I have visited many people who claimed to be sick when I was sicker than they were. Those who grumble most about the pastor not visiting them when they are sick are usually the last ones to visit the brethren or the pastor and his family if they happen to get sick. "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matt. 7:3). "Therefore thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same thing" (Rom. 2:1). Too many church members have one standard for the pastor, and another for their brethren, and still another for themselves.

One of the most distasteful problems of the pastor in this twentieth century is the lack of respect for his office. We live in a disrespectful age, a time when "the child behaves himself proudly against the ancient, and the base against the honorable" (Isa. 3:5). People do not want to render "honor to whom hon-

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MARCH 9, 1968

PAGE TWO

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per being ended, (The weight of proof here is on the side of only one supper, and that one supper, being the Passover Supper) the Devil now having put into the heart of Judas Iscariot, Simon's son, to betray Him... He raiseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poured water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith He was girded."

Since this supper is the Passover Supper, and no other supper is mentioned here, Jesus's language to Simon Peter, when He said to him, "What I do thou knowest not now; but thou shalt know hereafter." Then His answer (Continued on page 7, column 2)

Foot Washing

(Continued from page one)

Passover, when Jesus knew that His hour was come that He should depart out of this world, He loved them unto the end." —John 13:1.

Verse two begins with a statement that makes the remainder of the context plain. "And sup-

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Old Landmarkism

(Continued from page 1)

pastors, and teachers are special gifts to the churches. He commanded Titus to ordain elders in every city, and left Timothy in Crete for this purpose. Why ordain men to do a specific work—as preaching and administering the ordinances — if all Christians are equally obligated to do it? 3. We oppose to their position the almost united voice and practice of all denominations of Christendom, in all ages, and the unbroken practice of Baptists founded upon the word of God. 4. The unvarying practice of these very brethren themselves. They invariably require a Baptist to be baptized and ordained, by the authority of some church, before they deem him qualified to preach and administer the ordinances. Not one of them, if a member of a Presbytery, would lay his hands upon a brother who should confess he was not convinced that he had any special call to preach, or any impression of duty in that direction that members in common have not; nor would he presume to lay his hands upon him if he knew he was unbaptized. If "it is as much the duty of one Christian as another to preach the gospel," then the doctrine of a special call and the duty of an ordination should both be repudiated, and all men, women, and children, if only church members, should proceed to preach and baptize when, where, and whomsoever they please! The preaching of the gospel, and administering the ordinances, belong strictly to a specific officer of a local church — can only be done by its authority and under its guardianship. The minister is then a church officer, and his work is official work. Should not Baptists promptly reject a theory that would so completely anarchize the whole polity of the church? Let all decide who are revolutionists and distractionists — those who plead for the "Old Landmarks" or modern "liberalists" — who are laboring to undenominationalize our people, and lead the denomination into open communion! Despite all their sophistries, it is as certain as the teachings of the Scriptures are true, that the preaching of the gospel and administering its ordinances, is official work; and that no one may take this office or work unto himself but "he that is called of God, as was Aaron" (Heb. 5:4).

2. It is the next place denied that we do recognize and endorse the ministers of other denominations, as Scriptural ministers, and as upon a perfect equality as ministers with ourselves, when we invite them to preach and pray in our pulpits, and do work which we strictly limit to our own ministers.

Such a denial should fill the brethren who make it with "shame and confusion of face." It is an accepted axiom, by all nations and in all ages, that "actions speak louder than words." No man of truth can, or will, deny that the act does seem to teach this. But says Bro. Jeter, the recognized leader of ecclesiastical looseness in the South: "We do not understand ourselves to endorse them, and we do not believe they so regard our ministerial associations with them."

We can not regard this as an ingenuous declaration, but the specious plea of an advocate, since reason, common sense, and the united and outspoken voice of Pedobaptist ministers, as well as the world at large, affirm that they and their churches do understand us to publicly recognize them as Scriptural ministers of Scriptural churches, and in all respects equal to our own ministers, when we invite them to perform ministerial functions for us.

When the civil courts call upon a man to perform a certain act, which the law authorizes only a certain qualified officer to do, is it not understood by all men that the courts recognize that man as a legally qualified officer? When they act upon the cases prepared for them by a professed magistrate, do they not recognize the man filling that office as a legal magistrate? It is not the part of common honesty to deny it. But some have admitted, that did they believe that Pedobaptist and Campbellite ministers understood their exchange of pulpits, and general ministerial affiliation with them, as indorsing them as Scriptural ministers, they would refuse to invite them to do so, and we believe that Bro. Jeter has so admitted.

Let us settle this question here, and forever, with all candid men. It is a well-known fact to all, that they do so regard our association with them. Any Baptist can satisfy himself by asking any Pedobaptist, or addressing a courteous letter to one of their representative men, and they will tell him frankly that they regard an invitation to fill a Baptist pulpit, with the distinct understanding that they did so as unbaptized and unordained men, as a personal insult. Elder J. W. Jarrell, of Illinois, addressed letters of inquiry to ten or twelve prominent Pedobaptist ministers, and their replies should satisfy every one.

It must be presumed that the answers of Bro. Stuart Robinson (O.S.P.), Louisville, Ky., and Bro. Charles Hodge, Princeton, N.J., forever determine this matter. Says Bro. Robinson:

"The idea of inviting one to preach in the character of a layman seems to me a paradox."

Bro. Hodge says:

"When one minister asks another to exchange pulpits with him, such invitation is in fact, and is universally regarded as an acknowledgment of the scriptural ordination of the man receiving the invitation. . . .

"No man who believes himself to be a minister can rightfully, expressly, or by implication, deny the validity of his ordination; and, therefore, if invited to lecture or speak in the character of a layman, he must decline."

I have said it is a fact well known to Bro. Jeter and all our opposers — for they are all intelligent men — that our affiliating acts are regarded as indorsements of their ministerial character by Pedobaptist ministers.

