

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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OUR BLESSED SAVIOUR SAID . . .

"IT IS FINISHED"

(John 19:30)

How terribly have these blessed words of Christ been misunderstood, misappropriated and misapplied! How many seem to think that on the Cross the Lord Jesus accomplished a work which rendered it unnecessary for the beneficiaries of it, to live holy lives on earth. So many have been deluded into thinking that, so far as reaching Heaven is concerned, it matters not how they walk provided they are "resting on the finished work of Christ." They may be unfruitful, untruthful, disobedient, yet (though they may possibly miss some millennial crown") so long as they repudiate all righteousness of their own and have faith in Christ, they imagine they are "eternally secure."

All around us are people who are worldly-minded, money-lovers, pleasure-seekers, Sabbath-breakers, yet who think all is well with them because they have

"accepted Christ as their personal Saviour." In their aspiration, conversation, and recreation, there is practically nothing to



A. W. PINK

differentiate them from those who make no profession at all. Neither in their home-life nor social-life is there anything save

empty pretensions to distinguish them from others. The fear of God is not upon them, the commands of God have no authority over them, the holiness of God has no attraction for them.

"It is finished." How solemn to realize that these words of Christ must have been used to lull thousands into a false peace. Yet such is the case. We have come into close contact with many who have no private prayer-life, who are selfish, covetous, dishonest, but who suppose that a merciful God will overlook all such things provided they once put their trust in the Lord Jesus. What a horrible perversion of the truth! What a turning of God's grace "into lasciviousness!" (Jude 4) Yes, those who now live the most self-seeking and flesh-pleasing lives, talk about their faith in the blood of the Lamb, and suppose they are safe. How the devil has deceived them!

"It is finished." Do those bless- (Continued on page 5, column 3)

Does the history of the churches of Christ establish the fact, disputed by Affiliationists, that the ancient Baptists, by whatever name called, refused to affiliate with, or in any way recognize, Pedobaptist societies as Scriptural churches, or their ministers as gospel ministers? — The teachings of history.

"And I will give power [i.e., ability] to my two witnesses, and they shall prophesy [preach the gospel] a thousand two hundred and sixty days, clothed in sackcloth."—Rev. 11:3.

"And the woman [church of Christ] fled into the wilderness [obscurity] where she hath a place prepared by God, that there they may nourish her a thousand two hundred and sixty days [each day for a year]."—Rev. 12:6.

It is asserted with the utmost assurance, by Affiliationists, that our policy of the non-recognition of human and unscriptural societies as churches of Christ, and of their teachers as ministers of the gospel, and our non-acceptance of their ordinances as valid, is not sustained by the history of our denomination, and is, therefore, not an old but a new landmark, and we, ourselves, are heretics and schismatics.

This is a serious charge, and if it can be sustained by the word of God and the facts of history, the most effectual means should be employed to bring to us the knowledge of the truth, and this failing, Old Landmarkers should be excluded as incorrigible and dangerous offenders. Let us, then, patiently inquire—

WHAT ARE THE TEACHINGS OF ECCLESIASTICAL HISTORY?

It will be admitted by the most "liberal" of our brethren that all the churches of Christ, before the "apostasy," which took place in the third and fourth centuries, and gave rise to the Greek and Latin Catholic hierarchies, were what are now called Baptist churches. It must then be granted that the falling away foretold by Paul (2 Thess. 2:3), was falling away from the doctrine and church form established by Christ and his apostles, and which characterized all the Scriptural churches in the first century, and as a general thing a part of the second — consequently, it was a falling away from Baptist doctrines, principles, form of church organization and fellowship. All history unites in testifying that a general defection from the primitive faith and church (Continued on page 3, column 1)

South Pacific Impressions

By RALPH A. DOTY
Missionary
to the Solomon Islands

At last the day has arrived that I will be leaving the Southern Highlands of New Guinea and going eastward to the island of Bougainville. For almost a month I have been visiting the Sovereign Grace Baptist Mission in the Tanggi valley about 20 miles out in the jungle from the Australian patrol post at Koroba. During the time I have been at the mission station I have been able to help Bro Halliman and Bro. Roberts in the accomplishment of certain tasks which my background fitted me to do. We have had a fine time of fellowship visiting the two families on the mission station. It has also been interesting to visit in the various churches in the area.

Bro. Halliman decided to go with me so the two of us boarded a Cessna Flight Master aircraft at Koroba for the first leg of what proved to be a very long flight. This particular aircraft had a small cabin with an engine in the front and an additional engine in the rear; it also sport-

ed two tails. I guess one engine pushed and the other one pulled. As the heaviest passenger, I had the privilege of sitting in the co-pilot's seat. We roared down the tiny runway with everything vibrating and everybody, I am sure, praying that the pilot would be able to get out of the tiny valley with his "push-me-pull-you" aircraft. I watched the end of the runway quickly approaching and began to wonder why the plane did not start to lift off of the ground. Suddenly about 30 feet from the end of the runway the plane literally jumped into the air. I must have looked questioningly at the pilot because he immediately began to explain that he had purposely kept the plane on the runway until the last moment so as to get up sufficient flying speed so that even if one engine were to fail — as sometimes happens — that the plane would be able to fly on a single engine. This was comforting to know as the mountains below us were steep and jagged. I enquired of the pilot how things

were at the Tari pass when he came over and he informed me that the clouds were just resting on the top of the pass. We had



RALPH DOTY

been climbing ever since the take-off and were approaching 10,000 feet as the Tari pass came into view. Remembering that the

pilot who had brought me over had indicated that the pass itself was 10,500 feet in elevation I kept hoping our little plane would get up a little higher soon. (I found out later that altimeters are usually corrected for the barometric pressure on each flight so that a true reading can be obtained). This must have been the case because we were soon bouncing our way thru the 10,500 foot pass with the altimeter reading 10,250 feet! We didn't clear the ground by much but we did squeak thru the pass.

The rest of the trip to Mt. Hagen was uneventful. Our pilot made a beautiful soft landing with hardly a rumble. On our arrival at Mt. Hagen we found out that for some strange reason there was considerable doubt and delay as to the possibility of our getting out of Mt. Hagen that week! We finally went to the Hotel near the town of Mt. Hagen and twiddled our thumbs while waiting to hear from the Trans-Australian Airlines. At last, word was received that we

would be leaving the following morning on a DC-3 which would take us to Goroka. Our take-off on this aircraft was a little less nerve-wracking, than with the Cessna at Koroba and we were soon drifting over the beautiful valley. Coffee and cocoa plantations were spread out below us. Our plane made numerous landings at various little towns on the way to Goroka. At Goroka we transferred to a twin engined fan jet aircraft and were informed that we would, on this flight, be given an extended tour of all of the New Guinea Territory. This apparently was the weekly mail run for we surely covered a lot of ground. After leaving Goroka our first stop was at the seaport town of Madang. Before arriving at Madang our flight went over high and rugged mountains and over dense jungles with twisting rivers far below us winding their way slowly toward the sea. At Madang we experienced our first tropical atmosphere . . . it was warm and very wet. It was not raining, just very wet!

From Madang our fan jet took off over the New Guinea coast (Continued on page 5, column 4)

BEATLES SCORN JESUS AGAIN

The Beatles will talk over plans to build a temple of love in the Himalayas when they fly there next month.

They will spend eight weeks in the cool hills with their new spiritual leader, mystic Maharishi Mahesh Yogi.

It will be a time of love, transcendental meditation and understanding.

And as Maharishi's richest disciples, they want to do all they can to spread his words.

This means spending thousands of pounds of their own fortunes, said one of their closest friends yesterday.

Just how much is a secret.

But the Maharishi has told (Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"JESUS, OUR SAVIOUR"

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." — Mt. 1:21.

Sometimes when we come together for our church services, we look at baptism. Other times we look at the Lord's Supper. Other times we look at the truths relative to the church. Other times we look at the sovereignty of God, or the doctrine of election, or some of the related doctrines. But this morning I don't want us to look to any of these, except indirectly. Rather, I want us to look to the Lord Jesus Christ. We read:

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." — Gal. 6:14.

When the Portuguese colonists, following the trail of Vasco de Gama, first settled on the shores of South China, among the many buildings that they erected there, was a great stone cathedral. There were many buildings which they erected, but the outstanding one was a cathedral built of stone, on the top of which was mounted a cross. Time passed by, and a violent sea typhoon destroyed that colony, and all their buildings, including the ca-

thedral, except for the front wall.

In 1825, Sir John Bowring of the British Intelligence passed by and saw the ruins of this cathedral, and saw this cross still standing on top of it, and was inspired to write the words of the hymn that we sing:

"In the cross of Christ I glory
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

As I say beloved, if I could have my way this morning, I (Continued on page 2, column 1)

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"Jesus, Our Saviour"

(Continued from page one) would want us not to look at anything else, but to the Lord Jesus Christ Himself.

JOSEPH'S THOUGHTS WERE NOT GOD'S THOUGHTS.

God had a purpose for Mary, and that purpose was that she was to bear the Christ child. No human father was to beget the child, but rather in a supernatural and miraculous way, Mary was to conceive this child of the Holy Spirit. Mary was to bear this child and bring the Lord Jesus Christ into this world so far as His earthly arrival was concerned. That was God's plan, and God's thoughts, and God's purpose.

