

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

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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NOW ANOTHER PAPER SAYS THE CATHOLICS ARE RESPONSIBLE FOR . . .

THE WAR IN VIET NAM

For some time we have been saying publicly and through the columns of TBE that the Viet Nam war would not exist were it not for the Catholics. The paper "Church and State" now comes out saying the same thing, even more strongly than we have said it. Would to God that Americans might awaken to realize the uselessness of the Viet Nam war, and demand that if the Catholics want to wage war in order to push forward their religion, they will have to do it themselves, without depending upon our Government for support.

The most undiscussed issue in the Viet-Nam situation is the church—state issue. The situation is admittedly complex and "doves" and "hawks" alike oversimplify. But most seem to unite in a conspiracy of silence on the church-state matter. The facts in this area seldom reach the general

public though they are of fundamental importance and readily available to the news media.

The fact is that the United States military is establishing Roman Catholicism in Viet-Nam by force of arms. Fagan Dickson, an Austin attorney and leading Texas Democrat, has described Viet-Nam as "an evangelistic war with Catholic overtones." He also argues that the war there "can be supported in ideological terms only by the traditional Catholic concept of authority through partnership between church and state. It is a reversion to Medieval thinking that brought about the Crusades."

The Virgin Goes South

Some would call this extreme, but major pillars supporting Mr. Dickson's thesis are very evident. When Viet-Nam was divided (1954-55) all Catholics in the North who could get away left for South Viet-Nam. "The Virgin Mary has gone South," wrote

newspaperman Harrison E. Salisbury. One of the first voices raised on behalf of a Catholic government for Viet-Nam was that of Senator John F. Kennedy who opposed a coalition government in favor of a Diem-type government to be supported by the United States.

The story bears repeating that the late President Ngo-Dinh-Diem, who became with our help the Roman Catholic dictator of South Viet-Nam, was a protege of the late Cardinal Spellman. The New York prelate exerted all his political influence with three administrations to support a Catholic regime in South Viet-Nam. One of the most effective sources of Catholic influence in South Viet-Nam has been the distribution of U.S. food which has been virtually a monopoly in the hands of the hierarchy. The food has become a highly effective proselyting tool. The monthly distri-

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OLD LANDMARKISM

CHAPTER XVIII.

The inconsistencies of, and evils abetted by, Baptists who practice inter-denominational affiliations.

AXIOM I.

A straight line can not cross itself though projected indefinitely.

AXIOM II.

Truth is never inconsistent with itself, and is never the abettor of error.

Consistency is a jewel.—Old Adage.

The practice of affiliating with unbaptized and unordained men of the various human societies of this age as Scriptural ministers, and with those societies which "are but an organized muster against the lordship of Christ" (Bro. Bright, New York) as evangelical churches, involve its advocates in many and glaring inconsistencies, and makes them the abettors of many and pernicious evils. A few of these only have I space to point out.

INCONSISTENCIES OF AFFILIATION.

1. The "liberal" Baptists of today are at a loss for language with which to eulogize the martyr Baptists of the ages past for their steadfast opposition to doctrines and practices they called antichristian, and yet they seem at the same loss to condemn and degrade their own brethren, of this age, for opposing the self-same doctrines and the self-same practices, put forth by the self-same sects, which those martyrs called antichristian! They certainly "can not love the one and hate the other, or hold to the one and despise the other." See Chapters XIV and XV.

2. Should a Baptist Church so far depart from the faith as to discard immersion and adopt affusion for baptism, and infants and unregenerate sinners for proper subjects, and accept a hierarchical or aristocratic form of church government, and a ministerial prelacy, every orderly Baptist church in the land would disfellowship it as, in any sense, a church—would refuse to recognize its minister as evangelical, or receive his ministrations; but let this unscriptural body join a Methodist conference, or a Presbyterian presbytery, and, presto, it is an "evangelical church," and its minister is "evangelical," in the estimation of our liberals, and invited into their pulpits and to participate in their "union meetings." This is the consistency they wish us to admire!

(Continued on page 3, column 1)

Tithing

By BRUCE D. CUMMONS
 Massillon, Ohio

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3:10.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6:38.

PREACHERS ARE ALWAYS TALKING ABOUT MONEY!

I guess so. So did Jesus. One verse out of six in Matthew, Mark, and Luke is on the subject of money, and of giving to the Lord's work. Sixteen parables by Jesus were on the subject of money and Christian stewardship.

The Sunday magazine section of the Akron Beacon Journal stated that a popular singer, Miss Barbara Striesand, receives \$35,000 for each singing appearance. Another magazine reported that the

Beatles would not appear for less than \$25,000 a night. Another local paper stated that Bob Hope and Garry Moore make about one million dollars a year in the entertainment business. Elvis Presley was a millionaire while still in his 20's. HAS ANY READER OF THIS PAPER EVER KNOWN A PREACHER WHO RECEIVED AS MUCH? DO YOU KNOW OF ANY EVANGELIST, PASTOR, MISSIONARY, OR CHURCH THAT CHARGES SO MUCH FOR A SERVICE? No, you do not. Churches and preachers do not "charge" for their services. God's work is supported by the tithes and offerings of those who love the Lord, and the cause of Christ.

Churches struggle for existence, missionaries cannot go to the field, and often on the field, live in need and poor circumstances; and many a pastor must live and raise his family on a meagerly income below the average of his congregation, because churches are filled with professing Christians.

(Continued on page 5, column 1)

THE BIBLE AND SPACE TRAVEL

PASTOR WELLIE MIDGLEY
 Truman, Minnesota

"Though they dig into hell, thence shall mine hand take them: though they climb up to Heaven, thence will I bring them down." Amos 9:2.

"Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." Obadiah, verse 4.

These Scripture verses indicate that God foresaw man's attempt at space travel. We must not overlook what the Bible says on any subject. We shall see that the Bible does have something to say about the matter of space travel. I am not going to enter into the ramifications of scientific research concerning travel into outer space at this time. I am only interested in what the Bible has to say about the matter. As a pastor, I am not to preach science as an amateur, nor politics as a novice, nor psychology as a minor. But I am commissioned by my Lord to preach the Word of God as an expert.

You may have an urge to

condemn interplanetary missiles and space travel. The automobile, electricity, radio, television, tele-

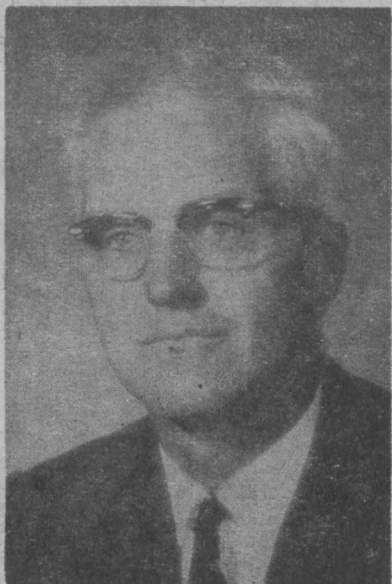
wrong in themselves, nor are they necessarily opposed to the will of God. Where would the pastor be in his work today without his car? I have preached the Gospel over both radio and television.

The Tower of Babel.

I ask you to consider the fact that the tower of Babel was actually built. Gen. 11:5. However, those people were not able to use it. It was not the height of the tower of Babel that God condemned. No doubt, many of our modern cities have buildings as high as or higher than, that tower. It was man's rebellious pride, "let us make us a name," that brought down the judgment of God. The virus of pride was coupled with fear. Those people feared for their existence at Babel as they said, "lest we be scattered abroad upon the face of the whole earth." Gen. 11:4.

Our texts indicate that God foresaw at least a partial attempt to invade the Heavens. Like the people at Babel of old, these modern attempts to reach other planets may be for the purpose of avoiding judgment. A perusal of the context of these

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WELLIE MIDGLEY

phone and other inventions have been condemned as the innovations of Satan in the past. These various inventions are neither

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"A CALL TO SEPARATION"

"Be ye not unequally yoked together." — II Cor. 6:14.

In these days of juvenile delinquency, it ought not be hard to describe an underprivileged child of the slums. In my imagination, I can see him. His flesh is actually filthy. His hair is long and un-kept. His clothes are ragged and dirty. He is just an under-nourished street urchin. He has no parents and no home. He never knew his father. His mother, who wandered away and deserted him, he barely remembers. He sleeps in door-steps, under back stairs, and in deserted goods boxes. He eats from the garbage pail or anywhere he can

find food. His education has been sorely neglected, except that he has continually learned to do evil. Though he has plenty of vile associates, he has no real friends. The mark of the world is indelibly stamped upon him.

Playing in an alley with others of his kind, he sees a large automobile passing. His first impulse is to do as he has often done — hurl a stone at it, yet he halts in doing so, as he sees the driver slowing down, getting out, and walking over to him. Actuated by some impulse, which is known only to himself, the driver asks as to the boy's home, parentage, education, and living conditions.

Then he proposes that this lad go home with him to be his boy. He cleans him up and puts fresh linen upon his body, combs his hair, and has him sit at his table. He sleeps henceforth in this wealthy home; eats at the table with the family; rides in the car. He is taken before the court and is adopted into the family, thereby coming to wear the family name. Now when he goes out with his wealthy benefactor, he is known as the son of this rich man and when his adopted father dies he will be heir to all his estate, the same as if he had been born in that home. And all this because

(Continue don page 2, column 3)

REVIVALS THAT DIDN'T REVIVE

The one in which none of the converts look happy.
 The one during which no children have been converted.
 The one that winds up with a big fuss among the singers.
 The one during which nobody has become more generous.
 The one which fills the church with unconverted members.
 The one which does not quicken the life of the prayer meeting.
 The one during which the pastor goes away somewhere to lecture.
 The one which does not give somebody more of a love for the Bible.
 The revival that is followed by

(Continued on page 8, column 5)

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BOUGAINVILLE MISSIONARY IMPRESSIONS

By RALPH A. DOTY
Solomon Islands

A certain missionary on arriving on the mission field looked about him in wonder and exclaimed, "I just can't believe I am really here!" His long suffering wife, however, took one look about her at the grinning dark skinned natives and said, "There is not a doubt in my mind about it!" After being in the New Guinea Territory for 6 weeks I echo her sentiments. There is no doubt in my mind either . . . I am in the jungle.