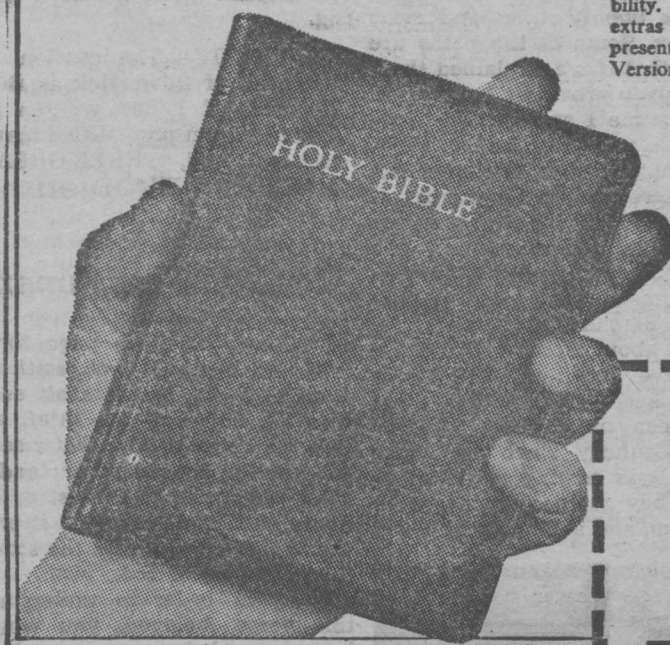
In a discussion of this very question with Bro. Jeter, Bro. J. B. Link, of the Texas Baptist Herald, put in this strong language:

"Pedobaptists hold the pulpit to be sacred to the ministry, and understand them to be endorsed whenever invited into it. When

(Continued on page 6, column 1)

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'Capital Punishment'

(Continued from page one)

ience, I began to study very, very closely to find out what God said within His Word relative to this subject.

Of course the first outstanding argument that is used against capital punishment is the argument of sentiment. Beloved, listen to me in this respect, it is man's way to be sentimental not only on this subject, but on all other subjects as well, but God doesn't want a sentimental people. God wants a Scriptural people. It isn't a question of what your sentiment might lead you to do or believe on any subject; the question is, what does the Word of God teach? I repeat, God doesn't want, in this church or any church, His people to be sentimental, but rather He wants them to be Scriptural and desires that they be followers of His Word.

Now, in view of that fact, I might mention at the very outset that I believe in capital punishment. It isn't true because I believe in it, but I believe in it because it is laid down within the Word of God. All I have to fall back on today, tomorrow, or any day, is the Word of God, and all I can give to any man, at any time, is a "thus saith the Lord." So I say to you, beloved friends, I believe in capital punishment not because that I want to believe in it, and not because it is in accordance with the desires of my own flesh, but I believe in it because I know that it is taught within the Word of God; and since it is taught within the Word of God, I certainly accept it just the same as I accept any other portion of God Almighty's Book.

THERE ARE TWENTY - ONE SEPARATE AND DISTINCT OFFENSES AGAINST SOCIETY, AND AGAINST GOD, WHICH GOD SAYS ARE PUNISHABLE BY CAPITAL PUNISHMENT, OR BY DEATH.

I will not have time to discuss any of them but I am going to read to you from God's Word concerning these twenty-one offenses which God says are to be punished, and that by death itself.

The first offense is that of MURDER

"And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in

the image of God made he man." Gen. 9:5, 6.

We have a second Scripture of like nature:

"And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death. And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer; the murderer shall surely be put to death. Or if he smite him with a hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him. But if he thrust him of hatred, or hurl at him by laying of wait, that he die; Or in enmity smite him with his hand, that he die; he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him."—Num. 35:16-21.

We also read: "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses; but one witness shall not testify against any person to cause him to die."—Num. 35:30.

Now, beloved, this is the first offense which God declares to be punishable by death, but notice that it is not to be punishable on the basis of just one witness. It requires more than the witness of one tongue, for that person to be put to death for the crime of murder.

The second sin is that of ADULTERY

"And the man that committeth adultery with another man's wife, the adulterer and the adulteress shall surely be put to death."—Lev. 20:10.

Let me give you another Scripture of like nature:

"Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city, and the man, because he hath humbled his neighbor's wife; so thou shalt put away evil from among you."—Deut. 22:24.

As you may recall, in the days of our Lord, while He was here in the sojourn of His flesh, there was brought unto Jesus a woman of whom it was said that she was taken in the very act of adultery. There were those who were witnesses against her in an effort to trap Jesus by His words, who cited the law whereby they said that Moses and the law commandeth that she be stoned. The law which they cited was the law which I have just read to you from the twentieth chapter of Leviticus and the twenty-second chapter of Deuteronomy.

Then, beloved, a third sin which is punishable by death is that of

BEASTIALITY.

"Whosoever lieth with a beast shall surely be put to death."—Ex. 22:19.

Listen again:

"And if a man lie with a beast, he shall surely be put to death; and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast; they shall surely be put to death; their blood shall be upon them."—Lev. 20:15, 16.

The fourth sin punishable by death is that of INCEST. This means sexual lewdness with those whom the law would not permit to marry.

"And the man that lieth with his father's wife, hath uncovered his father's nakedness; both of them shall surely be put to death their blood shall be upon them. And if a man lie with his daughter-in-law, both of them shall surely be put to death; they have wrought confusion; their blood shall be upon them. And if a man take a wife and her mother, it is wickedness; they shall be burnt with fire, both he and they; that there be no wickedness among you."—Lev. 20:11, 12, 14.

The fifth sin which is to be punishable by death is that of PERJURY — in other words, false swearing.

(Continued on page 4, column 3)

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THE BAPTIST EXAMINER

MARCH 9, 1968

PAGE THREE

TWO GREAT MISSIONARIES

By FRED W. ROBERTS
(New Guinea Missionary)

"And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."—II Cor. 12: 9.

After a year and 50,000 miles in America, I'm sure that Brother Halliman is willing to pause in New Guinea for a few years as he travels the journey of life. Brother Halliman was met by a multitude of old faithful friends as he came down the road to the station. I have found that he left me with many faithful followers who backed me up all of the time he was gone. The natives were overjoyed to see his smiling face again; and many of them had tears of joy flowing from their eyes. These natives stood by me and remained faithful under some very adverse opposition from the outside. This proves that the people who have been taught correctly will stand on the Word of God. They will not be moved by the temptations or lusts of the Devil.

