

# The Baptist Examiner

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"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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WE CONTINUE THE THIRD INSTALLMENT OF . . .

## "PATROLLING BEHIND THE RANGES"

By F. T. HALLIMAN  
New Guinea Missionary

We closed our last article by telling something of the place called Yedo and closing out the fifth day of the patrol. Our article starts today with: MARCH 23. D.Q. "We did not arise so very early this morning, and after a late breakfast began to try to figure out our plans for the next few days. Many things have to be decided as this is the place where we will leave for the Pogaia area and also some plans have to be made regarding a bridge to cross the Strickland River. One of our missionaries, that had been sent to Lake Kopago to see if any information could be had regarding any other crossing, returned today about noon and he could find out nothing from the Government. After hours of discussions and interrogation of every native we could

talk to and especially if we thought they might furnish us with any information as to where



ELD. FRED HALLIMAN

there might be a crossing of the Strickland, one of our cargo boys came into camp after returning from the river and told of a place

where a bridge had been started but abandoned because of the lack of cooperation of the people from this side—this seemed to be our first breakthrough. After that we pieced enough information together to get a gang started building the bridge while we are gone into the Pogaia area. Tonight we have repacked our supplies, leaving some here and taking only what we shall need for a few days. Two services were held here today with quite large crowds. It is now 10:30 p.m.," end quotation.

In spite of the fact that we did not move out of the camp on this day we were busy all day. Since I had been into the Pogaia area before and knowing something of the existing conditions there it would take considerable planning to try to avoid getting into the same predicament as I had got- (Continued on page 5, column 3)

E.

WILLIAM KIFFIN AS A LANDMARKER.

But there was a consistent Landmarker and a landmark church in London nearly two hundred years before Mercer wrote that letter; and I have shown that every Baptist Association in America was Landmark in faith and practice one hundred years before. I copy the following historical fact from Bro. Cramp's "History of Baptists:"

"The young man [Wm. Kiffin] became an independent inquirer, prepared to follow the leadings of truth regardless of consequences. [This is the true Landmark spirit — the spirit of God's true men]. Observing that some excellent ministers had gone into voluntary banishment, rather than conform to the Church of England, he was induced to examine the points in dispute between that church and her opponents. He had been five years a member of the Independent church, then under the care of Mr. Lathrop, when, with many others, he withdrew, and joined the Baptist Church, the first in England of the particular Baptist order of which Mr. Spilsbury was pastor. Two years after that, in 1640, a difference of opinion respecting the propriety of allowing ministers who had not been immersed to preach to them — in which Mr. Kiffin took the negative side — occasioned a separation. Mr. Kiffin and those who agreed with him seceded, and formed another church, which met in Devonshire Square. He was chosen pastor, and held that office until his death, in 1701 [61 years], the longest pastorate on record."

If the Baptist ministers of America were only such men as Wm. Kiffin, how long would Pedobaptist societies be regarded as churches of Christ? How sad to think that Baptists, by their inconsistent teaching and practice, are doing more than Pedobaptists themselves to build up pedobaptism!

Dr. J. M. Pendleton says:

"My opinion is, that the number of Baptists in the United States would be larger by a million today if it had ever been the understanding that there could be no ministerial affiliation between them and Pedobaptists. How strange is such affiliation! The exchange of pulpits makes the impression that these are small matters; and this impression has led many to become Pedobaptists, who would

(Continued on page 3, column 1)

## Why Observe Easter?

By E. G. COOK  
Birmingham, Alabama

I would like to beg your indulgence for a few minutes while we study the subject of Easter together. And I pray that we may do this studying with an open mind. After all, that is the only way we will ever learn anything. So long as I have a closed mind on some subject, so long as I do not want to learn about that particular thing, you cannot teach me one single thing about it no matter how badly I need to know it.

So, with that in mind, I believe you will agree with me that Easter is probably the greatest festival of the whole religious world. It is supposed to commemorate the resurrection of Jesus Christ. It is a movable feast, that is, it does not always fall on the same date. The council at Nicaea held in 325 A. D. by the apostate churches who had just recently been married to the Roman state decided that Easter should be celebrated on the first Sunday following the first full moon after the vernal equinox which is March 21st. I will have to admit that I do not know what the moon had to do with my Lord's resurrection. As a result of this decision by the council at Nicaea, Easter may fall on any date from March 22nd to April 25th.

The name "Easter" comes from the name of a Teutonic goddess of spring. She was a pagan goddess, but when this old religious festival, they just anglicized the name of this pagan goddess of Easter, and they had

Easter. The Catholic Church has, through the centuries, followed the practice of giving pagan observances Christian names. And by doing that, she made it possible for pagans to go right on with their pagan worship and still be good Catholics. They just called the pagan worship by a Christian name, but it was still pagan worship just the same.

And though Easter is supposed to commemorate our Lord's resurrection, it sometimes falls on a day that is more than three weeks before the actual date of the resurrection. In the light of Scriptures like Lk. 23:54, Jno. 16:19; 19:14,31, and I Cor. 5:7 we know that our Lord was crucified on the day of the Passover. And according to Lev. 23:5 the Passover fell on the 14th day of their first month, Abib which is April 14th on our calendar. Then according to Mt. 20:19, Mk. 9:31; 10:34, and Lk. 18:33; 24:7, He rose again the third day. I believe a third grade school child should be able to tell you that the 17th day of April is the third day after April 14th. If I wanted to celebrate my Lord's resurrection just one time a year, I most certainly

would do it on the 17th day of April the date on which He arose. I was born in April, and I have never celebrated my birthday in March.



E. G. COOK

Still Easter fell on March 26th last year (1967) some three weeks before April 17th. And in spite of that, the Catholic Church—and

a lot of other churches told their people that this was the day our Lord rose from the dead. This year it fell on April 14th. Next year it will be April 6th, and in 1970 it will be March 29th. But still most of you will be told that this is the day our Lord rose from the dead. You know, even I have better sense than to believe such junk as that. What about you? Really and truly, beloved, is there anything connected with Easter that makes any sense?

There are many abominable things in the eyes of Almighty God that are connected with Easter. There is Lent, Ash Wednesday, Passion Sunday, Passion Week, Palm Sunday, Holy Week, Holy Thursday, and Good Friday.

Even though our Lord's entire earthly ministry lay in between His forty days fasting in the wilderness and His resurrection, still we are told that the forty days Lenten season is in commemoration of His forty days fasting. Some three and one-half years elapsed between His fasting and His resurrection, but if you notice, Lent ends at the very hour Easter begins. There is no time

lapse at all between them. This should arouse the curiosity of all thinking people. And I believe that if you become curious enough to look into the matter for yourself, you will find that Lent really commemorates an altogether different forty days.

Soon after the Flood Nimrod and his followers founded a false religious system known as Babylonian Mysticism. According to their tradition Nimrod's wife Semiramis was the first queen of heaven. She, according to this tradition, had a son named Tammuz who was, according to this tradition, killed by a wild boar and after forty days came back to life. Lent and Easter really commemorate this forty days, and this resurrection. When you come to see that the Catholic Church is nothing in the world but Christianized Babylonian Mysticism; that is, that it is nothing but that old false religious system with a Christian name, you should have no trouble in seeing where they get all their feast days, and other evil practices.

And then when we come to the day called Good Friday, may I ask you a simple question in all sincerity, and in all humility? In the light of the clear teaching of the precious Word of God, when we say that our Lord was crucified on Friday, do we not accuse Him of outright lying? We may do it unintentionally through ignorance, but do we not do it just the same? In Mt. 12:40 our Lord said, "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Continued on page 5, column 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "PLAIN PROPHECIES FOR PLAIN PEOPLE"

"Write the vision, and MAKE IT PLAIN upon tables, that he may run that readeth it."—Hab. 2:2.

On last Sunday evening, I discussed a number of prophecies which had to do with the Jews, and with the Jews only. In fact, every one of these plain, simple prophecies which I discussed last Sunday evening, was a prophecy relating to the descendants of Abraham—the Jewish family.

Now tonight, I want to discuss the prophecies that have to do with the nations that existed round about the Jews at the time when the Jews were a nation, as recorded in the Word of God.

THE FIRST PROPHECY THAT I WANT YOU TO NOTICE IS THE PROPHECY CONCERNING THE CITY OF TYRE.

"Therefore thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God; and it shall become a spoil to the nations." Ezek. 26:3-5.

"And they shall make a spoil of thy riches; and make a prey of thy merchandise: and they shall

break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. And I will cause the noise of thy songs to cease; and the sounds of thy harps shall be no more heard. And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God."—Ezek. 26:12-14.

This is God's prophecy concerning the city of Tyre, which was one of the great cities of antiquity. Its inhabitants, the Phoenicians, were famous for their ships and their commerce. (Continued on page 2, column 2)

## HIPPIE MINISTERS SACRAMENT

Episcopal news for March reported by UPI datelines the following from Berkeley, California: "A rock combo played mystical Indian music, children tossed balloons and a hippie with long brown hair, mustache and swirling orange, green and purple robe stormed up the aisle. It

(Continued on page 8, column 5)

## GOD PITY AMERICA

A nursing home in Maple Plain, Minn., depends upon groups from nearby churches to conduct Sunday afternoon services for the benefit of their patients. Recently, according to report, a Presbyterian youth group having responsibility for the service used the time to put on a demonstration of square dancing.



## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN ..... Editor

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## BRO. JOE WILSON TO BE IN TWO REVIVALS IN JUNE

Elder Joe Wilson of Winston-Salem, North Carolina will be assisting Brother Gordon Buchanan, of the West Griffin Baptist Church of Griffin, Georgia, in a revival meeting on June 16-22, and then will be with Brother Marrow and the Philadelphia Baptist Church of Birmingham, Alabama, June 23-29.



JOSEPH WILSON

Brother Joe Wilson is a good man and an excellent preacher and is sound concerning the word of God. All those who read his articles as they appear in TBE know that he is truly a good man of God. It is remarkable how many people write and commend his articles as they appear in TBE. We sincerely trust that those who live within going distance, attend these meetings with Brother Wilson in Griffin, Georgia, and in Birmingham with the Philadelphia Baptist Church. Even if you cannot attend these meetings, remember them in prayer.

## "Plain Prophecies"

(Continued from page one)

nicians, traded with the world. In Joshua 19:29, the city of Tyre is spoken of as "the strong city Tyre." In I King 5, you will find that Hiram, the king of Tyre, made a league with David, when David was in the act of building the temple of God at Jerusalem, to the extent that Hiram with his men were to furnish a tremendous number of trees that they were to cut from the forests of Lebanon and convey in floats from the place where they were cut unto the place where David should ask for them to be delivered. In return, David was to provide a tremendous amount of food, provisions, oil, and various commodities which should be given in exchange to Hiram and his men for the wood of these trees from the mountains of Lebanon.

I refer to this in order that you might see that it was one of the great cities of antiquity. However, God said, "I am against you. I am going to bring you to destruction. Your stones, and your dust and your timber are going to be cast into the waters, and I will make you like the top of a rock, and you shall be a place for the spreading of the fishermen's nets."

Now, beloved, when God says, "I am against you," it is time for any man to sit up and take notice. When puny man rises up against you, it is time to call on the Almighty God; but when God speaks against you, it is time to pause and take notice. God said that the city of Tyre was to be so completely and entirely destroyed, that it would never be rebuilt. When God spoke those words, nothing could have been much farther from the truth. It was a flourishing, progressive, populous city. However, Nebuchadnezzar, the king of Babylon, besieged the city of Tyre, threw up an economic blockade around the city and besieged it for thirteen long years.

We are so used to fast movements in war, such as we noticed in World War II when nations were overrun within a few days' time, that it would seem to us an exceedingly slow process to think of an army encamping round about a city, with an economic blockade, about that city so that none could come and none could go from the city for thirteen years. It would indicate that the city was well supplied with food and that they were well supplied in every respect that they could withstand a siege of thirteen years.

Finally, when their provisions ran out, so history says, Nebuchadnezzar was able to batter down the walls and enter the city, but when he had gained admission into the city, he found that the king and his people, under cover of darkness, had for weeks been moving the wealth and the riches and all that they possessed from the city on the mainland to an island, half a mile out in the ocean. They had not only

transported their wealth and their provisions and their commodities, but even the people had been entirely and completely moved to that island, so that when Nebuchadnezzar succeeded in battering down the walls and the gates of the city, all that he got for a thirteen year siege was a deserted city, without a single inhabitant in it and without any wealth that might fall into the hands of the Babylonians. In his rage and in his anger, Nebuchadnezzar demolished the palace and destroyed the main buildings of the city, and marched away, having thus despoiled and destroyed the city of Tyre on the mainland.

The king of Tyre, realizing that it would be a tremendous task to rebuild the city on the mainland, decided that since they were already living upon this island half a mile in the ocean, and since they would have to rebuild the city on the mainland, that they might as well build the city on the island and thus have more security by having water all around them. Accordingly, the king of Tyre and his people forgot about the city on the mainland and built the city on the island a half mile out in the sea.

That king died, and other kings came and died. 240 years passed by and Alexander the Great had become the dominant world figure. Nebuchadnezzar, as the king of Babylon, had passed off the scene. The Medes and the Persians had arisen and they had been destroyed. Now the world emperor was Alexander the Great.

Alexander the Great called upon the island city of Tyre and asked them to allow him to worship within the gates of the city. They knew that if they allowed Alexander the Great to worship within their gates, he would bring a tremendous host of his people with him; and once they were inside the gates and saw the beauty and the wealth of the city, he would not stop with just worshipping with them—he would ask of them the treasures of the city of Tyre. Accordingly, they refused Alexander the Great the permission to enter into the city to worship with the result that Alexander then decided to build a causeway from the mainland to the island over which he would lead his soldiers and destroy that island city of Tyre.

Alexander the Great went into that demolished city on the mainland and picked up the stones and the timber of all the houses that Nebuchadnezzar had destroyed and then tore down the houses that Nebuchadnezzar had not touched and cast all this into the ocean. Evidently the material became scarce for the Word of God indicates that they even scraped up the dust and cast it into the ocean and built a causeway from the mainland to the island over which Alexander the Great led his soldiers to the destruction and complete demolition of the island city of Tyre. Though it required the combined efforts of Nebuchadnezzar of Babylon and Alexander the Great of Greece and though 240 years elapsed between the time that one of these besieged the city on the mainland and the other besieged the city on the island — though 240 years had elapsed between these two sieges ultimately God's Word was perfectly fulfilled. As the Word of God said that it would never be rebuilt, so the city of Tyre stands today completely destroyed, having never been rebuilt and only serving as a place for the spreading of the fishermen's nets.

A man who visited Palestine, and who went to Tyre in the year of 1940, told me that when he and his group drew near to the city of Tyre, the first thing that caught their attention was the fishermen coming in from the sea and

## An Important Notice As To Mission Checks

Ever since Brother Halliman returned to New Guinea, the first of January, there have been a number of expensive delays in getting money to Brother Halliman in view of the way in which the check was mailed by the contributor.

Please follow these instructions in sending a contribution for this mission work:

- (1) Make all checks payable to New Guinea Mission Fund.
- (2) Do not make them payable to Brother Halliman or to Sovereign Grace Baptist Mission.
- (3) Send the check to Macedonia Baptist Church, 2501 North Maplewood Avenue, Chicago, Illinois, 60647.

Some folk find it more convenient to send their check to along with some other contribution, or letter, and if this is your desire, we will be happy to forward the same in your behalf.

By no means, send any check to Brother Halliman, and be sure that all checks are made out as stated above. It means a tremendous delay in the use of your mission funds if the checks are not made out properly. They have to be sent all the way to New Guinea for Brother Halliman to sign and then must be returned to Chicago for deposit before the money can be sent back for Brother Halliman and the other missionaries to use. Your cooperation in this respect will be tremendously appreciated.

spreading their nets upon the bare rocks where the city of Tyre had been, that these nets might dry.

Beloved, how remarkable is the fulfillment of the Word of God! If there were no other prophecy in all the Word of God, this in itself is enough to convince me that God not only knows and foretells, but that God keeps His Word concerning every statement within His Book.

### II.

#### GOD LIKEWISE GAVE US A PROPHECY CONCERNING SIDON.

"Again the word of the Lord came unto me, saying, Son of man, set thy face against Sidon, and prophesy against it, And say, Thus saith the Lord God, Behold, I am against thee, O Sidon: and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her. For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side: and they shall know that I am the Lord."—Ezek. 28:20-23.

Here is a prophecy concerning the city of Sidon, which tells us that that city was to be scarred by wars and pestilence, but that it was to continue. Unlike the prophecy concerning the city of Tyre, which was to be completely destroyed, never to be rebuilt, the prophecy concerning Sidon was that it was to be scarred by wars and pestilence, but the city itself was to continue.

Beloved, has this prophecy been fulfilled? I say literally every word of it has come to pass. I'll give you some two or three historical statements by way of illustration.

This city of Sidon fell into the hands of the Persians, and was under Persian dominion just before the birth of the Lord Jesus Christ. In the year of 35 B. C., they revolted from the Persians,

and the Persian army besieged the city of Sidon. The people of Sidon, knowing that they would fall into the hands of the Persian army, went into their own houses and 40,000 of the inhabitants of Sidon burned themselves and their houses, rather than suffer the tortures that they knew would befall them when once the Persians had conquered them. God said that the city of Sidon would be scarred by wars, but the city itself would continue, and it did just that.

Those of you who recall the story of Richard the Lionhearted and the story of the Crusades perhaps will remember that the city of Sidon was conquered and captured three times by the Crusaders, and likewise was reconquered and recaptured three times by the Moslems. Talk about a city being scarred by wars. In the Crusades alone, this city was scarred six different times.

Even as late as 1840, the city of Sidon was bombarded by the combined fleet of England and Austria and Turkey.

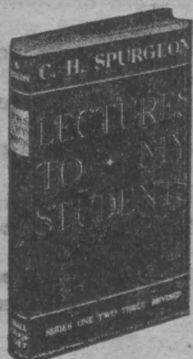
Beloved, in spite of the wars through which the city of Sidon has passed—in spite of all of the troubles through which they have gone—in spite of all this, the city of Sidon still stands today, just like God said that it would.

Let me remind you that the God that you and I serve today is a God who will keep His word today just like He kept His word concerning Tyre and Sidon. He is the same God today as He was then. What He said about Tyre and Sidon came to pass just exactly like He spoke it. If God kept His word concerning these cities, God will keep every word that He has spoken within His Book.

