

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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ANOTHER ENCOURAGING REPORT OF . . .

Missionary Progress In New Guinea

This letter was written to Bro. John Reynolds, Henderson, Texas. He very graciously is sharing it with our readers.

March 20, 1968

Dear Bro. Reynolds,

Have been intending to write to you for sometime but it has been hard for me to find time for correspondence. Trust that all is well with you and Sister Reynolds and all the folk at the churches involved in your ministry.

At present I am out on patrol and as I write this about 50 miles from home. I have walked this distance in two days or a total of about 15 hours of walking. This is my first long patrol since I have been back but I find that I am soft and out of shape, so consequently I find the going extremely hard.

Brother Roberts was to leave the mission this morning in the

Landrover with more supplies and will be able to come within

and bring the supplies over the trail by native carriers. It is now 10:30 A. M. and I am expecting him to arrive in about 3 more hours.



ELD. FRED HALLIMAN

After Brother Roberts joins me and we have had about 1½ days rest we will continue with the patrol. We are going back to the area where I went about 2½ years ago and spent 5 weeks on the patrol. This is known as the Strickland River area, one of the least known of areas in all of New Guinea. We plan to go much deeper into the unknown than I did the last time. You may remember my telling of an area around the Strickland where the people had eaten a man whom the Government had appointed as a Village Constable and also of another man whom they had tied to a tree and dissected his hands, arms, legs, etc., and eaten parts of him while he was still alive. This is the same area where I (Continued on page 8, column 3)

The Fake, Fraud And Hoax Of The Easter Celebration!

MILBURN COCKRELL
Carriere, Miss.

It is commonly supposed that Jesus was crucified on Friday and that the resurrection occurred about sunrise on Easter Sunday morning. This idea arose among Catholics and by a total

(Mark 16:2; Luke 24:1; John 20:1). When the women arrived, the tomb was already empty (Matt. 28:6). He had come out of the tomb later Saturday afternoon as it began to dawn toward the first day of the week (Matt. 28:1).

Now when was the crucifixion? When we count back three days from the Saturday when He arose, we come to Wednesday. He died on the cross at three o'clock and was buried shortly before sunset Wednesday evening. His body was in the tomb Wednesday, Thursday and Friday nights. It was there through the daylight part of Thursday, Friday and Saturday—A full 72 hours.

What about the Sabbath after the crucifixion? It is true that Christ was killed on the preparation day for the Sabbath, but what Sabbath (John 19:14, 31)? It was the annual Sabbath which occurred on Thursday of the year 30 A.D., the year our Lord was crucified. The first day of the (Continued on page 6, column 4)



MILBURN COCKRELL

misunderstanding of the Scriptures. According to the Bible, Christ was in the tomb 72 hours (Matt. 12:40; 27:63; Mark 8:31; 9:31; John 2:18-22). Now if we can find the time of day of the burial, then we have found the time of day of the resurrection. Jesus cried on the cross soon after "the ninth hour," or three o'clock in the afternoon (Luke 23:44-46). The crucifixion day was called "the preparation," or the day before the "Sabbath" (Mark 15:42). Yet Christ was buried before this same day ended (Matt. 27:57; Luke 23:52-54). So He was buried near sunset on the day He died (John 19:42). The resurrection had to occur at the same time of day 72 hours later. Mary Magdalene and her companions came to the sepulchre on the first day of the week very early, while it was yet dark, as the sun was beginning to rise

PRIDE AND HUMILITY

By C. H. SPURGEON

Now, I have to speak of the seat of pride . . . the heart. The true throne of pride every-



C. H. SPURGEON

where, is the heart of man. If, my dear friends, we desire, by God's grace, to put down pride, (Continued on page 6, column 5)

Narthin' Added To Narthin' When Oral Turns Methodist

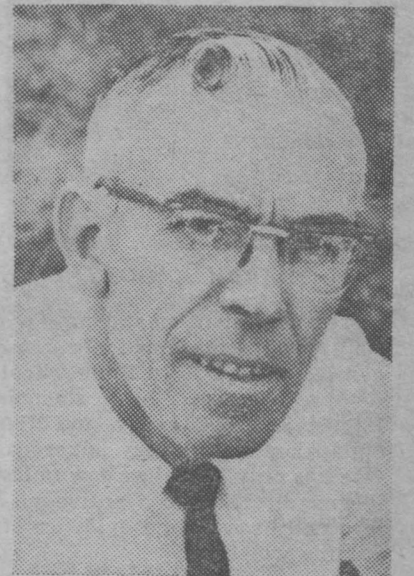
ELD. BOB NELSON
Saline, Michigan

On March 17, 1968, Oral Roberts the well-known Pentecostal healer joined the elite Methodist Church of Tulsa, Oklahoma. On May 27th of this year the Methodist Conference will receive him into the Methodist ministry. When this news hit the air waves it shook-up a lot of Pentecostals, holy-rollers, and fuzzy-wuzzy fundamentalists. The real affect has not reached the man in the pew amongst the "tongues" movement.

In reality it should be accepted amongst the Calvinistic Baptists like any daily news item. Why? Because it just proves that there is no real difference between an Arminian liberal Methodist and an Arminian Pentecostalist. Their doctrine is actually the same. Both hold to a man-centered view of God and salvation.

We would concede that a liberal Methodist church does not have the fire and emotional display of

the Pentecostals, yet both of them reject the view of a Sovereign ruling God of this universe. The Methodists have a large group of folk who openly deny the authority and inspiration of the Holy Scriptures, but on the other hand the "tongues" people claim to hold to the verb-



ELD. BOB NELSON

al plenary inspiration of the Bible, then water-down its authority by their twisted interpretations. John Wesley's twenty-five rules of religion were taken from the Church of England's thirty-nine articles (which were not too bad). All Wesley did was to remove everything that had a Calvinistic interpretation. If these Pentecostal folk insist that they believe the Bible, then ask them what they do about election, predestination, and better still, ask them what they do about the Scriptural injunctions that women be silent in church and not try to rule men (I Tim. 2:11, I Cor. 14:34).

Oral Roberts' three older children already are members of the First Presbyterian Church of Tulsa, so it appears that "holiness" teachings didn't appeal to them. Pentecostalism came out (Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"The Historicity Of Baptists And Others"

"And ye shall know the truth and the truth shall make you free."—John 8:3.

A positive and guaranteed antidote for superstition, ignorance, and idolatry is a frank presentation of the truth. If what we have to say is true, then it should free some from denominational error. If what we have to say is true, then it should make Baptists to become better Baptists. If what we have to say is true, then no one can so much as lift a finger in opposition for Paul says, "We can do nothing against the truth." (II Cor. 13:8). If what we have to say is true, though only one should accept it as the truth, even then a multitude of sins would be

covered; "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth . . . shall hide a multitude of sins" (James 5:19,20).

That some church was established by Jesus, all denominations assent to. That there was only one church established by Jesus, most denominations believe. That the course of this one church may be observed and that the genesis of others may be noted, we present this history, "speaking the truth in love" (Eph. 4:15).

For nearly two hundred years after Jesus had said, "I will build my church" (Matt. 16:18), there was but little diversity of opinion and division among the churches.

Here and there were small disputes among the members, such as at Corinth, the question of eating meats that had been offered to idols and the observance of the Lord's Supper, but as to diversity between the various churches, on the whole, such was absent. About the year 251 A.D. non-fellowship was declared against some irregular churches, which had adopted the doctrine of baptismal regeneration. About this time, the churches in and about Rome began an attempt to exercise dominion and authority over other local churches. This also tended towards separation. Thus near the middle of the third century (Continued on page 2, column 5)

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JOHN R. GILPIN Editor

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BOUGAINVILLE MISSIONARY IMPRESSIONS

By RALPH A. DOTY
Missionary
to the Solomon Islands

The inhabitants of Southern Bougainville have been somewhat disturbed and upset for the past few weeks to find that in spite of their schemes and plans, in spite of the Devil's purposes and in spite of their combined efforts to once and for all get rid of Baptists, the Baptists on Bougainville are still there and what's



RALPH A. DOTY

more seem intent on staying. Two Baptist churches have been organized and a Baptist Bible school for preachers has been started. It has not been easy and the opposition is still very apparent. One has only to walk a few miles in any direction to a native village and he will find evidence of Satanic worship.

Up until there were Baptists on the island somehow the status quo had remained. It was a kind

Some people would "walk a mile for a cigarette," but cannot walk two blocks to church.

of mutual agreement between the Catholics and the Methodists and the Devil worshippers — who in most instances are the same people. Let me say right here lest I be misunderstood that I am inveighing not against individuals but against the systems of Catholicism and Methodism. I have some good friends who are Methodists. I have some good friends who are Catholics. They are sincere in their beliefs. I believe that they are wrong... I believe that they are deceived. I believe that Jesus organized His own church during His personal ministry here on earth and that He promised to be with that church until the consummation of the age. I don't believe that Jesus delayed founding the church. I don't believe that He changed His mind and decided to have the Holy Spirit start His church on the day of Pentecost. I don't believe that Jesus changed His mind and decided to wait until 251 A.D. for the Catholic Hierarchy to get started and let them start His church. I don't believe that Jesus changed His mind about starting His church and decided to wait until John and Charles Wesley got fed up with the formalism of the Church of England in 1729 A.D. and then have them start His church. Instead I believe my Saviour and Master. I believe Jesus meant exactly what He said and He said, "I will build my church."