As I write these lines I am in a native village on Bougainville Island in the northern Solomons. I have just found out from Bro. Joshua Montoru that this is Hanong Village, his birthplace and home. Two days ago we started out from Elder Isaac Uming's village on a little safari up towards the mountain range in southern Bougainville. We passed through several native villages on the way up here and at each one I asked Bro. Joshua what kind of a village it was. He would reply that this one was Catholic or that this one was Methodist, but when at last we arrived at Hanong Village, in answer to my question, Joshua replied, "This one is now Methodist and Baptist for this is the village of Joshua Montoru!"

There is definitely a south seas atmosphere in this village . . . tall coconut trees everywhere one looks . . . thatched houses standing on poles . . . and off in the distance someone is strumming on a ukelele. However, as the day wore on we began to wish that the boy with the musical instrument had a little more training as those three chords began to get tiresome!

This is an entirely different world than the southern highlands where Bro. Halliman and Bro. Roberts are working. We all know that the highlands are very primitive and that few white men have been through the area and thus we discount the extremely primitive conditions that we see

Baptist Church Of Gallagher, W. Va. To Have Revival

John W. McCormick of Chattanooga, Tennessee, will be holding a revival meeting for the Missionary Baptist Church of Gallagher, West Virginia, April 29 through May 4.



JOHN W. McCORMICK

Elder Brant Seacrist is the pastor at Gallagher, and takes pleasure herewith in inviting the readers of our paper to attend the services conducted during this season of revival effort.

It would be our desire that you do so, and we would certainly suggest that all of our readers, within going distance, be sure to worship with the Missionary Baptist Church of that town.

there and we can envision a far different scene in, say 50 years if the Lord tarries that long. Bro. Halliman and Bro. Roberts have emphasized in their ministries the Gospel and the need for the New Birth, and after that Scriptural church membership and Christian living. On Bougainville the Catholics and the Methodists have put their emphasis on civilization and education and proper dress rather than the Gospel. The result is that although the natives here wear clothes and some of them ride bicycles, yet the overall scene is just as primitive as it is in the southern highlands. If we were to measure progress by the wearing of western clothes, then it would appear that Bougainville is far ahead of the highlands area, but when we realize that the same heathen Satanic worship is still taking place and that these men in short white pants and tee shirts who ride their bicycles along jungle paths and talk of elections and native councils go at night to the Idol's temple and worship Satan, then we realize that their progress and civilization is a hollow mockery. Without a doubt Bougainville is just as primitive and just as lost in sin as is the rest of New Guinea. But there is a difference between the highland area and Bougainville. A strange difference . . . for among the highland natives who have heard the gospel for only 7 years, there are more saved natives, more children of God, than there are on the whole island of Bougainville with its 67,000 population, and remember that Bougainville has had some kind of missionaries on it for over

50 years!

Sometime I am going to get some flash pictures of one of these Devil worshipping heathen temples with their monstrous drums and all of the paraphernalia that can be seen in their gloomy interiors. There is a fire ring in the center of the building with benches all around it. Above the fire area hangs a large platform usually about 8 feet by 6 feet. It is suspended from the ceiling by strong vines and is about 6 feet above the floor of the temple. On it are placed various articles used in connection with "greasing Satan" as the Baptist natives call that heathen worship. The largest Idol Temple I have seen so far is at Konga Village, and everyone living in Konga Village is a professing Catholic! There is yet a "Kopos" or drum house (the Idol's temple) here at Hanong Village, but of course, the Baptists shun it but unfortunately the Methodist members of the village still play along with Satan and frequent the drum house. Now that a Baptist Church has been organized in Hanong Village it may be that the Devil and his crowd will lose out. I know that the members of Jordan Baptist Church here at Hanong Village are going to do all in their power to run the Devil and his crowd right out of the area.

In the idol temple at Konga village there is a long row of pig jaws hung up, reminders, I have been told, of the number of pigs that have been sacrificed to Satan

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

You Need To Read

THE PASTOR'S DILEMMA

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to insure the safe passage of the soul of a departed person to a sacred lake up in the mountain range in Southern Bougainville. Every time a person dies the drums boom at night and another pig is sacrificed to the Devil. That such a thing takes place in the southern highlands I could easily understand, but that it takes place here on an island where professing Christians have been for over 50 years is astonishing! Truly salvation is more than religion, and Christianity is more than civilization!

"Separation"

(Continued from page one)
he is now the adopted son of the family.

Such is the position of every child of God. Before conversion the best of us were more repulsive in appearance than this little dirty street-arab, — that is, in the sight of God. We were morally and spiritually filthy before God. We were clothed at best only in the rags of self-righteousness. Listen:

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags," — Is. 64:6.

Yet one day, actuated by a motive, best known to God, He redeemed us from our sins, washed us in His own precious blood, and adopted us into His family. Now we eat at His table; we wear His righteousness; we are known as His children. And all this because, we have been adopted into

Memphis Church Planning To Hold Spring Conference

The Woodlawn Terrace Baptist Church of Memphis, Tennessee, is planning a Bible Conference, which will be held April 30, and May 1, and 2. Pastor Larry Cox has announced as a theme for the Conference, "What Attitude Should a Baptist Have Toward Ecumenicalism?"

At this time we do not have a list of the speakers nor the



ELD. LARRY COX

subjects to be discussed. However, our readers may rest assured that Brother Larry Cox will have a good program planned, and he invites all the readers of this paper to visit with the Woodlawn Terrace Baptist Church and associate with them during this Conference.

Knowing Brother Larry and the church as we do, I am sure that it will be a blessing to all our friends who live within going distance to attend this Conference. I am planning to be there, and I hope to see you, too.

—JRG

His family. What a glorious privilege then it is to be a child of God!

In view of our exalted position, Paul appeals to us to live a life of separation.

WE ARE LIVING IN A DAY OF COMPROMISE.

This is true, first of all, on the part of preachers. While there are many good men in the ministry, there are likewise many who are compromising pay check hunters. This is in evidence in many ways. There is no doctrine preached in the average pulpit, and of the majority of sermons, it could be said that they are like the white of an egg — no taste. The average church member couldn't remember when he heard a sermon on election, depravity, security, and justification.

A denunciation of unionism, feminism, Arminianism, and the false Protestant churches would bring such scorn and unpopularity upon the preacher, both from his congregation and from without, that he dare not do it. Hence, it is easy to thus compromise on the matter of these great doctrines.

Then too, there is not the preaching against modernism that there should be. The denial of the virgin birth, diety, blood atonement, resurrection, and the inspiration of the Scriptures is all too common today, yet there are but few pulpits from which a note of challenge rings out. Rather than be known as old-fashioned, many will stifle their convictions and thereby compromise with modernism.

At the same time, there is but little denunciation of popular sins from the pulpit. Cards, gambling, bingo, dancing, drinking, movies and worldliness characterizes the pew and the preacher dare not speak out against these sins for fear he will have to move. A church member can live like the Devil all week, sing in the choir, teach a Sunday School Class, and be most comfortable in God's house on Sunday, since there is no danger that a warning voice shall be lifted in the pulpit against these popular sins of the day. Realizing this, a great majority of preachers have copied after the theatre in the attempt to entertain and instead of the pulpit giving a soul-searching message from God, it has a toned-down message which will please the people.

That which is true of the preacher is generally true of our churches. Naturally with no firm declarations of "Thus saith the Lord" from the pulpit, we can expect compromises in the pew too. Our churches have become great social clubs, and their activity is judged not by the number of souls which are saved, but by fleshly programs which include movies, bathing, ping-pong, Boy Scouts, kitchens, entertainments, oyster stews, chicken suppers, pageants, and plays. Worldly methods of finance are also employed, where instead of God's people bringing their tithes and offerings to His house, quilt shows, suppers, and unscriptural schemes are used to raise the money for financing the "supposed" churches of Jesus Christ.

We are surely living in fearful days in this respect, since church membership has fallen unusually low. After mature deliberation, I am convinced that the majority of preachers and churches are more concerned as to the number of "joiners" that they may report to their association than they are as to the number who actually receive Christ and are born again. I say this in view of the fact that the "unborn again" can get into a church and stay there, along side of God's own. This current year in the history of (Continued on page 3, column 3)

Treasury of David

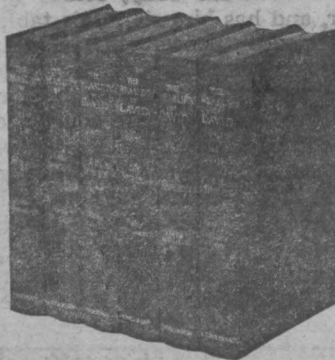
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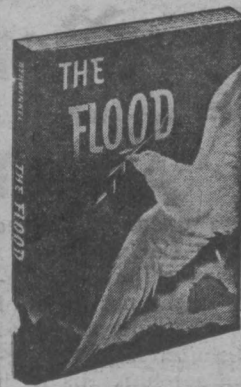


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APRIL 20, 1968

PAGE TWO



THE FLOOD

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Old Landmarkism

(Continued from page 1)

3. Should one of our most highly esteemed ministers renounce our faith, and embrace and advocate fundamental and dangerous errors, he would be promptly expelled from our church, and debarred our pulpits; but let him join himself to a Pedobaptist or Campbellite society, and, with our liberal brethren, he is at once "evangelical;" and, to illustrate Christian charity and its "broad liberality," is lovingly invited into their pulpits, and treated as a ministerial equal. For one error he would be expelled from the pulpit and the house; but let him go and take unto himself seven others worse than the first, and, lo! he returns to find it swept and garnished for his reception!

