

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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A BRIEF DOCTRINAL STATEMENT

By FRED T. HALLIMAN
(New Guinea Missionary)

NOTE: It is my firm conviction that everyone has some sort of belief, and that whatever a person claims to believe, he or she ought to openly declare themselves. I have little patience with a person who says he believes one thing but denies by his actions what he claims to believe. I have less patience with a missionary that will lie to Baptist people about what he believes, in order to receive support. People may not agree with me on any doctrinal stand, but one thing they can never charge me with—I have never lied to anyone about what I believe in order to receive support. Below is a brief statement about what I believe about:

(1) GOD

That God is eternal, Omnipotent, Omniscient, Omnipresent. This means that before there ever was a world, God was; that when He was ready He cre-

ated the world; that there is nothing hid from God's knowledge, hence the fall of man was no surprise neither was the sacrificial death of Christ an after-



FRED T. HALLIMAN

thought; that whether in heaven or on earth or any other place in the universe we cannot flee from the presence of God.

(2) CHRIST.

That Christ is truly the Son

of God and the Son of man. That as the Son of God He is eternal and co-equal with God; that He indeed is the Very God. That as the Son of man He was conceived of the Holy Spirit and born of a Virgin. That His purpose as the Son of man was primarily twofold: to establish His Church here upon this earth and to die a sacrificial death for all of God's elect. That when He had fulfilled His purpose here upon the earth that He died, was buried, and spent exactly three days and nights (72 hours) in the grave and then arose and then after 40 days here upon this earth He ascended into Heaven.

(3) THE HOLY SPIRIT.

That the Holy Spirit is equal with God and Christ; that it is He that creates new life in the dead sinner and that not apart from but in conjunction with the Word of God; that He is irresistible; that His primary purpose now is to bring all the elect and the Gospel of Christ together; (Continued on page 8, column 2)

Trouble In The Middle East—When Will It End?

By RAYMOND A. WAUGH
San Antonio, Texas

there ever be true peace in the world.

Many who apparently neither know their Bible, nor are able to relate the facts of history, are indulging in a great deal of desperate, fearful, uncertain conversation, and a lot of thoughtless speculation, regarding the dangers and hopes in the Middle East. Some of the uninformed may insist that the situation in the Middle East is just another conflict between peoples. However, what we have in the Middle East is a continuation of an ancient battle between brothers by the name of Ishmael and Isaac who were the sons of Abraham.

Because of this "family hatred," it matters not how any one crisis in the Middle East is resolved, we can expect it to issue in another. This animosity between the Arabs (Ishmael) and the Jews (Isaac) was prophesied more than 3500 years ago. God tells us in Genesis 16:12 that Ishmael, from whom the Arabs have descended, "... will be a wild man; his hand will be against every man, and every man's hand against him; as he dwells in the presence of his brethren."

The hatred which the Arabs have for the Jews, and that which the Jews have for the Arabs, is perpetuated in their thinking, cultures, education, and even in their hopes. Only when their conflicts are brought to an end, because of a mutual reconciliation in Christ in the Millennium, will

the Jews in Israel, and those to the West and South. Seemingly, demilitarized zones and armistice agreements have little meaning to either side. The Arabs claim Israel as their homeland in accord with moral, legal, and ancestral rights, and the Jews do (Continued on page 6, column 2)



RAYMOND WAUGH

God's Order: Regeneration, Then Repentance And Faith

John 6:28-47, 59-65

In this Scripture Jesus was discoursing in Capernaum on the day following His miracle of feeding about five thousand men with the "five barley loaves and two small fishes." The miracle had taken place in a desert area across the Lake of Tiberias from Capernaum, and, when Jesus and His disciples had returned by boat, the multitude had followed. Now they were eagerly clamoring after Jesus in hopes of a repeat performance of yesterday's miraculous free lunch. Jesus perceived their carnal motives and their complete lack of understanding the significance of the miracle, and rebuked their misplaced hunger for more bread instead of the Bread of Life (v. 26-27).

This admonition occasioned their query, "What shall we do that we might work the works of God?" The impulse of the religious flesh is ever to accomplish something which can earn God's approval. The lost man is invariably convinced that his salvation is to be the product of his efforts in doing "the works of God." Every human philosophy and every humanly devised system of religious thought plays but a variation on this theme. This misconception

is doubtlessly the underlying error in the religious outlook of the entire fallen race. It can be shown that this concept is universal. The Bible reveals it to be universally wrong.