The only conclusion I can come to with regard to the Catholic and Methodist churches is that they are man-made churches and nothing more. But understand me brethren, it is the systems of man-made churches that I am unalterably opposed to and not the individuals themselves. My heart goes out to the natives on this island. They are deceived and are wandering about without a true shepherd. They need to know that truth... the truth that will set them free, but for the most part they continue in darkness although professing to have the light.

As far as hating the systems of false churches, I most certainly do. But it is the systems I hate and not the individuals. I know of no individual that I hate. I don't hate the Catholic people. I don't hate their priests who lead them. I don't hate the Methodist people nor do I hate the pastors and missionaries who lead them.

Yet the religious systems that have the attitude of "live and let live" as regards the Satanic worship prudent on this island cause me nothing but the greatest horror. I fail to see how professing Christian religions — religions which their advocates claim are based to some extent at least on the Holy Scriptures — can condone and even take part in heathen worship. In a conversation recently with some missionaries on this island, I brought up the subject of the heathen worship and the sacrifice of pigs in the "Kapos" or drum house. I said, "What about the Satanic worship that goes on in those places? What of the pigs that are bound and laid on the altar and ceremoniously killed — their blood being

poured out in a ceremony and poured on the fire of the altar?" And their answer was that really there was nothing to it at all. The man who sacrificed the most pigs was considered to be the BIG man in the community. I persisted in my questioning, "But are these people not actually worshipping Satan when they pour the pig blood on the altar?" "Well, yes, you might say that but they don't do it very often."

Brethren, "they don't do it very often" — only when a native dies and it is at this time that the Satanic religion dictates that a pig shall be sacrificed to Satan in order that the soul of the departed native will be allowed by Satan to pass to the sacred lake. Yes, the missionary was right; they don't do it very often. They only do it when the heathen religion says they are to do it. The awful thing about this is that the high priests of this Satanic worship — the Witch Doctors of this heathen religion often are native Methodist preachers! Both the Methodist and the Catholics have a large following in this heathen worship. I am happy to say that no Baptist will have anything to do with the goings on at these drum houses. The Methodist and the Catholic natives often come and "sympathize" with the Baptist natives who belong to a church that is so "strict."

Now that the Australian Administration has legalized booze for the natives everybody can

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GRAHAM**

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have a roaring 'good' time... everybody, that is, except the Baptists whose church beliefs prohibit drunkenness. The Baptist natives tell me that the "new" religion on Bougainville appeals to many of the natives but that the strictness of the Baptist Churches themselves, keep them from wanting to join. The two churches are small but they have bright prospects. They feel that a vast field is open before them on this island and in the islands of the seas. One of the churches — the Jordan Baptist Church — has sent out a Missionary, Bro. Joshua Montoru and the New Canaan Baptist Church has also endorsed him as their missionary.

Our school runs ten hours a day, which is hard for all but due to the adverse circumstances under which we are operating this is necessary in order to complete the school work in one year. The preachers are forced to leave their families at home and come to school at this village and stay the entire week. This works a hardship on them in several ways. They do not get to be with their families nor are they able to take care of their gardens — their only source of food. Each of them has to hire a cargo boy to work in their garden in their place, each week. As I previously related this has all come about due to the refusal of the Methodist and Catholic natives to rent us any ground on which to build a school. If the Lord had not provided this one little spot in this tiny native

village we would not be allowed to stay on this island at all or have a Baptist school. I could wish that our school was located somewhere in the middle so that students could come each day to school and return to be with their families each night. As it is some of them have to come a distance (according to the map Bro. Montoru gave me) of 21 miles up hill and down dale with several rivers to be forded in the process. I do wish that my house was not a native hut and that it was located a little ways from the native village. As it is however, it is one of the houses in a four-house native village. "Nukui village" is, I am told, the name of this place. Twelve feet from my house is another native house where the pastor of the New Canaan Baptist Church lives with his family. Chickens and pigs run loose under the houses and pounce on anything edible that may be dropped from the house 7 feet above. Every piece of wood used in the house is cut with a bush knife and is consequently rather crude. My bed has been a frame made of bamboo and Brethren it is hard! No mattress as yet. As none of my freight has arrived I am living out of a suitcase. (I am not complaining, just giving you all the facts.) Most of the time I have been here I have cooked on a fire built in a part of a 44 gallon drum. Recently I promoted a one burner kerosene stove. My meals are simple, usually consisting of a little rice and canned meat with fresh pineapple and Papaya. Tea or cocoa or water finish out my meals. Vegetables seem to be at a premium around here.

I would ask an interest in your prayers on behalf of my health. I had a few spells when I was feeling very bad and during one of these I went to Tonu village where there was a Methodist Nurse. She checked my heart and blood pressure which she pronounced normal and diagnosed my ailment as an insufficiency of salt in my diet. While returning from this village (about 6 miles away) I became exhausted and was hardly able to walk. Consequently I had a Bush Pilot fly me out of the jungle here in Siwai up the east coast to Kieta where the district medical officer resides. He checked me over carefully for tropical diseases and heart and blood pressure troubles and said that as far as he could tell everything was normal but that the climate and humidity on Bougainville was very hard on white people, particularly when they first come here. He went on to say that most missionaries acted to him like they were "killing snakes all day" and that they seemed to forget that they were in strange surroundings, eating strange food, probably losing lots of weight, living under arduous conditions and being among strange people. He asked me what

kind of a mattress I had. I told him about my wooden bed with no mattress and he reacted with horror. "No wonder you have pains in various places," he snorted. The natives say that I walk around at the wrong time of the day, when the "sun is big." I told him about this and he said, "Oh yes, the 'Mad dog and Englishmen' bite." (It seems that there is a saying in the South Pacific that only mad dogs and Englishmen walk about when the sun is right over head!...usually between 10 a. m. and 3 p. m.) Anyway he advocated a less "spartan" life as he put it. "Stay out of the sun in the middle of the day and take it a little easier," he said, and if the jungle started to "close in on you" or you "start to go around the bend" you had better come out of the bush and we'll have another look." Now, Brethren, I don't think that I am "going to go around the bend" as he so quaintly put it but I do feel the need of the prayers of all of God's people. Remember me to Bougainville and remember the Halliman and Robert's families of New Guinea.

"Historicity"

(Continued from page one)

tury, we find two institutions claiming to be churches, one retaining the doctrines of their purity, while the other was daily sloughing off the principles which Jesus had commanded, and in their place was substituting a man-made decorum. Strange to say the latter group attracted the largest number of followers. The smaller group refused to accept members from the larger group without re-baptizing them, since the larger group was preaching baptismal regeneration. Because of this teaching and a later heresy, that of infant baptism a martyrdom arose which has been responsible for the death of more than 50,000,000 people, or as it has been estimated more bloodshed than in all of the wars from the days of Abel to the present, excepting the past two World Wars. This small group of disciples, who were holding the doctrines of their purity, were compelled to flee to the mountains and to hide away in caves to escape persecution.

When Constantine the Great came to the throne shortly before the year 300 A.D., he made Christianity, or that which was called Christianity by the larger group of disciples, the religion of his world-wide empire. At his death in 337, his territory was divided between his three sons, which destroyed the solidarity and the stability thereof. Hordes of wandering vandals and barbarians from northern Europe swept over the broken empire of Constantine. These Goths, Visigoths, Huns, and Teutons cared nothing for the religion which Constantine had proclaimed throughout his empire. (Continued on page 3, column 1)

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THE BAPTIST EXAMINER

APRIL 27, 1968

PAGE TWO



THE TWO BABYLONS

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If you believe in hanging your stocking by the mantel at Christmastime, or if you have adopted any one of the dozens of Roman Catholic theological pretensions then you need to read this book. Mr. Hislop shows that much of our religious life today is nothing but paganism that has crept in through Roman Catholicism.

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Old Landmarkism

(Continued from page 1)

of our denominational ancestors, from the fourth to the eighteenth centuries, do not sustain my premises beyond a reasonable doubt? Turn back, if necessary, and re-read Chapter XIV, and not only note what our fathers claim, but what Catholics and Protestants, with united voice, testify they held and practiced in the face of the dungeon and the stake. Are you not compelled by facts to admit that—

1. They did not acknowledge Catholic or Protestant societies to be evangelical churches, but proclaimed them alike to be anti-Christian bodies, and their ordinances null and void?
2. That they did not accredit the ministers of the Protestant sects any more than those of Catholics, by any act as gospel ministers, nor did they associate with them in preaching the gospel or in any Christian work.