4. The most liberal of our liberal brethren, by their words, when called upon to answer, will freely admit that Pedobaptist and Campbellite societies are not Scriptural churches, and therefore, not evangelical, and yet, before the public, by their acts — uniting with them in "union meetings," and joining their "alliances" of various kinds — they declare that they are evangelical churches of Christ, and endorse and recommend them to the world as such, and thousands are led to join them by Baptists endorsing them as churches.

5. The most liberal of the would-be "undenominational" brethren will frankly declare, if asked, that no organization, save a Scriptural church, can administer Christian baptism, or authorize a man to preach, and, in this, they say truly; yet, by their affiliations, they do say, and they know they are understood to declare, that Pedobaptist and Campbellite preachers are truly baptized and ordained ministers of Scriptural churches, and in all respects equal to themselves.

When do they wish us to understand that they tell the truth? When they speak, or when they act?

If Baptist preachers are Scriptural ministers, Pedobaptists certainly are not, and vice versa, since two things unlike each other cannot be like the same thing — Scriptural.

6. Bro. N. L. Rice, the great Presbyterian leader of his day, declared if immersion only is baptism, then we Pedobaptists are all unbaptized, and our societies are not churches in any sense, nor are our preachers baptized, or ordained, or authorized to preach. This is unquestionably true. Now the most "liberal" of our brethren, Bros. Burrows and Jeter, will assert as stoutly as the stoutest Landmarker, that immersion alone is Christian baptism. But yet, in the face of these logical facts, they will endorse the immersions and ordinations of Pedobaptist societies as valid, and even endorse those societies as "evangelical churches." Landmarkers are abused for not endorsing their course as consistent.

7. The "liberals" among Baptists, by their words, and by frank admissions, will say that Pedobaptist and Campbellite organizations are not Scriptural churches, and therefore, that their ministers are both unbaptized and unordained, which is the truth; and yet, when immersed Pedobaptist preachers come to us, our "liberals" will receive them, and continue them as ministers, without either baptism or ordination; or, as in the recent case of Mr. Foote, Campbellite, ordain without baptism. To accept the baptisms of a society is to endorse that society as a Scriptural church, since no organization but a Scriptural church can baptize.

8. If a Baptist Church should elect a Pedobaptist or Campbellite preacher to occupy its pulpit for one year, and pay him a salary for his services, as she ought if she employs him, all Baptists, and all men, would say that the act would be strangely inconsistent. When Mr. Chambliss, of Richmond, declared his unwillingness to defend, not to advocate, close communion, his church promptly accepted his resignation, and all Baptist churches approved their course; and only one man, Bro. Jeter, deemed it consistent to continue him as pastor; but, if it is consistent to receive the services of such a preacher once or twice a year, it is equally so to receive his ministrations fifty-two times. A principle cannot be divided. Even the most obstinate of open communists (The New York Independent admits this to be unanswerable) accept this argument as valid when applied to interdenominational communion, viz.:

If Methodists and Presbyterians can commune together occasionally, they can always, and, therefore, can all unite in one church.

9. Our "liberal" brethren are wont to say that it is only the matter of the mere act of baptism — "close baptism" — separates them from all other sects which they call "evangelical churches,"

(Continued on page 6, column 1)



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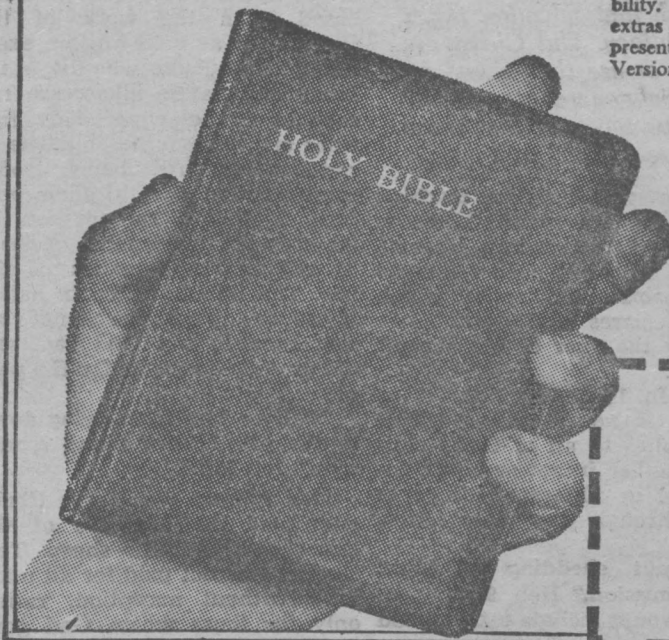
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"Separation"

(Continued from page two)

Southern Baptists marks the attempt to reach 1,000,000 souls, yet in the great majority of instances, it will result in merely adding 1,000,000 spiritual corpses to our ecclesiastical clubs.

Not only are our preachers and churches compromising, but as is to be expected, individual church members are doing likewise. Worldliness, carnality, and even immorality are quite commonly found in the lives of church members. "The lust of the flesh, the lust of the eyes, and the pride of life" is surely working havoc among professed Christians today.

I remember the first streamlined Chrysler I ever saw, back about 1934 or '35. Someone said that you couldn't tell whether it was backing up ahead, or going forward behind. Well, the same is true of lots of church members as it is impossible to tell from their week-day lives whether they belong to the Lord or the Devil. I say then beloved, that we are living in a day of compromise, and with this as a background, our text — Paul's call to separation — stands out all the more vividly.

II

OUR TEXT PRESENTS A CALL TO GODLY SEPARATION.

Yet this is nothing new for all through the Scriptures, God calls upon His people to live lives of separation from the world. Listen:

"After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances." — Lev. 18:3.

"And ye shall not walk in the manner of a nation, which I cast out before you: for they committed all these things, and therefore I abhorred them." — Lev. 20:23.

Not only do we have these Scriptures in the Old Testament whereby God demanded that His people, the Jews, live consistently separate from the surrounding nations, yet in the New Testament we find similar exhortations in that He calls us to live above the things of this world. Listen:

"Save yourselves from this untoward generation." — Acts 2:40.

"Let us go forth therefore unto Him without the camp, bearing his reproach." — Heb. 13:13.

"Now I beseech you, brethren, mark them which cause divisions

and offences contrary to the doctrine which ye have learned; and avoid them." — Rom. 16:17.

"But in a great house, there are not only vessels of gold and of silver, but also of wood and earth; and some of honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use." — II Tim. 2:20.

"Abstain from all appearance of evil." — I Thes. 5:22.

"Having a form of godliness, but denying the power thereof: from such turn away." — II Tim. 3:5.

"And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." — II Thes. 3:14.

"And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." — Jude 23.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." — James 1:27.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" — II Cor. 7:1.

"Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" — I Cor. 8:13.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" — I Cor. 10:31.

Thus in these two Old Testament Scriptures and in these

twelve New Testament passages, we have the same message as that given in our text, — namely a call to separation. God wants His people to live lives that are separate and different from the world. We are not to imitate the world but the Lord; we are not to see how nearly like the world we can be, but how unlike it we may become. If it please God may you never forget this truth: GOD WANTS YOU AND ME TO BE DIFFERENT FROM THIS WORLD, HOLY, SEPARATE, AND CONSECRATED UNTO HIM.

III

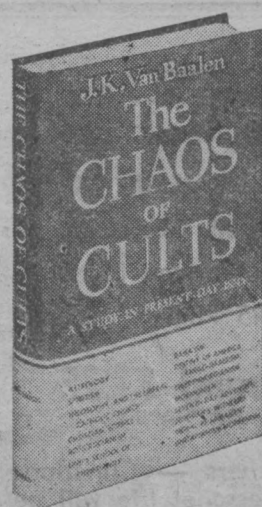
THE APPLICATIONS OF THIS TEXT ARE MANY AND VARIED.

It applies to marriage. God wants Christians to be separate from the world in this matter of marriage. Listen:

"And the Lord thy God shall deliver them before thee . . . thou shalt make no covenant with them . . . neither shalt thou make marriage with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." — Deut. 7:2, 3.

This was God's command to the Jews that they make no marriage with the heathen nations of Canaan. If God demanded separation of the Jews, then how much more pertinent is it that today the redeemed shall not marry with the world.

It was Solomon's many marriages with heathen women which turned his heart from God. It was through unbelieving women that Sampson was brought down to spiritual and physical destruction. (Continued on page 4, column 5)



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THE BAPTIST EXAMINER

APRIL 20, 1968

PAGE THREE

The Baptist Examiner FORUM

"Most Baptists and Calvinists teach that salvation is for those who die in infancy and native idiocy. Did Christ die for the Adamic sin of the whole race, or are they saved on some other basis? Does this teach a partial general atonement? In other words, what is the basis of our teaching that those who die in infancy or native idiocy are saved?"