In His answer (v. 29) Jesus, in one brief, divine pronouncement, overthrows the error and shows the foundation of it to rest upon a false premise. "This is the work of God, that ye believe on Him Whom He hath sent."

First, Jesus shows that before man can do any "work of God," he must first receive a "work of God." Ephesians 2:10 develops this idea, showing that in salvation man not only receives a "work of God," but in the divine act of re-creation known as regeneration he in fact becomes "the work of God." "For we are His workmanship, created in Christ Jesus unto good works."

Secondly, Jesus' answer discloses that this "work of God" involves man's belief in the One Whom God hath sent into the world. "Without faith it is impossible to please Him" (Heb. 11:6). Personal faith in Christ is ever the essential element in the life (Continued on page 6, column 1)

PRAYER AND BIBLE WILL SETTLE ALL DOUBTFUL THINGS

J. C. Masse, former pastor of the Tremont Temple in Boston, was approached by a young woman who said:

"Pastor, all my friends dance. Can't I dance, too?"

He replied: "Before you go to your first dance or take your first dancing lesson . . . go to your room . . . read your Bible for half an hour . . . kneel down and ask the Lord Jesus Christ to come along with you to the dance. If He will do it, by all means, go."

Tears came into her eyes and rather indignantly, she said: "Why did you not tell me at first that I couldn't go? You know the Lord will not let me go, and His presence and fellowship in my life mean more to me than all the dances in the world."

She was a Christian. Are you? That would settle all going to the movies and social cards and all other doubtful practices. "Prayer changes things."

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Let's Take A Look At The Foolishness Of Evolution

R. L. WHEELER,
Ashby Parva, Rugby
England

Most young people are well aware of the teaching of evolution. At school, through our libraries, in children's nature books, on the wireless, it is ardently propagated, and if any question the theory, or take it with a grain of salt, well, they are just ignorant and quite behind the times.

No doubt some have wondered if we do really come from apes or an ape-like stock. How human-like is the monkey at the zoo with its actions and grimaces, and chiefly because of this outward physical likeness many say that they are our ancestors. Once they suppose this, however, they must keep on supposing that the monkeys themselves came from some lower animal, and so on, until as evolutionists teach, a microscopical germ of pond life, was long long ago the "Daddy" of us all.

This, although crudely stated, is "evolution in a nutshell," and is the unfounded belief and creed

of many today.

School books and museums, sometimes show pictures and models of savage ape-like men, who are supposed to be our ancestors; missing links, as they are called, between man and the ape.

These pictures and models, however, are quite imaginary, and they are made up from a few fragmentary bones, concerning which evolutionists themselves disagree. The artist can of course make them look as ape-like, or as human-like as he wishes according to his fancy, so actually they unfairly influence and seduce the mind, especially the minds of those who are young.

Thus we should not be impressed by these misleading pictures or models. One eminent scientist, although himself an evolutionist, has called them, "nightmare products of imagination."

Now as to our subject of evolution, there are several reasons why this theory is untrue and foolish, and we need not be experts to weigh the evidence.

Firstly

If evolution were an inherent, self-acting, planless, urge in nature (Continued on page 6, column 3)

HOARDING MONEY, A SORE EVIL

"There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail and he begetteth a son and there is nothing in his hand."—Solomon. Solomon isn't guessing about it. He had seen it. So have I. I have seen men hoard money to their hurt. As Paul said "they pierce themselves through with many sorrows." Not a few; but lots of them. They think the preacher who preaches on money is their enemy and wants to hurt them. He isn't. He is their best friend and wants to keep them from hurting themselves. A crazy man with a knife or a pistol is in danger (Continued on page 4, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SMITTEN"

"I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting."—Isa. 50:6.

This is telling us about the Lord Jesus Christ and His death at Calvary, in prophecy, years before it became a reality. Actually, this was nearly eight hundred years before the Son of God was born and died on the cross. The prophet Isaiah, who was telling what was going to take place, said that the Lord Jesus Christ gave His back to the smiters, and that they likewise plucked the hair from His cheeks, or in

other words, they pulled the beard from His face. Furthermore, the prophet Isaiah says that Jesus hid not His face from the shame and their spitting.