If this is not your conclusion, you may as well close the book, for further words of mine will be useless. But these historical facts admitted, let me press upon your fraternal consideration other important questions:

2. Were not our martyr fathers approved of God for bearing the steadfast and unmistakable witness they did for the divine constitution, the doctrine and ordinances of the church of Christ, and against the human societies that opposed, and the corruptions that subverted them in their day? You can not doubt it. John saw their souls under the altar and white robes given unto them, and heard the promise of their future vindication and coming glory.

3. Can you doubt that it is as much your duty and mine to steadfastly hold, faithfully teach, and as cheerfully suffer, if needs be for, these same principles, and to as boldly oppose these self-same sects and their false teachings and practices in this day, as it was their duty in that age? My brother, do not lightly pass this, but decide—upon your knees, with your Bible, your conscience, and your God.

"Must I be carried to the skies,
On flowery beds of ease;
While others fought to win the prize,
And sailed thro' bloody seas?
Are there no foes for me to fight?
Must I not stem the flood?"

4. Have you ever stopped to think why it is that not one in a thousand to-day, who bears the name, suffer the least opposition or discomfort of any sort for being a Baptist? It was never so before. Why is it that thousands of our ministers finish a life ministry, and all their advocacy of Baptist principles—or preaching the gospel, if you prefer it—never costs them one word of reproach from the teachers of error, the hatred or ill will of a living man? So that living friends even solace their grief, by inscribing on the tombstone of such—

"None knew him but to love him,
Or heard him, but to praise."

Was the boast of that eminent doctor of divinity to his praise, who said in a recent speech: "If I have offended man, woman, or child with my denominationalism in a pastorate of twenty years, I have never heard of it?"

That minister exchanged pulpits with Unitarians, and invited Universalists even unto his own. If the position of Bros. Jeter and Burrows is correct, that we do not thereby recognize their ordinations or themselves as evangelical ministers, but only as gentlemen, thus lowering the pulpit—which should be the throne of God's truth on earth—to the level of the parlor, that minister's course can not be condemned.

Thousands of Baptist ministers can truthfully repeat his boast, after professing to preach the gospel five, ten, and fifteen years; and other thousands are preaching to-day with no higher ambition than to build up large churches, and to gain an enviable reputation for being "undenominational preachers," men of "broad," "liberal," "Catholic" views.

Have you ever seriously asked yourself if these men can be

(Continued on page 6, column 1)

"Historicity"

(Continued from page two)

Thus Christianity fell into disrepute and began to decline. The unscrupulous leaders of the larger group of Christians, in their desperation to hold Christianity together began to play upon the imaginations, superstitions and ignorance of these uncivilized invaders. They frightened these uncultured savages with their pagantry, mysterious ceremonies, and with their claim of spiritual power for their preachers.

Ridpath says, "The Holy See" at this time made the discovery that the presentation of moral truth and obligation to the barbarian imagination was less effective than splendid shows and gilded ceremonies. She, therefore, adopted pageant instead of moral expostulation, and converted the barbarians with "spectacles" (Vol. 4; page 520). Thus the church usurped and gained control of the political and religious life of the people.

The hierarchy which began in 251 when all orthodox churches withdrew from the irregulars because of baptismal regeneration, with this new influx of power, with which she had overawed the barbarian, developed into the—

Catholic Church

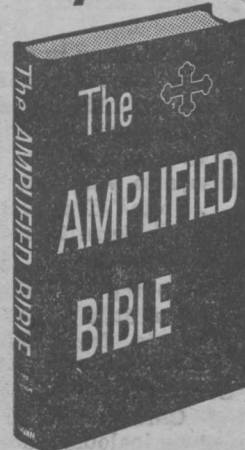
However, the establishment of this church was not effected until the year 590, by Gregory the Great. Quoting Ridpath again: "This epoch in history should not be passed over without reference to the rapid growth of the Papal Church, in the close of the sixth century and the beginning of the seventh. Most of all, by Gregory the Great, whose pontificate extended from 590 to 604, was the supremacy of the Apostolic See asserted and maintained. Under the triple title of Bishop of Rome, Primate of Italy, and Apostle of the West, he gradually by gentle insinuation or bold assertion, as best suited the circumstances, elevated the Episcopacy of Rome into a genuine papacy of the Church. He succeeded in bringing the Arians of Italy and Spain into the Catholic fold, and thus assured the solidarity of the Western Ecclesia." (Vol. 4; page 148).

For 900 long years, or from 590 until the beginning of the sixteenth century, "darkness covered the earth and gross darkness the people." Historians spake of the era of Catholic dominion as the "Dark Ages." To the heresy of baptismal regeneration was added infant baptism, union of church and state, transubstantiation, idolatry, maryology, image worship, asceticism, exaltation of the bishops and celibacy of the priests. So that by the year 1500, only traces of the original church which Jesus had established could be found in the almost universal Catholic Church.

Gradually the power of the church increased. Kings and Princes became puppets at the will of the Pope. Through the sale of indulgences, the church grew vastly rich. She dominated the political maps of Europe. Untold wealth and power gradually came into her hands. Martyrs for the cause of Jesus died by the thousands; in many cities the streets ran with their blood that was spilled since they refused to bow the knee in subjection. The small band of followers that had existed from the beginning suffered all manner of cruel hardships at the hands of the "deceiver of nations." They were drawn and quartered; they were sawn asunder; they were impaled upon sharp stakes; hot molten lead was poured into their ears; their tongues were pulled out with hot pincers; they were imprisoned; they were stoned; they were slain with the sword; they were burned at the stake. Every conceivable instrument of torture was invented.

Although its temporal wealth and power increased, the spiritual

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power of the church had dwindled and passed almost into oblivion, so that the condition of the church was well described by the following conversation of two of its potentates:

Says one, "There has been a very great change since the establishment of the church, for Peter said, 'Silver and gold have I none!'"

The other replied, "Yes, and I am afraid that there has been another very great change in another direction; neither can the church say today, 'In the name of Jesus rise up and walk.' We have the silver and gold, but we have not Peter's power and faith."

However, about the beginning of the sixteenth century, a general movement of Reformation was inaugurated which broke completely the political religious tyranny of the Roman Catholic Church. The darkness of the Dark Ages began to be supplanted by the light of a new day. Ignorance and superstition, the plotters of darkness withdrew before the light of God's Word. The people who had been sitting in darkness were now ready to welcome any leader who would even attempt to lead them back to the religion of Jesus.

Possibly the most eminent of all Protestant Reformers was Martin Luther. The seeds of Reformation were planted in his heart while he was in school in Erfurt, between 1501 and 1505, by his thorough examination of the Vulgate translation of the Bible. For a few years these seeds lay dormant, but with the appearance

of John Tetzel, at the University of Wittenberg, of which school Luther was a teacher, a Reformation that was to light the whole world was inaugurated. Tetzel was selling indulgences for the commitment of sins. Luther denied the Pope the rigid right to forgive sins, and proceeded to nail his 95 theses of denial to the door of the Wittenburg Church. In passing, may we say that Luther was not attempting to break from the Catholic Church; he only hoped to reform it. All efforts to cause Luther to retract were of no avail. In 1520 he publicly burned the papal bull which was an anathema from the Church of Rome. In this year, the—

Lutheran Church

was constituted. Although Luther started the great movement of the Reformation, he was not strong enough to pattern his church entirely after the New Testament model. Consequently, many practices and ceremonies are found in the Lutheran Church which are not found in the New Testament Churches.

Henry VIII, who became King of England in 1509, fell heir to the honor of leading a whole country to renounce Catholicism. At 12 years of age he was betrothed to Catherine of Aragon, the widow of his brother. In 1520, Henry decided to divorce Catherine, for two reasons, namely: she had borne him no male heir, and his attachment for Anne Boleyn. The Pope refused to sanction Henry's divorce, whereupon the King proceeded to divorce Catholicism. (Continued on page 4, column 4)

WHY WE BELIEVE IN CREATION NOT EVOLUTION



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The Baptist Examiner FORUM

Will you please comment on Phil. 1:15-18? Were the people in verses 15 and 16 sincerely saved in view of the fact that they preached Christ of envy and strife and contention? Or were they just unsaved professors?

E. G. COOK

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BIBLE TEACHER

Philadelphia
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Birmingham, Ala.



many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." Notice please he says, brethren in the Lord." Then he says in Verse 15, "Some indeed . . . etc." I assume that the "some" of Verse 15 refers to the "brethren" of Verse 14.

In order to try to understand these verses a little better I am going to quote from William's translation of the New Testament. "Some, indeed, are actually preaching Christ because they are moved by jealousy and partisanship, but others are doing so from the motive of good-will; the latter, indeed, are doing so from love to me, for they know that I am providentially put here to defend the good news; the former are preaching Christ from the motive of rivalry, not in sincerity, supposing that this is making it harder for me to bear my imprisonment." (Phil. 1:15-17).

My interpretation of this is that there were preachers who, through jealousy or envy, did not like Paul. Don't we have the same thing today? We have preachers who don't like other preachers. There are preachers who don't like me, but they are good preachers. Some day all of God's people will love one another, but now, I'm sorry to say, it isn't so. Paul says in Verse 18, "What difference does it make?" In other words Christ is preached. That is the only important thing.