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



I have no reason to believe that Christ died for any sin of anybody except for His elect. And in their case, His blood cleanses from all sin so far as the hell penalty is concerned. I do not believe that He died for part of anybody's sins. He does not partly save any one. He does not do enough that it will make it possible for a person to bring about his own salvation.

I have always been told that an honest confession is good for the soul. So may I make an honest confession as to this question? I simply do not know on what basis an infant might be saved. I do not for one moment believe that that which is born of the flesh will ever attain heaven. It is the new creation that is brought about as a result of the new birth that eventually crosses the portal of heaven. And if I say the infant is born again before it dies, I paint myself into a corner, so to speak. I contend that the proclaimed Word of God is absolutely essential in bringing about the new birth. And untold millions of infants have died whose parents had never heard that Word, much less the infant itself.

So when it comes to the basis for the teaching that infants are saved, I will just admit that I do not know, and leave the answer to those who are better qualified to answer it. So far as I am personally concerned, that answer is safely stored away in God's strong box, Deut. 29:29. However, it seems to me that God just might show partiality if He saves a seven-months-old child just because he is an infant and passes by a seventy-year-old man, because I am convinced that one of them is just as incapable of bringing about his new birth as the other. If my Lord were to ask me this question, I would say "Thou knowest," but since you ask it, I will just say, I do not know.

Our basis for teaching that those who die in infancy are sav-

ed is the same basis for teaching that adults are saved. There is only one entrance into Heaven, and all who enter there, come through this one entrance: which Christ declares is Himself.

"I am the door of the sheep." Jn. 10:7.

Read Jn. 14:6; Acts 12:4. There is no other way. This way applies to all of God's children whether infant or adult, intellectual or illiterate. All go to glory through the door Jesus Christ.

"Without shedding of blood is no remission." Heb. 9:22.

This would include infants, and

AUSTEN
FIELDS

610 High Street
Cool Grove, Ohio

PASTOR,

Arabia Baptist
Church
Arabia, Ohio



those who die in native idiocy. The basis of entrance would be the shedding of blood, or I might say death, for the shedding of blood would tell us someone had died. The law declares that "the soul that sinneth, it shall surely die." Ezk. 18:4.

"The wages of sin is death." Rom. 6:23.

The only thing that will satisfy that law is the payment of that sentence regardless of age or intellect. Some answer this by saying, "But preacher, babies are not sinners, and they need no sacrifice for their sins. They enter into Heaven on the basis of innocence." To you who might make such a statement, may I point out that babies are born in sin and are as guilty as an adult."

"Who can bring a clean thing out of an unclean? not one." Job 14:4.

We are all aware that Adam (because of sin) became unclean, unholy, and unrighteous. Those who have descended from him could not be clean, sinless, or innocent. All of Adam's descendants inherited sin from him, including babies. If this were not true, there would be no death among babies or illiterate ones. Death reigning among them is evidence that there is sin among them.

"Behold, I was shapen in iniquity; and in sin did my mother conceive me." Ps. 51:5.

From this verse it becomes clear that babies are born in sin. If they are sinners, then they are in need of regeneration the same as adults. Therefore we could not entertain any hope for them regardless of their age or mental condition, outside of the quickening work of the Spirit. The work of the Spirit (regeneration) is not based upon the work of the flesh: such as believing or exercising faith. Those who die in infancy and native idiocy are not capable of believing. This fact rules out believing as a cause of regeneration. All being under condemnation (death) their only hope is that a ransom can be found to lift the sentence of death by paying the demands of the law. The infants, those in native idiocy, or any one else cannot ransom himself, but God can, and did provide a ransom for His people.

"Deliver him from going down to the pit: I have found a ransom." Job 33:24.

This ransom was Jesus Christ who paid the demands of the law (death) for His sheep. This ransom was not paid for all mankind without exception, rather only for those whom God gave to Him from before the foundation of the world. These and these only were ransomed. This ransom gives to me, hope for the infants. They are born in sin, but a ransom has been paid, and they are delivered from going down into the pit. In fact, I have a baby that died in infancy, and I believe that I shall see him in glory. The basis of my belief is not that he was innocent, but the fact that God found a ransom. What that baby needed, and all infants need, is regeneration, and thanks be unto God, it is the work of the Lord to regenerate, and when He works, none can hinder.

To every one whom God regenerates, the basis is the same. It takes the same power to regenerate an infant as it does a man 100 years old.

The miracle is as great in one as the other. It took a miracle to make Adam alive. It is just as true spiritually of us today. If we are to be made alive spiritually, God must stoop and breathe into us life. Thus, the basis of salvation is the same whether it be infant or adult, intellectual or illiterate.

ROY
MASON

Radio Minister

Baptist
Preacher

Arlake, Florida



I think that there is common agreement that infants and idiots come under the same classification so far as responsibility is concerned. I can not speak for others, but my own basis for teaching that such are saved is based on a definite case mentioned in the Bible. I refer to the case mentioned in 2 Samuel 12:23 where we have recorded the death of David's infant child. Concerning this child he said, "I SHALL GO TO HIM, but he shall not return to me." Certainly David was a child of God, and did not go to torment when he died. He expected to go to the place of the saved, and that being the case when he said, "I shall go to him," he meant that the child had gone to the place of the saved.

Are the words of David inspired? Certainly these words just quoted are as much the words of inspiration as those words of David contained in the psalms. If this much is admitted, then the question of where infants go when they die is once for all SETTLED. And one definite instance like

this is worth all of the theorizing and philosophizing of all the theologians.

There was passed on to me the idea that Christ died for the Adamic sin of the whole race, and that this makes possible the salvation of infants. Without carefully considering this I held that view for a long while. But careful consideration reveals some objections to this view, and admittedly it must be considered as a part of the "Partial General Atonement" theory. I am adverse to any identification with the General Atonement theory, and am suspicious of anything identified with it. I have heard it argued that God somehow regenerates infants at the moment of death, but the arguers had no Scripture proof to offer. It would certainly seem that Christ is involved even in the salvation of infants, but as to the details of this I am not prepared to say. (Yes, I have carefully studied the 5th chapter of Romans). Is it humiliating for one to say "I don't know?" If so, I must humbly say that there are some things about this question that I don't fully understand. Aside from theorizing, the main thing is to know that children dying in infancy are saved. They ARE SAVED, for David by divine inspiration is recorded as saying concerning his infant, "I shall go to him."

JAMES
HOBBS

Rt. 2 Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



This is a question that has been debated by many in every age. I doubt if I will settle the argument once and for all.

First, let me say, since God is sovereign, and since He chose before the foundation of the world all who would be saved, I believe in limited atonement. My Saviour did not fail. Every person for whom He died is or will be saved. Christ died for the elect and for the elect only. He did not pay the debt for the man who goes to Hell to pay for his sinfulness. (This would mean God charges two payments for one sin).

Next, I will have to affirm that I believe infants and imbeciles are saved. (I might add that all infants who die are the elect of God). The question is, how are they saved? We know that salvation is only through faith in Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12). Even our faith is a gift of God. "For by grace are ye saved through faith; and that

not of yourselves: it is the gift of God." (Eph. 2:8). Since this is true, God can give us the gift of faith whenever He pleases. We have some being saved at an early age (6 or 7) and others not being saved until they are older. Why? Because God chooses to do it that way.

If God can save a person at any age why couldn't He save an infant or imbecile at the time of his death?

Whether this is what happens or not I don't know, but I do know that Christ died for those infants who die (not the others unless they are of the elect) and the imbeciles. I also know that somehow or other they must exercise faith.

"Separation"

(Continued from page 3)

tion. It was because of the marriage of the godly line of Seth with the ungodly line of Cain that God destroyed the Antediluvian civilization of Noah's day. In view of these obnoxious marriages, it was said,

"It repented the Lord that he had made man on the earth." Gen. 6:6.

That which was true of Samson, Solomon, and the Antediluvians was no more unscriptural nor wrong than the marriages of godly believers today with ungodly unbelievers. Such a Christian need expect plenty of troubles, for as we have often said: WHEN A CHILD OF GOD MARRIES A CHILD OF THE DEVIL, SAID CHILD OF GOD IS SURE TO HAVE SOME TROUBLE WITH HIS FATHER-IN-LAW.

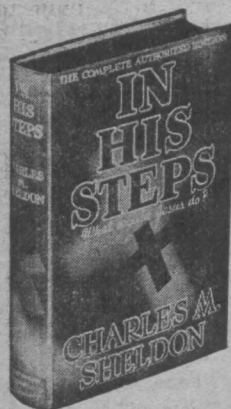
In New Testament days, a widow was at liberty to marry so long as she married a believer. She was not at liberty to marry an unbeliever. Listen:

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." —I Cor. 7:39.

Surely if God demands that a widow, on remarriage, marry only a believer then He must of necessity demand the same of a virgin. In view of all I have read to you as to God's call to separation then undoubtedly He wants His people to be separate from the world in matters of marriage.