The Hallimans have only been here two weeks, and are still having people streaming in to welcome them back. Some of these people have walked three and four days to get to the Mission station.

Brother Halliman took right up where he left off, as though he had only gone to Mt. Hagen for supplies and returned. He began talking and counseling the natives immediately upon arriving. He has already been to many preaching points expounding the Word of God; and he has been on an overnight patrol preaching at three or four preaching points and churches.

Other missionaries here have a desire to preach, but they are no where near as interested in "GOING" as Brother Halliman is. Brother Halliman will go anywhere and preach as long as he

has an opening to do so. This means that sometimes he is gone over a month, walking almost every day. A man coming to New Guinea as a missionary had better enjoy walking, or stay at home. It is nothing for us to have to walk twenty miles and more in a day. Some of the paths are so bad that if we explained them to you, you wouldn't believe us. At this time I am the only person who understands the hardships that Brother Halliman has encountered while on patrols. If you could see the work in its fullness, as I have seen it, you could only say one thing, "Brother Halliman is the greatest missionary of this time."

What about Brother Doty? Do the natives like him? Will he do alright here? The natives here have been praying for Brother Doty regularly since he wrote that he was coming to Bougainville. They were very eager to meet him, and at first sight began



ELD. FRED W. ROBERTS

to converse with him in Pidgin, Huli, and Duna. I don't think he understood everything that was said to him although he did understand a lot of the Pidgin that was spoken to him.

The next morning after they arrived on the Mission station, Brother Halliman and Brother Doty walked several miles to a church where Brother Halliman preached. After the services were over, they walked back. Brother Doty did a lot of walking while here at the Mission station. A few days before he and Brother Halliman left for Bougainville, we walked to a church on top of a large mountain. Brother Doty surprised me in that he had very little trouble going up the steep mountain. It was no surprise when he commented to me that his clothes were already baggy on him. I have lost three inches around the waist in the last year.

After some of the natives met Brother Doty, they were so impressed by him that they immediately began to beg him to come to their area to help them. Brother Doty was greatly moved by their pleading; but he had committed himself to go to Bougainville, and he was very anxious to get there. Brother Doty had moved some of the natives so much, that in just a little over two weeks, he had made some lifetime friends. The natives met on the morning he left to say good-bye to him and asked him when he was coming back.

These natives liked Brother Doty immediately, and he fits right in. Brother Halliman and I are sure that the natives at Bougainville will do the same. Brother Doty is the type of person who could fit in anywhere and do a good job. About five years ago when I first met Brother Doty, he gave me that impression, and we believe it even stronger now.

With Brother Halliman and Brother Doty in the South Pa-

cific, it appears that the Baptist work has a great future ahead. Brother Halliman has done an excellent job teaching sound Baptist doctrine; and now with three of us on the field the work will expand more, the Lord willing.

ED NOTE: The caption at the head of this article is Bro. Roberts'. If I had written it, I would in an unqualified manner, have said, "THREE GREAT MISSIONARIES."

'Capital Punishment'

(Continued from page 3)

"I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that swear-eth falsely by my name; and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof."—Zech. 5:4.

Now, in order to understand this verse, beloved, you would have to read the verse preceding, which tell us how God put a curse—the curse of death—upon the individual who swears falsely, or, in other words, that which is spoken of in court as perjury.

The next sin which is punishable by death is that of RAPE.

"But if a man find a betrothed damsel in the field, and the man force her, and lie with her; then the man only that lay with her shall die: But unto the damsel no sin worthy of death: for as when a man riseth against his neighbor, and slayeth him, even so is this matter."—Deut. 22:25, 26.

Then, beloved, there is the sin of SODOMY.

"Thou shalt not lie with mankind, as with womankind: it is abomination."—Lev. 18:22.

"If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them."—Lev. 20:13.

Another sin is that of KIDNAPPING.

"And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death."—Ex. 21:16.

Another Scripture which proves the same thing is found in the book of Deuteronomy. Listen:

"If a man be found stealing any

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of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you."—Deut. 24:7.

Then, beloved, the next sin is that of WITCHCRAFT.

"Thou shalt not suffer a witch to live."—Ex. 22:18.

I would like to pause to offer just a word of explanation concerning this. It was because of a faulty misunderstanding of this passage of Scripture that many a person was innocently put to death in Salem, Mass., a couple of hundred years ago by the founding fathers of our country. I say, beloved, it was because of a misunderstanding of that verse of Scripture that such took place. I imagine everyone of you can remember reading when you were in school of witchcraft in Salem, Mass. Well, beloved, that was merely nothing but the imagination of the minds of those people that ran riot, and it has been proven abundantly ever since. However, there is such a thing as witchcraft, or sorcery, or astrology, or fortune-telling, whereby the individual is so given over to the Devil that God says such a one shall be put to death, that evil be not rampant within the land.

In the days of King Saul, when he came to the place in his life, just before his death at the battle of Mount Gilboa, that God wouldn't hear him, King Saul went to the witch of Endor. The witch of Endor called Samuel up from the dead that Saul might commune with Samuel and find out what was going to take place in the battle the next day.

The Word of God tells us that she was the only one that could be found, because King Saul had killed all the witches of that land. Then, at the last, when he desired to find out what was going to take place in the future, especially on the morrow in the battle, he went to this witch who was a relative of the captain of his guard, which would explain, in all probability, why she had been spared when all the balance of them had been killed.

Another sin which God says is punishable by death is the OFFERING OF A HUMAN BEING IN SACRIFICE TO A GOD.

"Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name. And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed to Molech, and kill him not: Then will I set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among the people."—Lev. 20:2-5.

Now, beloved, this, to my mind, is one of the strongest verses in all the Word of God. God says that no one is to offer a human being as a sacrifice to the god of Molech. Molech, as you recall, is the god that the heathen worshipped, whereby a human being was placed in the iron arms of that god, into which a fire was built, whereby that human being was burned as a sacrifice to the god of Molech. God said that if anybody in the land of Israel offered a human being as a sacrifice to Molech that the people in the land were to put such an individual to death and stone him until he died.