### III.

#### GOD GAVE US A PROPHECY CONCERNING THE PHILISTINES.

If you will study the Word of God, you will find that the Philistines (Continued on page 3, column 3)



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JUNE 1, 1968

PAGE TWO

## VATICAN IMPERIALISM IN THE TWENTIETH CENTURY

By AVRO MANHATTAN

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## Old Landmarkism

(Continued from page 1)

otherwise have copied the example of Christ, who said, concerning His personal immersion, "Thus it becometh us to fulfill all righteousness."

F.

### NOTICE OF THE OBJECTIONS TO THIS BOOK.

This little book has elicited a large amount of adverse criticism, and revealed the fact that the most diverse and grossly unscriptural views of the Baptist Church Polity exist among our authors and writers — the recognized teachers of our churches.

The *Religious Herald*, and some few other critics, declare that the fundamental error of this book is its "cold, inexorable, mathematical logic." It asserts that strict logical methods of reasoning are not admissible in discussing such questions as are treated in this book, but "moral and probable reasoning" only. We reply, that since logic has only to do with forms of thought, and is the science of correct thinking, that it is rightly applied to the investigation of all subjects, especially to all moral and religious ones; that this, in my opinion, is the chief merit of the book. Sir Wm. Hamilton, Bowen, and all standard authorities, sustain me in this. I have demonstrated something, i.e., that Old Landmark principles and policy are taught and enjoined by the Word of God.

### THE RELATIVE RIGHTS OF MINISTERS AND CHURCHES.

There is an irreconcilable diversity of opinions among the teachers of our Israel on these matters, I will divide them into classes:

1. This class is composed of those who hold and teach that baptism belongs to the kingdom, and only introduces the subject into the kingdom, and never into a local church; and that the subject, to gain admission into a church, must apply and present certificate of his baptism by some one, and upon this the church receives him by a unanimous vote!

The unscriptural and absurdity of these positions can be shown by the plain facts:

(1) The kingdom of Christ has no officer save its one King and Lawgiver, who never baptizes, and hence can not administer an ordinance to any one!

(2) The kingdom of Christ has no ordinance, and therefore no one ever yet received baptism as an ordinance of the kingdom.

(3) The kingdom of Christ is not composed of persons, but of churches, as kingdoms are of provinces, and therefore no person ever was or can be a member of it and not of one of Christ's churches.

(4) But, if one ordinance belongs to the kingdom, then both do, for what God hath joined together let not man attempt to sever. The advocate of this theory will not admit that the Supper belongs to the kingdom.

(5) But, if the theory be correct, then, when the church excludes a member, she leaves him in the kingdom, where she found him. Think of it — all her excluded members are in the kingdom of Christ, and there is no authority on earth to put them out!

(6) And more, the churches have no disciplinary jurisdiction over ministers, since they belong to the kingdom — if they can administer its ordinance, for it is evident an officer must belong to the government whose laws he executes. If these are distinct organizations, as these teach, one can not interfere with the subjects of the other!

(7) This class also teach that baptism was delivered to the ministry, and not to the church, and therefore they have a right to administer it to whomsoever they deem fit, and whosoever they please; though they think it expedient to take the voice of a church, when one is convenient, of which they are the sole judges! They may enter a church, and baptize in its own baptism, without consulting it, if they please!

Now every Bible-reader knows that both ordinances were delivered to the same organization — not to the kingdom, not to the ministry, but to the churches (I Cor. xi:2); and the churches are everywhere charged with their guardianship and Scriptural administration, and the ministry are nowhere thus charged.

(8) And, finally, if it be true that baptized subjects are only in the kingdom after baptism, and not in a church until they make application with certificate of or witnesses to their baptism by a Scriptural minister, and the church must receive them by vote, then there is not a Baptist church on this continent, for no Baptist in America was ever so received! And these advocates themselves are not church-members! American Baptists, save the few afflicted with this "crochet," believe, with their historical ancestors of 1120, that "by baptism we are initiated into the holy congregation of God's people;" and with Paul (I Cor. xii:13), that in one spirit we

(Continued on page 6, column 1)

## "Plain Prophecies"

(Continued from page two)

istines were one of the great nations of antiquity. They were the chiefest enemy that the Jews possessed. God gives us a prophecy concerning these Philistines. Listen:

"Therefore thus saith the Lord God; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethim, and destroy the remnant of the seacoast."—Ezek. 25:16.

Beloved, Ezekiel recorded this, but Ezekiel didn't say it. Ezekiel was merely the clerk who recorded what God had said, and God said, "I am going to destroy them."

That country of the Philistines, with its five capital cities, has completely perished from the earth. Not a student today in school is ever troubled with the history of the Philistines, for the Philistine nation has passed completely out of existence—never heard of, never spoken of, never recorded in any wise as being a nation of today. Her neighbors on the south, the Egyptians, remain. Her neighbors on the east, the Jews, remain, even though they are scattered, and even though their nation is but a small, weak nation. God said that the Philistines would come to nought, and what God said has come to pass.

In the days when David was king of Israel, the Philistines were doubtlessly the greatest nation in the world next to the Jews. They were the ancient enemy of the Jews and many times were able to overrun the Jews. God said that that nation was going to be destroyed, and what God said literally came to pass.

Take, for example, one city of the Philistines—the city of Askelon. This was one of the five capital cities of the Philistines, and God gave us a prophecy concerning this one city particularly. Listen:

"And Gaza shall be forsaken, and Askelon, a desolation; they shall drive out Ashdod at the noonday, and Ekron shall be rooted up."—Zeph. 2:4.

Beloved, so completely has this prophecy been fulfilled that Askelon—that great capital city of the Philistines—has been so completely destroyed, that the harbor itself was filled up in 1270 A. D. Never has there been any effort in any wise at all to rebuild the city, though many other nations of antiquity have been destroyed and rebuilt many, many times. When the city of Askelon was destroyed and the harbor was filled up in 1270 A. D., that ended the history of the Philistines. God said it, and it came to pass just like God said that it would.

### IV.

### GOD GAVE US A PROPHECY CONCERNING THE COUNTRY OF BABYLON.

Nebuchadnezzar was the great king whereby the city of Babylon is remembered. You will recall in the book of Daniel how that Nebuchadnezzar put on a great feast for a thousand of his lords and nobles, and how he brought in the golden and silver vessels which had been taken from the city of Jerusalem when it had been sacked by Nebuchadnezzar. You will recall how Belshazzar in his feast drank wine out of the golden and silver vessels and praised the gods of gold and silver, and iron and brass and wood and stone.

What a city the city of Babylon was in that day! Its walls were fourteen miles on each side, making fiftysix miles of stone wall all around the city. So great were those walls that chariot races were held on the tops of the walls, with plenty of room for the spectators to have seats to line those walls. You can't imagine the splendor of the country of Baby-

lon with its hanging gardens that had been built by the king for his mountain wife who became tired of the plains round about and who asked to see a mountain. Her husband, willing to gratify her desire, built the hanging gardens of Babylon, just in order to satisfy his heathen wife who had come from the hill country.

Listen, beloved, God spoke a prophecy concerning the city of Babylon. He said that city was going to be destroyed, never to rise again, and that her splendor was to pass away. Listen:

"Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of Chaldea's excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there. But wild beasts of the desert shall be there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged."—Isa. 13:17-22.

Beloved, when Isaiah preached that sermon, everybody thought he was crazy, and it certainly looked like he was. For Isaiah to say that the city of Babylon would be destroyed so completely and as graphically as he described it was seemingly an impossibility. However, remember what looks like an impossibility from the standpoint of man is always possible if God is in it. Mark it down whatever God says is going to happen always comes to pass. Every word in this Bible is going to be fulfilled. God said concerning Babylon that it was going to be entirely and completely destroyed and beloved it was.

In Nebuchadnezzar's day Babylon was a great city and it was still such when captured by Alexander the Great. It was then one of the world's greatest cities and Alexander intended to make it his capital city but after his death his generals decided that the capital would be at Selucia a little town some forty miles north of the city of Babylon. Thus the glory of Babylon was little by little transferred from Babylon to Selucia and ultimately Selucia received all the glory that formerly had come to the city of Babylon.

In Christ's day, even by the time that Christ came to Bethlehem, the city of Babylon was inhabited by only a handful of Jews, and in just a few years after the Lord Jesus Christ went

back to Glory, there was scarcely 500 people, so history says, that lived within the city of Babylon. History tells us that by the year 1200 Babylon was completely deserted, so that no one has lived there since.

I talked to a man some twenty years ago who had been making an expedition to Palestine and ancient Biblical cities every year for a number of years. He was the head of an archaeological expedition. He told me that the city of Babylon was inhabited by asps and serpents to such an extent that it was almost an impossibility for a man to go there. He told me that on the last trip that he had made to the city of Babylon that the first thing that greeted him as he approached the city was a jackel that barked from one of the houses, and that as he drew near to the city a flock of owls flew from a clump of bushes within the city. Then as he came closer unto it, three lions darted out from a section of the city and that he shouted at them, and they passed out of sight in the distance.

Beloved, what God said concerning this city of Babylon has come to pass. It has plenty of inhabitants — not human, but plenty of inhabitants—asps, serpents, owls, jackels, lions, and wild beasts. This man of whom I spoke, told me that even the Arabs refused to dwell nearby, because they said the city is haunted and they refuse to camp near to the city of Babylon.