Isn't it remarkable that eight hundred years before it came to pass, the prophet Isaiah saw what was going to happen? He told how Jesus was going to be smitten, how His back was going to be bruised by the smiters, how that beard was going to be plucked literally from His cheeks, and how the Lord Jesus Christ was going to be subject to shame and spitting at the hands of those who were His enemies. I say, be-

loved, it is remarkable to me that Isaiah the prophet saw this coming to pass on the part of the Lord Jesus Christ about eight hundred years before it actually became a reality.

That leads me to remind you that there are many passages in the Old Testament that recall our Lord's saddest and darkest hours. In other words, there are many passages in the Old Testament that tell us about the death of the Lord Jesus Christ long before it became a reality. For example, we read:

"My God, my God, why hast (Continued on page 2, column 2)

SEVEN LOCKS OF SEPARATION

Careful students of the Word will know that Samson lost his strength because of his sin (Judges 16:1). But there is a beautiful typical meaning in his "seven locks" of hair — symbols of his separation unto the Lord, as a Nazarite (Judges 16:17).

When Samson's hair was cut, he lost his strength (Judges 16:19-21). It is interesting to designate the "seven locks" of the true separation of the believers today. What shall we say these "seven locks" are? The devil has given many Christians today a "hair-cut" and they have lost their power for God. What are the realms of true separation?

1. We must separate ourselves (Continued on page 3, column 5)

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JOHN R. GILPIN Editor

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ARE YOU TRULY READY TO GO TO HEAVEN?

ELD. BOB NELSON
Saline, Michigan

Before answering this question it might be better to ask, "Do I want heaven?" The Bible makes it clear that in heaven there will be no booze parties, no illicit sexual escapades, no place for pride where one can brag about his car, clothes, house, education, or money in the bank. In fact our thoughts, worship, and time will be consumed beholding the glory



BOB NELSON

of God. Most people find church, the Bible, prayer, and associating with other Christians to be a "drag." How could they endure eternity with God when going to church one hour per week is a horrible discipline?

On the other hand, hell is described as "outer darkness," "fire

and brimstone," "weeping," and timeless punishment. Its inhabitants will be liars, hypocrites, sexual perverts, adulterers, murderers, and all filth. Now would you like to spend eternity with a gang of people like this?

Some deluded people feel that they are not good enough for heaven or bad enough for hell so they are in a dilemma. The Bible does speak of spiritual "conversion" where people, whether moral or immoral, all at once had something happen to them whereby they were changed within so all at once they begin to desire spiritual things related to the God of the Bible. In fact, we read in John 3:3 "Except a man be born again, he cannot see the kingdom of God." If this change has not taken place in your life then don't judge people who have had this change to be some "religious kooks." Begin to seek Christ as a reality in your life and once you have it you will be one of the happiest people on this earth.

"Smitten"

(Continued from page one)

thou forsaken me? Why art thou so far from helping me, and from the words of my roaring?"—Psa. 22:1.

Those are the very words the Lord Jesus Christ spoke when He was hanging on the cross, and they were spoken by David, eight hundred years before the Son of God was born in Bethlehem.

At the same time that he gave this prophecy, he went further to say:

"I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death."—Psa. 22:14, 15.

These were the very things that took place as far as Jesus was concerned. In fact, I have often said that this 22nd Psalm in its entirety, is a photograph of our Lord's saddest and darkest hours. It was a very, very grave picture of what was to take place some eight hundred years later when Jesus Christ went to the cross. Actually, when that Son of God went to the cross, He did experience the things that were prophesied here, in that His strength was dried up, His tongue was cleaving to His jaws, and He Himself cried out in His thirst as He hung there on the cross, to say, "I thirst."

So I say, beloved, it is remarkable the passages in the Old Testament that foretold the death of Jesus.

Notice again:

"He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for

our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isa. 53:3-6.

So when I come to my text in the Old Testament, which says, "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting." I am reminding you that it is like a great deal of that balance of the Old Testament, in that it tells what was going to come to pass, and what was going to happen when Jesus Christ came to this earth.