AUSTIN FIELDS

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PASTOR,

Arable Baptist
Church

Arable, Ohio



It is my belief that these were all sincerely saved, though their manner of preaching Christ was of envy, and strife and contention. The reason for my belief is found in verse 14 where the Holy Spirit gives to us the key to unlock this very difficult portion of God's Word.

"And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." V. 14.

You will notice that they are called brethren in the Lord. If brethren in the Lord, then it is clear that they are saved people, and not mere professors. In verse 15 and 16 the Holy Spirit tells us

the manner in which these brethren in the Lord preached Christ.

The method of some in presenting Christ was not commendable, yet they did preach Christ which Paul rejoiced in.

"What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." V. 18.

I cannot picture this man of God (Paul) rejoicing over the preaching of an unsaved man. He was a man who spoke without fear or favor to any man, and was out-spoken, when condemning the works of Satan and his ministers. In the verses under consideration, we do not read where he condemned these as ministers of Satan, neither do we read where they are called perverters of the truth. Had they been preaching false doctrines I am sure that he would have condemned them as false apostles and deceitful workers. Read II Cor. 11:13-15.

I believe that these men were honored in these verses (though their method was not what Paul would have liked for it to have been) in that it is recorded that they preached Christ. Many today believe that to preach Christ all one needs to preach is the death, burial and resurrection.

There is much more involved in preaching Christ than meets the average eye. To preach Christ one must preach the consequence of sin, thus picturing man's inability to redeem himself. He must preach the intent of Christ, which was to lay down his life for His sheep. There must be the declaration of the effect of Christ laying down His life, which is spiritual life, and the quality of that life, which is eternal. These men in preaching Christ were preaching the great doctrines of grace. By this we can understand the joy in the apostles heart when he says, "I therein do rejoice, yea, and will rejoice."

Brethren, I do not believe that any unsaved man can truly preach Christ. The unsaved do not have the ability to receive the things of God, which one must needs do in order to preach Christ. Read I Cor. 2:14. The unsaved can and do, pervert the gospel of Christ. By so doing the Apostle Paul pronounced a curse upon them.

"Which is not another; out there be some that trouble you, and would pervert the gospel of Christ. But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:7-8.

These who were preaching out of envy, and strife and contention, were not condemned as gospel perverters, which Paul would have done had they been unsaved professors. I find no evidence of anger or sorrow in the Apostles heart toward these men. There is no effort on his part to withdraw himself from them, though he tells us to withdraw ourselves from every brother that walketh disorderly. Read Phil. 3:6.

Therefore, my conclusion is that these men were sincerely saved, though they preached Christ out of envy, strife and contention.

I can't be dogmatic in answering this question, for I can only express an opinion. However, it is not correct to speak of their having "preached a Christ of envy and contention." The passage doesn't speak of their preaching a Christ like that, it speaks of those preaching as having envy and strife and contention.

We know full well that people ought not preach motivated by envy, strife and contention, yet such is the faults and failings of imperfect human beings that this is often done. I have seen it done,

and yet I was unable to feel that those preaching were unsaved people. Search your own heart. Just how much have you ever given way to feelings of envy and strife?

I think just here of a church where contention developed over whether the piano should be on the right or the left side of the pulpit. The contention and strife became so violent that a group pulled out of the church. They went down the road a little way

ROY MASON

Radio Minister

Baptist
Preacher

Aripeka, Florida



and erected a church building and organized a church. Think of it! Division and strife and a new church all over the tremendous and world shattering question as to where the piano should be located. Both churches sought to outdo each other — not primarily in an effort to reach the lost or to glorify God, but mainly to gratify that spirit of envy and strife and contention. Were all of those church members, including the pastors lost? I personally don't think so, but they were certainly in disobedience.

Let us remember that strife sometimes broke out among the disciples of Christ over the question of who was the greatest. Yet, they loved Christ, and some later laid down their lives for His sake.

I lived in Brazil as a missionary years ago. Some discord sowers split just about every church in the city, and there followed envy and strife, and the attempt on the part of churches to outdo and outgrow one another. I am sure that Christ was many times preached out of envy and strife. After several years, peace was brought about, and harmony come to prevail, and what was the situation? The answer is, there were about double the number of churches that had existed previously. I could in the spirit of Paul say, "I am sorry that Christ was ever preached out of envy and strife, nevertheless I am glad that He was preached, and I rejoice that more people have been reached and more churches established." I feel sure that the old devil stirred up the strife, but the Lord saw to it that he lost out in the end.

"Historicity"

(Continued from page 3)
erine and to marry Anne notwithstanding the Pope's pronounced interdiction. Because of Henry's defiance, Pope Clement the Seventh excommunicated Henry in 1534. Parliament came to the King's rescue on November the twenty-third of the same year, passing an act which set aside

the papal authority in England. A later act was passed in 1535 by which Henry became the head of the

Church of England

Thus was a murderer and an adulterer as its founder, the Church of England was ushered into existence. From this evil beginning the—

Episcopal Church

has descended.
The success of Luther and Henry VIII gave courage to other fainting hearts. Hence in 1526, John Brenz at Halle, Germany, drew up a plan of organization for the—

Presbyterian Church

This movement gained impetus under the leadership and direction of John Calvin, who in 1536 formally founded the church.

To the Episcopal Church, which was organized in 1534, a daughter was born, known first of all as the Independent Church, and later the followers of this movement became known as—

Congregationalists

Robert Brown, schoolmaster, lecturer and preacher of the Episcopal Church, opposed sacerdotalism and the episcopal form of church government which his church had inherited from the Catholic Church. Accordingly in 1540, he brought this new organization into existence. Thus the first granddaughter of Catholicism was born.

A second granddaughter of Catholicism was born at Oxford, England, about the year 1727, under the leadership of George Whitefield and John and Charles Wesley. Although John Wesley led the movement he never intended to organize a separate church. In his own words, we find, "I declare once more that I live and die a member of the Church of England and none who regard my advice will separate from it." He preferred to call his movement the United Society, but his followers termed themselves—

Methodists

and began their separate denominational existence about 1740.

Alexander Campbell, who was born in Ireland and educated at Glasgow, came to Pennsylvania and joined a Presbyterian church in 1809. Becoming dissatisfied with Calvinism, he and his father, quit the Presbyterian ministry and joined the Baptist Church. He fell out with the Baptists and in 1827 he organized a church of his own, which was called the—

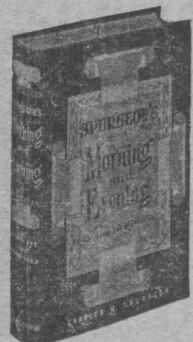
Compbellite Church

In succeeding years it has borne various names, such as: Reformers, Christian, New Lights, Stonites, Sectites, Church of God, Disciples of Christ, and Church of Christ.

When Joseph Smith was but fifteen years of age, he asserted that the first two persons of the Trinity made a revelation to him. Numerous revelations followed down to 1830, at which time he founded the

Mormon Church

Because of his teachings and practice of polygamy, he was (Continued on page 5, column 1)



MORNING AND EVENING

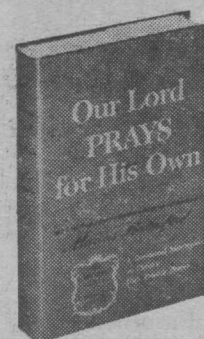
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THE BAPTIST EXAMINER

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PAGE FOUR

"Not Growing Old"

"Though our outward man perish, yet the inward man is renewed day by day"—2 Corinthians 4:16-19.

They say that I am growing old;
I've heard them tell it times untold,
In language plain and bold—
But I'm not growing old.

This frail old shell in which I dwell
Is growing old, I know full well—
But I am not the shell.
What if my hair is turning gray?

Gray hairs are honorable, they say.
What if my eyesight's growing dim?
I still can see to follow Him
Who sacrificed His life for me

Upon the cross of Calvary.
What should I care if Time's old plow
Has left its furrows on my brow?
Another house, not made with hand,

Awaits me in the Glory Land.
What though I falter in my walk?
What though my tongue refuse to talk?
I still can tread the narrow way,

I still can watch and praise and pray.
My hearing may not be as keen
As in the past it may have been,
Still, I can hear my Saviour say,

In whispers soft, "This is the way."
The outward man, do what I can
To lengthen out this life's short span,
Shall perish, and return to dust,

As everything in nature must.
The inward man, the Scriptures say,
Is growing stronger every day.
Then how can I be growing old

When safe within my Saviour's fold?
Ere long my soul shall fly away
And leave this tenement of clay;
This robe of flesh I'll drop, and rise

To seize the "everlasting prize."
I'll meet you on the streets of gold,
And prove that I'm not growing old.

—JOHN E. ROBERTS

"Historicity"

(Continued from page 4)

compelled to flee from Fayette, New York, where he organized his first church. He removed to Kirtland (Ohio), and after a series of contentions there he formed a settlement at Independence, Mo. Trouble arose here and he journeyed to Hancock City, Illinois. 15,000 adherents gathered to this settlement within a short time. Here Joseph and Hyrum Smith were arrested for violations of the law and were shot by a mob in 1844. Brigham Young, the new leader, organized an exodus and led 1,000 families westward where they settled at Great Salt Lake. Thus from a polygamist, adulterous beginning, the Mormon Church has descended.