Oh, can it be possible that that city which was so great that it had walls so large that chariot races could be held on the top of those walls—can it be possible that that city came to so complete a destruction? My brother it did, just like God said that it would.

### CONCLUSION

I have shown you this evening from the Word of God the prophecies concerning Tyre and Sidon, the prophecy of the Philistines, and the prophecy concerning Babylon. If I had the time to do so, I might discuss prophecies relative to Egypt, prophecies concerning the Moabites and the Ammonites and the Edomites, and show you that God has kept His word concerning these prophecies just as He has kept His word concerning these cities that I have discussed tonight.

Beloved, the God who spoke to Tyre and said, "I am going to destroy you and you will never be rebuilt," the God who spoke concerning Sidon and said, "I am going to scar you by wars and yet you will continue," the God who spoke concerning the Philistines and said that they would be driven completely out of existence, the God who spoke concerning Babylon and declared that that city would be inhabited by wild beasts and birds—that same God still speaks to you and to me. His word is just as much alive today as it was then. His word is just as much alive today as when He spoke it.

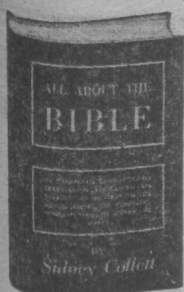
Listen, sinner friend, what does (Continued on page 4, column 5)

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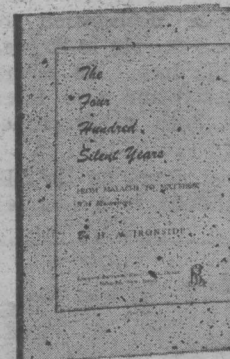
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## The Baptist Examiner FORUM

"Many times I have heard sermons preached on Jesus being the Rose of Sharon, and the Lily of the Valley. There are songs written about this also, and I have always assumed this to be Scriptural. A few months ago a friend brought to my attention that the verses in the Song of Solomon (chapter 2, verse 1 especially), where this expression is used, actually shows it to be the female speaking rather than the male, which would indicate that it is the Church that is the Lily of the Valley and the Rose of Sharon, rather than Christ. Do you agree? Please discuss this whole chapter fully."

### AUSTIN FIELDS

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### PASTOR,

Arebia Baptist  
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Yes, I do agree. After studying chapter 2, it becomes very apparent that it is the bride speaking, and the terms Lily of the Valley and Rose of Sharon are titles which she ascribes to herself. It would be rather difficult to interpret verse 1 to the Bridegroom for He is not residing in the Valley. Rather, He abides on Mt. Zion. Read Rev. 3:21.

The valley is not a characteristic of the abode of the Bridegroom. His residence is on Mt. Zion, or in Heaven; the valley is surely a characteristic of the Bride, for she resides on the earth; therefore, she calls herself the Lily of the Valley.

"My beloved is mine, and I am his; he feedeth among the lilies." Solomon 2:15.

This verse puts a little more light on verse one. The bride (Baptist church) pictures the Bridegroom (Jesus Christ) as feeding among the lilies (Baptist churches). He could not be the Lily of the valley, then feed among the lilies. Thus the Bride is the Lily of the Valley, and each true Baptist church can make the claim that she is the Lily of the Valley.

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Cor. 11:2.

The Bride claims that she lives among the thorns (v. 2), but it is among the lilies that the Bridegroom feeds. I do not believe that Jesus Christ feeds with Protestantism or Catholicism (thorns). He has only one woman with which He communes, and she is the "Lily of the Valley."

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? II Cor. 6:14.

"My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her." Song of Solomon 6:9.

This question should make us all wary of popular interpreta-

tions of Scripture. Just because a song or doctrine is popular, its popularity does not necessarily make it true. There were some people in Paul's time that I think it would be wise if all of God's children patterned their lives after. Read Acts 17:11. Would not it be a blessing if all of God's children were like the Bereans? They explained, and re-examined, the sayings of Paul, to make sure he was telling them the truth. They took no man's word for the truth. They demanded a "thus saith the Lord" for everything they believed. If all of those who professed to be saved were like Bereans, "ninety-some" per cent of the churches would close their doors and "ninety-some" per cent of preachers would be hunting for a job. The Scripture would prove them wrong.

"I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars." Rev. 2:2.

To prove one, there must be a searching of the Scriptures to see if what one preaches is true. Read Isa. 8:20.

"Prove all things; hold fast that which is good." I Thess 5:21.

Though the song, "Lily of the Valley" is a popular one, it is not true; therefore, it should not be sung.

### JAMES HOBBS

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Kings Addition  
Baptist Church

South Shore, Ky.



Some people interpret the words of Verse 1 to be the words of the bridegroom or Christ — hence the songs speaking of Him as the Lily of the Valley. From all indication, I am going to have to agree with your informant. Verses 1 and 2 are spoken by the spouse. (Let me say here though that I am not saying the "Church" is the bride. The bride is made up of faithful members of the Lord's churches but everyone who is a member of a Baptist Church is not in the bride.)

We have a description of Christ in Verse 3. He is likened unto the apple tree. He stands high in majesty and also filled with beauty, both in fragrance and blossom.

When Christ saves us He fills us with abundant food (Vs. 4).

"He maketh me to lie down in green pastures." (Ps. 23:2). "I am the living bread which came down from heaven: If any man eat of this bread, he shall live forever..." (John 6:51)

Now we see a picture of the believer in the next three verses. Our salvation is so wonderful we are "sick of love." He holds us up and embraces us, and we don't want anything to take him away from us. He comforts us with His fruit (Vs.5). "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Gal. 5:22,23)

The believer hears the Saviour just as a bride knows the voice of her beloved. "My sheep hear my voice, and I know them, and they follow me." (John 10:27). We cannot see Him as He is because we are looking through the window of our sinful flesh, hence Verse 9.

The rest of the chapter is merely showing how He calls us and the thoughts of being with Him is a wonderful lure. We want to keep the foxes out of our vineyard (the little sins that would hinder our being fruitful). We may go through hard and perilous journeys (the cleft of the rock) in order to be with Him, but we willingly go. When the morning comes we are with Him. "For me to live is Christ, and to die is gain." (Phil. 1:21.)

### ROY MASON

Radio Minister

Baptist  
Preacher

Aripeka, Florida



A reading of the passage referred to in the question seems to indicate that the friend was correct in the assertion that it was the female that was speaking, and if this be true then the songs which apply the terms "Rose of Sharon" and "Lily of the Valley" to Christ are incorrect if based upon this Scripture. Many songs and many sermons mutilate the Scriptures I am sorry to say. Preachers, some of them, make the mistake of failing to carefully read and study the Bible every day they live. They reach into the Scriptures and grab a pretty sounding text, often ignoring the context, and off they go "into the great blue yonder." After a lifetime in the ministry, I am persuaded that nearly all preaching should be expository, and that one should take a liberal portion of Scripture and give the meaning of it, rather than a scrap of Scripture as a jumping off place for mere human speculation.

I am not sure about much of the interpretation of the Song of Solomon. Does it set forth the relation of Christ to His church? Personally, I think it does. We have a poem couched in rich Oriental imagery that sets forth the fervid love of a man for his bride. The New Testament clearly compares a man and his wife to Christ and His church. (Ephes. 5:27-33)

This poem is not to be interpreted by advocate of "The New Morality," which is in reality the dirty, stinking, old immorality. It is not to be interpreted by the prude who thinks that there is something filthy about the relationship of a man and his bride. The Scriptures say, "Marriage is honorable in all and the bed undefiled, but whoremongers and adulterers God will judge." (Heb. 13:4). We have in this song the fervid, uninhibited expression of

pure love which would seem to prefigure the spiritual relationship between Christ and His church.

Ignoring the comments of commentators, may I suggest what this passage in chapter 2 suggests to me? First, we have the Bride, speaking of herself as the flowers of the field, and exulting in the love of the Bridegroom, whose "banner over her was love." (v.4). Then he is pictured as absent and as returning and this return suggests to me our Lord's return to this earth for His Bride. Surely we have gone through the long winter during His absence, but he says "Lo, the winter is over... the flowers appear on the earth... the fig tree putteth forth." (v.11-13). Can't you join with me—you who are wearied with the long night of sin and sorrow, and can't you exultingly say, "My Beloved is mine and I am his... until the day break and the shadows flee away?" (v.16-17)

### E. G. COOK

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Birmingham, Ala.

BIBLE TEACHER

Philadelphia  
Baptist Church

Birmingham, Ala.



If there is a man on the earth who can speak authoritatively on the subject before us, I will gladly lend him my ear. I know this Scripture is in the Book to be profitable to us. It is there for our learning, but as of this moment, I have not been able to learn it.

There are others who agree with the "friend" mentioned in our question. And they may very well be right. I notice the friend says the expression here in verse 1 of Song of Solomon 2 "actually shows it to be the female speaking." I must admit that I am unable to see what he bases this actuality upon. I am not, for one moment, saying this person cannot back up his statement with the Scriptures. But I will say that if I should make that statement, I could not back it up. That may very well be due to my great lack of knowledge concerning the precious Scriptures.