If this text be applied to marriage, then it must likewise apply to one's business relationships. God doesn't want Christians leagued with the world in worldly businesses; as for that matter He does not want Christians in league with the world in any business. In this He has given us a specific warning:

"My son, if sinners entice thee, consent thou not. If they say... We shall find all precious substances..." (Continued on page 5, column 4)



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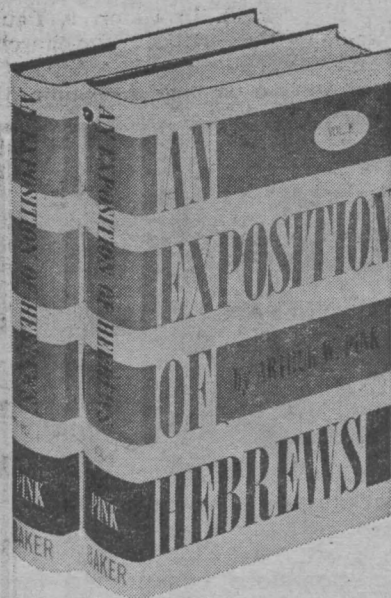
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PAGE FOUR



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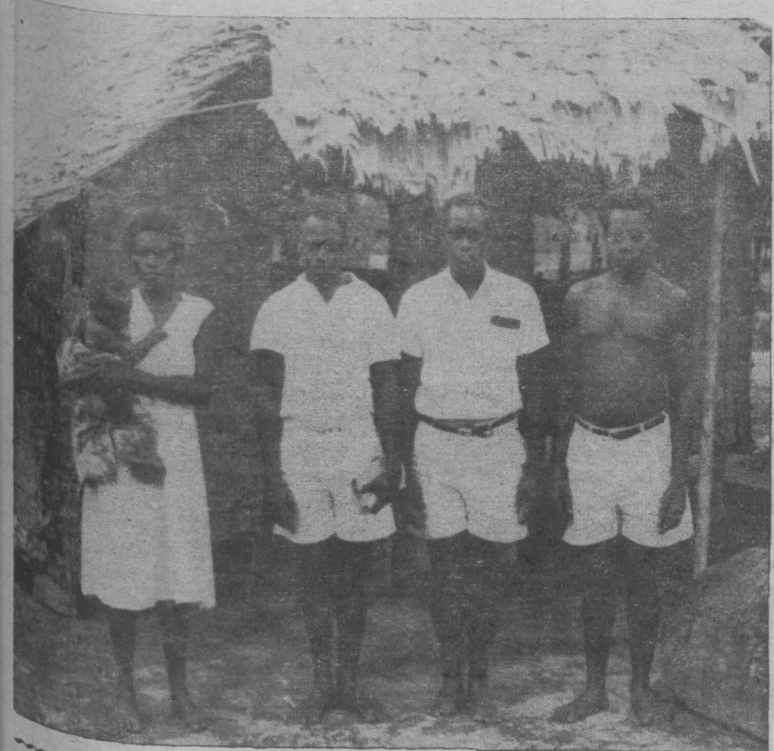
TWO NEW BAPTIST CHURCHES ARE ORGANIZED IN SOLOMONS

JORDAN BAPTIST CHURCH



A new church was organized at Hanong Village with five members, assuming the name, Jordan Baptist Church. On the following Sunday, another man united by baptism, was baptized immediately, and the above picture was made of the six members of the church.

NEW CANAAN BAPTIST CHURCH



Tithing

(Continued from page one)
tians who "ROB GOD EVERY
LORD'S DAY OF HIS TITHES!"

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The Bible Teaches Tithing.

This is God's plan for the support of the church. There are more than forty references to this plan in the Old and New Testaments. It is termed, "The Lord's Tithe," in Leviticus 27:30, and is established as the "tenth

part" of our income, properties, bank accounts, and all that we have. (See Genesis 14:20; Gen. 28:22; and Numbers 18:20-24).

Jesus verified tithing as God's plan for the support of the Lord's work in Matthew 23:23.

Paul talked often about the matter of giving, as in the fourth chapter of Philippians, and the Book of II Corinthians. (Especially chapter 8). In I Cor. 9, Paul spoke of the support of the church and the ministry, and made ref-

(Continued on page 6, column 5)

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

The following are the minutes of the organization of a Baptist Church at Nukui Village, Siwai, South Bougainville, Territory of New Guinea.

1. Several people met at the Baptist Mission at Nukui Village on February 25, 1968, expressing a desire to be organized into a church.

2. The services were opened by prayer by Brother David Potunga.

3. Opening remarks were made by Missionary Fred T. Halliman.

4. A show of hands was made to determine what the will of the mission group was with regard to organizing a Baptist Church. All members of the group voted to enter into the organization of a New Testament Church.

5. Brother Fred T. Halliman, acting as moderator, discussed the future adoption of a church constitution and confession of faith. Brother Halliman also outlined the basic doctrines held by Baptist since the time Jesus organized His Church during His personal ministry and inquired if this was the kind of church the group proposed to constitute and if they were prepared to uphold these doctrines. An answer in the affirmative was received.

6. The prospective members of the proposed church were asked to come forward and join hands in a circle to symbolize the essential unity of a true Baptist Church. The following named brethren and one sister, all members in good standing of Macedonia Baptist Church, Chicago, Ill., U.S.A. covenanted together. Elder Isaac Uming, David Potunga, Daniel Kakapasa, Elizabeth Kasi.

7. The organizational prayer was prayed by Brother Ralph A. Doty, and at the end of the prayer the church was declared to be organized by the authority of the Macedonia Baptist Church, Chicago, Ill., U.S.A.

8. The new church was asked to give a name whereby they would be known and Elder Isaac Uming suggested that the new church be known as New Canaan Baptist Church. All members voted to adopt this name.

9. Brother David Potunga nominated Brother Isaac Uming to become their pastor. All members voted to that effect and Brother Uming accepted the call of the church as pastor.

10. Brother Halliman inquired of the pastor as to his desire to take over as moderator and Elder Uming asked that Missionary Halliman continue.

11. The church next voted that Brother Daniel Kakapasa be their church clerk and he readily accepted. Brother Ralph Doty was asked to continue as acting clerk for the remainder of the meeting.

12. The church next elected Bro. David Potunga as church treasurer and Bro. Potunga accepted this office.

13. The church voted to have services twice daily on the following days, Sunday, Monday, Wednesday, and Friday.

14. Bro. Fred T. Halliman gave the charge to the church and preached the organizational sermon in one message. Text for the charge and message were II Tim. 4:1-2 and I Tim. 3:14-15 respectively.

15. Closing prayer was prayed by Missionary Joshua Montoru.



APPRECIATED LETTER

"Dear Brother Gilpin:
"The Examiner is a blessing to my heart each week. Your sermon is so good. How I thank the Lord for men like you telling people the truth. I trust the Lord will bless you in such a way you can keep the good work up." Mrs. O. C. Whitaker (Texas).

THE BAPTIST EXAMINER
APRIL 20, 1968
PAGE FIVE

By RALPH A. DOTY
Solomon Islands

On Thursday night, February 22, 1968 at Hanong Village on Southern Bougainville a Baptist Church was organized by the authority of Macedonia Baptist Church in Chicago. The service was opened with prayer by Elder Isaac Uming which was followed by some opening remarks by Missionary Fred T. Halliman.

A show of hands was made to determine what the will of the mission group was with regard to organizing a New Testament Church. All members present were in favor of the organization of a New Testament Baptist Church in Hanong village.

Bro. Halliman as acting moderator discussed the future adoption of a church constitution and confession of faith, outlining as he did so the basic doctrines contended for by Baptists since the time Jesus Christ organized His church during His own personal ministry.

The prospective members of the new church were then asked to come forward and join hands in a circle to symbolize the essen-

"Separation"

(Continued from page 4)

stance, we shall fill our houses with spoil, cast in thy lot among us; let us all have one purse; my son, walk not thou in the way with them, refrain thy foot from their path." — Prov. 1:10-15.

Herein is one of the greatest tests that a Christian has. We of necessity live in the world and we have to deal with the world, yet God does not want us linked with worldly unsaved men in business relationships. He wants us to be separate from the world.

Surely this text has a very definite application as to secret orders. In no place is a Christian yoked with more unbelievers than in a lodge. It is bad enough that the ritual and teachings of the lodge are so heretical and so far removed from the principles of the Bible. The unscriptural and anti-scriptural nature of the tenets of the various lodges ought to be enough to keep any child of God from desiring membership therein, yet doubtlessly the worst feature of the lodge is that of the unequal yoke, whereby believers and unbelievers attempt to walk together. Since God demands complete and absolute separation on the part of His children then no child of God can consistently nor Scripturally ever take upon him the oaths of any secret fraternal order.

The application of this text is most definite as to our social life.

Most folk think the preacher to be a kill-joy, a flat tire, and a positive detriment to their happiness. Many think that the preacher just doesn't want them to have any relaxation at all. Far be that from true with me. I enjoy relaxation; I enjoy a good

(Continued on page 6, column 3)

tial unity of a true Baptist Church. The following brethren, all members in good standing of the Macedonia Baptist Church, Chicago, Ill., covenanted together: Joshua Montoru, Salome Puri, Silas Nakau, Ruth Hikei, and Jessie Pakahe.

The organizational prayer was prayed by Bro. Halliman and at the conclusion of the prayer the new church was declared to be organized by the authority of the Macedonia Baptist Church, Chicago, Illinois, U.S.A.

Elder Joshua Montoru suggested the new church be named "Jordan Baptist Church" and went on to explain his reason for suggesting this name — that since all true Baptists have John's baptism and since John the Baptist was sent by God to preach in Jordan, that the "Jordan Baptist Church" would also stand against all that false religions teach, just as John the Baptist in Jordan stood against all false teaching. The new church by a show of hands adopted this name for their church.

The church asked Bro. Halliman and Bro. Doty to continue as acting moderator and acting clerk respectively until the end of the service.

Elder Jessie Pakahe was elected as pastor of the new church and accepted this call at once.

The church next voted that Bro. Joshua Montoru be their church clerk. Bro. Montoru accepted this office. The church next elected Bro. Silas Nakau as church treasurer. Bro. Nakau accepted this office.

The church next voted to send out and support Elder Joshua Montoru as their missionary. The church then voted to have regular services Sunday morning and Sunday night as well as on Wednesday night and at any such other times as the church desired. (And the next morning at 6:30 they had their first services).