Then God goes further and makes it a little stronger, when He declares that if the people knew of such an individual who has offered someone as a sacrifice to the god of Molech and didn't stone him, that He was going to rise up against that man, and against his family, and He was going to cut him off so as to keep down this sin of offering a human being as a sacrifice to the god of Molech.

Then, beloved, there is another sin which God says is punishable by death, and that is INCONTINENCE.

"But if this thing be true, and the tokens of virginity, be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you. If a man be found lying with a woman married to a husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel. If a damsel that is a virgin be trothed unto a husband; and a man find her in the city, and lie with her; Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not being in the city; and the man, because he hath humbled his (Continued on page 5, column 1)

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'Capital Punishment'

(Continued from page 4)

neighbor's wife: so thou shalt put away evil from among you."—Deut. 22:20-24.

Again, beloved, the sin of **IRREVERENCE UNTO PARENTS** is spoken of as being punishable by death.

"For everyone that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon them."—Lev. 20:9.

Listen again:

"And he that smiteth his father, or his mother, shall be surely put to death. And he that curseth his father, or his mother, shall surely be put to death."—Lev. 21:15, 17.

Not only is irreverence to parents punishable by death, but **DISOBEDIENCE TO PARENTS** is likewise punishable by death.

"If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice;

he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear."—Deut. 21:18-21.

The fourteenth of these sins is that of **THEFT**.

"Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof."—Zech. 5:3, 4.

The fifteenth sin is that of **BLASPHEMY**, or the taking of the name of God in vain.

"And the Israelitish woman's son blasphemed the name of the Lord, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan.) And they put him in ward, that the mind of the Lord might be showed them. And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him."—Lev. 24:11-14.

Notice again: "And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him; as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death."—Lev. 24:16.

"And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones: and the children of Israel did as the Lord commanded Moses."—Lev. 24:23.

The sixteenth sin which is punishable by death is that of **SABBATH DESECRATION**.

"Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of rest to the Lord: who-soever doeth work therein shall be put to death."—Ex. 35:2.

"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses. The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses."—Num. 15:32-36.

Let's pause for just a moment and notice that this was a special case. God had already said that the man who worked on the Sabbath day had desecrated the Sabbath and was to be put to death but this was a special case. Here is a man who goes out to gather wood on the Sabbath day and Moses and the people did not know just what to do. They did not know God's mind in the matter. Therefore, realizing that he had violated the Sabbath in one sense and not knowing what punishment to impose upon him, they went to the Lord after arresting this man. God made a revelation that he was to be stoned with stones, just the same as the individual who might desecrate the Sabbath by working thereon.

The seventeenth of these sins is that of **PROPHECYING FALSELY**.

"If there arise among you a prophet, or a dreamer of dreams and giveth thee a sign or a wonder. And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not

known, and let us serve them: Thou shalt not hearken unto words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers, namely the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; Thou shalt not consent unto him, nor hearken unto him; neither shalt thine eye pity him, neither shalt thou conceal him: But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterward the hand of all the people. And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage."—Deut. 13:1-10.

Beloved, the false prophets of today had better be glad that God's people don't carry out what was written in behalf of the Jews, fifteen hundred years before the Lord Jesus Christ came to this world. If this passage of Scripture were carried out today, ninety per cent of the preachers that stand in pulpits today would be corpses tomorrow, for they preach salvation by works, and salvation by the city's waterworks, and either way, beloved, they are false prophets. They are lying; they are deceiving the people; and they are leading people astray just the same as the false prophets did fifteen hundred years before Jesus.

The eighteenth crime which is punishable by death is that of **SACRIFICING TO FALSE GODS**.

"He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed."—Ex. 22:20.

The nineteenth sin which is punishable by death is that of **REFUSING TO ABIDE BY THE DECISION OF THE COURT**.

"And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die and thou shalt put away the evil from Israel."—Deut. 17:12.

The twentieth sin is that of **TREASON**.

"And King Solomon sent by the hand of Benajah the son of Jehoida; and he fell upon him that he died."—I Kings 2:25.

Now, let's get the story. In David's last day on this earth, he did that which would seem to be unusually strange. The Word of God tells us that when David was old and his circulation was poor in his body, they used a young woman in order that she might be the means of generating heat within his body. This was before the days of electric heating pads, and hot water bottles. Thus they used this young woman

as a sort of "bed warmer." After David died and Solomon came on the throne, young Adonijah, who had expected to become the king instead of Solomon, went to Solomon's mother, Bathsheba, and said to her, "I wish that I might have Abishag," which was the name of the young woman which had been used as David's "bed warmer." He made a request of Bathsheba that Abishag be given to him for a wife. Bathsheba failed to get the import of all that he had asked. She thought it was merely a simple request. She thought that it was a very, very simple

thing that he had asked. She didn't see that when he asked for Abishag, who had slept with David, that by his asking for Abishag he was actually asking for the throne at the same time. Gullible as she was, Bathsheba went to her son, Solomon, and made the request of Solomon that Abishag be given to Adonijah to become Adonijah's wife, but Solomon realized the import of the request. He realized that if he were to give the woman who had slept with his father as a means of provoking and producing heat in his own father's

(Continued on page 6, column 3)

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Old Landmarkism

(Continued from page 3)

a Baptist who does not so hold, invites them to the pulpit, not intending such endorsement, as many pretend they do not, HE PRACTICES DUPLICITY KNOWINGLY OR IGNORANTLY."

To justify this putting of the case, he appealed to the *Texas Christian Advocate*:

"Will the *Texas Christian Advocate* please tell us how he regards the invitation of one of its ministers into a Baptist pulpit, which invitation regards him only in the light of an unbaptized religious teacher, without church membership or ecclesiastical authority of any sort? What would you say to that?"