If this be the Bride speaking in verse 1 let us remember that she is made up of individuals who have been lifted up from the muck and mire of Rom. 3:9-18. And most certainly, these individuals did not lift themselves up from all that muck and mire. So, if this be the Bride speaking, is she not claiming to be something wonderful without her giving Him who made her wonderful, the credit for it? As I see it, this one who is claiming to be "the Rose of Sharon, and the Lily of the Valleys" is assuming to be that within himself, or herself as the case may be, without any outside help. And it goes without saying that the Lord Jesus Christ is the only person who can lay claim to any wonderful characteristic that originates within Himself.

When I realize my utter inability to discuss this chapter as

it should be done, I find myself flinching. I would gladly beg off and leave the job in more capable hands. But since it is my duty as a member of the Forum, I will do the best I can to give a few thoughts on it. In verse 2 it seems to me that the Bridegroom is still speaking. He compares His Bride to a lily among the thorns. And most certainly our Lord's true churches are just that today. The old devil's churches are as a field full of thorns trying to choke out the lovely lily in their midst.

In the remainder of the chapter it appears to me that the Bride is doing the talking. In verse 3 she says, "His fruit is sweet to my taste." To me, this speaks of His precious Word. And how sweet is the taste of that Word to our Lord's true churches. When we see a church that must turn to worldly amusement to satisfy her taste, we are made to wonder if that church does not belong to the other fellow.

The Bride says, "He brought me to the banquet house, and His banner over me was love." How this does speak to me. His planting a desire in our hearts to go to the house of the Lord for our spiritual feast. And He most certainly does have to put that desire there. Why did you go to church last Sunday while your neighbors went fishing, washed their cars, or went out in the country for a drive?

In verses 10 and 11 the picture may very well be the thing that occupies our minds. Here the Bridegroom says to her "Come away for, or because, the winter is past." The winter may very well be speaking of our trials and tribulations here in this old sinful world.

## "Plain Prophecies"

(Continued from page 3)

God say to you?

"Though hand join in hand, he shall not be unpunished."—Prov. 16:5.

Listen again:

"For all have sinned, and come short of the glory of God."—Rom. 3:23.

He tells you what your destiny is going to be. He tells you where you are going to be in eternity. He tells you where you are going to spend eternity, for He says:

"And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

Man, woman, listen, if God kept His word in the past and God remains the same today, won't God keep His word concerning you? I tell you, sinner friend, there is a Hell awaiting you. There is a place of torment awaiting you. I know it because God said it, and the same God that has spoken and has kept His word concerning all of these prophecies, will keep His word in regard to this prophecy.

But, sinner friend, He gives you a way out, and He will keep His word there, too. He has made a way of escape. When Jesus Christ came to die on Calvary's Cross He suffered not for His sins, but for yours and mine, with the nails piercing His hands and

(Continued on page 5, column 1)

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### "Plain Prophecies"

(Continued from page 4)  
His feet, with His brow bloody and bruised by the crown of thorns, and with His side riven by a spear—I tell you, beloved, Jesus did all of this just to keep you and me out of Hell. There is not any way for a man to get out of Hell once he gets there, and there is only one way to keep out of Hell before he goes there, and that way is the Lord Jesus Christ.

May it please the Lord tonight to help you, sinner friend, to see the truth that God has spoken, and has provided a way of escape for you. The same God who speaks to you is the same God that spoke the words of the prophecies that I have given to you this night. He kept His word concerning these prophecies, and He will keep His word concerning you.

May God bless you!

### Easter

(Continued from page one)  
Now we either believe that verse of Scripture, or we don't believe it. There is no middle ground. And I beg of you to notice that this Scripture says absolutely nothing about a little part of a day. It is the Catholic Church that does that. And we know that according to Scriptures like Mt. 27:57-60, Lk. 23:54 and Jno. 19:38-42 our Lord was buried late in the evening, at the end of the day. So, we cannot be honest with the Scriptures and count that day as one of the three days He was to spend in the heart of the earth.

I am going to say something now that may startle some one. But if I do not prove my statement by the Word of God, just forget it. No one should believe what any preacher or teacher says unless he proves it by the Scrip-

tures. I contend and declare that Christ was not crucified on Friday, and neither did He rise on Sunday morning. Even the great magician Houdini could not find three days and three nights between Friday evening late and Sunday morning early. And neither can the pope of Rome find them there either. They are just not there. So if you believe Mt. 12:40, you simply cannot believe that Christ was crucified on Friday. And if you believe Christ was crucified on Friday, you might as well forget about Mt. 12:40. They are diametrically opposed to each other.

You will recall that I said Christ did not rise on Sunday morning. Someone may be saying that I should read Mt. 28:1-2. Well I am aware of the earthquake that occurred that Sunday morning when the angel rolled the stone from the mouth of the tomb. According to Jno. 20:1 and Lk. 24:2 this took place before daylight that morning. But you and I both know that the angel did not have to roll that stone from the mouth of that tomb in order to let the Lord of glory out, but rather he had to roll it away in order to let the disciples in. Since He could come into the room where the disciples were with the door shut, He could also come out of that tomb with the stone still over its mouth.

Now if we are ready to admit that Christ was buried at the end of the day, and that He was in the grave three days and three nights, or 72 hours, I believe we will be forced to admit that He was buried at the end of the day on Wednesday and that He rose at the same time of the day on Saturday. In that way He was in the heart of the earth Thursday, Friday, and Saturday, and He was there Wednesday night, Thursday night, and Friday night. Is there really anything other than the teaching of the Catholic Church that would hinder you from believing that?

I know some one is saying, yes,

but the Bible says the next day after the crucifixion was the sabbath day. This, too, is where the Catholic Church has misled the people. Certainly the Bible teaches that the next day after our Lord was crucified was a sabbath day. But Jno. 19:31 tells us that this sabbath was a high day, that is, it was a special sabbath. It was not just the common seventh day sabbath. We have already seen that our Lord was crucified on the day of the Passover. Now if we turn to Ex. 12:16 we will find that a special sabbath fell on the next day after the Passover. Here we are told that the people were not to do anything on this day except to eat. There is no reason under heaven for us to believe that the sabbath mentioned in Jno. 19:31 was Saturday.

Yes, I am aware that you can find the word "Easter" in your Bible. But I am also aware that you cannot find this word in any other translation. You see the word "Easter" in Acts 12:4 comes from the Greek word PASCHA which is the word for Passover. All other translators put it Passover as it should be. But the Episcopalian translators of the King James version, the sacred Catholics that they were, loved their Easter so much that they just had to put it in their Bible somewhere. So they just mis-translated this word PASCHA in order to do it.

Your pastor knows all this to be true, or at least he should know it. Ask him why he still leads his church in the observance of all the heathen days. His answer just might amuse you. Paul said in Gal. 4:8-11 "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage? Ye observe days, and months, and times (seasons), and years. I am afraid of you, lest I have bestowed upon you labor in vain." Paul is saying that he is afraid that his labor among them has been in vain because that after he has labored among them they are still observing those old days, months, seasons, etc. But let us remember, Paul had never heard tell of Christmas, Easter, Good Friday and a lot of other abominable days and seasons that you and I have had crammed down our throats by the Catholic Church today. What would he say to the Baptist Churches of our land and country today if he were writing a letter to them? May we come to see that the observance of all this heathenism dishonors our dear Lord and keeps our minds off His precious Word.

### Fred T. Halliman

(Continued from page one)  
ten into before.

We first had to try to estimate about how long we would be in the area and then prepare accordingly. Very little food was available there the first time I was there and so we were trying to plan on this basis, therefore we not only would have to take all we would eat but most everything our native carriers would need to eat. This meant that we would have to cut down on the carrier line as much as possible and that meant that everything but the bare necessities would have to be left behind. Our food would have to be cut down—we would only take rice and some canned meat with a few cans of fruit. (As I write this on May 6th I have only found out just yesterday that Brother Roberts went to bed hungry several times while we were in this area and there were at least two or three nights that I did also). We would

### The Tempest

We were crowded in the cabin;  
Not a soul would dare to sleep:  
It was midnight on the waters,  
And a storm was on the deep.

'Tis a fearful thing in winter  
To be shattered by the blast,  
And to hear the rattling trumpet  
Thunder, "Cut away the mast!"

So we shuddered there in silence,  
For the stoutest held his breath,  
While the hungry sea was roaring,  
And the breakers threatened death.

And as thus we sat in darkness,  
Each one busy in his prayers,  
"We are lost!" the captain shouted,  
As we staggered down the stairs.

But his little daughter whispered,  
As she took his icy hand,  
"Isn't God upon the ocean,  
Just the same as on the land?"

Then we kissed the little maiden,  
And we spoke in better cheer;  
And we anchored safe in harbor  
When the morn was shining clear.

have to put the native carriers on a daily ration of one large cup of rice per day with about one and one-half ounces of fish.

Beside the bare necessities in food we would carry a bed roll each and a tarpaulin 12x14 feet that we would use as a tent. We stretch the tarpaulin over a ridge pole and stand up cane and small bushes to form the sides and ends, or rather one end leaving the other end open. Other than this we would take a couple of changes of clothes, our pots to cook in and our cameras.