But Joseph had different ideas about the matter. When he learned that Mary was bearing a child, and knowing that the child did not belong to him, Joseph immediately thinking of her as being betrothed unto him, decided that he ought to put her away. He was engaged to her, but when he found that she was soon to have a child, his impression was that she, as a result of sin, was bearing the child and therefore, he ought to put her away.

I suppose Joseph thought about the law which said that she should be stoned, but not willing to make her a public example, Joseph decided that he would do this on a private basis — that he would put her away quickly, rather than make her a public example. It was while he was thinking thus that the Lord sent an angel to speak to him.

You'll notice, beloved, we have here two thoughts — we have

man's thoughts and God's thoughts. God had a purpose for that which was taking place. Joseph thought about it just exactly opposite to the way in which God thought about it. So we can see at the very outset, that Joseph's thoughts were not God's thoughts.

It is true all the way through life that our thoughts are not God's thoughts, and our ways are not God's ways. We read:

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." — Isa. 55:8, 9.

Isaiah says that God's ways and God's thoughts are different to our ways and our thoughts, so that His ways and His thoughts are as much higher than our ways and our thoughts, as the Heaven is above the earth.

You can thus see that man and God do not think the same. You can thus see that the ways and thoughts of God are different to the ways and thoughts of man. I mention this, in order that you and I might realize how important it is that we come to the Word of God for all things, and how important it is that we take His Book for what God says about everything.

Every once in a while someone will say, "I don't care what the Bible says, I believe it to be thus and so." I want you to know, beloved, I care everything as to what the Bible says, and I don't want my ways and my thoughts at any time to be shown to be contrary to the ways and thoughts of Almighty God. God's ways and God's thoughts are much higher and farther above our ways and our thoughts, and therefore you and I ought to be mighty careful every day that we seek out God's ways, and God's thoughts for our lives.

Now if it were left to you and me, we doubtless would think differently about the church than what God has thought. If it were left to us, I am sure we would think differently about the doctrine of election, and the related doctrines of God's sovereignty. If it were left to us, I am sure we would think differently about security. I say to you, it is only logical for a man to be a universal church man, and for him to be an Arminian. There isn't anything more logical than for man to follow the universal church idea, and the Arminian approach toward theology. That is why it is that we need to lay aside our ways and our thoughts, and we need to come to God, and accept God's Word and God's thoughts.

This passage of Scripture shows that this is exactly what Joseph did. We see that his ways and his thoughts were not in accord with the ways and the

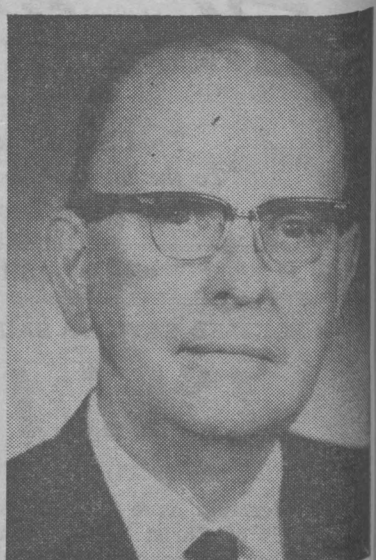
Good Men To Be Associated Together!



JOSEPH M. WILSON



DAN PHILLIPS



E. G. COOK

Elder E. G. Cook of Birmingham, Alabama, is to be with the Grace Baptist Church, 413 Haled Street, Winston-Salem, North Carolina, for a season of Bible teaching the week of April 5-10. Immediately following this, Brother E. G. Cook and Brother

Joseph M. Wilson will speak nightly at the New Testament Baptist Church near Bristol, Tennessee, April 11-14. This church at Bristol is pastored by Brother Dan Phillips.

This is linking three good men together — Cook, Wilson, Phillips.

They don't come any better than these three men, and we would urge our readers to attend the services of Calvary Baptist Church of Winston-Salem, April 5-10 and to attend the New Testament Baptist Church of Bristol, Tennessee, April 11-14.

thoughts of God, and therefore Joseph immediately laid aside all his ideas and all the things that he was considering, and accepted God's thoughts and God's suggestions so far as Mary was concerned.

Would to God that you would do the same thing. Every time you read the Bible and get God's thoughts, you should push aside, and push into the background everything that you think of, and everything that you have considered that is contrary to the ways of God, and just say, "Lord, so be it. You lead and I'll follow. Your ways and Your thoughts are best."

II

GOD'S KNOWLEDGE.

The angel of the Lord, speaking for the Lord unto Joseph, tells him that a son is going to be born. Listen:

"And she shall bring forth a

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

You Need To Read

THE PASTOR'S DILEMMA

75c

son, and thou shalt call his name JESUS; for he shall save his people from their sins." — Mt. 1:21.

How did the angel get that knowledge? Suppose a child is going to be born into your home. Would you be able to say, as the angel said, that a son was to be born? No, no, beloved. It would be necessary that you wait until the full period of your wife's pregnancy was ended for the child to be born, to see whether or not it was going to be a son or a daughter. Then it would be necessary that you wait also for a period of time to see whether or not that boy was going to grow up, or die in infancy. It would be also necessary that you wait still longer to see whether or not that boy was going to be saved. Then it would be necessary that you wait even longer

to learn whether he would be a fit subject to be the Son of God, to die for the sins of the world.

I say, beloved, this certainly presents to us a marvelous picture so far as the wisdom of God is concerned.

Notice again:

"KNOWN UNTO GOD are all his works from the beginning of the world." — Acts 15:18.

Believe me when I say there isn't anything that ever takes place, but that God knew about it, and planned it, and fashioned it that way before the foundation of the world.

Listen again:

"In whom are hid all the treasures of wisdom and knowledge." — Col. 2:3.

Notice, wisdom and knowledge are hidden in the Lord Jesus Christ. He doesn't know just a little bit. He isn't acquainted with a few of the things that are going to come to pass in your life and mine. He isn't acquainted with just a few of the events that are going to overtake this world. Rather, He is fully acquainted with all the treasures of wisdom and knowledge. They are all hidden in Jesus Christ.

We find the same truth presented again:

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" — Rom. 11:33.

Every time you come face to face with the wisdom and knowledge of God, you can cry out, as did the writer, "O the depth of the riches both of the wisdom and knowledge of God!"

It thrills my soul to know the knowledge that God has. I think this world is in a terrible state of affairs, both politically and religiously, but I know that God

is on His throne — He is directing, and is having His way in every particular. I don't know of anything that ought to give more comfort to a child of God than just to fall back on the fact that God's knowledge takes in, and includes, every event of your life and mine.

As the song says:

"Blind unbelief is sure to err,
And scan His works in vain;
God is His own interpreter,
And He will make it plain."

III

JESUS WAS VIRGIN BORN.

We read:

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." — Mt. 1:23.

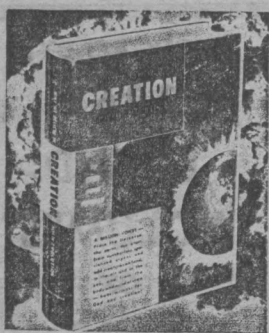
This is merely a quotation from the book of Isaiah. Listen:

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel." — Isa. 7:14.

The revisers would attempt to change the Bible and give us a modernistic production. They would change it so that it says, "Behold, a young woman shall conceive." There is no sign in that, because young women have been conceiving, from the day of Adam, down to the present time. But the sign was that a virgin, an unmarried woman, a woman that had never known man should conceive and bear a son.

So when we come to Matthew we find this completely fulfilled and the writer of Matthew's gospel quotes even from Isaiah 7:14 and tells us how a virgin shall be with child, and shall bring forth a son. I thank God I believe in (Continued on page 3, column 3)

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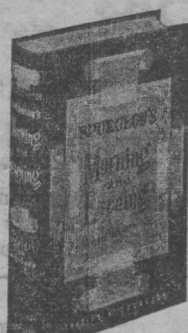
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MARCH 23, 1968

PAGE TWO



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Old Landmarkism

(Continued from page 1)

order did take place throughout the entire Roman Empire, East and West, in the third century, and a general withdrawing, according to the directions given by Paul, of the pure and uncorrupted portions of the churches that adhered to the faith at first delivered; and these steadfastly claimed, though often in the minority, and often ruthlessly excluded by the corrupt majority, to be the Scriptural church, and pronounced the corrupt majority the "apostasy" or apostates from the truth. These uncorrupted witnesses of Jesus were called "Cathari" at first, the Pure, and afterwards by the names of their most prominent ministers and leaders, as Novatians, Donatists; and after they fled to the valleys of the mountains from the face of their implacable persecutors, where for ages they were hid as in a "wilderness," they received the general name of "Waldenses" and Vaudois, which meant the inhabitants of "valleys" or "valleymen." Robinson says:

"From the Latin 'vallis,' came the English 'valley,' the French and Spanish 'valle,' the Italian 'valdeci,' the Low Dutch 'valleye,' the Provencal 'vaux,' 'vaudois,' the Ecclesiastical 'vallences,' 'valdenses,' 'Waldenses.'"

Peter of Lyons, a rich merchant, embraced the doctrinal sentiments of these valley-men, and from them he received the name "Waldus," valley-man, and not, as some have supposed, they from him. While originally it only designated the inhabitants of certain valleys, yet it ultimately was applied to all those Christians in all countries who held the faith of these original valley-men. These persecuted saints who, in the third and fourth centuries, fled into these valleys of the mountains — places "prepared by God, that they" — i.e., these rich valleys — "may nourish her," I believe are the successors of the apostolic churches, and from them received their constitution, their baptisms, and ordinances. I can only give here the testimony of a few distinguished and standard historians.