This is that editors reply, well-known to Bro. Jeter and all editors:

When one gentleman invites another to his house, receives him into his parlor, and seats him at his table, he recognizes him on terms of perfect social equality. So when one Christian minister invites another to occupy his pulpit, ALL WHO WITNESS THE COURTESY THUS EXTENDED, RECORD IT AS A PROCLAMATION OF PERFECT MINISTERIAL EQUALITY. Only Christian ministers are invited to the pulpit. If, however, the one who gives the invitation is a Jesuit and a hypocrite, who wishes to make a show of liberality he does not feel, and believes the brother he thus pretends to honor as a minister is only 'an unbaptized religious teacher, without church membership or ecclesiastical authority of any sort,' he should be treated as all hypocrites and pretenders deserve to be treated."

This is rather hard upon Bro. Jeter and all our pulpit affiliates, but it is true. (See App. B.).

The *Texas Presbyterian*, in its next issue, emphatically endorsed the sentiment of the *Texas Christian Advocate*, and Bro. Hill, late editor of Presbyterian organ at Louisville, asserted the same.

This fact, then, that we do recognize them, and that they so understood it, is established by the highest possible proof and testimony. We agree with other Pedobaptists, in declaring that it is a personal insult for a Baptist or church to invite a Pedobaptist minister to preach or perform any ministerial office, with the understanding that he does so as an unordained and unbaptized religious teacher, and he would prove that he was himself as unworthy the office, as the inviting minister, should he consent to disclaim by his act that he was a minister or even a church member.

3. It is strangely denied by our "liberal" brethren that we do impliedly recognize the societies as Scriptural churches, whose ordinances we receive as valid, and the offices of whose ministers we accept.

In the judgment of charity we will say, that those who can conscientiously make this denial are shamefully ignorant of the simplest principles, not of church organization only, but of any organization.

I pause not to reason, with those ministers who can make this declaration, but with those brethren whom they endeavor to deceive and mislead by such a statement.

To use a carnal, worldly illustration, but not approving of the same, we will grant that there is only one body on earth that can celebrate a Masonic rite, admit a member into a Masonic Lodge, or confer the Master Mason's Degree. That body is a Masonic Lodge. An Odd-Fellows' Lodge, or a Grange Lodge can not do it. Now, when the Masonic Lodges of this city recognize these acts, and such an officer, when performed and made by another body professing to be a Masonic Lodge, do they not thereby give the highest endorsement possible of the true Masonic character of that Lodge? If a body can masonically perform Masonic rites, and confer Masonic Degrees, that body is a Masonic Lodge. The body that can make Masonic officers, whose acts are legal in the order, is most certainly, "to all intents and purposes," a Masonic Lodge. A wayfaring man, though a fool, can understand this. Now apply this common sense to churches. There is but one organization on this earth that can authorize a man to preach the gospel — i.e., confer Scriptural ordination — and that body is a Scriptural church. There is but one organization on earth that is authorized to administer Christian baptism or the Lord's Supper, and that is a Scriptural church. There is but one body on earth that possesses Christian, or Evangelical, or gospel ministers, and that body is a Scriptural church. Now when we recognize the preachers of Pedobaptist societies as ministers of the gospel, by inviting them to perform the functions of gospel ministers, do we not thereby recognize the societies which ordained them as churches of Christ? When we receive the immersions of those societies as valid baptisms, do we not thereby proclaim, louder than words can express it, that those societies are Scriptural churches, and in all respects equal to our own? Brethren, be not deceived by your teachers. Axioms are not more self-evident than these facts. Those ministers, and their members, and the world, and the masses of our own people so understand these acts, and they have a right — they ought to so understand them, for they are logical and irresistible conclusions from the premises.

That the Methodist Church — i.e., the General Conference (North)—for 1876 regarded "Union Meetings" as an open proclamation, on the part of those denominations that engage in them, that Methodist societies are evangelical churches, may be learned from the following resolution that can be found on page 371 of the Discipline for that year:

"RESOLVED, That we regard the annual observance of the week of prayer, in concert with the Christian people of other denominations, as highly salutary and an appropriate recognition of the unity of the church," etc.

That is, they are an acted declaration that all the multi-form and opposing sects together constitute the one church of Christ! Did you believe it? Can you, then, act it?

4. We do impliedly endorse the doctrines of the societies those ministers represent.

But if they are churches of Christ, then is their infant-membership

(Continued on page 7, column 4)

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'Capital Punishment'

(Continued from page five)

body, then he would likewise have to step aside and give up the throne, for the throne would go with this woman who was the last one who had slept with his father, David. Accordingly, realizing the plot and the shrewdness thereof, and the treason thereof, he sent his captain of the guard, who fell upon Adonijah and slew him.

Let me read you another Scripture to show you that treason is punishable by death.

"In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name. And when inquiry was made of the matter, it was found out; therefore they were both hanged; therefore they were hanged on a tree and it was written in the book of chronicles before the king."—Esther 2:21-23

Now notice, beloved, this is taken from that very, very precious book—the book of Esther, which, while it does not carry the name of God the Father, God the Son, nor God the Holy Spirit in any portion of it, yet the hand of God is seen in it all. As I have often said, while the name of God doesn't occur in the book of Esther, the hand of God is seen on every page. In this passage of Scripture we read of two men by the name of Bigthan and Teresh who sought to kill King Ahasuerus. It was treason on their part. But Mordecai, the Jew, found out about it and told Esther, and she in turn told the

king, whereby the king's life was saved and these two individuals were hanged on a tree for their crime.

As I said before, I doubt seriously if there are very many laymen, as far as court is concerned, who have read any more concerning the case that ended with the execution of the Rosenbergs than I myself, and yet, beloved, though I read a great deal about it, I still say that I know very, very little about it, so far as the merits and the demerits of the case are concerned. I am like Will Rogers in that respect, for he said, "About all I know is what I read in the papers, and that accounts for my ignorance." I know but very, very little so far as the merits and the demerits of that particular case. I am not saying whether they were spies or not spies. I am not saying whether they were guilty, or not guilty. Beloved, I am saying to you, if they were spies, if they were guilty, if it were treason so far as they themselves were concerned—if it were true, and I judge it was definitely proven to be true, if that be so, then, beloved they have gotten exactly what they deserved in the light of the Word of Almighty God.