It took quite a bit of sorting of our gear for one has a tendency to want to carry more than just the bare necessities. Besides the general plans to be made for our trip into the Pogaia area some plans had to be made for the time when we would return for I had also planned to cross the Strickland River again while I was up near there. Word had reached us that there was no bridge to cross on. A little inquiry revealed that while there had been the bridge that I crossed just over a year ago and one that Brother Roberts crossed, about two miles up the river, both of these had been cut by some natives who feared the people that lived on the other side. This is a common practice among primitive native folk for they consider all people outside of their immediate family clan as potential enemies. After questioning many men for almost half a day we had come up with no solution at all but when the man, who was working for us as a carrier, came into camp telling about the bridge having been started but abandoned because of the lack of help

on this side, we felt sure we would soon have this problem solved by sending some help. Since we were going to have to leave some cargo boys behind that would give us the help needed to get the bridge up while we were in the other area, apparently all things were working together. Then feeling that we had accomplished more than we had expected to do that day we finally turned in for the night. So ended the sixth day.

### Entering The Pogaia Area

March 24. D.Q. "We arose this morning at 5:45, and while it was still quite dark at that hour there was already much excitement in the native quarters of the camp. Only myself and two of our carriers and the native guide had ever been where we were headed for. The big mountain that lie ahead of us separates the Duna and Pogaia areas. About 7 a.m. we began to assemble the carriers and get ready for the patrol to move. After sleeping and some meditation on our plans we decided that some more sorting was necessary. Some of the carriers were too young and might panic if any trouble arose, some were too weak for the hard road that was ahead, and some had begun to show signs of being afraid. About 7:45 we were under way and almost from the very start we were climbing. As we progressed up the mountain trail it grew steeper and steeper. Hour after hour we climbed until four hours from the time we had started we finally reached the top — by then we were exhausted. We were perched on the very (Continued on page 6, column 3)



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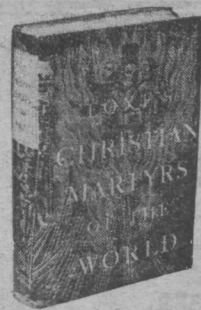
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THE BAPTIST EXAMINER

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PAGE FIVE



## Old Landmarkism

(Continued from page 3)

are all baptized into one and the self-same body — a local church, and not the kingdom.

2. Another class of teachers claim that both the church and its pastor — though not a member — jointly decide who may be baptized; and, if the pastor objects, no baptism can be performed! All can see this puts the veto-power into the hands of the minister; and he alone, *even when not a member*, can prevent any one entering the church of Christ, or receiving its ordinances. This would be to make the pastor an *Autocrat*. It is most passing strange that intelligent Baptists should put forth such theories for Baptist or Scriptural church polity!

The polity set forth in this book is that the churches of Christ are absolutely independent bodies; and that to them Christ committed all the ordinances, and constituted them the sole guardians and administrators of them; and that his ministers are the servants, not the masters, of the churches, to administer the ordinances to those whom the churches deem qualified. Let the reader decide whether this theory is Scriptural, or the above contradictory ones.

### TOUCHING THE LORD'S SUPPER.

My position has called forth the most confused and conflicting opposition. As in seeking the condemnation of the Author of Truth, the witnesses fail to agree among themselves, and thus virtually destroy their own testimony. Let us see. The position advocated in the book is —

That the Lord's Supper is a Church ordinance, symbolizing church relations among other things, and therefore should in all cases be so observed, else the ordinance is vitiated and null. Some Baptists oppose this outright, while the most admit that it is a church ordinance, but seek by various indirect methods to evade it, to uphold the present unscriptural and inconsistent practice.

1. The former hold and teach that the Supper belongs to the kingdom, and therefore a member in good standing in one regular Baptist Church has the right to eat with any and all other churches; and that "there is no power in heaven (!) or on earth that can withhold it from any member where a church is." (The language of the *Baptist Reflector*, Nashville, Tenn.). This is blasphemy, denying, as it does, that Jesus Christ himself, who is the Author and Lord of the ordinance has a right or power to change it! But this class, while agreeing that the member of one church has the right to eat with every other church in the denomination, disagree. Some of these consistently apply the absurd theory to all other church rights, acts and privileges, as voting, etc., which the other part repudiate. If the theory is correct, then it is true that the members of one church have a right to vote on all questions in all other churches, and thus discipline them, and determine who shall be pastors, if the non-members can raise an *outside majority*! Now, all our readers can see that either of these positions utterly destroys the independence of Baptist Churches, and denies to them the guardianship of the ordinance which Christ committed to them (I Cor. xi:2). This theory is thoroughly unscriptural, revolutionary and absurd to be tolerated for a moment. No standard author or scholar, among Baptists, admits that members of one church have a right to the Supper spread in another.

2. There is a second class that hold and teach that the Supper is unquestionably a Church ordinance, and was appointed by Christ to be so observed; and that it was manifestly so observed universally in the earliest centuries of Christianity. But this class is divided into three parties: Those who teach that the churches, though not under any obligation to do so, may contravene the appointment, and invite visiting brethren of sister churches to occasional communion, as a matter of *courtesy*. This is the general opinion, agreeing with the popular practice of the denomination. It cannot be honestly denied that a church has as much right to invite all Baptists present to vote in electing or dismissing a pastor, or disciplining a member, as to participate in the Supper. But our standard teachers agree in saying that it has no right to do the latter, and that our local churches cannot do it without self-destruction. These, as well as those of the first class, infer that Paul and the eight brethren with him communed with the church at Troas while two things remain to be proved — as they do in proving that infants were baptized in Lydia's house — viz., that she ever had any; and, if so, that she brought her babes along with her! It has never been proved that there was a church at Troas at the time of Paul's last visit.

That the meal spoken of [Acts xx:11] was the Lord's Supper, and not a common meal.

The fact is, there was no church at Troas in the first century, if ever.

3. Others of this class say that, since it is so clear that the

(Continued on page 7, column 4)

## Fred T. Halliman

(Continued from page five)

summit of this huge mountain and when we first reached the top we could see only a few yards from us in any direction as the clouds had the rest of the mountain and the valley below us hidden. We had not been there long however until the clouds began to shift and suddenly we could see for miles in any direction except in back of us and the valley that was far below us. Among other things we discovered a lake down in the valley far below yet quite high compared to some of the rest of the valley. After about 20 minutes of rest we began to walk again, and as we cautiously picked our way down this treacherous mountain Brother Roberts and I wondered and frequently talked about the lake we had seen. We wondered if there were people that lived near it. Our guide said there were no people in that area and not even a trail that led to it, but we had long since learned not to put too much trust in what the native folk would tell you

IF YOU ADMIRE,  
OR IF YOU DESPISE—

# BILLY GRAHAM

You Need To Read  
THE  
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about where people lived. The day wore on until about 3 p.m. we decided we had walked enough for one day and just as soon as we could find a place large enough to make camp we would stop. Not too long after that we came upon one of my old camp sites where I had slept two years and seven months before, so we made camp for the night," end of quotation.

I think this day will be long remembered by every member of the patrol and especially so by Brother Roberts and myself. I was glad that I had had about 60 miles walking behind me to sort of get myself in shape before starting up this mountain and as it was it seemed that the last hour's climb would never be accomplished. From the time we left Ledo until we reached the summit of this mountain (Brother Roberts and I had a summit conference when we reached the top), we had climbed just over two miles into the sky. I estimated our altitude at the top to be about 15,000 feet above sea level. The last 2,000 feet of climbing we found to be extremely hard due to the air being very thin and therefore breathing became quite hard. We would have to breathe about twice as much to receive the same amount of oxygen as we had when we first started out and all this caused the body to tire much faster so about every two to three hundred feet we found that we would have to stop for a few seconds. It was on this same mountain, only coming up from the other side, two years and seven months before that I almost lost all my vision and equilibrium due to the air being so thin and being so weak from hunger.

When finally we reached the top we could see nothing due to the clouds that completely surrounded us, but we did not have to wait too long until the clouds began to shift and suddenly be-

fore our eyes there lay the formidable and almost unpenetrable Poguaia Valley. Standing on top of this huge mountain, perched up in the sky nearly three miles high and looking down on the grandeur of this valley it somehow gave one an awesome feeling. It seemed that all in a split second of time there was the feeling of fear, wonder and reverence. When I had come up from what I was now looking down on, two years and over before, it had been raining all the time I was in and coming through the valley and almost until I got to the very top of the mountain so therefore I had not been able to see more than a short ways from me at anytime, but now it seemed that we were suddenly sitting or rather standing on top of the world looking down on it. From here I could see the Muller Mountain Range that I had crossed two years and seven months before — I could see many of the small valleys that are tucked away in this large valley and many of the high peaks that I had walked over and around before. Then several miles south east was the area where we were lost and without food for several days and where we had reconciled ourselves unto death.

I must have been standing there just gazing out into space, lost in the oblivion of those eleven miserable days I had spent in there before, fully five minutes, when someone spoke to me and called my attention to the fact that almost all the clouds had disappeared now and far down below was a small lake tucked away between some ridges. It was quite visible to the naked eye but I soon got out my field glasses and had a good look. It was a beautiful sight and I suddenly realized once again that God was permitting Brother Roberts and me to look upon things that no other white man had ever seen. Even the roughest country in the world can suddenly look beautiful when you stop to realize that it is that way because God wanted it and made it that way.