Dr. Alexis Muston, therefore, truthfully says:

"The Voudois (Waldenses) of the Alps are, in our view, primitive Christians, or inheritors of the primitive church, who have been preserved in these valleys from the alterations successively introduced by the church of Rome into evangelical worship. It was not they who separated from Catholicism; but Catholicism which separated from them in modifying the primitive worship." *The Is. of the Alps*, p. 1, quoted in Baptist Succession.

With him agrees Waddington in his "History of the Church," who, speaking of the Novatians, whom he calls "Sectaries," says: "And those rigid principles which had characterized and sanctified the church in the first century, were abandoned to the profession of schismatic sectaries in the third." p. 70.

This is precisely what is meant by the falling away — i.e., abandoning the Scriptural principles of the gospel of Christ, and adopting a corrupt policy, order of government, and human traditions. Those Scriptural minorities in all those countries, though overborne and excommunicated by corrupt majorities, constituted the true and primitive churches of Christ.

Dr. Allix, in his "History of the Churches of Piedmont," gives this account:

"For three hundred years or more, the Bishop of Rome attempted to subjugate the church of Milan under his jurisdiction; and at last the interest of Rome grew too potent for the church of Milan, planted by one of the disciples; inasmuch that the bishop [pastor] and people, rather than own their jurisdiction, retired to the valleys of Lucerne and Angogna, and thence were called Valenses, Waldenses, or 'the people of the valleys.'" *Ency. Rel. Knowl.*, p. 1148.

Cramp says:

"We may safely infer the Novatian churches were what are now called Baptist churches, adhering to the apostolic and primitive practice," (p. 59).

These puritan churches were known as Donatists in North Africa, and they were designated as Cathari and Paulicians by the Council of Nice, A.D. 325.

These despised, oppressed, and persecuted Cathari, Novatians, and Waldenses of the third and fourth and following centuries, were our historical ancestors, and not the dominant and corrupt hierarchies at Rome and Constantinople, which called themselves "Catholics."

Now these pure and primitive churches did not in any way recognize other denominations than their own, as Scriptural churches, and, therefore, they did not acknowledge their ministers as having any authority to preach or administer the ordinances; nor did they receive their immersions as valid, but invariably baptized all who came over to them, and from this fact they became known by the general name of Anabaptists (Rebaptizers).

Cardinal Hosius, president of the Council of Trent (A.D. 1550), declared that the Anabaptists had for 1,200 years past suffered generally, and the most cruel sorts of punishments.

"The Anabaptists are a pernicious sect, of which kind the Waldensian brethren seem also to have been. Nor is this heresy a modern thing, it existed in the time of Austin." — *Rus. Reply to Wall*, p. 20.

This concedes that, as Rebaptizers, we had a separate church existence in the fourth century, and were most cruelly persecuted. We claim these suffering Rebaptizers as our historical ancestors, and not those who bathed their hands in blood. Whom do you claim, dear reader?

Zwingle, the Swiss Presbyterian, said (A.D. 1534):

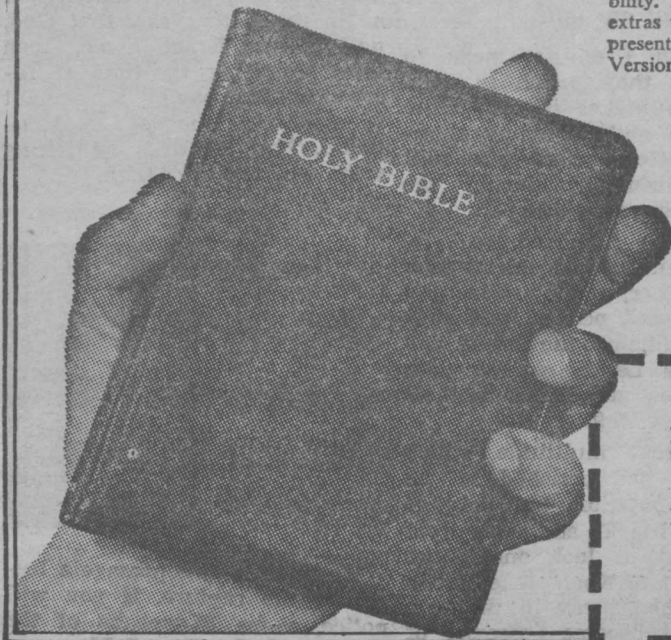
"The institution of Anabaptism is no novelty, but for thirteen hundred years has caused great disturbance in the church," [i.e., the apostate part of it].

This concedes to us an organized existence as Rebaptizers in the days of Novatian, and even before; and it is a fact that fifty years before Novatian's separation from the church at Rome, the withdrawal of the Old Landmarkers from the churches that had become corrupt had commenced. Says Robinson:

(Continued on page 6, column 1)

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"Jesus, Our Saviour"

(Continued from page two)

the virgin birth of the Lord Jesus Christ.

I often think of that poor misguided individual, Nels Ferre. I often think of him as to the honors that have been heaped upon him so far as the educational and religious world is concerned, yet Nels Ferre is the most misguided man in this world, religiously. Nels Ferre says that the Lord Jesus Christ was not born of a virgin, but rather there were German mercenary soldiers — that is, paid soldiers from Germany — that were quartered in the land of Palestine at that time, and that Jesus Christ was conceived as a result of the cohabitation of Mary with one of these German soldiers. He goes further to say that tradition has said that Jesus had flaxen hair and was light complexioned, and the reason was because His father was a German — that being a characteristic of the German people. I suppose that Nels Ferre, when he puts forth such, whereby he says that Jesus was a war baby — I suppose he thinks that he is presenting truth that ought to cause people to sit up and take notice.

Beloved, it does make me take notice — to realize what a heretic he is, and to realize how blasphemously he has spoken concerning the Word of our Lord. I tell you, I believe in the virgin birth — that Jesus Christ was born of a virgin, without a human father, and that the Holy Spirit overshadowed Mary, and Mary begat a child, with the Holy Spirit as the father of that child.

That is nothing new to me, and not hard for me to believe at all. I go back to the days when I was a boy and I remember a little about bees, how that bees reproduce without a father. I remember that the bees reproduce by what is known as parthenogenesis, or generation by a virgin. There is no "papa bee" so far as the bee family is concerned. If God uses parthenogenesis, or generation by a virgin, to take care of the bees, whereby the bees have been reproduced down through the ages, do you tell me that a great, sovereign, almighty God couldn't set aside the laws of nature one time for a virgin to produce the same, in bringing Jesus Christ into this world? To me it is obvious, and so far as I am concerned, it presents me with this truth, that the man who doesn't believe in the virgin

birth of the Lord Jesus Christ certainly is limiting God, and he doesn't believe in the God that I preach to you from this pulpit.

I have married a great number of people. Thousands of couples have stood in my presence to be married. Of that number, hundreds have told me that the girl was pregnant and that they were marrying because it was a necessity from the standpoint of society. I couldn't tell you how many others have come to me for advice through the years concerning similar situations. Do you know, beloved, I have never yet seen a woman one single time under similar circumstances, that did what Mary did, as recorded in Luke 2; for just as soon as Mary realized what was going to take place in her life, the Word of God says she went to see her relatives and told them all about what was happening. The fact of the matter is, she went to her cousin Elizabeth and told Elizabeth everything that God said was going to take place in her life, and then she lifted up her voice, and magnified God for her condition.

Do you tell me that that happens in nature? No, no, beloved. As I say, I have talked to hundreds of individuals who were expecting a child, that were not married, and I have never yet seen one that magnified the Lord for her condition. I have never yet seen one but that she was ashamed to talk to her relatives. But unlike them, Mary visited her relatives, and she and her cousin Elizabeth thanked God for her condition, and then she magnified God that she was to be the mother of our Lord.

Beloved, I say to you, in a world that is given over to blasphemous denials of God's Word, I thank God I believe in the virgin birth — in the old fashioned religious tenet and religious creed that Jesus Christ was born of a virgin, without a human father.

IV

JESUS' WORK—A SAVIOUR.

This one who was thus to be born had a work to do. Listen:

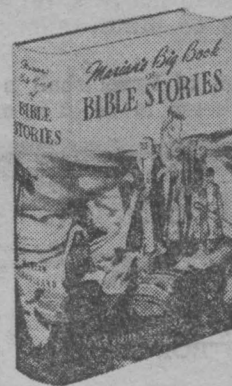
"For he shall save his people from their sins." — Mt. 1:21.

What was His work? It was that of being a Saviour. Jesus Christ didn't come into this world to teach us to use 1847 William Rogers Silverware instead of chop sticks, or our fingers, with which to eat. He didn't come into this world to teach us the art of wearing beautiful clothes to enhance the beauty of the body. He didn't come in order to make this world a better place in which to live. Rather, the Lord Jesus Christ came for one purpose — namely, to be a Saviour. Listen:

"And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be KILLED, and after three days rise again." — Mark 8:31.

"And almost all things are by the law purged with blood; and WITHOUT SHEDDING OF BLOOD is no remission." — Heb. 9:22.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the BLOOD of Jesus Christ his Son CLEANSETH us from all" (Continued on page 4, column 4)



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THE BAPTIST EXAMINER

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PAGE THREE

The Baptist Examiner FORUM

"Explain Matt. 24:36-41. Who is going to perish — the ones that are taken away or the ones that are left?"