Bro. Fred Halliman gave the charge to the new church using passages from I Cor. 16:10 and Matt. 28:19-20.

Bro. Ralph Doty preached the organization sermon from Matthew, chapter three. At the conclusion of Bro. Doty's sermon the services were dismissed in prayer by the new pastor of the Jordan Baptist Church, Elder Jessie Pakahe.

The organization of this church marked a new phase in the religious life of the Island of Bougainville. Thus far the forces of Satan have prevailed exclusively even though they sometimes operated under the name of a Christian church, or at least one claiming to follow Christ's teaching. Now there is a true church on Bougainville, a church that has descended from the church Jesus Christ Himself founded. A church that has not come out of the Whore of Babylon but a church that has come down to the present time with the lineage of the First Baptist Church in Jerusalem. We are expecting God to continue to bless this work on Bougainville and in all of the New Guinea Territory.

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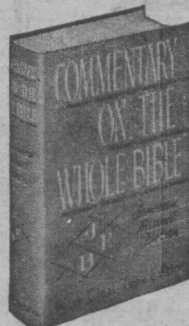
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Old Landmarkism

(Continued from page 3)

and, upon these grounds, it is so. To be consistent with themselves they should invite all who have been immersed to their tables — the Greek Catholics, who observe no other act, all immersed Catholics and Protestants, all Campbellites, Mormons, etc., etc. Thus, as I have ever maintained, the anti-landmark position swings wide, if not *wide open*, the doors of the Lord's Supper. This glaring inconsistency is now being charged with effect upon the "liberal" Baptists of the North by the New York *Independent*. We do not say that it is close baptism alone that keeps other denominations from our tables.

10. The position of these affiliating Baptists is so manifestly *weak*, that it imperils the whole line of our denominational defenses. The fact is, scores of worthy brethren have openly avowed it, and hundreds of others, who have not, now feel all the logical absurdity of closing the table against those to whom we open our pulpits, and openly endorse as members of evangelical churches. I am free to say that I am forced to admit the consistency of Bros. Jeffery, Thomas, Reeves, and Pentecost in advocating the offering of *all* our church privileges, and tokens of church recognition, to Pedobaptists, or withholding all. They felt and declared that they were logically compelled to be *Old Landmarkers* or *Open Communions*. I am free to say that, could I be convinced that Pedobaptist and Campbellite societies are evangelical churches, and could conscientiously invite their ministers into my pulpit, and granting the general *practice* of inviting members of all sister churches to the table is Scriptural, I would, with the next dip of my pen, proclaim myself an open communionist. A man who cannot feel the irresistible force of this conclusion cannot be made to feel the force of logic. All evangelical churches are Scriptural, and, therefore, sister churches; and, when our liberals invite sister churches to their tables, they, in fact, invite all they call evangelical, and they feel this, and, consequently, are falling into the practice of inviting no one, and this is throwing the table open to all — for none are precluded — all who wish can come.

Though not a prophet, yet my personal conviction is that, fifty years from this writing, the Baptists of America will be either *OLD LANDMARKERS* or *OPEN COMMUNIONISTS*.

Some two years ago, Elder W. A. Jarrell, of Illinois, a Landmark Baptist, proposed to discuss the communion question with Bro. Jeffery, of New York. Bro. Jeffery objected because he was a Landmarker, and occupied consistent and impregnable ground. I quote extracts from two letters:

September 11, 1875.

"It would be of advantage to me to discuss the question with a man who will defend the propriety of ministerial and missionary co-operation with Pedobaptists; and then I would charge upon them the inconsistency, and drive them, and the denomination, to choose between Landmarkism and Open Communion. They recognize and act upon the propriety of exchange with Pedobaptists in *preaching*, prayer-meetings, and general work. This fact enables me to take advantage of their *inconsistency*. Your position deprives me 'of the *argumentum and absurdum*.'"

"Your question among us is not: Shall we extend recognition in Christian privilege to Pedobaptists? but it is, rather, Shall we forbid participation simply in communion with persons whom we admit to all other privileges of work and worship?"

11. It has long been noticed that our charitable and liberal brethren exhibit vastly more of their "courtesy" and fellowship towards the unbaptized teachers of acknowledged heresies — men who bitterly and constantly oppose Baptist influence — than they do towards their own brethren, who occupy the position and advocate the doctrine and policy of our historical ancestors in the martyr ages of Christianity. In nine cases out of ten, if there were Landmark Baptist preachers and a Pedobaptist minister present, the liberal minister will pass by his own brethren, and invite the unbaptized preacher and public opposer of Baptists into his pulpit, or call upon him to close with prayer. Is this consistent?

THE EVILS ABETTED BY ANTI-LANDMARKERS.

1. It is the duty of Baptist Churches to throw their *whole* proper weight, as divine institutions, in favor of the authority of Christ, and the correct and proper observance of His laws and ordinances. But this is impossible, if we associate ourselves on an equality with those religious societies not called into existence by the authority of Christ, but in *contravention of His will*, whose belief, practice, and influence are erroneous. Such associations most effectually paralyze our own influence for the truth by en-

(Continued on page 7, column 4)

"Separation"

(Continued from page five)

time; yet I want it to be distinctly Christian fellowship that I enter into. There is no propriety that can be offered for a Christian participating in worldly amusements. Movies, dances, drinks, and cards should be absolutely "taboo" so far as a Christian is concerned. These are purely worldly and the child of God is not to be yoked with the world. If we are to live in the light of our text, then we must live above and separate from the social life of the world.

Yet the greatest application of our text has to do with our religious life. We are to be separate from false, heretical, modernistic churches. Some folk think that when they move from one community to another that it is their duty to immediately join the Baptist Church in the new community of their residence. Generally speaking that is true, provided the church there is attempting to be scriptural in doctrine and practice. Don't misunderstand me; there is no church which is absolutely true to Him or His Word, yet there are some who do make an attempt to be true to His Word. The sad thing is that these are all too few today. Therefore a saved person should never think of aligning himself with a church that is definitely heterodoxical. If I were to move into a community where there was a Baptist church (at least in name), yet that church were modernistic in faith and doctrine and were lax in our peculiar Baptist principles, I could not in any wise at all affiliate with them. I would never be a member of a church that allowed their women to violate the commands of the Scripture, nor would I be a member there if union meetings and pulpit affiliation of denominations were practiced; the same is true if the church were loose on the matters of baptism and the Lord's supper. I could not support with money, prayers, nor attendance a church of this type where modernism, heresy, worldliness and discipline laxity existed. In fact there are very few churches today that I could be at home in, or that I would care to be a member of. God wants us to be separate, and any Christian and His family would be better off at home reading and studying the Bible than compromising and attempting to walk with those of whom God demands separation.

There is a day coming not far hence when true churches and Christians will even have to separate from the denomination. Our secretaries, boards and machines are going so far from the truth that the name "Baptist" almost smells to high Heaven. The fleshly, worldly, man-made programs, without any room for the Holy Spirit, which have been pushed off on to unsuspecting pastors and churches have an abhorrent, un-scriptural stench about them, which is enough to upset the digestive organs of a turkey buzzard. WHEN I RECALL HOW FAR REMOVED FROM THE BIBLE, OUR BOARDS, SECRETARIES, AND MACHINES ARE THEN I AM TEMPTED TO BELIEVE THAT IT WOULD TAKE A SPECIAL DISPENSATION OF GOD TO ELEVATE THEM TO THE PLACE THAT ONE COULD EVEN SAY THAT THEY WERE TOTALLY DEPRAVED.

As long as Baptists continue to support churches and machines such as we have today, conditions will go from bad to worse. Instead of continuing our support of an hierarchy which is as rotten as anything the Catholics ever dared to offer, true Baptists

need to separate themselves, and thereby see that their tithes and offerings are used by someone who will stand uncompromisingly for the whole truth of His Word.

IV

THE BASIS FOR PAUL'S APPEAL IS MOST INTERESTING.

He says:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

"And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you."

"And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Cor. 6:14-18.

In verse 16, we have a promise of dwelling with us, which means fellowship with Him. In that same verse we have a promise that He will walk with us, which means companionship. If we thus separate ourselves, He promises to be our God, which guarantees relationship. He says in the same verse that He will acknowledge us, which signifies ownership. Then in verse seventeen, He promises to receive those who separate themselves unto Him, which definitely holds out to us a promise of absolute intimacy to those who thus walk with Him.

What an appeal then comes to us through this text! *Our fellowship, companionship, relationship, ownership, nearness to Christ, and intimacy* all depend upon our separation — separation from the world and separation unto the Lord.

Finally, Paul concludes this appeal, with an unusual statement: "Saith the Lord Almighty." This is the only time that it is found in all of the twenty-one epistles of the New Testament. Doubtlessly there must be a reason as to why it is used here with reference to this appeal to separation. IF ONE UNDERTAKES TO LIVE A LIFE OF SEPARATION AS THUS OUTLINED, HE WILL SURELY NEED THE LORD ALMIGHTY. No other strength will suffice, yet we rejoice that His strength is all we need.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so Divine,
Demands my life, my soul, my all."

Tithing

(Continued from page five)
erence to the Old Testament, and their plan of support. In I Cor. 9:14, Paul used two words, "Even so . . ." making it so plain that the plan used in the Old Testament was also the plan for the New Testament. As the Temple, and the Ministers of the Temple, and the spiritual program of God, was supported by TITHES AND OFFERINGS, "EVEN SO" SHOULD IT BE IN THE NEW TESTAMENT ECONOMY!