After making several pictures and resting for a while we started our descent and in many ways we found the going down to be much worse than coming up. In several places we had to hang on to scrub tree roots, rocks, or anything else that might lend itself for the purpose to keep from plummeting down into the chasms that lie below. Most naturally the descent was much more rapid than our climb had been and after an hour's time we were a long way down from the top. After that the trail gradually de-

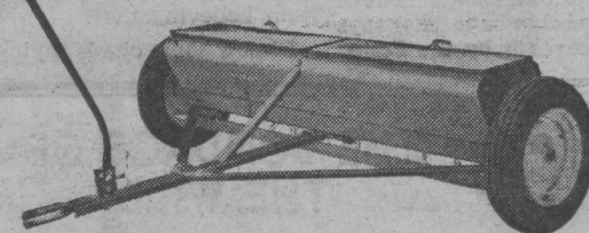
scended with an occasional sharp drop and then sort of leveling off to a gradual descent again, however at no time were we walking on level ground; it was a continual descent until just after 3 p.m. that afternoon we finally reached the first stage of the floor of the valley.

As we suddenly came upon an opening in the jungle I realized it was the place where I had camped for a night over two and a half years before. Some of the many bush houses the natives had slept in were still partially intact and while the tall jungle grass and vines had covered many of the things several others were still visible. Since most of the larger trees had been cut and cleared away from the time before it did not take us too long this time to have quite a suitable camp site for the night. By the time I had reached this place I had dropped my belt back three notches from what it was when I had left home just a week before. Plenty of water was available close at hand to this place so Brother Roberts and I soon had our evening meal prepared and enjoyed our rice and canned meat to the fullest. So ended the seventh day of the patrol.

March 25. D.Q. "We broke camp this morning about 8:00 a.m. and were determined to try to find the lake we had seen yesterday from atop the large mountain. Now someone told us there was a trail farther on down that led to the lake. We crossed several small rivers and after a while came to the place where the trail led off to go to the lake. We sent most of the cargo boys on and a place was designated where they would wait for us and six of us set off to find the lake. Soon we had to cross a large river at the bottom of a deep ravine and getting out of there was no small problem but soon after we had reached the top we found a trail and followed it for about a mile and then suddenly we were looking at one of the most beautiful lakes that you would want to see anywhere, with water so clear that you could see the bottom for a long way out and then it seemed to suddenly drop off to where there was no bottom. A few ducks were swimming about unawares of anything around them but the water and the forest that surrounded the lake. After making several pictures and some estimates of the size of the lake, a diagram of its approximate location and altitude we left to rejoin our carriers. We were not too long in getting to the place where they were waiting and then we

(Continued on page 8, column 5)

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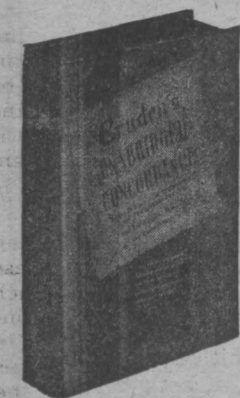
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PAGE SIX



# BOUGAINVILLE MISSIONARY IMPRESSIONS

By RALPH A. DOTY  
Missionary  
to the Solomon Islands

Sometimes their questions are rather startling and reveal heretical ideas that the Methodists or Catholics have taught in the last fifty years. Some of these ideas are a little wierd to say the least. Yesterday in our doctrines class a student asked, quite innocently, why a soul had so much trouble getting out of a dead body. I think my ears must have wiggled a little, but I tried to remain calm and said, "How was that again?" He repeated his question adding, "All of the Methodist people on Bougainville always go to the grave yard on the third day to watch the soul go to Heaven or Hell." Only with great difficulty was I able to keep a tranquil look on my face and say, "Please tell me more about how that works."



RALPH A. DOTY

"Well," he said, "we were taught that Jesus rose on the third day and so they told us that on the third day after a person died his soul climbed out of his body and if he had been a good Methodist and had been properly sprinkled then the soul went up to heaven." I quickly asked the question that welled up in my mind, "Have you seen many souls go up to heaven that way on the third day?"

"Now, that is a strange thing," he answered, "I have watched many times but I never did see a Methodist soul going up to Heaven."

"What happens if they don't go up to Heaven?" I asked.

"Well," he responded, "if you don't see the soul go up to Heaven on the third day or that night then you know that the soul went to Hell. Of course, since Hell is down, we never see a soul go

down as they go right out of the coffin downward without ever coming up on top of the ground again."

I thought to myself, "Yes, quite likely the soul went down, especially if it was trusting in its having been 'properly sprinkled.'" (Also by the third day it would have been in Hell for several days already.)

I persisted with my questioning and asked him, "Do you know of anybody who claims to have seen a soul going up to Heaven on the third day?"

"Yes," he answered, "several people I know say that at night they have seen the souls."

"Only at night?" I asked. "Yes, only at night," was his reply. I got to thinking then. You know, when I was a little boy the only time I ever "saw" ghosts or haunts or hobgoblins or the boogy man was at night! We continued our discussion and he told me about one night several years ago that he and his wife got little sleep because all six children did lots of crying. He said that the next day he happened to comment on this to the Methodist missionary—a "deaconess" by the way, who frequently "preaches" sermons and she explained that the children were frightened because a "soul" of a man who had died had come into the house and scared them! My only comment on this now is to observe that the way most Bougainville children scream all day and most of the night there must be lots of "souls" giving them a bad time, if this is, indeed the reason!

But you know it is not just the natives on some far off shore that are mixed up on what really happens when a person dies. Lots of meally-mouthed preachers stand around in grave yards giving out with all sorts of misinformation which can do nothing more than confuse bereaved people. I remember one such preacher who was conducting grave-side services who babbled away about, "Our dear departed brother, and husband, and father lying before us in the cold dark earth." Years later the widow confided in me one dreary winter day, when the temperature was around ten above zero, "Brother Doty, I just can't bear to think of Jack lying up there on top of the hill in that cold ground." I said, "Why, my dear sister, Jack is not lying in that grave. He was a child of God. You believed he was saved. He believed he was saved and I

## Old Landmarkism

(Continued from page 6)

Supper is a Church ordinance, i.e., an act that must be confined to the members of the particular church, and that it symbolizes church relations, therefore those invited must be, in some sense, members, they propose their theory, viz., that all visiting brethren be regarded as members for the time being — *quo ad hoc* — to enjoy this one church privilege but no other, and regarded as foreigners so soon as the Supper is ended! This theory is entitled to the credit of originality, for history affords no illustration of it any more than the Scriptures a warrant. To practice this, would be to practice a "pious fraud," since no conceivable church relations exist, or are recognized either by the church or the individuals. It is seeking to evade the plain law of Christ by a culpable indirection.

4. The author of this book belongs to the fourth party of this class, who hold and teach, that, since Christ appointed the Supper to be observed as a Church ordinance, and to symbolize that all who eat of "the one loaf" are members of one and the self-same church, therefore it must be observed as such; which it never is, nor can be, unless limited to the members of each local church; for, if the thing symbolized does not exist, the symbol is nullified, and the ordinance vitiated. Therefore, Prof. Curtis, in his able work, "Progress of Baptist Principles," though evidently desirous of being very kind toward the prevalent practice, says:

"It [the Supper] is not only committed to their (the churches') care, but is to be administered among them as a symbol, among other things, of that fraternity which they bear to each other as such. It therefore unquestionably indicates visible Church relations as subsisting among all who by right unite together in its celebration. Occasional communion by invitation must follow, therefore, the principles established for the regular celebration of this ordinance. We may not bend the rule to the exception, but the exception to the rule." (pp. 303-4).

This means those who wish to commune with any church must become actual members of it. This is my opinion — no more, and no less; and in this opinion it is a satisfaction to know that I stand with the greatest thinkers who have written on this subject, and, better than all, with the Word of God. There are some who insist that the expression of my convictions upon this subject is "the great blunder of my life." It is my conviction that it will not be so considered by the denomination twenty years hence, and I can well afford to wait that long for the verdict it will then delight to render.

certainly believed him to be saved. Jack is not in that grave; he has gone to be with the Lord."

"But," she says, "the man who preached his funeral said that Jack was lying in the cold, dark ground." Yes, I heard him say it myself. How disgusting that silly, uneducated, jack-leg preachers wander over the country dispensing this kind of tripe.

My teaching here on Bougainville often takes the form of asking and answering questions that are based on the questions the students ask in class. We do lots of teaching "by the book" but I believe that the questions that trouble our minds need to be cleared up too and sometimes these questions and their answers form the basis for profitable studies. After the story about the souls getting out of the bodies on the third day I began to ask the student questions and write them, along with the answers on our blackboard. Here is what we eventually arrived at:

What happens when a child of God dies?

1. Well, first let us realize that the child of God has more than the body he lives in here on earth. This "tabernacle" or tent is but for a time. But we are told in II Cor. 5:1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

2. While the child of God is alive and on this earth he can not be with the Lord Jesus Christ, because the Lord Jesus is in Heaven at the right hand of the throne of God. Heb. 12:2 speaks of "Looking unto Jesus, the author and the finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The throne of God is certainly in Heaven, therefore Jesus must also be in Heaven.

3. While we are alive on this earth our soul that has been born again by the Spirit of God is "at home" living in our fleshly body. During this time our soul has fellowship with the Holy Spirit but our soul can't be with the Lord Jesus Christ because He is in Heaven and we are here on earth, II Cor. 5:6, "Therefore we are always confident, knowing that, while we are at home in the body,

we are absent from the Lord."