Mrs. Mary Baker Eddy, having learned from Dr. Phineas Q. Quimby his method of treating diseases without medicine, professed to have discovered a Christian-scientific treatment for disease. From the premise that all of God's created works are "very good," she deduced that sickness, sin, and evil are unreal and abnormal. In order to propagate these teachings, she opened in Boston in 1879 the

Church Of Christian Science

Thus far we have noticed all of the leading Protestant denominations. To be sure we have omitted Seventh Day Adventism, Millennial Dawnism, Russellism, and other isms and schisms of the modern day.

Now we come to the Baptist Churches. Who established the first Baptist Church? Where was it organized? When was it constituted? Who gave it its teachings and doctrines? Where are these doctrines to be found?

In answer to these questions, may I say that I confidently believe, categorically aver, and unconditionally assert that the Baptist Churches were founded by Jesus during the time of His ministry, and that their principles of faith and practice are to be found in a book, called the Bible; chiefly in that portion known as the New Testament, every word of which was written by a Baptist. With Jesus as their founder, and the Bible as their textbook, Baptist Churches have existed from the day of Jesus' memorable utterance, "I will build my church; and the gates of Hell shall not prevail against it." (Matt. 16:18).

Possibly in this connection a few historical quotations from the

world's most renowned scholarship might not be out of place.

Ypeij and Dermout, eminent historians of the Dutch Reformed Church, in their "Account of the Origin of the Dutch Baptists," say: "... the Baptists may be considered as the only Christian community that has stood since the day of the apostles, and as a Christian society, has preserved pure the doctrines of the gospel through all ages."

Alexander Campbell says, "The Baptists can trace their origin to apostolic times and produce unequivocal testimony of their existence in every century down to the present time... public monuments of their existence in every century can be produced."

Robert Bruce Smith said: "With all my heart I believe that the Baptists have a history parallel with the history of Christianity."

Alexis Mastin says, "There are, in our view, primitive Christians, as inheritors of the primitive Church, who have been preserved in these valleys, and it is not they who separated from Catholicism, but Catholicism from them."

Sir Isaac Newton said: "The Baptists are the only body of Christians that has not symbolized with the church of Rome."

A French free thinker said: "Perhaps the Baptists are the only Christians in the world among whom a Christian of the first century would find himself at home."

The noted historian, John Clark Ridpath, said: "I should not readily admit that there was a Baptist Church as far back as A.D. 100, though without doubt there were Baptists then, as all Christians were then Baptists."

Prof. William Cecil Duncan said: "Baptists do not, as do most Protestant denominations, date their origin from the Reformation of 1520... They did not, however, originate with the Reformation, for long before Luther lived, nay long before the Roman Catholic Church herself was known, Baptists and Baptist Churches existed and flourished in Europe, and in Asia and in Africa."

Thus we have noticed briefly the history of the Baptists, Catholics, and the leading Protestant denominations. In the face of this history, we ask, "Is there any test whereby the true church of Jesus may be recognized and the spurious claims of rival factions may be determined?"

The Test Of Time

Any church that has come into existence since the time of Christ is not the church which He established for two reasons:

1. It was not in existence in the time of Christ.
2. It did not come into existence until sometime later.

Name	Date Founded
Catholic	590
Lutheran	1520
Episcopal	1534
Presbyterian	1536
Congregationalist	1540
Methodist	1740
Campbellite	1827
Mormon	1830
Christian Science	1879
Baptist: Founded by Jesus, Mt. 16:18.	

The Test Of Place

There was only one place in which the New Testament Church could have been established, since the ministry of Jesus never extended beyond the land of Palestine. It would have been impossible to have established His church outside of Palestine as it would for Him to have been born beyond its limits.

Name	Place Founded
Catholic	Rome
Lutheran	Germany
Episcopal	England
Presbyterian	Switzerland
Congregationalist	England
Methodist	England
Campbellite	America
Mormon	America
Christian Science	America
Baptist	Palestine

The Test Of Founder

Just as there is only one time

and one place in which the New Testament church could have been founded, there is also only one person who could have founded the church. To say that any one other than Jesus founded the New Testament church would be sacrilegious mockery.

Name	Founded by Whom
Catholic	Gregory the Great
Lutheran	Martin Luther
Episcopal	Henry the Eighth
Presbyterian	John Calvin
Congregationalist	Robert Brown
Methodist	John Wesley
Campbellite	Alex. Campbell
Mormon	Joseph Smith
Christian Science	—Mrs. Mary Baker Eddy
Baptist	Jesus

The origin of all denominations other than Baptists can be traced to some individual as founder. Not so with Baptists. There is no individual this side of Jesus who can account for the Baptist Churches!

The Test Of Perpetuity

One of the outstanding tests which Jesus gave by which the true church could be identified is the test of perpetuity—that the church which He established should have no end. Jesus declared with the same breath in which He established His church — "The gates of Hades shall not prevail against it." (Matt. 16:18). If that church with its transcendent principles should perish from the earth, the Son of God would be proven a liar. That Baptist principles have existed from the days of Jesus and that they have been perpetuated from generation to generation can be proved without a peradventure of a doubt. As Gregg, a Presbyterian, in speaking of Baptist ancestry and perpetuity, said: "Missionaries sent from Rome, in the apostolic days planted churches in the valleys of the Alps... When others yielded to the Roman See, these spurned the yoke of the church of the Seven Hills and kept their apostolicity intact. They were subject to Rome. Rome changed, not they."

The Test Of Doctrine

The final test by which the true church may be determined is the test of doctrine. When Jesus established His church, He did not leave that organization in doubt as to what it was to believe but gave it a complete declaration of faith. The doctrinal characteristics of the church which Jesus built are laid down completely in the New Testament. No further word as to what the church was to believe is to be found outside the Bible for there is nothing beyond what is written in the Book. Its teachings are ex cathedra. Let us notice first the plain teachings of the Bible as to doctrinal truth and then the position which each denomination occupies.

1. As to the Bible—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Tim. 3:16). "If any man shall add unto these things, God shall add unto him the plagues that are

written in the book of this prophecy." (Rev. 22:18).

Baptists believe that the Bible is inspired of God and that it is the final word in all matters. We believe that it is the only authority for both individuals and churches. We believe that it was completed by the writing of the Revelation and that for one to add to or take away from its precepts would be to commit Spiritual suicide.

The Catholic position is exactly opposite. The action of councils, the inheritance of the Pope are put on a higher plane than the teachings of the Bible. The church can abolish the doctrines of the Bible and can create entirely new teachings at the will of the Pope.

The Lutheran, Episcopal and Methodist churches are governed by a system of ecclesiastical machinery known as an episcopacy, which determines both doctrine and conduct for the individual as well as for the church.

The Presbyterian Church is ruled by a series of graduated courts, with the General Assembly as the highest court which passes upon all matters of faith and doctrine.

The Mormons and Christian Scientists set the Bible aside almost entirely and substitute instead a Bible which their leaders have made, it being composed of their supposed revelations from God.

The Congregationalist and the Campbellite churches are more nearly like the Baptists, in that they accept the Bible as the final authority. However, if space would permit we could show that in spite of their claim that the open Bible is the final authority with them, that in many particulars they deviate from its teachings.

2. As to Salvation. "By grace are ye saved through faith; not of works, lest any man should boast." (Eph. 2:8,9). "Not by works of righteousness which we have done, but according to His mercy He saved us." (Titus 3:5). "Who his own self bare our sins in his own body... by whose stripes ye were healed." (I Peter 2:24).

Baptists believe that the salvation of sinners is WHOLLY OF GRACE. By His death, Jesus made a complete atonement for our sins. Through faith in Him, He becomes our Saviour. AS TO SALVATION, THE BAPTISTS STAND ALONE IN THAT THEY BELIEVE SALVATION TO BE WHOLLY OF GRACE!

Catholics believe that baptism (as well as many other forms) is necessary to salvation. The Lutherans, Methodists, Episcopalians, Presbyterians and Congregationalists believe that baptism contains a sacramental grace which is essential to salvation; hence, they practice infant baptism.

Mormons, Christian Scientists, and Campbellites teach baptismal regeneration.

3. As to the mode of Baptism. "And they were all baptized of him in Jordan." (Mt. 3:6). "And went up straightway out of the water." (Mt. 3:16). "And John was baptizing in Aenon, near to Salim, (Continued on page 6, column 3)

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PAGE FIVE



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Old Landmarkism

(Continued from page 3)

pleasing the Master? I turn to His word and it reads:

"Woe unto you when all men speak well of you; for so did their fathers to the false prophets."