There is one other sin which is closely akin to treason and that is **SEDITION**.

"For before those days rose up Theudas boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to naught. After this man rose up Judas, of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him were dispersed."—Acts 5:36, 37.

This is a reference, as you can easily see, to sedition. It is very closely akin to espionage. In fact, beloved, it is merely a little stronger than that of being a spy. It is that of rising up in revolt, or causing a revolution against the existing government, and God's Word thus classifies this as the twenty-first of these sins which He says are to be punishable by death.

CONCLUSION

I have read to you these passages of Scripture for one purpose—that I might tell you that there is something worse than capital punishment. Capital punishment is merely punishment relative to the flesh. It is a punishment relative to this body, it is a punishment that lasts only for a little while and then comes to a very, very brief end. There is something that is ten thousand times ten thousand times worse than capital punishment, and that is eternal punishment. If a man is punished with death for his crime against his country, or against the laws of society, then that man's punishment is over in just a few minutes' time, but eternal punishment is a punishment that does not end with suffering of a few minutes, or a few days, or a few years, or a few centuries, but, beloved, it is a suffering that never ends but goes on eternally—as eternal as God Himself is eternal.

Somebody may say "Brother Gilpin, will a loving God permit a man to be eternally lost, and to eternally suffer? Will a loving God treat one of His children thus?" No, beloved, God will never allow one of His children to be punished thus; but listen, beloved, not every man is God's child. You have to be born into the family of God to be God's child. You are a child of the Devil until you have been saved by the grace of God. God will never allow one of His children to go to Hell, but God will, and does, send all the Devil's children to Hell for an eternal punishment that shall never end.

But someone will say, "Isn't Hell annihilation? Isn't it true that eventually the fires of Hell

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will burn out? Isn't it true that ultimately a man will be able to get out—that he will suffer for awhile and then get out." Beloved, it will take a man all eternity to suffer in order to satisfy God for the sins of that man's lifetime. I say to you, in the light of the Word of God, Hell is not annihilation, but men suffer eternally for their sins. Listen:

"He that believeth on the son hath everlasting life; but he that believeth not the son shall not see life, but the wrath of God abideth on him."—John 3:36.

"And besides all this, between us and you there is a great gulch fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from hence."—Luke 16:26.

Every Russellite preacher and every Catholic priest who tells you that a man has a second chance after death is a liar in the light of this passage of Scripture. Every man who would talk about purgatory wherein men might suffer for awhile and as a result of their suffering may become purified from their sins, and purged therefrom, and ultimately get into Heaven—every man who would thus speak would make purgatory a great and successful reform school where the incorrigibles of this earth who would not be corrected in time would be corrected in eternity, but the Word of God knows nothing of this. The Word (Continued on page 7, column 1)

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'Capital Punishment'

(Continued from page 6)
of God says that when a man goes to Hell, he is there forever so that nobody can pass to him from Heaven, and neither can he pass from Hell into Heaven.

Let me read you another Scripture that you might see something of the horror of Hell.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance, on them that know not God, and 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.

Beloved, any man knows that capital punishment is a horrible thing, whether it be by electrocution as it is in Kentucky, or whether it be by death in the lethal chamber as is true in the state of Colorado, or whether it be by hanging. Regardless of what form it may take, anybody knows that capital punishment is a horrible thing to think about; but, beloved, there is something that is worse, and that is eternal punishment—where a man goes to Hell and suffers not for a little season, but he suffers forever and forever in a burning Hell from whence there is no escape.

Beloved, listen to me. I hope the Rosenbergs were themselves prepared to die, though I doubt seriously if they had ever known the Lord Jesus Christ as their Saviour. I hope, though, that they were prepared to die. If they were, they are in Heaven right now, despite the enormity of their sin that they were guilty of, concerning their country. However, if they were not prepared to die, the suffering that the Rosenbergs endured for the few minutes in the electric chair was nothing in comparison to what the Rosenbergs are suffering now, and shall suffer, not for a little season, but throughout all eternity in a Devil's Hell, in a lake of fire.

I would to God that I could make you feel that Hell is not a half block away from here. I would to God I could make you feel how hot it is right now. I would to God I could make you feel that before you get home tonight, you are liable to fall into it, and well you might, sinner friend. O may I say to you that there is a way out. There is a remedy whereby you can escape Hell, and that is by the death of Jesus Christ on Calvary's cross. There was no way whereby the Rosenbergs could

escape the death penalty; there was no way whereby they could escape capital punishment, but beloved, there is a way whereby they might have escaped eternal punishment, and that way is the Lord Jesus Christ. I don't know whether the Lord Jesus revealed Himself to them or not. I don't know, and I am not prepared to discuss it, but I say to you, there is only one way for a man to be saved, and that is by the blood of the Lord Jesus Christ.

As the old song says:
"What can wash away my sins?
Nothing but the blood, nothing but the blood.
What can make me whole again?
Nothing but the blood, nothing but the blood.
What can pay sin's old back debt?
Nothing but the blood, nothing but the blood.
What can make me a Christian yet?
Nothing but the blood, nothing but the blood."

May God help you, sinner friend, to realize that it is either eternal punishment in Hell or else the blood of Jesus Christ must atone for your sins. May God help you, and may God bless you, and may God save your soul!

Foot Washing

(Continued from page two)
wer to Peter's refusal to have his feet washed, makes sense.

In Matthew 19:27 Peter had asked Jesus what they would have who had followed Him, here in this world, Jesus answered Peter, by telling him that, because they had forsaken all and followed Him down here, in the regeneration, or during the reign of Christ on the earth, they would sit upon twelve thrones, judging the twelve tribes of Israel. This Scripture then, explains what Jesus meant when He said what He did, to Peter, in John 13:3.

Did Jesus intend to take Peter's salvation away from him, because of his refusal, to have his feet washed? Peter, no doubt, felt that he was not worthy to have the Master wash his feet—just as John The Baptist felt that he was unworthy to baptize Jesus (Matthew 3:14). Jesus was speaking of Peter's place in the future Kingdom, when Jesus will reign for 1,000 years here on the earth.