"Storehouse Tithing"

The "Storehouse" of the Old Testament was the tabernacle, temple, or synagogue. It was the place of worship and service to the Lord.

The "storehouse" of the New Testament is the Church. The church is the place of worship, service, and fellowship for the Christian. The church is the place where people are "fed" spiritually, and from which the gospel goes out into all the world. It is the place from which people are married and buried. It should be the place of soul-winning and evangelism.

When I speak of the "church" I speak of it in the true Bible understanding of the word, which is "a local body of baptized believers," and not a "universal, world-wide, un-assembled, disorganized, non-existent, non-entity."

God only instituted two organizations, or institutions. One is the home, and the other is the church. These are the only two things I belong to. I have no time for the lodge, club, and extra-curricular organizations. My home and my church take all the time I have.

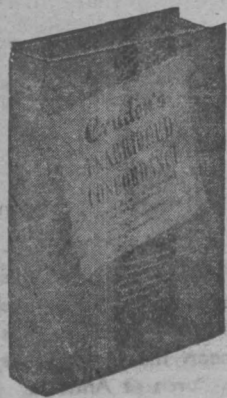
The tithe should be given to the local church of which you are a member. This is the work God has promised to bless. It is through the church that missionaries are sent out. It is through the church the preaching, teaching and instruction of the Word is given. According to Ephesians 3, it is the church, that brings glory to Our Lord and Saviour, Jesus Christ.

If you send an offering to a "radio evangelist" or some other work, that's up to you. The Bible teaches that the tithe belongs to the church, so I give MY TITHE AND MY OFFERING TO MY LOCAL CHURCH!

I know where the money goes when I give it to my church. I see the souls saved, and believe following Christ in Baptism. I know, personally, the 27 missionary families on the fields of the world. I know, first-hand, the work and ministry and results of the radio ministry of the Baptist Temple, and certainly I give my TITHE and my OFFERING to the Lord's work, through the local church.

WHY TITHE? BECAUSE IT IS GOD'S PLAN FOR THE WORK OF THE CHURCH!

(Continued on page 7, column 1)



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THE BAPTIST EXAMINER

APRIL 20, 1968

PAGE SIX

Some people bring happiness wherever they go; others whenever they go.

Tithing

(Continued from page 6)

Tithing Proves Your Faith And Your Love To The Lord

If you have trusted the Lord for your soul's salvation, and you love the Lord with all your heart, the tithe is simply the beginning place in your giving. When you give of your tithe, you are saying, in essence, "I have trusted the Lord to save my soul. I love Him for saving me. I am thankful for my soul's salvation, and in turn, I will obey Him, at least to the extent of giving my tithe, so that the work of God will prosper, and other souls may be saved through the work of the Church, and the preaching of the gospel of Christ."

WHY TITHE?

Tithing Assures The Blessing And Smile Of God Upon Your Life.

God has promised that He will bless the tither above measure. He has promised that He will open the windows of heaven upon you, and pour out a blessing so great that you will not have room to receive it. The blessing will run over on others, and you will be a blessing to them.

God has promised that He will "rebuke the devourer for your sakes," meaning the devouring plagues, sickness, and curses upon the land. The tither can expect God's blessings materially, physically, and spiritually, in abundance.

Jesus said that if we give, it will be given back to us, "Good measure, pressed down, shaken together, and running over," in the same measure that you give.

I can give you testimony after testimony as to the Lord's giving back to people in abundance, as tithers to the Lord. Many have paid off indebtedness, bought new homes, had salaries and incomes greatly increased, and literally prospered under God's mighty hand of blessing as they trusted Him in their giving.

This is not the purpose of our giving, but it is one of the promised blessings. Actually, a Christian gives BECAUSE HE LOVES, and God gives back in abundance BECAUSE HE LOVES!

WHY TITHE?

Tithing Measures

A Christian's Spirituality

Our tithe and offering proves our opinion of Christ and His church. Can it be true that the sensual, sexual entertainment business is more important to people, than the soul saving business of Christ and His church? Where do you put your money? Jesus said, "Where your treasure is, there will your heart be also!" Is your treasure in this world and its "things," or is your treasure in the Church, the Cause of Christ, and the work of redeeming lost souls?

A Christian who tithes consistently will normally be the most spiritual of the church.

A tither is in God's will. A tither believes God's Word, and the promises of God. A tither trusts God for daily needs supplied.

A tither has his prayers answered.

Tithing remedies the soul-destroying sin of covetousness.

Tithing is the basis of Christian stewardship, and is an expression of our love. (Remember the widow who gave all that she had. Oh, how much she loved!)

Tithing, by God's people, would meet every need of the work of the Lord.

Tithing, by God's people, would put their hearts in the church, because "where the treasure is, there will be the heart also!"

TITHING, BY GOD'S PEOPLE WOULD BRING REVIVAL!

I have never known a consistent, conscientious tither to seriously backslide!

Do You Give Your Tithe?

Don't rob God and cheat yourself! God's Word is true, and He will bless as you trust Him and prove faithful.

Be sure you are saved. Trust in the Lord with all your heart for the salvation of your soul.

Then be faithful to Christ. Obey Him in baptism, and in observing the Lord's supper. Study your Bible, pray, and witness to others of Christ's saving power.

The tithe belongs to God, and an offering is never an offering until after the tithe is given!

God asks you to "prove" Him in this matter of tithes and offerings. Will you accept His challenge? Try Him and see! God cannot lie!

Then, if this sermon made you

angry, it is evident that you are not a tither! Tithers don't get angry when preachers preach about giving!

If you became angry, it is evident that you are either lost, or terribly backslidden, and out of the will of God, and the plan of God and His work.

Get into His work with all your heart, for blessings for time and eternity. You will share one day in the eternal rewards in glory, for your faithfulness here!

May God abundantly bless you.



Space Travel

(Continued from page one)

Scripture texts demonstrates that judgment is the central message. Therefore, God will bring men down to the earth for judgment.

As Bible-believing Baptists, we must refuse to yield to panic. However, our hearts do beat faster as these scientific achievements are being made by governments that laugh at the Sovereignty of God and the rights of men. Scientific advancement is not synonymous with progress. We have advanced in the realm of science, but we have not learned how to adapt our natures to the needs of mankind. Science has developed atomic energy and the details of travel at incomprehensible speeds above the earth. But now this tremendous potential is in the hands of madmen and sadistic drunkards. We must now realize that only the intervening hand of God can prevent an age of horror and misery for mankind.

Note-worthy Quotations.

Joseph Lewis, President of the Free Thinkers of America, went to the press just after the first Sputnik had been sent up by Russia. He declared that Sputnik disproved the existence of God, and that Sputnik "broadcasts no discovery of God in the Heavens. It confirms the statement of the great astronomer Lalande when he said, 'I have searched the Heavens and found no God.' This great achievement should prove to be a day of mental emancipation for all religionists from their superstitious beliefs."

Old Landmarkism

(Continued from page 6)

dorsing manifest error. This great evil is abetted by affiliating ministers and churches.

2. If Pedobaptist and Campbellite societies are not Scriptural churches, and if they do teach fundamental and dangerous errors, and every Baptist will admit these facts, then it is a fact, that by associating with them as churches, and recognizing their ordinations and immersions as valid, and, by pen or tongue, calling them "evangelical churches" and "evangelical ministers" before the world, we do, by all our influence, endorse their false claims, sanction their pernicious errors, and aid them, to the extent of our influence, in deceiving the multitude to unite with them as churches. And whenever we admit them to be evangelical, we impliedly admit that there is no real necessity for Baptist Churches — we are, in fact, not churches at all, but sectaries, and are guilty of dividing the body of Christ.

3. If Pedobaptists "churches" are "an organized muster against the lordship of Jesus Christ," as was asserted by Bro. Bright before the New York State Baptist Ministers Conference, which I have shown our fathers have ever believed and acted upon, then, by ministerial and ecclesiastical affiliations with them, we do accredit them as the true ministers and churches of Christ, and bid them "Godspeed," and become partakers of their sin.

Since writing the above my eye has fallen upon the following:

At a recent installation of a Baptist minister in Massachusetts, two Baptist ministers, and five Pedobaptist ministers took part in the proceedings."—*Christian at Work*.

Pedobaptist ministers in the North are sometimes invited to assist in ordaining Baptist ministers, and why not, as well as to install? In one case no more than another do we accredit them as Scriptural ministers.

4. By endorsing human societies, as Protestants and Campbellites admit theirs to be — i.e., originated and set up by men — we say that men may invent and set up evangelical churches equal (Continued on page 8, column 4)

Radio Moscow declared that Sputnik "proves how wrong were all religious organizations and beliefs in speaking of Heaven. We materialists create our own stars." Here is evidence of the same rebellious spirit of pride that we noted in the account of Babel.

Lewis quoted Lalande. But I want to quote a much more eminent astronomer, Sir John Herschell, a Jewish believer in the Lord Jesus Christ who declared, "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the sacred Scriptures."

The Greatest Space Trip.

I am anticipating a space trip in the near future. I am neither a pilot, nor an astronaut. But I am a believer in the Lord Jesus Christ. One of these days all born-again believers will take this space-trip, not around the earth, nor to the Moon, nor to Mars, nor to any other planet. We will be caught up to the third Heaven the very abode of God. Then and there we shall be forever with the Lord. As we read the New Testament passages on the matter of the Second Coming of Christ, we are confronted with the idea that "In a moment, in the twinkling of an eye" we will be removed from this earth and taken into the presence of the Lord.