Has this passage no application in our day? Is it true, as some preachers tell us, that the days of persecution are ended? Has the offense of the cross indeed ceased? How am I to understand these declarations of my Savior: "Ye shall be hated of all men for my sake; but he that endureth" (Matt. 10:22). "The disciple is not above his master; if they have called the master of the house Beelzebub, how much more shall they call them of his household?" "Think not that I am come to send peace on the earth: I came not to send peace, but a sword." "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be of his own household." "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word I said unto you, The servant is not greater than the lord. If they have persecuted me, they will persecute you." (John 15:20). Paul understood the import of this language: "Yea, and ALL that will live godly in Christ Jesus shall suffer persecution." Do you say all this was spoken of the apostolic age, and is obsolete and utterly meaningless in this; and that the Testament would be as complete to us if these and all similar passages were eliminated? Is it indeed so? Has *Beezlebub* become a faithful ally of Christ—

"And this vile world a friend to grace,
To help us on to God?"

If this be so, has it ever occurred to you that we shall lose many and exceedingly precious promises as well. A few occur to me: "Blessed are they who are persecuted for righteousness sake: for theirs is the kingdom of heaven." Can it be that the blessedness of that kingdom will be the same to those who have never lived for Christ so as to be persecuted? "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad; for great is your reward in heaven, for so persecuted they the prophets who were before you." Is it impossible for us to gain this great reward? Is it, alas! true, that we, alone, of all the Christians who have lived on the earth, are denied the distinguished privilege of gaining this "GREAT REWARD?" That we can not suffer peril from false brethren—can not so witness for Christ as to suffer reproach or even to be spoken about falsely for Jesus' sake?

If this be so, then indeed are we, of all Christians, the most *unblessed*; for the crowning glories of salvation, are alike predicated upon suffering with and for Christ here. Among a host are these: "If so be that we suffer with him, that we be glorified together" (Rom. 8:17). Is it not here implied that those only are glorified together who have suffered for Christ? "If we suffer for him, we shall also reign with him" (2 Tim. 2:12).

But suppose we live on such terms of amity and concord with the enemies of Christ, and those who oppose His teachings, that they become our friends, and speak well of us, can we hope to reign with Christ? Grant that we may possibly be saved "yet so as by fire," have we a promise of reigning with Christ? The scriptures impress me that only sufferers, martyrs, cross-bearers, witnesses of Jesus, and for the word of God, "have part in the first resurrection, and live and reign with Christ a thousand years" (Rev. 20): that only those Christians who "have not defiled themselves with women"—i. e., affiliated on terms of equality friendship with false churches—are accounted as "virgins" unto Christ, and are numbered with the one hundred and forty and four thousand and are permitted companionship with Christ (Rev. 14). If one passage more than another has influence, and now influences my life as a Christian and a minister, it is those words of Jesus to His faithful servant at the close of his service: "Well done, good and faithful servant: thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21). What is this world to me if I have no good hope, through grace, of hearing these words

(Continued on page 7, column 4)

"Historicity"

(Continued from page five)

because there was much water there." (John 3:23).

Baptists believe that immersion is the only form in the New Testament. Consequently they reject sprinkling and affusion since they are not to be found in the New Testament.

The Catholic Church admits that immersion was the mode that was practiced in the days of Jesus, but in the subsequent days has substituted pouring in view of the fact that it may be administered with less inconvenience. Episcopalians, Lutherans, Methodists, Congregationalists, and Presbyterians follow the Catholic Church in this practice, while Christian Scientists, Campbellites, and Mormons adhere to the New Testament mode of immersion.

4. As to the subject for Baptism. "Go ye therefore, and disciple all nations, baptizing them . . ." (Mt. 28:19). "See, here is water; what doth hinder me to be baptized? . . . If thou believest with all thine heart, thou mayest." (Acts 8:36,37).

Baptists, following the teachings of the New Testament, insist that only a believer on Jesus Christ as Saviour, can be the proper subject for baptism. Again they stand alone.

Catholics practice baptismal regeneration; that is, baptism in order to save, and not because the individual has been saved.

Lutherans, Episcopalians, Presbyterians, Congregationalists, and Methodists baptize babes, who are unable to exercise faith and thus unable to believe on Christ.

Mormons, Campbellites, and Christian Scientists practice baptismal regeneration.

5. As to the Lord's Supper. "Then they that gladly received his word were baptized . . . And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread." (Acts 2:41-42). "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (1 Cor. 11:26).

Baptists believe that the Lord's Supper is to be preceded by the ordinance of baptism and that this supper is a reminder of Christ's dying love. Baptists do not believe that sacramental grace is imparted to the communicant.

Catholics take just the opposite position. They say that instead of the bread and wine being symbolic that they become under the blessing of the priest the actual body and blood of Christ. They say that divine grace is imparted at each observance of this supper. All other denominations follow the teaching of the Catholic Church, some to a limited degree, while others accept it almost literally.

6. As to rights of church members. "Then they gave forth their lots; and the lot fell upon Matthias." (Acts 1:26).

Baptists believe that the congregation should control the affairs of each local church. We believe in an equality of rights, such that one member has just as much authority as any other, regardless of what position he may hold in the church.

Catholics teach that the only right a member of their church has, is to obey the voice of the church. The Congregationalist and Campbellite churches are patterned after the New Testament model. However, some matters are not submitted to the congregation. All other denominations conform to the Catholic principle in varying degrees.

It thus appears that when judged by the tests of time, place, founder, perpetuity, and doctrine that only the Baptist Churches can boast of the headship of Jesus. Lest one might think that we are presumptuous in submitting these tests, we quote the authority which Jesus gives us for so doing: "Beloved, believe not

every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." (John 4:1). With that as our actuating principle, we have submitted these tests. At a glance it can easily be seen that the Catholic Church and the Baptist Churches stand at the opposite poles of every doctrine. All Protestant denominations are to be found somewhere in between, getting their teachings from both. All that the Protestant denominations hold that is Biblical, they have gotten from the Baptists; all that is heretical, they have inherited from the Catholics.

In every test that we have submitted, the Baptist position has been shown to be the Bible position. Just how Baptists have been able to exist in the face of trials and persecutions, we do not attempt to explain. Nor do we attempt to show how that Baptist principles have existed from the days of Jesus. It is not necessary to prove our apostolic succession. It is far more important to recognize the identity of our churches today with those of the first century than to produce historical records of twenty centuries time. If there are churches in the world today that can be identified with those of the first century, then that should be sufficient proof of our apostolicity. As George W. MacDaniel in "The People Called Baptists" said: "After the war, General Lee lost a beautiful mare, whether strayed or stolen he did not know. He advertised for her, describing her color and size in detail. Deacon William Campbell of Essex County, Va., read the advertisement and saw near his home an animal that exactly answered the description. He wrote General Lee, who sent his son from Lexington to investigate. As soon as he saw the animal, he said, 'That is father's mare.' It wasn't necessary to follow the tracks of that mare from Lexington to Essex. The main thing was to identify her with that one that was lost." (Page 141-142). So with the Baptist churches. Our chief hope is that men may recognize our identity without seeking to follow the tracks that have been left upon the pages of history.

"Through many dangers, toils
and snares,
We have already come;
'Tis grace hath brought us
safe thus far,
And grace will lead us home."

Easter

(Continued from page one)

Passover Week, no matter what day of the week it came, was always a Sabbath (Num. 28:16-18). There were two Sabbaths that week; a yearly and a weekly Sabbath. John calls the Sabbath following the crucifixion "a high day" (John 19:31).

The word "Easter" occurs only one time in the Bible in Acts 12:4, and then it is a mistranslation of the Greek word "Pascha" (from Heb. "Pesah") which means "Passover."

"Easter" is merely the slightly

changed English spelling of the ancient Assyrian goddess called "Istar," the Queen of Heaven. The Bible condemns the worship of the Queen of Heaven as the most abominable of all pagan idolatries (Jer. 7:18-20; 44:19).

Easter was totally unknown as a celebration in the Apostolic churches, and it was not until the Second Century that any of the churches first began to celebrate an anniversary festival in commemoration of the death and resurrection of Christ. The day of festivity was called the "Paschal" or Passover day, because it was observed at the time of the Jewish Passover. It was not idolatrous, and it was preceded by no lent.

For a time there was a dispute between the Jewish and Gentile Christians concerning the date of this festival. The Jewish Christians linked it with the Passover, and so observed it on the 14th day of Nisan regardless of the day of the week. The Gentile Christians celebrated it on the Lord's day, Sunday. This difference was settled by the Council of Nicea in 325 A.D. which declared that Easter should be celebrated the same time throughout all the churches. In 519 A.D. the Council of Aurelia decreed that Lent should be solemnly kept before Easter.

Lent is the Christian version of the great annual festival of forty days of fasting in commemoration of the death of Tammuz—the pagan Babylonian Messiah. The worship of Tammuz was associated with a sunrise service which is the real origin of the so-called Easter sunrise service. The Lord condemned both as "abominations" (Ezek. 8:13-16). Moses told the Israelites not to try to worship the Lord by heathen customs (Deut. 12:30-31).