The context of all of these Scriptures prove that as soon as the Passover Supper was over, Judas went out and betrayed Him. Otherwise, at the end of the Lord's Supper (when they sang a hymn and went directly to the garden) Jesus' language of "he that dippeth his hand with Me in the dish, the same shall betray Me." (Matthew 26:23 and Mark 14:18b "one of you that eateth with Me shall betray Me," would not make sense, with the context of the other Scriptures.

In each one of the gospels it is made very plain that Jesus was speaking of Judas betraying Him, only during the time they were partaking of the Passover Supper. This is further explained in Luke 22:15, where Jesus said, "With desire I have desired to eat this Passover Supper with you before I suffer."

In John 13:1 the Passover Supper, is without doubt the subject. In verse two, there could be no unquestioned assurance that the same supper is in view. In verse four the same supper is in view, and in verse eighteen Jesus uses the same language that He had used in Matthew, Mark, and Luke, when speaking of His betrayer. And in each of the above mentioned instances, it was during the Passover Supper. Again in John 13:26 the same statement is made by Jesus,

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concerning His betrayer, and this time, too, as before, during the Passover Supper.

The Scripture that would leave no doubt in any fair minded person, in my opinion, is John 13:27. "And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly." As we have proved from all the other Scriptures, that it was during the Passover Supper, that Judas dipped his hand with Jesus in the dish, or was given the sop, now we are certain, from this last Scripture (John 13:27) that this too, is the Passover Supper.

So, at the end of the Passover Supper, Jesus said to Judas "That thou doest, do quickly." This makes our case sure, that Judas was not there when the Lord's Supper was instituted. This, in turn, makes us sure that what Jesus said to Simon Peter, was said to him before the Lord's Supper was instituted, and, for that reason, not a part of the Lord's Supper.

The mention of a widow having washed the saints feet in I Timothy 5:10b, has no connection with the Lord's Supper at all. The widow bears children at home, lodges strangers at home, and washes the saints feet at home, and of course, all of these while her husband was living.

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Old Landmarkism

(Continued from page 6)

bership; then is their sprinkling for baptism; then are their distinguishing doctrines — their sacramentalism, and ritualism, and priestism, their baptism as a "seal and a sacrament," and their communion as a means of salvation, and their hierarchiel and aristocratic church governments — Scriptural, for no organization on earth — unscriptural in these regards as every sound Baptist believes Campbellite and Pedobaptist societies to be — can be, or should be regarded as a church of Christ. By recognizing their religious teachers, then, as ministers of Christ we recognize their societies as Scriptural churches, and we do thereby endorse the false doctrines and most pestilential errors of those societies as Scriptural.

By such unscriptural and inconsistent conduct we destroy the world's faith in the authenticity, and its regard for the authority of the Bible, by making it teach manifest contradictions; and we teach our children and the world that there is no essential difference between Pedobaptist and Campbellite ministers and our own, and between their societies and the churches of Christ — between the doctrines held and propagated by those societies and our own, and between their ministers and our own; that all — ministers, and churches, and doctrinal teachings — are truly and equally evangelical! Is not the insensible and powerful tendency and influence of all this to fill those societies with our children, our neighbors, and the world, and to effectually obliterate Baptist churches from the earth, by destroying all denominational distinctions and preparing an easy down-grade into the slough of open communion?

The principles that distinguish us as Baptists are so intimately connected and like a chain interlinked, that we may as well break or give up every link as any one, and we can not consistently hold to one without holding to all. Dear reader, decide here and now, to give up all or to hold to all, and may God help you; for an inconsistent "half-and-half" Baptist is as offensive to God as to man — Rev. 3:16.

Elder C. W. Shafer Passes To Be With His Master



Elder C. W. Shafer, one of the best friends TBE ever had, departed this life on Monday evening, March 4, in the Thomas Memorial Hospital of Charleston, West Virginia.

In addition to being a good friend to the editor of this paper, he was truly a man of God who believed the Bible in its entirety and who stood for it in spite of all opposition. The one Scripture which characterized his life was:

"The law of truth was in his mouth, and iniquity was not found in his lips; He walked with me in peace and equity, and did turn many away from iniquity."—Malachi 2:6.

I think that doubtlessly there is no man of my acquaintance who ever came more nearly fulfilling this text than our Brother Shafer.

He has visited Calvary Baptist Church, preached for us, and had fellowship in our home on dozens and dozens of occasions. He was always a most welcome visitor and we shall miss him greatly now that he has been taken above. Brother Shafer was blessed with an unusually fine family; his wife and four children remain behind, sadly parting with him on Monday night following a stroke which came on in church,

about eight days previously.

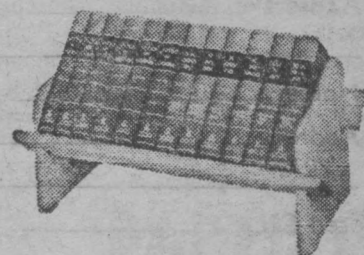
I don't know whom God will raise up to be as great a friend as Brother Shafer to encourage, inspire, and bless us as he did. Nevertheless, we shall thank God for his memory and shall always rejoice for the blessings that have been ours in fellowshiping with him.

To his widow, daughter, and sons, we extend our deepest sympathy and pray God's blessings upon them.

Some of these days he and I will have a "hallelujah" time in glory together.