ROY
MASON

Radio Minister
Baptist
Preacher
Arlpeke, Florida



Jesus is speaking in this passage about his return to this earth FOR HIS PEOPLE, and He is counseling watchfulness for that event. He uses the illustration of the days of Noah when despite the preaching of Noah, people went right on with "business as usual." He says that it shall be even so in connection with His sudden call for His people. The flood was punishment on an ungodly world, and those taken away by the flood were the sinners. But Jesus merely uses the illustration to incite watchfulness, and "those taken away" are his saved people. The illustration must not be pressed too far.

Evidently Jesus was speaking about what is commonly called "the Rapture" — not about his coming in glory WITH His people. The saved are suddenly and without warning caught away, leaving companions startled and wondering about what has happened.

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The verses under consideration are a part of the answer of a question asked by Jesus' disciples, concerning the end of the world. In His answer He gave to them the sign of Noah, revealing that in the end time, conditions will be as they were in days of Noah. In studying the days of Noah we find, that those who perished were the ones who were left. The ones who were spared were the ones lifted out by the ark.

And all flesh died that moved upon the earth. Gen. 7:21.

"And as it was in the days of Noah, so shall it be also in the days of the Son of man." Luke 17:26.

Therefore the ones that perish, will be the ones who are left to face the terrible onslaught of the armies of the Anti-Christ. In stating that the ones who are

left, perish, I do not mean to infer that they perish in Hell. The Bible makes it very clear that there will be many thousands of God's elect who will perish physically, during the time of Jacob's trouble.

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7:9.

This great multitude which John saw had perished in the Great Tribulation, but only to a physical life. To add more proof of this, let us look once more at the days of Noah. When Noah was snatched away in the ark, he did not become possessor of eternal life by this act. He was saved (spiritually) many years before the flood came. In fact, he had been a preacher of righteousness (I Cor. 1:30), for 120 years, at the time that the flood came upon the world. Read 2 Pet. 2:5. So when we say that Noah was saved by the ark, I do not mean spiritually, but only as to his physical life. No doubt at the time that Noah was saved from the flood, there were thousands of babies who perished in the flood. I do not for a moment, entertain the thought that these babies perished in Hell.

I will agree, that Noah is a wonderful type and shadow of the work of the Spirit, in the realm of spiritual salvation, but it could only be in type and shadow, not in reality, for he was saved many years before the flood.

God has revealed to us that during the last part of the tribulation, Israel is to be taken out, in order that a remnant may be saved. Taking them out is God's means of preservation of the nation.

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Rev. 12:14.

The woman in this verse is Israel; she will be taken out in order to spare them as a nation. They, like Noah, will be preserved, by being taken, rather than left. Those who are carried on eagles wings to safety, are not among the number that John saw in Heaven. These will not perish, but will be saved (physically) to enter into the Millennial reign of Christ.

"Verily I say unto you, this generation shall not pass, till all these things be fulfilled." Matt. 24:34.

The nation of Israel shall not perish, nor cease to be as a na-

tion, until all the prophecies that Christ has given to us of her are fulfilled. We do not know the hour nor the day that God has predestinated to fulfill them, but we need not be ignorant concerning the signs that He has left concerning them. Israel is at home where all these judgments will fall upon her, and the Scriptures reveal that it will be in the latter years that God, will gather Israel home, then bring upon her the time of Jacob's trouble, saving a remnant by shortening the days of tribulation. This He does by taking some out, lest all perish.

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We have in this passage a lesson of the rapture. If you will notice, verse 37 speaks of the coming of the Son of Man.

The first phase of the coming of the Lord will be in the air. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: THEN WE WHICH ARE ALIVE AND REMAIN SHALL BE CAUGHT UP TOGETHER WITH THEM IN THE CLOUDS, to meet the Lord in the air: and so shall we ever be with the Lord." (I Thess. 4:15-17). Notice, please, that this passage tells us that the Lord is coming and the dead in Christ will be raised—this is the first resurrection. (See Rev. 20:5).

I Thess. 4 also tells us that those of His people who are alive will be caught up—or taken to be with the Lord. Now we can begin to see. When the Lord comes everybody will be going about their business. There will be people working in their fields, people will be on their jobs, housewives will be taking care of their daily chores. When the trumpets sound all Christians will be taken up. Two men will be working together and suddenly one will be gone. This will happen instantly all over the world. There will be nothing left but a pile of clothing. The clothing that we wear here will not be the clothing that we wear when we meet the Lord. We will be dressed in the "garments of alvation and the robe of righteousness." (Isa. 61:10).

To answer your question, it isn't who is going to perish, but who is going to be glorified. The one taken will be with the Lord forever and ever. As I Thess. 4:18 says: "WHEREFORE COMFORT ONE ANOTHER WITH THESE WORDS."

Sometimes we see both phases of our Lord's second coming in the same context in our Bible. For example, in Lk. 4:16-19 we see our Lord reading His text for His first sermon in His home town. If you notice, He stopped reading in the middle of verse 2 of Isa. 61. Here it was a matter of His first and second coming. He read only that which pertained to His first coming. "The day of vengeance of our God; to comfort all that mourn" has to do with His second coming. So it is with the first and second phases of His second coming.

In Mt. 24 I am convinced that we see both of these phases. In

verse 29 and 30 He is definitely speaking of the second phase when He shall come down to the earth with His saints to set up His kingdom here on the earth. But in verses 36-41 I am persuaded He is speaking of the first phase when He comes in the air for His saints. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." I Thes. 4:17.

But, I do not see anything in these verses about anybody perishing at this time. It is true

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that the lost people are left here when the saints are caught up. But it is also true that many of the lost who are left at this time are lost sheep. I am fully persuaded that many will be saved during the tribulation, after we are raptured.

In verses 37 through 39 Jesus is saying that as the people before the flood did not know the flood was coming, so it will be with His second coming. That time is upon us today. The great majority of church people, even Baptists today do not believe that our Lord is coming back to this earth in the body that He left here with. Some six years ago the Redbook Magazine had a survey made to see what the young preachers in the seminaries of our country believe today. It was found that ninety-nine per cent of these young preachers did not believe that Jesus Christ is coming back to this earth. And the heart breaking thing about it was that fifteen per cent of the preachers interviewed were Baptist preachers. This may well mean that our Lord's coming is near, even at the door.

"Jesus, Our Saviour"

(Continued from page 3)
sin." — I John 1:7.

Notice, these verses tell us that Jesus Christ's work was that of a Saviour. Don't let anybody tell you that Jesus Christ came into this world to set us an example. He never came to tell us how we ought to be true to our convictions, even if we have to die for them. He never came to help us to make this world a better place in which to live. He never came to improve our table manners. He never came to make us more refined. Rather, Jesus Christ came to die for the sins of the elect.

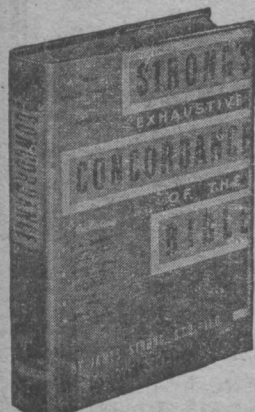
Notice another Scripture: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." — John 3:14.

Twenty-five years ago, if you read the expression in the paper that somebody got "rubbed out," that was the gangster's way of saying, that somebody was murdered. Today, you pick up the paper and read how somebody over in Russia has been "liquidated," which is the Russian's phrase for murder. Beloved, the expression, "lifted up," as applied to the Lord Jesus Christ, means exactly the same as "rubbed out" did to gangsters or "liquidated" means in Russia today. Jesus Christ came to die for our sins. He came to be lifted up. He came to die as a sacrifice for our sins. I can't emphasize it enough when I say that before Jesus Christ was born, it was prophesied of Him by the angel when he was talking to Joseph, that Jesus was to save His people from their sins. Beloved, that is why He came.

I was reading sometime ago of a brilliant Scotch comedian, who is now a Christian, who became concerned at long last about the horrible life that he was living. As an entertainer, he felt that he was wasting his life and influence and that he was living a life that wasn't pleasing to God, and he became terribly burdened over it. Being terribly burdened because of the sins of his life, and not knowing what to do, he finally decided the best thing he could do was go to the biggest cathedral, or church, in his home city in Scotland, and there he would find the way whereby he could be saved, and whereby he could get rid of the burden that he was carrying for his sins. When he arrived at this big church, the preacher said, "Come back next Sunday afternoon. We have just the service to take care of things like that."

Can you imagine a preacher talking to a man who is burdened over sin to come back next Sunday? Well, the next Sunday afternoon this Scotch comedian went to this church, and he, along with a number of others, were ushered down one aisle, and up across the front, until they stood in front of an altar. There they bowed and knelt several times, and answered a couple of questions, and then they went down the other aisle. As they went out, the preacher said to them, "You are a Christian." He said, as a result of that experience, he learned that that church was turning out Christians just like sausages. They were just as much Christians as if they had gone through a sausage mill and come out sausages. Sausages would have been just as much Christians as the individuals that walked down the second aisle after that performance.