I would like for you to notice particularly these words, when Jesus said, "I gave my back to the smiters." It is rather interesting to notice that the Lord Jesus' back wasn't the only thing that was smitten, but that we have a number of references to those that were smitten in the Old Testament, all of them prefiguring the Lord Jesus Christ.

I.

THE SMITTEN ROCK.

When the children of Israel were going out of the land of Egypt, over into the land of Canaan, as they began their 40-year trip which it took for them to go from Egypt to Canaan, do you recall how it was that the children of Israel thirsted in the wilderness. When they thirsted, God told Moses if he would smite a rock, that out from this rock, water would flow? Can you imagine that desert with not a single bit of water, and Moses leading three million people, and all of those people thirsty? They had nothing whatsoever to drink out there in the desert. God said to Moses: "Behold, I will stand before thee there upon the rock in Horeb; and thou SHALT SMITE the rock, and there shall come water out of it, that the people may drink."—Ex. 17:6.

Can you imagine that scene — those three million people standing around thirsting—almost dying from thirst, out there in the wilderness, with not a sign of water? There hasn't been any rain to fall in the wilderness for God only knows how long before. There is no stream. There is no place that they could find water whereby they could quench their thirst, and as they stand out there by that rock—the most unpromising spot in all the world—God said, "Moses, take your shepherd's staff and strike the rock, and when you do, water will flow out therefrom, so that all the people may drink." So Moses smote the rock with the staff, and water did flow out, and all the people drank until their thirst was satisfied.

Now, beloved, that rock was a type of the Lord Jesus Christ. As the rock was smitten in the wilderness and the thirst of Israel was quenched, so the Lord Jesus Christ, our Rock, was smitten at Calvary, so that our spiritual thirst might be quenched as well. In fact, when we turn to the New Testament, we are definitely told that that rock was a picture of Jesus. Listen:

"And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and THAT ROCK WAS CHRIST."—I Cor. 10:4.

So I say then that the smiting of this rock is a picture of what took place at Calvary when Jesus Christ was smitten for our sins.

We are used to singing that Christ is a Rock, for we sing:

"On Christ, the solid Rock, I stand;
All other ground is sinking sand."

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

Sometimes we sing the old song, "Lead me to the Rock."

So we are used to thinking of

THE BAPTIST EXAMINER

APRIL 5, 1969

PAGE TWO

Why I Want To Attend The 1969 Bible Conference



JOE WILSON

The annual Bible Conference of the Calvary Baptist Church of Ashland, Ky. is the greatest event of the year. It is the high point of each year in my life. I tell my folks Grace Baptist Church that it is the greatest event this side of the rapture. I cannot think of adequate words to describe what this Conference means to me.

Those of us who stand for the truths of God's Word which are emphasized in The Baptist Examiner are few in number and far between. All year long we are in our places with a few in our own churches, and many do not even have the kind of churches near enough to attend regularly. We stand almost alone during the whole year. I have sweet fellowship with the church I pastor, but it is small. I have very little fellowship during the year outside of our church. So it is a spiritual thrill, once a year, to be able at this Conference to meet a large number of preachers and dear friends with whom, for a few days, we can have sweet fellowship.

One of my dearest treasures is the host of friends I have met through this Conference, and I can hardly wait for the Conference to be able, one more time this side of eternity, to meet those who mean so very much to me. Those of us who preach the whole truth do not have many friends and they are scattered across the land. In our places of services we are despised and hated people. So, when we meet at this Conference those of like precious faith, they are doubly dear unto our hearts and we delight to be able to meet them at this Conference. I like to get there early and watch with great anticipation for different ones to come in. When we leave home for the Conference, I wish I had a jet — I can hardly wait to get there.

I rarely ever during the year get to hear any sound preaching. I grow hungry to hear a man of God expound the truths that are dearer than life to me. Sometimes I get hungry for preaching, I will turn on the radio and listen awhile. Oh, how sickening and disappointed it is. Arminianism, universal churchism, watered down preaching of a diluted Word. I turn it off with my hunger and thirst for good preaching increased. But, what a precious joy it is to go to this Conference, to hear some of God's greatest men preach, without any compromise as to the precious truths of God's Word.

So, because of the wonderful spiritual fellowship of great saints of God, the meeting again of precious friends, and the hearing of tremendous preaching of great truths — these are a few of many reasons why I want to attend the Conference again this year.