The miracle of this transaction of the Second Coming of Christ is more clearly seen when we look into the sky. They tell us the Milky Way is 200,000 light years away. Light travels at 186,000 miles per second. If you want to know the distance in miles to the Milky Way, then multiply 180,000 by 60 for miles per minute; multiply your answer by 60 for miles per hour; multiply your answer by 24 for miles per day; multiply your answer by 365 1/4 for miles per year; and then multiply your answer by 200,000. If you have found a piece of paper big enough for your figuring, you will now know the distance in miles to the Milky Way. But it is wonderful to know and to realize that when Christ comes again, we will traverse this distance and more "in the twink-

ling of an eye" as we are "caught up" to be forever more in the presence of the Lord.

Eternal Punishment Illuminated

The knowledge of space travel enables us to have a better understanding of some passages of Scripture that deal with eternal punishment. In Mark 9:43-48 we find a statement repeated three times: "Where the worm dieth not, and the fire is not quenched." I believe the Bible clearly teaches that there is a fire in hell, and that hell is a real place. We are not told the full nature of that fire. We do not know whether it is the fire with which we are familiar, or some fire more terrible. The fire with which we are familiar must have oxygen and matter together. Moses saw a bush that burned and was not consumed. God is able to produce the necessary chemical changes for that bush to burn and not be consumed. He is also able to produce the necessary chemical changes in the bodies of the unsaved so they can burn eternally and not be consumed. However, in the case of the rich man in Luke 16, he died "and was buried." Therefore, it was not his body that was "tormented in this flame" because his body was still in the grave. The reference to the hand, the foot and the eye in the passage in Mark may be related to the lust of the flesh, the lust of the eye and the pride of life.

The "worm" in that thrice-repeated passage in Mark may have a strong reference to the memory and the fiery torture produced by remembering lost opportunities. Jesus was expounding on Isaiah 66:24 in this extended passage in Mark. Those who come to worship before the (Continued on page 8, column 3)

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THE BAPTIST EXAMINER

APRIL 20, 1968

PAGE SEVEN

Viet-Nam

(Continued from page one)
bution to the South Vietnamese militia strengthens Catholic control of the armed forces.

The late Cardinal Spellman's interest in this sole Roman Catholic bastion on the Asiatic mainland never flagged. He went to the country repeatedly and addressed American troops as "soldiers for Christ" fighting a holy war for Christianity.

Another direct tie to the church lay in the fact that the Roman Catholic primate of Viet-Nam, Ngo-Dinh-Thuc, was the brother of President Diem. Now exiled, the archbishop lives in Rome as does Madame Ngo-Dinh-Nhu, sister-in-law of the late President and unofficially his first lady. I met and talked with the then Roman Catholic primate at the Vatican Council in Rome in 1963. As Archbishop of Hue, the strongest center of Catholic population in the country, this man wielded

considerable power, both ecclesiastical and political.

Politics And Religion

It must be remembered that both North and South Viet-Nam are overwhelmingly Buddhist, certainly 80 per cent, perhaps 90 per cent, though specific figures are lacking. Buddhists are divided into many sects. The Roman Catholics are solidly united and vote as a bloc. This explains why they are successful in putting so many of their co-religionists into elective office.

The late President Diem systematically filled all key positions in government and the military with Roman Catholics. Indeed, this religion became almost indispensable for promotion. Another constant irritant to the Buddhist majority was a law dating to 1950 which limited the property of Buddhist groups to areas actually used in their religious exercises. The Roman Catholic diocese and orders were not so restricted and built up vast land holdings—much

of this in the fertile central provinces.

Public And Church Schools

Public education is losing out to the surging Catholic schools in Viet-Nam. With public schools starved and crowded, private schools — mostly Roman Catholic — are reaping a rich harvest. Private schools registered a 13 per cent increase last year compared with 4 per cent for the public schools.

The church is profiting handsomely from its "non-profit" schools. One such institution grossed over \$425,000 in tuition fees last year and paid off its capital investment in four years.

David Halberstam, veteran correspondent, reported in Harper's magazine on the ubiquitous graft and corruption in Viet-Nam. This condition seems to be no respecter of faiths. It is rotting the nation and its people.

The incumbent President, Nguyen-Van-Thieu, is a Roman Catholic as are half the members of the Senate and a strong minority of the House. A resurgent of the Old Roman Catholic militancy would not go well with the Buddhist majority. A church-state arrangement that is livable for Buddhists must be a basic ingredient in any political solution in South Viet-Nam that hopes to be successful. Also, one aspect of U.S. intervention that we must assiduously seek to avoid is that of establishing the Roman Catholic Church in Viet-Nam. Up to now, we have not been doing too well at this.

—Church and State

Space Travel

(Continued from page seven)
Lord will look upon the carcasses of the transgressors: "For their worm dieth not, neither shall their fire be quenched." The transgressors will remember their transgressions. The ones in the bottomless pit will remember the opportunities they had to get saved, but lust and pride controlled their lives. And now, Oh! What torture!

We are reminded of the man Jesus told about in Matthew 22. He did not have a wedding garment at the wedding feast. The king commanded, "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Being bound hand and foot he would have no means of propulsion to get from one place to another. The weightlessness of space leaves man without a means of propulsion while he is in it. Being cast by the power of God into weightless space, the lost sinner will go down and down the bottomless pit of space through all the ages of eternity.

How Dark Is Dark?

How dark is that outer darkness beyond the rays of the sun? Have you ever experienced being in total darkness? In a matter of minutes you lose all sense of balance and direction. There is a significant statement in connection with the plague of darkness in the land of Egypt. We are told that that darkness could be felt. In Exodus 10 we read, "They saw not one another, neither rose any from his place for three days." They did not rise from their place because they could not get up in that total darkness. When all light, including the light of the sun, are removed, and you, my unsaved friend, are in that total darkness of a lost eternity, it will be true of you that you will not be able to rise from your place, eternity without end.

A Personal Appeal

If anyone reading these lines

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PAGE EIGHT

Old Landmarkism

(Continued from page 7)

in all respects to the divine institution which Christ set up, and we degrade the authority of Christ to that of wicked men, and teach the world to give equal respect to man's work as to that of Christ.

It is a sad fact, seen and deplored by the venerable Oncken when in this country, that Baptists, by their practical endorsement of Pedobaptist societies as evangelical churches, are very largely responsible for the success and prosperity of those organizations in this country. Said Oncken to the writer:

"The Baptists of America have done and are now doing more to give success and spread to Pedobaptist sects than those sects could do for themselves without Baptist assistance. You Baptists here are like crutches under the armpits of these societies, upholding them and saying, by all the influence of your acts, these be the true churches of Christ — 'evangelical churches.' If Baptists would only put forth the whole weight of their united influence against Pedobaptism, it could not live through the century in America where it is unsupported by the State."

And after a pause:

"And I believe God will not be left without a body of witnesses in this land who will bear a faithful testimony against the whole family of the vile woman of the apocalypse."*

5. Our liberal brethren disobey — and teach others to do so — the plain commands of the Holy Spirit concerning the attitude they should occupy toward the teachers of manifest and acknowledged errors and false doctrine, which was "to avoid them" "to have no company with them, that they may be ashamed."

Will the reader turn back and read Chapters XII and XIII.

*He said that he, and the Baptists of Germany, never called Pedobaptist ministers evangelical, nor their societies churches, nor their members brethren.

has never repented of his sin and trusted Christ for salvation, then you must realize that you are heading for that outer darkness where you will be bound hand and foot by the shackles of your own sin to spend eternity in weightless space. Like the rich man you will be "tormented in this flame." There will be weeping—sorrow for your sins and wailing (lament for your condition) and gnashing of teeth (bitterness against yourself and God) for all eternity. Only a very thin cord holds you from dropping into that bottomless pit right now.

James defines our life for us. "For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away." James 4:14. If Christ comes again before you get saved, this awful place I have described will be your destiny for eternity. Nothing in this world or out of it will ever change that destiny for you.

God's love for your lost soul is too fathomless, too boundless and to limitless to be measured by human conception and comprehension. We cannot define the love of God, but we can quote Christ: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Likewise, we cannot estimate the love of God, but we can behold it. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." I John 3:1. My friend, "The blood of Jesus Christ His Son cleanseth us from all sin." I John 1:7. That precious blood has not lost its power to save your soul today.

My unsaved friend, you can spurn the love of God, spit in the face of Jesus Christ, laugh at the Word of God and make fun of the preacher of the Gospel. But you must remember that God has said, "Vengeance is mine; I will repay saith the Lord." Romans 12:19. You can waste your substance in riotous living, but this is the only seventy years you will have any substance. You brought nothing into this world, and you can take nothing with you from this world. You may be the dictator of your own life now. But one day the Government of God will take over your life.

You will find yourself bound hand and foot and cast into this awful lost eternity these Scriptures have defined for you. You

will have that world all to yourself without God, without Christ, without light, without hope, without heaven and without saints.

If you are not saved, I beg you to repent of your sin and turn to Christ as your Savior and Lord now. If you do trust Christ through reading The Baptist Examiner, I suggest you write the editor, Pastor Gilpin, and tell him about it.

Revivals

(Continued from page one)
a reduction in the preacher's salary.

The one in which nobody is concerned about the salvation of sinners.

The one during which no quarrelsome people have become reconciled.

The one during which nobody has had any fault to find with the preacher and the preaching.

The one that ends with some kind of a show to raise money for pay expenses.

The one in which none of the members find out that they need more religion.

The one which winds up with the leading members still on the back seats at prayer meeting.

The one during which some of the members have not found out that they have never been converted.

The one during which the converts begin to inquire whether there is any harm in going to the theater.

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GIVE US READERS—

We Will Give Them The Truth