I tell you, beloved, that is not the way the Lord saved me. That is not the way the Lord saved you. That is not the way that Jesus has saved people for the last two thousand years of earth's history. This is not the way that Jesus Christ has been saving people through all the years gone (Continued on page 5, column 1)



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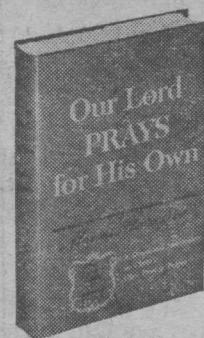
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PAGE FOUR

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"Jesus, Our Saviour"

(Continued from page 4)

by. He'll continue to save, just as He has in the past, until the last one of God's elect is saved. He saves because He came to die for our sins.

I try to emphasize always that sin has to be paid for. Believe me when I tell you sin has to be paid for. If you go to Hell and suffer in Hell, you pay for your sins. If Jesus Christ took your sin to the cross, and died at Calvary for your sin, He paid for it there. You either pay for your sins in Hell or Jesus Christ paid for them on the cross, but they are going to be paid for somehow. This text tells us what Jesus' work was — His work was that of a Saviour.

V

THE CHRISTIAN'S JOY — SAVED FROM OUR SINS.

God doesn't save people to let them continue to live in their sins, but God saves people through Jesus Christ from their sins. Now I don't mean to say that every one of us is going to live perfectly from the time we are born again until we die. The fact of the matter is, you have an old carnal, fleshly nature that is going to give you a lot of difficulty. Before you have been saved twenty-four hours, that old carnal nature is going to rise up and cause you trouble.

Ofttimes we sort of make fun of the Holy Rollers because they talk about living above sin. I am not treating them a bit better this morning, for I would still make fun of them, because I know that they are not living above sin. However, I am convinced of this fact, that Jesus Christ came into this world not to save you, that you might keep on living in your sins, but He came to save you from your sins. Didn't John the Baptist say, as he pointed to Jesus:

"Behold the Lamb of God, which taketh away the sin of the world." — John 1:29.

Notice again: "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to PUT AWAY SIN by the sacrifice of himself." — Heb. 9:26.

I recognize the fact that He does put away our sins in that He takes them away from us — that we do not have the penalty of them anymore. I realize that that is true, but I am also concerned about this truth — that is, that God wants His people to be saved from their sins.

I read in Leviticus 16, how the sins of the people were laid on the head of that scape goat, and the scape goat was led out into the wilderness by the hands of a fit man, and was turned loose in the wilderness, and that man watched him until he gamboled out of sight in the distance, and then came back and told the people how all their sins had been

carried away for one year.

Beloved, when Jesus Christ went to Calvary and died for my sins, I recognize that all the sins of my life were carried away in just that manner. Jesus Christ became the scape goat, and died for my sins, and carried them away. I would to God that you and I could realize that when Jesus Christ died, He died to save us from our sins.

I am afraid too many times we fall back on the fact that we have an old nature — we are a two-natured people. Too many times we just excuse ourselves to say that what we have done is a manifestation of the old nature. Believe me when I say to you, my Jesus came not only to save you from the penalty of your sins, but He came likewise to save you from even having the sin of your life dominant in your experience.

VI

WHO WAS JESUS TO SAVE?

My text says, "He shall save his people from their sins." Notice that expression, "his people." I ask you, who are His people. Let's let Scripture answer Scripture. Listen:

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." — John 17:2.

"I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." — John 17:6-11.

This is the high priestly prayer of the Lord Jesus Christ. He is praying not for the world at large, but He is praying for His own. He is praying for those that have been given Him as a love gift from God the Father before the foundation of the world. Who were His people? The ones that God gave Him as a love gift before ever this world was brought into existence.

Notice again:

"For this is my blood of the new testament, which is SHED FOR MANY for the remission of sins." — Mt. 26:28.

Jesus didn't say "My blood is shed for all," but He said, "My blood is shed for many, for the remission of sins."

Brother, sister, I tell you, when this verse of Scripture first open-

ed up to me years ago, it was a new revelation to me so far as the truth of God's Book is concerned. Before my Saviour was ever born, Joseph knew just exactly Who was going to be born, and he knew why He was going to be born, and he knew for how many Jesus Christ was going to die — He was going to die for His people. All down through the years, this has been a blessing to me as I have read it, and it is a blessing to me this morning as I have preached it to you, yet I am tremendously burdened when I remember that there have been multiplied hundreds and thousands that have read this same text through the years, that have never yet seen the truth that Christ came to die for His people.

A man was telling me only a short while ago that Jesus' death was for everybody. There's never a week that goes by, but somebody writes me to say, "Brother Gilpin, I like the paper, but you are so far wrong on the doctrine of election — that Jesus just died for His elect. All I can do is come back to verses like this and say, 'Well, tell me what this means when it says that 'He shall save His people from their sins?'"

I say to you, my Jesus didn't die a death of which 90 per cent of the benefits were wasted. Instead He died for His people. I thank God that I can hold Him up, and can say to you that the Lord Jesus Christ died for your sins. If God has chosen you unto Himself before the foundation of the world, then Christ Jesus died for your sins.

You say, "How can I know whether or not I am one of the elect?" Beloved, that is not for you to know until you are saved. Your business is to believe that Jesus died for you, and if God enables you to, and you receive Him as your Saviour, you'll then have the assurance that you are one of the elect of God.

May the blessings of God rest upon your soul and may you believe Him, and may you receive Him, and may you trust Him and come out publicly and acknowledge Him as your Saviour and Lord.

May God bless you!



"It Is Finished"

(Continued from page one)

ed words signify that Christ so satisfied the requirement of God's holiness that holiness no longer has any real and pressing claims upon us? Perish the thought. Even to the redeemed, God says, "Be ye holy, for I am holy." (I Peter 1:16). Did Christ "magnify the law and make it honorable" (Isa. 42:21), that we might be lawless? Did He "fulfill all righteousness" (Matt. 3:15) to purchase for us an immunity from loving God with all our hearts and serving Him with all our faculties? Did Christ die in order to secure a divine indulgence that we might live to please self? Many seem to think so. No, the Lord Jesus has left His people an example that they should "follow (not ignore) His steps."

"It is finished." What was "finished"? The need for sinners to repent? No indeed. The need for mortifying my members which are upon earth? No indeed. The need for being sanctified wholly, in spirit, and soul, and body? No indeed. Christ died not to make my sorrow for, hatred of, and striving against sin, useless. Christ died not to absolve me from the full discharge of my responsibilities unto God. Christ died not so that I might go on retaining the friendship and fellowship of the world. How passing strange that any should think that He did. Yet the actions of many show that this is their idea.

"It is finished." What was "finished"? The sacrificial types were accomplished, the prophecies of His sufferings were fulfilled, the work given Him by the Father had been perfectly done, a sure foundation had been laid on which a righteous God could pardon the vilest transgressor of the law who threw down the weapons of his warfare against Him. Christ had now performed all that was necessary in order for the Holy Spirit to come and work in the hearts of His people; convincing them of their rebellion, slaying their enmity against God, and producing in them a loving and obedient heart.

O, dear reader, make no mistake on this point. The "finished work of Christ" avails you nothing if your heart has never been broken through an agonizing consciousness of your sinfulness. The "finished work of Christ" avails you nothing unless you have been saved from the power and pollution of sin. (Matt. 1:21). It avails you nothing if you still love the world. (I John 2:15). It avails you nothing unless you are a "new creature" in Him. (II Cor. 5:17). If you value your soul, search the Scriptures and see for yourself; take no man's word for it.

—A. W. Pink



Ralph A. Doty

(Continued from page one)

line in a northward direction! Bougainville was southeast and here we were heading north! Eventually our plane changed course and headed in a northeasterly direction, headed for the island of Manus in the Admiralty Islands. This is the northern edge of the territory of New Guinea. We passed many smaller islands strung out below us and we could only wonder what sort of natives peopled these tiny spots in the Bismarck sea. Our landing on Manus was pleasant. We were asked to disembark at Momote village as the plane was to be refueled. Walking into the waiting room we found a tea party waiting for us . . . that is, tea and crumpets in "ye olde Aus-trylian why"! Momote, like Madang proved to be rather damp. It had just stopped raining as we arrived and the air was cool but thoroughly wet. Everything was very green of course. Manus had been a great Allied base during World War II but at the end of hostilities had been completely demolished due to apparent misunderstandings between the Australian and U. S. governments. A few olive drab quonset huts remain; but I have been told that Australia is once more interested in a joint re-activation of the base.

After a time we re-boarded our aircraft and headed for the island of New Ireland. Shortly after leaving Manus the "fasten your seat belts" light flashed on and almost as soon as it had we entered a dense cloud formation

and began to bounce and buck around. I was made to remember that some 22 years ago I was flying over Washington, D. C. in a plane which began to go up and down like an express elevator in some air pockets which the Lord had providentially placed right there on that particular day. There was a nice young lady beside me on that flight and would you believe it? . . . that fresh thing actually grabbed my hand every time the plane dropped into one of those air pockets! Towards the end of that flight I asked her to have dinner with me and at the end of the flight she accepted my invitation . . . and we got along so well that I eventually married her and we have been "up in the air ever since!" (I think it could be said with considerable candor that this marriage was started in heaven!)