Pride

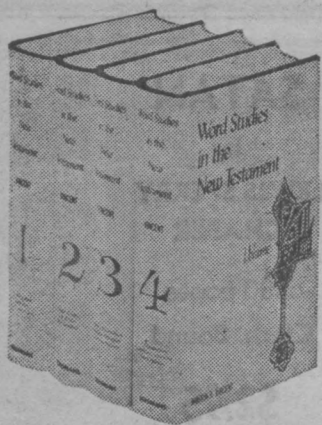
(Continued from page one)

the only way is to begin with the heart. Now let me tell you a parable, in the form of an eastern story, which will set this truth in its proper light.

A wise man in the east, called a dervish, in his wanderings, came suddenly upon a mountain, and he saw beneath his feet a smiling valley, in the midst of which there flowed a river. The sun was shining on the stream, and the water as it reflected the sunlight, looked pure and beautiful. When he descended, he found it was muddy, and the water utterly unfit for drinking.

Hard by he saw a young man, in the dress of a shepherd, who was with much diligence filtering the water for his flocks. At one moment he placed some water into a pitcher and then allowing it to stand, after it had settled, he poured the clean fluid into a cistern. Then, in another place, he would be seen turning aside the current for a little, and letting it ripple over the sand and stones.

(Continued on page 7, column 2)



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THE BAPTIST EXAMINER
APRIL 27, 1968

PAGE SIX

A river is powerful because many drops of water have learned the secret of cooperation.

DO or DONE!

"There is a wide difference between your religion and mine," said a Christian lady to one in whose spiritual condition she had long been interested.

"Indeed," said he, "how is that?"

"Your religion," she replied, "has only two letters in it, and mine has four."

It seems that this gentleman was one of that numerous class who are seeking to get to heaven by their doings, by the attention of ordinances and ceremonies, by what the apostle, in the sixth of Hebrews, term, "dead works."

But he did not understand about the "two letters" or the "four."

His friend had often spoken to him, and on the occasion to which our anecdote refers she had called to take her leave of him for some time, as she was about to go from home.

"What do you mean," said he, "by two letters and four?"

"Why, your religion," said the lady, "is do — DO; whereas mine is DONE."

This was all that passed. The lady took her leave; but her words remained and did their work, in the soul of her friend—a revolutionary work verily. The entire current of his thoughts was changed. DO is one thing; done is quite another. The former is legalism; the latter is Christianity.

It was a novel but very original mode of putting the gospel; but it was just the mode for a legalist, and the Spirit of God used it in the conversion of this gentleman.

When he next met his friend, he said to her, "Well, I can now say with you that my religion is done, DONE."

He had learned to fling aside the deadly doings, and rest in the finished work of Christ. He was led to see that it was no longer what he could do for God, but what God had done for him.

This settled everything. The four golden letters shone under the gaze of his emancipated soul. "DONE."

Precious letters! Precious word! Who can tell the relief of a burdened heart when it discovers that all is done? What joy to know that what I have been toiling for, it may be many a long year, was all done over 1800 years ago, on the cross!

Christ has done all. He has put away sin; magnified the claims of Divine justice; vanquished Satan; taken the sting from death and the victory from the grave; glorified God in the very scene in which He had been dishonored; brought in everlasting righteousness.

All this is wrapped up in these four golden letters, "d.o.n.e." Oh, who would not give up the two for the four? who would not exchange "do" for "done"?

"Reader, what say you to this? What is your religion? Does it consist of two letters or four? Is it still "do" with you or have you found your happy portion

and rest in "done"?

Do think of it, dear friend — think deeply — think seriously — and may God's Spirit lead you, this moment, to cease from your own "do," and to rest in Christ's eternal "done!"

Jesus said — "It is finished," — (John 19:30).

"But now one in the end of the world hath Christ appeared to put away sin by the sacrifice of himself." — (Hebrew 9:26).

"His own self bare our sins in His own body on the tree." — (I Peter 2:24).

"In whom we have redemption through his blood, even the forgiveness of sins." — (Col. 1:14).

"Believe on the Lord Jesus Christ and thou shalt be saved." — (Acts 16:31). — C. A. MacIntosh

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"I want to tell you I enjoy TBE so very much. I think TBE is one of the best Baptist papers I have ever read. May the good Lord let you live a long time as our Editor."

—John T. White (Georgia)

Pride

(Continued from page 6)
that it might be filtered, and the impurities removed.

The dervish watched the young man endeavoring to fill a large cistern with clear water; and he said to him, "My son, why all this toil?—what purpose dost thou answer by it?"

The young man replied, "Father, I am a shepherd; this water is so filthy that my flock will not drink of it, and, therefore, I am obliged to purify it little by little, so I collect enough in this way

that they may drink, but it is hard work."

So saying, he wiped the sweat from his brow, for he was exhausted with his toil. "Right well thou hast labored," said the wise man, "but dost thou know thy toil is not well applied? With half the labor thou mightest attain a better end. I should not conceive that the source of this stream must be impure and polluted; let us take a pilgrimage and see."

They then walked some miles, climbing their way over many a rock, until they came to a spot where the stream took its rise. When they came near to it, they saw flocks of wild owls flying away, and wild beasts of the earth rushing into the forest; these had come to drink, and had soiled the water with their feet. They found an open well, which kept continually flowing, but by reason of these creatures which perpetually disturbed it, the stream was always turbid and muddy.

"My son," said the wise man, "set to work now to protect the fountain and guard the well, which is the source of this stream; and when thou hast done that, if thou canst keep these wild beasts and fowls away, the stream will flow of itself, all pure and clear, and thou wilt have no longer need for thy toil."

The young man did it, and as he labored, the wise man said to him, "My son, hear the word of wisdom; if thou are wrong, seek

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not to correct thine outward life, but seek first to get thy heart correct, for out of it are issues of life, and thy life shall be pure when once thy heart is so."

So if we would get rid of pride, we should not proceed to arrange our dress by adopting some special costume, or to qualify our language, by using an outlandish tongue, but let us seek of God that He would purify our hearts from pride, and then assuredly if pride is purged from the heart, our life also shall be humble. Make the tree good, and the fruit shall be good, make the fountain pure, and the stream shall be sweet.

Oh! that God might grant us all, by His grace, that our hearts may be kept with diligence, so that pride may never enter there lest we be haughty in our hearts, and find that afterwards cometh wrath.

This brings us to the other point, which is, the consequence of pride — destruction, a fact which can be proved by hundreds of instances in Scripture. When men have become proud, destruction has come upon them. See you yon bright angel chanting the loud anthem of praise before his Maker's throne? Can anything tarnish that angel's glory, rob him of his harp, despoil him of his crown?

Satan Falls by Pride

Yes, see there enters a destroyer whose name is pride. He assaults the angel, and his harp-strings are snapped in twain. His crown is taken from his brow, and his glory is departed, and yon falling spirit descending into hell is he who once was Lucifer,

Old Landmarkism

(Continued from page 6)

at last from the lips of my master? How unspeakably fearful, though I have gained the praise of earth's millions, and fail to hear the "well done" of Jesus? Oh, what can the future be to me, though I should have the praise of the angels, and fail to hear these few words—"well done, good and faithful servant"—from the lips of my Savior? I know, that He, whose name is Truth, will never utter them unless I have done well, and been faithful in the things committed to me. If I have failed to openly hold and boldly preach His whole truth, for fear of men, I may not hope to hear them, for He hath said: "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory and in his Father's, and of the holy angels."

Let us not deceive ourselves or be deceived. Satan bears the same hellish hate towards the Savior and His church, he did the day he nailed Him to the cross of ignominy, by the wicked hands of his servants.

The carnal heart is still only enmity to God. The whole world still lieth in the wicked one, and is as thoroughly opposed to the authority of Christ as of old. False systems of religion, and false teachers are a thousand times multiplied; only they assume the character, and demand of us the name of "evangelical churches" and ministers of Christ. The words of Christ and His apostles are equally for this as for any former age; and it is tremendously true now as then — that they "who will live godly shall suffer persecution." There never was, there is not now, there never will be, till Christ comes, an exception to this declaration. If you and I are not persecuted, if we are not reviled and spoken falsely of, for Christ's sake, it is as certainly true as God's Word that we are not living godly. We are not persecuted nor reproached because we have struck an unholy truce with sin, and the spirit of this world, and with spiritual wickedness, because throned in high places. In every age when the witnesses of Christ have been faithful to their mission, they have suffered from His avowed enemies and professed friends.

It was not only true when the old Pagan dragon held his authority over the nations, but equally so when its ghost—a counterfeit Christianity—ascended the throne and wore the purple of the Caesars; and more bitterly true when Protestantism shed the blood of the saints in the days of the Reformation, and whenever and wherever it has been able to wield the sword, whether in England old or England new, on the soil of the Old Dominion or of Georgia. In every age and in every land, genuine Christianity has been persecuted by its counterfeit, and shall we, by all our influence as Baptists, accredit that counterfeit as "evangelical" and genuine?

Be assured, my brother, were we only as faithful in teaching and defending Christ's precious truth as our fathers were; if we would no longer sacrifice it by sinful compromises to secure the peace and obtain the friendship of false teachers and their followers, we would not long be strangers to their bitter experiences, and we would realize that the words of Christ, and the teach-

(Continued on page 8, column 4)

son of the morning. He has now become Father of nights, even the Lord of Darkness, Satan, the Fallen One.