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PAGE SEVEN

SOUTH PACIFIC IMPRESSIONS

By RALPH A. DOTY
Missionary
to the Solomon Islands

The Sovereign Grace Baptist Mission in the Tanggi valley in the Southern highlands district of New Guinea has made tremendous strides since its inception in 1961. Prior to that time Bro. Halliman had made patrols into the area but in November he and his family took up their permanent residence on the mission station land. Their first house had windows but they were not made of material one could see thru . . . so there was light but no sight! This was a considerable advancement over the ordinary grass house, but it was a grass house and it was their home for 4½ years. Occa-

sionally one meets a visionary character who thinks a missionary ought to "suffer for Jesus" as they put it. By this they mean that the missionary ought to live under the most arduous and adverse conditions . . . that he ought to subsist on raw fish and pumpkin if this is what the natives eat . . . that his house ought to be nothing like the house a pastor or missionary in America lives in. Their plan is that the missionary ought to "Suffer" and they seem to assume that anything they can do to further his suffering will somehow be rewarded by the Lord. They probably are right! (as Jesus said of some, "They have their reward.") From what I have seen in New Guinea, neither Bro. Halliman nor Bro. Roberts nor their fami-

lies, are living in the lap of luxury. As time went by Bro. Halliman's grass house became inadequate and he built a more suitable dwelling place. It is not yet complete, in fact it will probably be four or five years before it is completed. I don't know what some people would think of a four bedroom house with no walls! That's right, NO WALLS. The studs are in place but the wall panels are missing. How many readers would want to live in a house that had no walls between the rooms? Not many I imagine. I heard a woman grum-



Ralph Doty

ble once, "Bro. Halliman has a bathroom in his new house" as if this were some crime for a missionary. (I wondered if that sister had a bathroom in her house which was situated in a large city.) Yes, Bro. Halliman's house has a bathroom . . . unfortunately until about two weeks ago it didn't have a door though! We also installed a wash basin . . . now one can wash his hands inside the house. Real progress!

There is one major factor which is holding back the work of the Sovereign Grace Baptist Mission that I want to tell you about in order that you can make it a matter of prayer. The mission station is situated about 20 miles from the Koroba Patrol station which is the last outpost of the Australian government in this area.

Koroba is situated about one hour flying time from the town of Mt. Hagen. This one hour flying time represents 100 dollars. Anything of any size or any weight soon reaches the limited capacity of the small planes that are permitted to land on the Koroba air strip. The 185 Cessna plane is about all that can be used. By the time drums of gasoline and kerosene arrive on the mission station the price has risen to an exorbitant figure. Gasoline is used in the little generator that is used on the station to run saws and drills etc. and the kerosene is used for lighting and for refrigeration. This is a major expense and the results do not often seem to be as good as required. Kerosene lamps, although greatly improved are a far cry from what is considered a necessity in every American home. There are none of the time saving appliances that American women have come to depend on so much. You, who have electric water heaters, and electric stoves, and electric skillets, and waffle irons, and mixers and rotisseries, and toasters and flat irons, and hair dryers and washing machines and dishwashers and electric lights, what would you do without them? The Halliman and Roberts families just do without them but everything could be simpler and better if there were adequate electricity on this mission

station. To generate this electricity by gasoline or Diesel engine driven generators would be impossible because of the terrible high cost of flying in the necessary fuel.

There is, however, a way to generate the needed electricity for absolutely nothing! By means of an hydro-electric generator, adequate electricity could be generated so that both Bro. Halliman's and Bro. Roberts' needs could be met as well as those of the whole mission station. The various buildings on the mission could all be served by such a generator. The church building, the shops, the garage, etc., could all be adequately lighted. The problem of course is that the generator costs money and the installation of the necessary dam in the river will cost money and yet the savings in fuel in just five years would pay for the whole installation. And from that time on the power would be really free. Modern hydro-electric generators after the initial installation are trouble free, practically maintenance free and run for years at no expense. Five dollars worth of grease in 27 years of operation is an example cited by one manufacturer.

Here on the Tanggi station it has been decided that the mission cannot continue to throw away money on kerosene and gasoline. Power must be used and yet the same money in a generator would soon pay off the initial investment. We do not know how this will be accomplished but we believe that God is able to provide the necessary funds. It is a case of spending some money now in order to save many times the initial expense in the future. If we continue as we are now, we will only be throwing money away in order to obtain a poor substitute for the best.

In order to operate a hydro-electric generator it will be necessary to build a dam to store water during periods of low water in the river. Also the dam will provide the necessary "head" or push to properly operate the generator. The initial survey work for the dam has been made and the necessary steps have been taken to obtain a small amount of additional land which the dammed up water will cover. The lake that will be formed by the dam may in the future provide fish for the mission station personnel. The providence of the Lord is such that right in front of the mission station a stream runs which we believe will adequately supply the generator. Providence has also caused a narrow rock passage some 20 to 30 feet wide to be available to use as the main part of the dam. The dam will be about 45 feet high in this narrow section of the valley. There will be in excess of 38 feet of water behind the dam and the water will back up in the valley covering several acres of ground. The dam will be built of earth, there being a clay on the mission station which will lend itself to that purpose. The base of the dam, that is the thickness from the upper side where the river runs into the dam to the lower side where the generator will be located will be about 90 feet. This will necessitate a 2 foot diameter pipe about 100 feet long which will go under the dam to carry the water to the generator. This pipe will also be used to drain the lake if this ever becomes necessary. Adequate spillways will be provided to take any excess water away from the dam and into an adjacent river. This two foot pipe under the dam will terminate in a concrete box from which a 16 inch pipe will go to the generator and a two foot pipe with a valve will go from this box back to the river below the dam.

We have already shipped to New Guinea the necessary material to completely wire the buildings on the mission station and upon their arrival the build-

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ings on the mission station will be wired.

This is the plan. The initial survey work has been done. The dam will be started in the near future. If any readers have any questions about this project please write us.

Pastor's Problems

(Continued from page two)

word of God, which effectually worketh also in you that believe" (I Thess. 2:13). This too, was as it should have been. Jesus Christ said: "He that heareth you heareth me: and he that despiseth you despiseth me" (Luke 10:16). The Apostle John declared: "He that knoweth God heareth us; he that is not of God heareth us not" (I John 4:6). So to reject the Lord's messenger and message is to reject and despise the Lord Himself; yea, to give evidence that one is not of the Lord's sheep, for his sheep hear his voice (Ex. 16:8; John 10:27).

Alas! so few pastors now enjoy the respect that the early preachers did and such respect as is demanded by the Holy Scriptures! People nowadays think of the pastor as a crackpot, an extremist, a bigot and an old fogey. Church members hear his message, knowing full well that they are not going to obey it; yea, they make fun of his message and denounce him for even preaching it. No better response than the preacher normally has to his sermon, one wonders why the doors of the church are not closed and the preacher sent back to the cotton patch.

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