After considerable bouncing we heard the plane engines slow down or at least the pitch of the propellers changed and the plane slowed down and began to circle and make figure eights in the sky. Occasionally, one would get a glimpse of the ocean spread out below and once we saw the island of New Hanover far beneath us. After a time our plane caught a glimpse of the northern tip of the island of New Ireland and the pilot made the proper approach and a fine landing at Kavieng air port in a driving rainstorm. The hostess made the usual remark about our getting off while the plane was refueled but one look at the torrents of rain coming down convinced her that she had better keep quiet and not insist on it. A few hardy souls got off and sprinted thru the drenching rain to find a waiting room filled with prospective passengers. There seemed to be some delay and after a bit when the rain eased off Bro. Halliman and I went into the tiny waiting room. There we were informed that the fuel truck which was supposed to be waiting at the airport to refuel the plane had not arrived at all. So here we sat in the rain waiting for a kerosene truck that was apparently wandering around by itself thru the coconut trees. A portly passenger waiting to leave reminded a fellow passenger that the initials "TAA" of the airline could possibly mean "Take Another Airline," but eventually after an hour and a half the kerosene truck limped up along side the plane and began filling the tanks. I don't quite understand just how these wing tanks are filled because in some manner beyond me they fill the wing tanks from the underneath side.

With full tanks our fan jet charged down the runway at Kavieng air strip, climbed majestically into the blue, and headed southeast for New Britain Island and the town of Rabaul. Rabaul, if you remember your history of World War II, was one of the largest Japanese bases in the South Pacific, and although

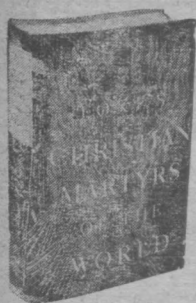
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THE BAPTIST EXAMINER

MARCH 23, 1968

PAGE FIVE



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If all people would speak as kindly of the living as they do the dead, all gossip would cease.

Old Landmarkism

(Continued from page 3)

"They call Novatian the author of the heresy of Puritanism; and yet they know that Tertullian had quitted the church near fifty years before for the same reason; and Privatus, who was an old man in the time of Novatian, had, with several more, repeatedly remonstrated against the alterations taking place, and, as they could get no redress, had dissented and formed separate congregations."—*Eccl. Res.*, p. 127.

Sir Isaac Newton, the great astronomer, but still greater student of the Scriptures and ecclesiastical history, declared to Whiston:

"The modern Baptists, formerly called Anabaptists, are the only people that never symbolized with the papacy."—*See Life of Whiston*.

Mosheim's testimony is to the point, both as to the origin of our name and our great antiquity:

"The true origin of that sect which acquired the name of Anabaptists by their administering anew the rite of baptism to those who came over to their communion . . . is hid in the remote depths of antiquity, and is, therefore, extremely difficult to be ascertained."—Vol. 4, p. 427.

(The reader is referred back to Chapter V, for the testimony of Bro. Ypeig and Prof. Dermout).

That the prime reason the Anabaptists would not recognize the ordinances of the Catholic and other sects, was that they did not admit them to be churches, and consequently utterly without any authority to baptize or to preach, no intelligent man will doubt.

Dr. John Owen, who was born A.D. 1616, "a divine of such eminence as to eclipse all the regal honors of his ancient house," says:

"The Donatists rebaptized those who came to their societies, because they professed themselves to believe that all administration of ordinances, not in their assemblies, was null, and that they were to be looked on as no such thing. Our Anabaptists do the same thing."—*Works*, vol. XIII, p. 184.

Our "liberal" brethren are extravagant in their praises of the reformers Luther, Calvin, Zwingle, and Knox, and they speak of them as evangelical ministers; and of their societies, now called Protestants, as evangelical churches; and it is with these "churches," and these evangelical ministers, they have so great a desire to affiliate, and in every way recognize, and seem to prefer them to their own brethren, especially if their own brethren are Landmarkers. But not so did our fathers — the hated Anabaptists of the days of the Reformation. Let the reader mark well the testimony of a Presbyterian, who lived contemporary with Calvin, and succeeded him, and wrote a history of the Reformation, and knew whereof he testified, and then decide who are the "Old Landmarkers" of this age — Affiliationists, or those strict Baptists they denounce as schismatics.

Henry Bullinger, the successor of Calvin, who wrote in the sixteenth century, says:

"The Anabaptists think themselves to be the only true church of Christ, and acceptable to God; and teach that they, who by baptism are received into their churches, ought not to have communion (fellowship) with (those called) evangelical, or any other whatsoever: for that our—[i.e., evangelical Protestant, or reformed] churches are not true churches, any more than the churches of the Papists."

And he bears this testimony to the purity of these Anabaptists:

"Let others say what they will of the DIPPERs: we see in them nothing but what is excellent; and hear from them nothing else but that we should not swear or do wrong to any one; that every one ought to live godly and holy lives; we see no wickedness in them."

Professor J. S. Reynolds, D.D., of the University of South Carolina, prepared, in 1843, an elaborate paper upon the practice of Baptists in the sixteenth and seventeenth centuries, the conclusion I copy. There was not a man in the South whose opinion was worthy of more consideration.

"The conclusion is irresistible, that they did not consider even immersion valid, when it was the act of an unimmersed administrator. The principle of action, doubtless, was, that there could be no valid baptism unless the administrator was authorized to baptize by a properly constituted church. Hence, in a vindication of the Baptists of London, published in 1615, the ground is taken, that 'all baptism, received either in the church of Rome or England, is invalid; because received in a false church and from ANTICHRISTIAN MINISTERS.'—*Crosby*, vol. 1, p. 273. They refused to sanction the acts of any administrator, who derived his authority from churches which perverted the ordinance of baptism. This is firm Baptist ground, and the position is impregnable."

Wall testifies that there was a body of Baptists in England as early as A.D. 1587, who would have no religious intercourse with those teachers who perverted the faith of the gospel. He says:

"Many of them hold it necessary, as I said, to renounce communion with all Christians that are not of their way. Many of them are so peremptory in this, that if they be in the chamber of a sick man, and any Pedobaptist minister or other, come in to pray with him, they will go out of the room. And if they be invited to the funeral of any Pedobaptist, they will go to the house and accompany the corpse with the rest of the people to the door; but there they retreat — they call it the Steeple House. They seem to judge thus: Those that are not baptized are no Christians (this is Wall's misrepresentation, for always and ever, we have held that a man must be a Christian before he is baptized), and none are baptized but themselves (this is so). So that they make not only baptism itself, but also the time, or age, or way of receiving it a fundamental, (to a church or church membership, we do)."—*Wall's History*, chapter VIII, section 7, part II.

Wall, like multitudes of Pedobaptists, we fear, was but too

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\$4,000

Yes, that is what is necessary each month in order to bring THE BAPTIST EXAMINER to our readers. Increased costs of labor, paper, and mailing of recent date have pushed our monthly obligations higher than ever before.

We are not complaining. Instead, knowing that God has blessed us mightily and greatly in the years past, and trusting that He will continue to do so in the years ahead, we press on.

The letters we receive each week — an average of 300 — speak volumes as to the value of TBE.

One young man this morning said TBE helps him to be a better Christian.

One preacher said it had been an eye-opener for him as to church truth.

One layman, past fifty years of age, declared he had never heard of the doctrines of grace (now he believes them) until TBE was sent as a gift subscription to him.

These are samples — an everyday experience — and we thank God for them. They encourage us. In spite of our problems, these letters stimulate and enthuse us day by day.

However, in spite of the blessings, the material side of the paper is a problem. Though all bills are paid to date, the "lean" part of March is yet before us — the last two weeks, and we have nothing to fall back upon. This means that we will probably come up to the end of March with a deficit. In the last few months Calvary Baptist Church has picked up the deficit tab at the end of each month, and we have been happy to do so. However, we have to start now making plans for our annual Labor Day Week-End Conference, which will cost our church at least \$6,000, and it is because of this that we make this appeal to you today.

Through all the years, we have claimed God's promises, such as:

"He is faithful that promised."

"He is able to do exceedingly, abundantly above all that we ask or think."

"No good thing will he withhold from them that walk up-rightly." — Ps. 84:11.

To those of you, who through the years, have stood with us in prayer as well as with your gifts, as if holding up our hands, we want you to know that we are grateful to God for all that has been accomplished for His glory, and we thank you for having a part in our work.

May the blessings of God be upon you, and may He lead you as ONE of our MANY friends to support us this month. Maybe you will only be a "drop in the bucket" or a "pebble on the pond." If there are enough drops and pebbles, we will come through the month of March with no difficulty, and we shall be exceedingly grateful both to you and to God for your assistance just now.

"There failed not aught of any good thing that the Lord had spoken . . . all came to pass" — Josh. 21:45.

Ralph A. Doty

(Continued from page five)
never intended as an invasion objective by the Allies was never the less one of the most heavily bombed enemy bases in the Pacific. It seems that there was a rule that if any planes had any bombs left after hitting their own targets they were to whip over to Rabaul and drop any surplus there. There are few signs remaining to tell of the Jap occupation. A masonry wall, pock-marked with machine gun and artillery shell holes, surrounding a small pill box was all that I could see of any remains. After an uneventful flight we landed at the airport at Rabaul just as the sun was setting.

We were transported by a Toyota bus from the airport to a hotel in the downtown section of Rabaul. Here we spent the next two days waiting for a flight to Bougainville. It was quite warm in Rabaul and after a day or so the Aussies in their short pants

did not look so ridiculous as they

had at first; however any coolness obtained by short pants was offset by the heavy woolen knee-length stocking which, without exception, they all wore! We spent all of the next day wandering around Rabaul looking in the many Chinese shops and other stores. Apparently one could get most of his wants satisfied in

Rabaul.