It is my special privilege to be a part of this Conference in selling books for Calvary Baptist Church at the Conference each year. I am jealous of this job (even though it is without pay), and I do not want anyone to take it away from me. To keep this job I must do a good business. Please start saving your money to bring with you to the Conference. Look me up and let me sell you some of the very best books available today. You will help Calvary Baptist Church in having this Conference, you will do yourself a favor, and you will help me keep my job.

—JOE WILSON

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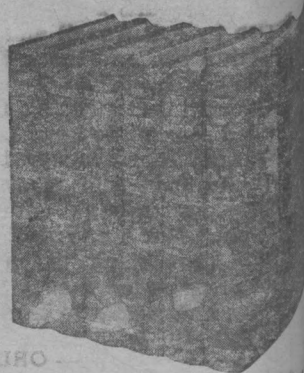
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"Smitten"

ship might be continued.

Jesus Christ didn't die but one time for our sins. The Catholics are 100 per cent wrong in this respect when they go to what they call "Mass." I was talking to an outstanding Catholic in this town sometime ago, and he said the Mass meant the unbloody sacrifice of Jesus. I said, "My brother, we don't need an unbloody sacrifice; we need a bloody sacrifice. And we don't need it at 8:00 o'clock, or 10:00 o'clock, or 12:00 every Sunday. We don't need it again, and again, and again. We have that bloody sacrifice once and for all when the Son of God died upon the Cross of Calvary."

I go back, and I see Moses as he stands there beside that rock and strikes it. Then, I come down a little farther to the second experience, and I see Moses when he was supposed to speak to the rock. I look at that rock and I say that this represents my Lord and my Saviour. Jesus Christ died once for my sins. I don't need an unbloody sacrifice of Jesus three times on Sunday. I don't need to attend a Mass which is a reminder to me that Jesus Christ has died for my sins. All that I need is to look at this Bible that tells us that He died once and for all. He went to Calvary and there on the Cross of Calvary He died for my sins.

Beloved, when Moses stood beside the rock the second time and exalted himself by striking the rock, he sinned. God saw that the water came forth just to supply their thirst. Actually all that Moses had to do was to speak to that rock—the rock that had already been smitten for him once.

Beloved, Jesus Christ died for my sins once and for all. Once, He went to Calvary and poured out His blood for my sins at the cross. I am saved because Jesus died in my place. My sins are all paid for. All my guilt was blotted out because Jesus died upon the Cross of Calvary in my name. Now what am I to do? Every time I sin, is it necessary that I crucify Christ again? Is it necessary that I bring Him down from Heaven and crucify the Son of God every Sunday? Oh, no, beloved He died once for all. As Moses was supposed to speak to that rock, so am I supposed to speak to Him. It is my business to come to Him. It

is my business to call upon Him. It is my business to pray unto Him. It is my business to confess unto Him—not to somebody else, but to Him—my sins. It is my business to have fellowship from then on with the Lord Jesus Christ, who once for all died for my sins.

Isn't it remarkable to notice how the smiting of this rock satisfied Israel, and how the death of Jesus Christ satisfies us. We read:

"And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ."—I Cor. 10:4.

When that rock was smitten, it satisfied Israel, and it continued to satisfy them. Beloved, as that smitten rock satisfied Israel, and continued to satisfy them, so when Jesus Christ was smitten for our sins at Calvary, He satisfied us, and He continues to satisfy us from day to day. Listen:

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:14.

Those Jews never thirsted when they drank of that water. They never thirsted because they were satisfied. That spiritual rock followed them and they were satisfied for the forty years in their wilderness wandering. I thank God that the man that drinks of that spiritual water through Jesus Christ is satisfied, and the Word of God says that he shall never thirst.

I tell you, when I see the rock smitten, I see in that smitten rock my Saviour, who was smitten for my sins.

II.

THE SMITTEN LAMB.

We read:

"Surely, he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, SMITTEN OF GOD, and afflicted."—Isa. 53:4.

Notice, this verse is talking about a lamb. The smiting of the lamb is likewise typical of Jesus dying for our sins. The lamb was actually smitten by the Jewish priests, but the Word of God says that it was smitten of God because it was according to God's directions.