4. Paul said that children of God would rather be absent from this fleshly body in order that they might then be in the presence of the Lord. And of course the Lord Jesus is in Heaven, therefore at death the child of God goes to be with Jesus in Heaven. cf II Cor. 5:8 "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

5. Paul said that to die would be gain. Phil 1:21 "For to me to live is Christ, and to die is gain." Most people in the world today don't agree with Paul. For most people death is the worst possible thing that could happen to them. I suspect that Paul had a little better insight into this subject than perhaps we have today but his consoling words still remain for us. Paul wanted to do two things and he couldn't really decide which would be the better one as far as he was concerned:

A. To die and go to Heaven to be with Christ. "To die is gain."

B. To live on for a little time in order that he might teach a little more. Phil. 1:24 "Nevertheless to abide in the flesh is more needful for you."

Yet Paul said that he would rather die and go and be with the Lord. Phil 1:23 "For I am in a straight betwixt two, having a desire to depart, and be with Christ, which is far better."

6. Anyone who talks about soul "sleep," meaning that the soul sleeps in the grave, or that children of God who die do not immediately go to be with the Lord is either ignorant or a liar.

Paul believed and taught that at death the child of God left this earthly house and went to be with the Lord in Heaven. The body that lies in the grave is the old house but the tenant has left it and gone to be with the Lord.

Here on Bougainville I often think that the teaching of these natives would have been much simpler if the "civilized" missionaries who landed 50 years ago to teach the "heathens" about souls climbing out of coffins on the third day had gone elsewhere to peddle the junk.

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PAGE SEVEN

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# HOW GOD ALWAYS RESPECTS A BROKEN AND CONTRITE HEART

by Robert Murray M'Cheyne

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." — Psalm 51:17.

No psalm expresses more fully the experience of a penitent believing soul. First, his humbling confession of sin, verses 3, 4, 5; Second, his intense desire for pardon through the blood of Christ, verse 7; Third, his longing after a clean heart, verse 10; Fourth, his desire to render something to God for all His benefits. (1) He says, I will teach transgressors Thy ways. (2) My lips shall show forth Thy praise. (3) He will give a broken heart, verses 16, 17. Just as long ago they used to offer slain lambs in token of thanksgiving so he says he will offer up to God a slain and broken heart. Every one of

you, who has found the same forgiveness should come to the same resolution — offer up to God this day a broken heart.

## The Natural Heart is Sound and Unbroken

The law, the gospel, mercies, afflictions, death, do not break the natural heart. It is harder than stone; there is nothing in the universe so hard, Isaiah 46:12 — "Ye stout-hearted, that are far from righteous." Zechariah 1:11 — "We have walked to and fro through the earth, and behold all the earth sitteth still and is at rest." Zephaniah 1:12 — "I will search Jerusalem with candles, and punish the men that settled on their lees." Jeremiah 5:3 — "They have made their faces harder than a rock." Isaiah 32:10 — "Careless women;" verse 11, "women that are at ease."

Why? — (1) The veil is upon their hearts. They do not believe the Bible, the strictness of the law, the wrath to come—the face of a covering is over their eyes. (2) Satan has possession. Satan carries the seed away. (3) Dead in trespasses and sins. The dead hear not, feel not; they are past feeling. (4) They build a wall of untempered mortar. They hope for safety in some refuge of lies—that they pray, or give alms.

May God keep away from you the curse of a dead, unbroken heart. It will not last long—you are standing on slippery places—the waves are below your feet. Christ will laugh at your calamity. If you are now cornered, there is hope. Ministers and

eousness should be free to such a sinner. That I so long neglected, despised, hated it, put mountains between and yet that He has come over the mountains! Ezekiel 16:63 — "That thou mayest remember and be confounded and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done." Have you this broken heart — broken within sight of the Cross? It is not a look into your own heart or the heart of hell, but into the heart of Christ that breaks the heart. Oh, the blessings of this broken heart! Boasting is excluded! To Him be glory! Worthy is the Lamb! All the struggles of a self-righteous soul are to put the crown on your own head instead of at the feet of Jesus.

Broken from love of sin. When a man believes on Christ, he then sees sin to be hateful.

It separated between him and God, made the great gulf, and kindled the fires of hell.

It crucified the Lord of Glory; weighed down His soul; made Him sweat, and bleed and die.

It is the plague of his heart now. All my unhappiness is from my being a sinner. Now he mourns sore like a dove, that he should sin against so much love. "Then shall ye remember your ways, and all your doings wherein ye have been defiled, and shall loathe yourselves in your own sight."

## Advantages of a Broken Heart

It keeps you from being offended at the preaching of the Cross. A natural heart is offended every day at the preaching of the Cross. Many of you I have no doubt, hate it. The preaching of Another's righteousness — that you must have it or perish — many, I have no doubt, are often enraged at this in their heart. Many, I doubt not, have left this church on account of it, and many more, I doubt not, will follow. All the offense of the Cross is not ceased. But a broken heart cannot be offended. Ministers cannot speak too plainly for a broken heart. A broken heart would sit for ever to hear of the righteousness without works.

Many of you are offended when we preach plainly against sin. Many were offended last Lord's day. But a broken heart cannot be offended, for it hates sin worse than ministers can make it. Many are like the worshippers of Baal — "Bring forth thy son that he may die." Judges 6:30. But a broken heart loves to see the idol stamped upon and beaten small.

A broken heart is at rest. The unconverted heart is like the troubled sea — "Who will show us any good?" It is going from creature to creature. The awakened soul is not at rest; sorrows of death, pains of hell, attend those who are forgetting their resting place. But the broken

heart says, "Return unto thy rest, O my soul." The righteousness of Christ takes away every fear — "casts out fear." Even the plague of the heart cannot truly disturb for he casts his burden on Jesus.

Nothing can happen wrong to it. To the unconverted, how dreadful is a sick bed, poverty, death — tossed like a wild beast in a net. But a broken heart is satisfied with Christ. This is enough — he has no ambition for more. Take away all, this remains. He is a weaned child.

Fred T. Halliman

(Continued from page 6)

walked on going through thick forest and jungle growth. About 1:00 p.m. we came to a large garden and saw the first people that we had seen since leaving Yedo. We decided to make camp at this place for it afforded a good place to stay as well as a congregation to preach to. Later on that afternoon we held a service with 25 of the locals present."

After the hard day that we had the day before the short day's walk today was appreciated by all. We were still on the trail that I had traveled when I came through here before and I remembered that we preached to a few people in a garden near here and five people where our present camp site was located. The people in this particular area had heard the gospel many times since the first time I had come through and preached to them. Several of our missionaries have spent quite a bit of time working in this and other parts of the Poguia area, however, it was only the second time that they had seen white men in their area. Late in the afternoon the rain set in and continued for most of the night. So ended the eighth day of the patrol.

Hippie

(Continued from page one)

wasn't a flower children's festival or a theatrical happening. It was St. Mark's Church and the Hippie was being ordained an Episcopal priest." The Hippie was ordained by the suffragan bishop of the Episcopal Diocese of California, Dr. Paul Kratzig, rector of Trinity Episcopal Church, Victoria, Texas, commenting on this Hippie ordination, said: "The Bishop who performed this tragic opera is to be condemned for his participation. Of course, there is no such 'condemnation' in the Episcopal Church today and the bishops can do just as they please. As a matter of fact, priests can do as they like, and, in the event of any censure, they could take their case and find ample evidence to support whatever position they desire to have including heresy. In other words, general chaos reigns in the Episcopal Church today."—Copied.



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ROBERT MURRAY M'CHEYNE

Christians are ready, Christ is ready; but afterwards He will laugh.

## The Awakened Heart Is Wounded Not Broken

The law makes the first wound. When God is going to save a soul, He brings the soul to reflect on his sins. "Cursed is every one," etc. "Whatsoever things the law saith," etc. "I was alive without the law once," etc. Life and heart appear in awful colors.

The majesty of God makes the next wound. The sinner is made sensible of the great and Holy Being against whom he has sinned. "Against thee," Psalms 51:4.

The third wound is from his own helplessness to make himself better. Still the heart is not broken; the heart rises against God. It does so because of the strictness of the law because faith is the only way of salvation and is the gift of God, because God is Sovereign, and may save or not as He wills. This shows the unbroken heart. There is no more miserable state than this.

Learn — it is one thing to be awakened, and another thing to be saved. Do not rest in convictions.

## The Unbelieving Heart Is a Broken Heart Two Ways

It is broken from its own righteousness. When the Holy Spirit leads a man to the Cross, his heart there breaks from seeking salvation by his own righteousness. All his burden of performances and contrivance drops.

The work of Christ appears so perfect — the wisdom of God and the power of God — Divine righteousness. "I wonder that I should ever think of any other way of salvation. If I could have been saved by my own duties, my whole soul would now have refused it. I wonder that all the world did not see and comply with this way of salvation by the righteousness of Christ." (Brainard, page 319).

The grace of Christ appears so wonderful. That all this right-

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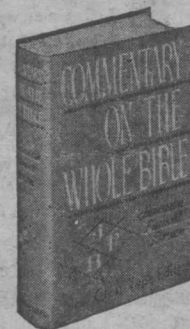
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