Pride Slays Adam and Eve

See you again that happy pair walking in the midst of luscious fruits, and flowerly walks and bowers of Paradise? Can aught spoil Eden, and ruin those happy beings? Yes, pride comes in the shape of a serpent, and asks them to seek to be as gods. They eat of the forbidden fruit, and pride withers their paradise and blasts their Eden. Out they go to till the ground, whence they were taken, to beget and to bring forth us who are their children — son of toil and sorrow.

David Hurt by Pride

Do you see that man after God's own heart, continually singing his Maker's praise? Can aught make him sad? Can you suppose that he shall ever be laid prostrate on the earth, groaning, and crying, and asking "that the bones which God hath broken may re-

joice?" Yes, pride can do that. It will put into his heart that he will number his people, that he will count the tribes of Israel, to show how great and mighty is his empire. It is done, and a terrible pestilence sweeps over his land on account of his pride. Let David's aching heart show how destruction comes to a man's glory when he once begins to make a god of it.

See that other good and holy man who, like David, was much after God's own heart. He is rich and increased in goods. The Babylonian ambassadors are come, and he shows them all he has. Do you not hear that threatening, "Thy treasures shall be carried away, and thy sons and thy daughters shall be servants to the king of Babylon?" The destruction of Hezekiah's wealth must come, because he is proud thereof.

Nebuchadnezzar Falls

But for the most notable instance of all, let me show you yonder palace, perhaps the most magnificent which has even yet been built. In it there walks one who, lifting up his head on high, as if he were more than mortal man, exclaims, "See ye this great Babylon that I have builded?"

Oh! pride, what hast thou done? thou hast more power than a wizard's wand! Mark the mighty builder of Babylon creeping on the earth. Like oxen he is devouring grass; his nails have grown like bird's claws, his hair like eagles feathers, and his heart has gone from him. Pride did all that, that it might be fulfilled which God hath written, "Before de-

(Continued on page 8, column 1)

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PAGE SEVEN

Pride

(Continued from page seven)
struction the heart of man is haughty."

And You?

Is thine heart haughty, sinner, this morning? Dost thou despise God's sovereignty? Wilt thou not submit thyself to Christ's yoke? Dost thou seek to wear a righteousness of thine own? Art thou seeking to be or to do something? Art thou desirous of being great and mighty in thine own esteem? Hear me then, sinner, destruction is coming upon thee. As truly as ever thou exaltest thyself, thou shalt be abased; thy destruction, in the fullest and blackest sense of the word, is hurrying on to overwhelm thee.

And ho! Christian, is thine heart haughty this morning? Art thou come here glorying in thy graces? Art thou proud of thyself, that thou hast had such high frames and such sweet experiences? Mark thee, brother, there

is a destruction come to thee also. Some of thy proud things will be pulled up by the roots, some of thy graces will be shattered, and thy good works, perhaps, will become loathsome to thee, and thou wilt abhor thyself in dust and ashes. As truly as ever thou exaltest thyself, there will be a destruction come to thee, O saint — the destruction of thy joys and of thy comforts, though there can be no destruction of thy soul.

Pride, you know, is most likely to meet with destruction, because it is too tall to walk upright. It is most likely to tumble down, because it is always looking upward in its ambition, and never looks to its feet.

There only needs to be a pitfall in the way, or even a stone, and down it goes. It is sure to tumble, because it is never contented with being where it is. It is always seeking to be climbing, and boys that will climb must expect to fall. Pride is foolhardy, and will venture upon scaling any rock. Sometimes it holds on by a briar,

and that pricks it; sometimes by a flint, and that cuts it. There it goes, toiling and laboring on, till it gets as high as it can, and then, from its very height, it is likely to fall. Nature itself tells us to avoid high things. Who is he that can cast himself down?

Pride, when most successful, stands in slippery places. Who would choose to dwell on a pinnacle of the temple? That is where pride has built its house, and verily it seems but natural that pride should down if pride will up. God will carry out this saying, "Before destruction, the heart of man is haughty."

Yet beloved, I am persuaded that all I can say to you, or to myself, can never keep pride from us. The Lord alone can bolt the door of the heart against pride. Pride is like the flies of Egypt; all Pharaoh's soldiers could not keep them out; and I am sure all the strong resolutions and devout aspirations we may have cannot keep pride out unless the Lord God Almighty sends a strong wind of his Holy Spirit to sweep it away.

Old Landmarkism

(Continued from page 7)

ings of the apostles, are of real significance in our day; though our blood might not be shed, yet our names would be defamed, our characters blackened, the spirit of the evil one attributed to us when preaching most faithfully, as it was to the first Baptist — for they said, "he hath a devil" — our wives, and daughters, and sons ostracised from "polite society," and we and ours would be "accounted the filth of the world and the offscouring of all things, even in this day."

A young lady was converted at meetings held at the Baptist Church in Vicksburg, Mississippi, and had given her name to be baptized, when she was visited by the Episcopalian rector, and informed if she should so degrade herself as to join the Baptists, who were of the lower class, she would be no longer invited into polite society, but would sink to their level.

We see and feel enough to be convinced that we have entered the Laodicean age of His dispensation, in which the Master's knock will soon be heard at the door. The love, and zeal, and works of the first age have been "left," the faithfulness to the order of the house of God, and in trying and condemning false teachers, and the hatred of the laxity, and the profane double-dealing of the Nicolaitanes — who, professing to be followers of Christ, fellowshiped false religions as well — which characterized the churches of other ages has well-nigh died out, and instead, a strange indifference to gospel doctrine and denominational principles — to church constitution, to church order, to church discipline, and to pastoral support, has seized the great mass of the membership — a state denominated "lukewarm" by the Savior, which is, of all states, the most abhorrent to him.

But, added to this, an overweening desire to be considered "respectable," and to command the admiration of the world, has taken possession of the churches. We boast of our numerical strength, our power and our influence, and the culture of our ministry. Could an uninspired pen so graphically have described our condition as a denomination as Christ foretold it?

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God;

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth:

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

As many as I love, I rebuke and chasten; be zealous therefore and repent.

Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 3:14-22).

Whatever other brethren may do, will you not, my brother, resolve, hear and now, to join the noble few whom God is raising up to resist this flood-tide of looseness, lukewarmness, and indifference, which is rendering powerless the protest of the churches of Christ against sin and error?

The angel, in Revelation 18, is the symbol of a class of ministers who are to come to the front, at the close of this age, to tell Christians and the world what Babylon is, and call upon God's people to come out of her. Hear the voice of God, cast the fear of men behind you, and become a martyr—a witness for Jesus.

"Perish 'policy' and cunning,

Perish all that fear the light;

Whether losing, whether winning,

Trust in God, and do the right.

Some will hate thee, some will love thee,

Some will flatter, some will slight;

Cease from man, and look above thee—

Trust in God, and do the right."



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Oral Roberts

(Continued from page one)
of the Methodist Church to begin with so it is just returning back home. At the same time the Methodist Church is going back to the Church of Rome by the ecumenical route. Are you shook-up? Don't be! Any church that denies total depravity and unconditional election, and the Sovereignty of God is a likely candidate for the ecumenical merger. It doesn't matter if they are funnymentalists, holiness, Baptists, Methodists, Presbyterians, or you name-it. Not too long ago in one of the Oral Roberts College advertisements this statement occurred: "God needs man." This is man-centered religion right to the core.

Fred T. Halliman

(Continued from page one)
have been in twice before alone and where Bro. Roberts and I plan to go back to now.

While we have no fear of not returning there is some apprehension on our part as I learned about 5 days ago that the last Government Patrol into the area was ambushed and attacked. Therefore, we would appreciate the prayers of you folk back there.

We expect to be in that area about two weeks and then come out to our Base Camp where our bulk of supplies will be stored and Brother Roberts will return to the Mission Station and I will re-stock our supplies and attempt another crossing of the Strickland. I have just learned that a new bridge will have to be built so this undertaking will prove to be quite a task if not impossible, however there is reputed to be quite a large group of people over there and I would like to try to contact them.

I expect to be out on this patrol up to six weeks and after my return there will be a detailed report of it in T.B.E. This will probably be my last letter and therefore my last contact with the outside world, until I get back from the patrol.

I would appreciate very much if, after you have finished with this letter if you would send it on to Brother Gilpin as I probably will not be able to write to him until after I get back.

May the Lord bless each of you as you serve and wait upon him. Pray for us as you all are ever in our thoughts and prayers.

In His Elective Grace,
Fred T. Halliman

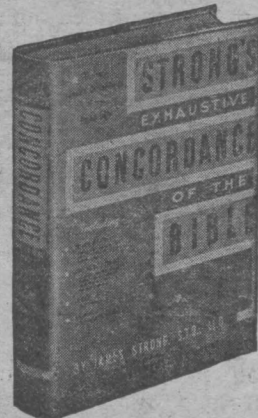
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APRIL 27, 1968

PAGE EIGHT

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