If you will turn to the New Testament, you will see that Christ Himself as a Lamb of God was smitten by the Jews, because they were the instruments that killed Him, but actually He was smitten of God, because God was the one directing the death of the Lord Jesus Christ.

Doesn't it thrill your heart to know that God brought Jesus Christ to the Cross of Calvary? Doesn't it bless your heart just a little to know that God actually planned and engineered the smiting of the Son of God? We read:

"Him, being DELIVERED BY THE DETERMINATE COUNSEL AND FOREKNOWLEDGE OF GOD, ye have taken, and by wicked hands have crucified and slain."—Acts 2:23.

Beloved, that is exactly true as far as the Lamb of God is concerned. The death of Jesus, or the smiting of the Lamb, was done by the wicked hands of

Jews, but actually it was by the counseling and foreknowledge of God.

Notice that God made plans for your salvation, and that your salvation wasn't any first aid remedy. It wasn't anything that came as a result of your sin. What God did, was done from the foundation of the world, because God had already planned it, and what man did was just a fulfillment of the plan of God.

I like to think about the smitten lamb. I go back in the Old Testament and I see those two boys Cain and Abel, come with their sacrifices. Cain brought his sheaf of grain, and God set it to one side. Abel was a keeper of a flock, and Abel brought of the first of his flock—a bloody sacrifice unto the Lord.

Now look at these two boys. Cain came with a sheaf of grain or some garden vegetables, and said, "Lord, I am thankful for what you have done." He recognized Him as God, and said, "I am thankful that you are my God." But what did Abel do? Abel came with a bloody lamb. He came with a sin offering. What a contrast between these two boys—Cain came with a thank offering; Abel came with a sin offering.

I tell you, it is well for a man to be thankful for his blessings, but before you thank God, you need to see yourself a sinner, and you need to see a sin offering in the Lamb of God, our

Lord Jesus Christ. Then you are in a position to thank God.

Abel came at the right time. Cain, as we might say, had the cart before the horse, for he was thanking God before he found himself a sinner saved by the mercies and the blood of the Lord Jesus Christ.

Let's look again at the lamb. In Exodus 12, we read concerning the first passover, when the children of Israel were getting ready to go out of the land of Egypt. The Word of God tells us that as they were getting ready to go out of the land, God told them to kill a lamb, put the blood of the lamb in a basin, and then to put some of that blood on the doorposts and the lintel above the door. God said:

"And the blood shall be to you for a token upon the houses where ye are; and when I see THE BLOOD, I WILL PASS OVER YOU, and the plague shall not be upon you to destroy you when I smite the land of Egypt."—Ex. 12:13.

God didn't say, "When I see a Jew living in this house, I will pass you by." God didn't say, "When I see a son or daughter of Abraham living here, I will not allow the death angel to come to your home." God did not say, "When I see there is a flock of sheep tied in the front yard, I will pass you by." Rather, God said, "When I see the blood, I will pass over you."

Notice this: there was no way

(Continued on page 5, column 1)

At Least Five People To Whom You Can Send TBE

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THE BAPTIST EXAMINER

APRIL 5, 1969

PAGE THREE

The Baptist Examiner FORUM

"What is the meaning of the expression, 'living in adultery?' This term is not found in the Bible. I ask as to ministers concerning their qualifications. If one objects to a preacher having been married more than once, isn't it true that he is magnifying this one qualification above all others?"

AUSTIN FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



ler and novice.

Their prior violations of these qualifications are left in the past. The church must make her decision on their present qualifications.

It is my firm belief that all of the requirements given to the church to assist her in separating from among her male membership, men to be ministers of the Lord, were given to determine what a man must be when he is called — not what he once was in times past.

Therefore, if a man to be considered as a minister has been married before, we should not place any more emphasis on that portion of his life than any other part. Now I am well aware that many shout loud and long that a preacher should not be guilty of adultery, yet brethren a man may be guilty of adultery, and never married, for you well know that our Lord said, "But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:28.

From this verse it would be rather difficult to judge whether or not a man was guilty of adultery. Thus it is the sin of polygamy (having more than one wife at a time) that is to be considered when calling one into the ministry. If a man was once married and is now legally separated from his former wife, he would be as much qualified on that particular basis as a man who was once given to much wine but is now separated from it.