The hotel accommodations were interesting especially the manner in which their dining room functions. All meals are included in the price of the room. Upon the sounding of the musical chimes the guests repair to the dining room. There is a sign at the door which states that guests

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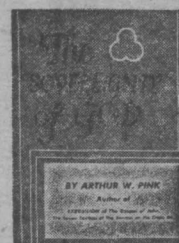
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Ralph A. Doty

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will only be served who are properly attired and at one time this meant that men would wear dinner jackets and ties and ladies would appear in evening dresses. As far as we could see no one paid the slightest attention to the sign and wore what ever he happened to have on when the chimes sounded. The meal started off when the waiter, attired in a white lap-lap, presented the guest with a menu encased in a picture frame with stand. There were 26 separate items listed numerically, starting with shrimp cocktail, soups of various types, curried seafood, various types of meat dishes, steaks, chops, salads, desserts, cheeses and tea or coffee. As I say all of these are listed by number and one is supposed to order "by the numbers" as it is much easier for a native who speaks only Neo-melesian to tell the cook "Namba 18" than to say, "Duke of Edinburgh Steak with mushroom gravy." The hotel clerk told me that one could order any of the number he wanted or ALL of them if he so desired! I was sorely tempted! I did order two different kinds of steak one night and confused the waiter by having raspberries and ice cream as well as ice cream with chocolate syrup, but he finally got the message!

After picking up a few needed supplies in Rabaul we boarded a DC-3 for the flight to Buin. The plane's engines warmed up in the usual fashion and the plane taxied down the runway and then returned to the terminal and it was announced that due to radio equipment trouble the flight would be delayed for a few hours — three to be exact. But eventually those intrepid Australians located the trouble and we headed almost due east from Rabaul. Flying over the southern end of New Ireland we could

see the rugged terrain below us and imagined something of what it must have been like for our fighting men in World War II who made landings on this island. It surely was not easy. After crossing New Ireland our plane headed out in the Pacific and about an hour later landed at Nissan island; a tiny atoll with a beautiful lagoon in the center of it. The landing strip was rather abbreviated and the waiting room a grass shack. We transferred some natives and some cargo and took to the air once again heading now in a southeasterly direction for Buka on Bougainville. Our arrival at Buka was uneventful except that we now began to see natives that were no longer light complexioned like those on New Guinea but who were instead, rather black. They are proud of this fact, too. It is something to be a "Buka man" in the New Guinea territory!

Leaving Buka, we headed down the coast to a place called Wakunai. At each of these tiny air strips we dropped a mail bag and picked up a mail bag, and at each of these little air strips the passenger accommodations became more sparse. Our next stop was at Kieta which is the government headquarters on Bougainville. This looked like it might be a nice place to visit... for a few hours, that is. It is very small and has no room for expansion with the ocean in front and steep mountains in the back and sides. At Kieta Bro. Halliman and I got off the plane for a few minutes and walked around. The airfield was right on the beach with the blue Pacific waves rolling almost up on the strip. There was a shed under which some natives had spread out some tropical fruit but this was the only bit of shade on the whole air strip... this shed was also the passenger waiting room. Indeed the accommodations were getting slim.

With a roar the DC-3 lurched

into the sky and bounced its way to the air strip at Buin. The "fasten seat belts" light never went out as we churned our way over a mountain range and eased down over a flat jungle. The air strip at Buin seemed so tiny as we circled once and banged down on the run way. The cabin door was opened and Bro. Halliman and I stepped out onto an empty air strip. There was no shed, no shade, just the plane we had just gotten off of and a cloudless sky with a white hot sun blazing down on us, the native who was to meet us was nowhere in sight. (He had been sent a telegram but it took two weeks to deliver it so we beat the telegram by 5 days... (Aussie efficiency I guess!)

I must confess that my first look at Buin was a little disappointing. A long slim chap eased up to us and said he was the "Clark" of the government headquarters, and wondered if we were lost. We explained our predicament and he suggested we talk to a Chinese woman about possible accommodations at a guest house as there was no possible way to get from Buin to Siwai that day. She said, "Maybe" and this started off a whole series of "Maybe's." No one at Buin seems to want to commit himself with a direct "yes" or "No" it is always "Maybe or Perhaps." A truck took us up to the "Guest house" and after some fumbling around we were assigned a room with a western exposure, that is the sun was beating mercilessly on the side of the wall and the door had been shut for several days so it was like a bake oven. A Chinese merchant (the brother of the hotel keeper) agreed that "Maybe" on the morrow about noon we

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PAGE SEVEN

Old Landmarkism

(Continued from page 6)

willing to attribute wrong motives to these English Baptists for not witnessing the religious ceremonies of these church and state ministers. Those ministers did not *pray* with the sick, but *read* prayers to them, and for this mummery they had no fellowship. They did not visit their Steeple Houses, because they did not believe God was worshipped in them, but His holy name and service profaned by the priests, by their senseless and popish forms and ceremonies; for Christ had said, "In vain do they worship me who teach for doctrines the commandments of men." Baptists of that day thought they would be regarded as countenancing, in some sense, the priests of the church of England should they attend their administrations. And if we will only consider the influence of acts closely, we shall be forced to conclude that they acted consistently.

That our historical ancestors did not affiliate with Catholics, who, for twelve hundred years, endeavored to exterminate them with fire and sword, no one will claim. That they could not, if they had desired, affiliate with the early Protestants, Bro. Winkler has shown in a ringing article in the *Alabama Baptist*:

"They came into contact with the Reformers everywhere. And they were reviled and persecuted by them all — by Lutherans, and Episcopalians, and Puritans, and Presbyterians. Even the Romanists did not denounce them so bitterly as did Melancthon and Luther, Calvin and Zwingli, and Knox, Cranmer, and Ridley and Latimer. When Bishop Hall sneered at them as 'sectaries, instructed by guides fit for them, cobblers, tailors, felt-makers, and such like trash,' he gave expression to the Protestant feeling of his own and of previous ages toward the Baptists. There was no sect among which these outraged and long-suffering believers could find refuge. They had to meet apart, baptize apart, commune apart. Their independent church organization was necessitated by the spirit of the age. In all the world 'none were so poor as to do them reverence.'"

J. Newton Brown, of Philadelphia, for many years editorial secretary of the American Baptist Publishing Society, in an historical essay, says of the policy of the Baptists, with respect to the Catholics and all corrupt churches:

"They held that the Catholics had so departed from the original constitution of the church, in this respect, as to have forfeited their claim to that honor; and hence invariably baptized all who joined them from the Catholic churches. Hence, they are the first in history who are called *Anabaptists*, that is, *rebaptizers*; although, of course, they denied the propriety of the appellation, as they believed the baptism administered by a corrupt church to be null and void."

So we say today, and, therefore, should no more invite the ministers of corrupt "churches" — human societies — into our pulpits to preach for us, than we would papistical ministers.

The Donatists baptized all persons coming from other professing (Christian) communities. This conduct Augustine (Catholic) disapproved, and observes:

"You [Donatists] say they are baptized in an impure church, by heretics."—Orchard's History, p. 95.

These authorities indicate the faith and practice of the Baptists for the first ten centuries. In the year 1120, we find a "Treatise Concerning Antichrist," etc., among the writings of the Waldenses. In defining Antichrist, they say:

"It is not any particular person ordained to any degree, or office, or ministry, 'but a system of falsehood,' [as a false 'church,' or ecclesiastical system, etc.,] opposing itself to the truth, covering itself with a show of beauty and piety, yet very unsuitable to the church of Christ, as by names and offices, the Scriptures and the sacraments, and various other things may appear. The system of iniquity thus completed with its ministers, GREAT and small, [as we now find in the Romish, Episcopal, and Methodist societies], supported by those who are induced to follow it with an evil heart and blindfold — this is the congregation, which, taken together, composes what is called 'Antichrist or Babylon,' etc.

"Christ never had an enemy like this; so able to pervert the way of truth into falsehood, insomuch that the true church, with her children, is trodden under foot."

One of the marks of an Antichristian system, or Antichrist, these Waldensian Baptists declare to be—

"He teaches to baptize children into the faith, and attributes to this [baptism] the work of regeneration, thus confounding the work of the Holy Spirit in regeneration, with the external rite of baptism."

Do not all Pedobaptist sects do this, as well as the mother church, of which they are branches, or the daughters?

The Romish church says that "baptism is necessary to salvation."

The Greek, or Eastern church, which finally separated from the Roman, or Western church, about 1054, maintained that whoever is baptized by "immersion, is regenerated, cleansed, and justified."

The Swiss church says that, by baptism, we are "received into the covenant and family, and so into the inheritance of the sons of God."

The Bohemian church says that, in baptism, the Lord "washeth away sin, begetteth a man again, and bestoweth salvation."

The Confession of Augsburg says, "baptism is necessary for salvation."

The Confession of Saxony says, "by this dipping the sins be washed away."

The Episcopal Church of England says, by baptism we are "made members of Christ and children of God."

The Westminster Assembly say, in their confession, baptism "is a seal of grace, of our engrafting into Christ — of regeneration,"

(Continued on page 8, column 4)



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A lot of people spend six days sowing wild oats, then go to church on Sunday praying for crop failure.

Ralph A. Doty

(Continued from page seven)
could get a ride to Siwai where one of the preachers lived. At noon the next day we put in our appearance and a look of consternation came over the merchant's face . . . he had already sent his truck to Siwai and had forgotten all about us! (This sort of thing is par for the course on Bougainville in every department.) After further shuffling around another Land Rover was obtained and we were informed that for 18 dollars we would be transported the 35 miles to Siwai! It seems that until I can get some sort of a four wheel drive vehicle I will be at the mercy of the three local merchants (all related) as far as transportation and food is concerned.

Supplies can be flown in from Rabaul but with no transportation from Siwai there is no way for me to obtain the supplies.

Supplies could also be shipped every so often from Rabaul to the Port of Buin some 7 miles south of the town of Buin but again I have no way to get such supplies to Siwai. A four wheel drive vehicle is a necessity as the road through the jungle crosses 5 rivers. Two of the rivers are small. The third is of medium size. The fourth is not so very wide but for some reason the road runs up the river bed through the water for quite some distance. The water came over the floor of the Land Rover in several of the rivers. The last river is quite wide. All are very rocky and afford a good opportunity to become stranded in the middle. On a previous trip Bro. Halliman was in a vehicle that broke down and had to be dragged by some helpful natives to the bank. A motorcycle would be worthless as there is no way to get it across the rivers. I am telling TBE readers about this serious

problem because nothing much can happen on Bougainville until a four wheel drive vehicle is obtained. There are some other serious problems connected with the Bougainville work which I will relate in a subsequent article. I believe that the Lord has blessed this work here and I believe that He will continue to bless it, but a very real interest in your prayers is needed at this time. The forces of Satan are very much in evidence here. After over 50 years of Catholic and Methodist missionary effort on this island it is just as primitive and heathen as any of the other islands in the New Guinea Territory. Now that I am on this heathen island I need the prayers of God's people more perhaps now than ever before in my ministry.



Appreciated Letters

"Dear Brother Gilpin:

"I still enjoy TBE better than any paper I have ever read. I personally think it is the world's best, and I do not say this to flatter the good editor of the paper. I really mean it from the heart.

THE BAPTIST EXAMINER is truly a paper that honors God and His Word. It is truly one "Crying in the Wilderness" for the glory of God. Oh, how I wish there were more papers like it today!" B. Langford (Texas).

"Dear Brother Gilpin:

"Only Eternity will reveal the great work that you've done through TBE, and you've done it all through faith often times not knowing where the money was coming from. That's the secret, too, I am sure, of how a small church can put on a great Bible Conference each year, feeding and lodging a great crowd. It is wonderful to see such a great faith. It would truly be an honor to belong to such a church.

"We are still thanking God that He enabled us to go to the Conference, and meet you and Sister Gilpin in person, and see, and hear, all the great preachers whom we felt that we knew through the pages of TBE. Our hearts are still thrilled over it all. It truly surpassed our expectations by far, and we want to say once more from the bottom of our hearts, thanks again for everything. You can be sure that we will be back again if the Lord makes it possible! May God's richest blessings rest upon you all." Frank and Kathryn Parrish (Virginia).



The Beatles

(Continued from page one)

them that he would dearly love them to endow a temple.

Nothing is settled. But the Maharishi has a strict rule for all new disciples. They must donate one week's pay to help spread his teachings.

In the case of the Beatles this would be many thousands of pounds. But the Four won't tell anyone how much—if anything—they have handed over.

Daily Mirror, 7th September, 1967.

This association of the Beatles with Yoga is bound to give a fillip to this idolatrous practice of the Hindus. Those who have poured scorn on the name of Jesus Christ are thus prepared to help forward by their profligate gains the worship of the Evil One. Many of their supporters are bound to follow their pernicious example and so hasten on the days of Antichrist when both the Father and the Son will be denied and all the world will worship the Dragon—(Rev. 13:3 and 4). Watching And Waiting.

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Old Landmarkism

(Continued from page 7)

adoption, and life eternal."

The Confession of Helvetia says that, by baptism, the Lord "doth regenerate us and cleanse us from our sins."

The Confession of France says that, by baptism, "we are engrafted into Christ's body."

The Methodist church, through Mr. Wesley, says, "by baptism, we who are by nature the children of wrath, are made the children of God."

The Campbellites teach that regeneration and immersion are synonymous terms; and that actual remission of sins, conferred in the act, is but too notorious.

Now, how do these Baptists think it became them to treat every such Antichristian sect? Hear them:

"And since it hath pleased God to make known these things to us by his servants, believing it to be his revealed will, according to the Holy Scriptures, and admonished thereto by the command of the Lord, we do, both inwardly and outwardly, depart from Antichrist."

Had these Baptists affiliated with Papists, by calling them "brethren," and recognizing their priests as Christian ministers, by inviting them into their pulpits, or "stands," to preach for them, would they have appeared to the world to have "outwardly" departed from them as the ministers of an Antichristian society?

What the descendants of these Waldenses considered as "outwardly" departing from Antichrist, we learn even after Luther, and Calvin, and Henry VIII, had set up their divisions or kingdoms, by referring back to the testimony of Bullinger, (p. 173). The descendants of those very Protestants who joined with the Catholics, in the attempt to exterminate our churches from the earth, as too vile and pernicious to exist, today authoritatively demand that we shall recognize their societies as Scriptural churches; their doctrine and ministers as evangelical; and their ordinances as valid and Scriptural as our own. I say they do not reason to convince us; they do not courteously request it; but they imperiously, arrogantly, and dictatorially demand it of us.

We quote but a paragraph from a work on "Exclusivism," written by Albert Barnes, the great Presbyterian, and author of Barnes' Notes, which so many Baptists delight in:

"We claim and demand of the Baptists that they shall not merely recognize the ministry of other denominations, but their membership also—[i.e., infants, seekers, sinners, and all]; that while, if they prefer it, they may continue the practice of immersion in baptism, as a part of their Christian liberty, they shall concede the same liberty to others — (i.e., to practice adult and infant sprinkling and pouring for baptism); and while they expect that their acts of baptism shall be recognized by others as valid, they shall not offer an affront to the Christian world by rebaptizing all who enter their communion, or by excluding from their communion all who have not been subjected to the rite of immersion. And we claim and demand of the Baptist Churches that they shall recognize the members of other churches [every sect in Christendom that claims to be a church] as members of the church of Christ. We do not ask this as a boon, we claim it as a right."—pp. 66, 67.

Can any Baptist read this, and doubt for one moment that Dr. Barnes, and all Presbyterians who indorse him, would, by imprisonments, fines, and flames, attempt to compel us to recognize their societies and human traditions, as Calvin and Luther, Zwingle and Knox, did in the sixteenth centuries, and their ancestors — the Catholics — did for twelve hundred years before? In order to propitiate the opposition of the Protestants of today, and to become popular with them and the world they influence, our affiliating brethren are endeavoring, "by kind and complimentary words, deceiving the hearts of the unsuspecting" (Rom. 16:18), and to influence them to grant this claim, and yield this arrogant and intolerant "demand" of Bro. Barnes, who speaks for all the sects of the age, and for the Evangelical Alliance. Brethren, will you — can you yield it? Liberal Anti-Landmark Baptists say you ought, and must, or they will make friends with your foes to persecute you. "Old Landmark Baptists" say the claim is preposterous, and the demand opposed, both to the teachings of the Scriptures and spirit of Christianity — is the very spirit of Antichrist, and we will resist it unto blood if it is necessary.

Reader, with whom do you stand? and which of these two classes of Baptists do you think occupies the ground held by our fathers from the third to the sixteenth century?

I think that even Bro. Jeter and his "Pike" man will admit that there was very little affiliation or open communion of any sort practiced in those ages. Those saintly Reformers, the ancestors of modern Protestants, who burnt, and drowned, and imprisoned without mercy our fathers, were not quite so anxious to exchange pulpits, and hold union meetings with Baptists as their children now are. And why? They are the same, and Baptists hold the same principles today as then. What can the reader think of the historical information or candor of the man, who will assert that Baptists recognize those Protestant societies as churches, and their preachers as ministers of the gospel of Christ, any more than they did those of the Catholic church and her priests?

Treasury of David

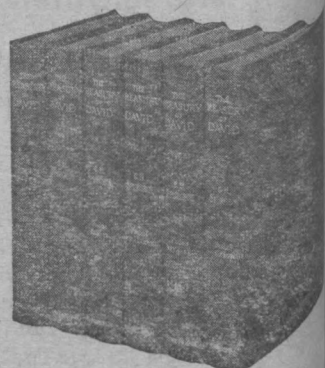
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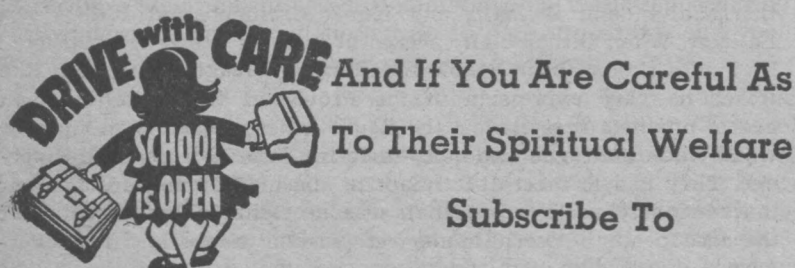
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