ROY MASON

Radio Minister
Baptist
Preacher

Arlpeka, Florida



I don't think there is very much difficulty in identifying the meaning of the expression, "Living in adultery." For illustration, if a man has sexual relations with a woman to whom he is not married, he has engaged in adultery. If he takes up with the same woman and lives with her outside of wedlock, he is living in adultery.

The questioner raises the question as to a person who ob-

jects to a preacher having been married more than once. In the case where the preacher's wife has died, such an objection is not valid. He has a perfect right to marry another woman if he wants to. The qualifications concerning a preacher being the "husband of one wife," (I Tim. 3:2) evidently is meant to signify that he shall not have but one wife at a time. In other words he is not to be a polygamist.

The questioner doesn't raise the question as to a man being divorced and remarrying. In such case the question would arise as to whether he had a scriptural right to get a divorce. Jesus states one scriptural right in Matt. 5:31-32, and where there is such a scriptural right, there should be no criticism.

I would not say that where objection is raised to a preacher being remarried, the objector is magnifying the scripture qualification concerning marriage above all others. I would have to know how much the objector harps on that one thing.

JAMES HOBBS

Rt 2 Box 182
McDermott, Ohio

RADIO SPEAKER
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Kings Addition
Baptist Church

South Shore, Ky.



Frankly I don't know what they mean either. I assume that the people using such a term are referring to a preacher who has been married, divorced, and married again. These people do not have Scriptural basis for their qualification in this respect.

Most of them will use I Tim. 3:2 or Titus 1:6. "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach." (I Tim. 3:2). "The husband of one wife" does not say he cannot be married if when Christ gave the basis for divorce, He let it be known that a person can be loosed from the bonds of marriage under certain circumstances.

Of course, a preacher must be Scripturally divorced or he is not free to remarry. Let us briefly look at the Scriptures to see when a person is Scripturally divorced. Christ said, "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." (Matt. 5:32). The words "saving for the cause of fornication" qualifies the teaching of no divorce. There is, then, a grounds, and that is sexual promiscuity. This does not just mean before marriage — as some would have you think. It means that if a man or woman should step out on his mate and commit adultery he is guilty and can be divorced.

Now Christ gave us a grounds for divorcement. Paul, under inspiration of the Holy Spirit, gives us another grounds for divorcement and remarriage. This is the case of an unbelieving husband or wife. If the unbeliever deserts the believing mate, the believer is freed from the bonds of marriage. "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases; but God hath called us to peace." Not under bondage simply means in marriage.

Those of you who are so firm to insist that a preacher cannot have been married twice, do you also insist on the other qualifications? How about blameless? The Scripture (I Tim. 3) says he must be blameless. Do you fire a preacher if he happens to fall guilty to this one? Do you know of one who is blameless? (I'd like to meet him). Does he rule his

own house well? Does he keep his children in complete subjection? Do you fire your pastor if his children sass him or refuse to do the least thing that he says? If not — why not? Why take one qualification and make it say something it doesn't say and not stand for the rest?

E. G. COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

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The expression "living in adultery" like the words "church" and "baptism" can mean anything a given individual might want it to mean. To one person it might mean a man who is living with a woman whom he has no lawful right to live with. But in I Cor. 5 this kind of man is called a fornicator. To another person it might mean a man who has an affair with every woman he meets up with who has no respect for herself, or for anyone else. But it seems the Scriptures call this man a whoremonger, or fornicator. We could go on and on with this since to any given person the expression means whatever he or she wants it to mean. So our conclusion is that the expression is so far as I am able to see, unfounded and untenable.

So, unless we can justify ourselves by the Scriptures, it seems to me we should not say that any man is living in adultery whether he is a minister or not. Sometimes it seems that we are prone to take some isolated text and build a doctrine around it. I am convinced that we should never take just one verse of Scripture and build a doctrine on it when there are other verses that deal with that same subject. For example, Jno. 14:14 says,

"If ye shall ask anything in my name, I will do it."

But it would be foolish indeed for us to teach that the only requirement in praying is that we tack on the expression "in Jesus' name." That would leave the way clear (in our teaching) for the wife beater, the fornicator, the blasphemer and every one else to say Lord give me a new Cadillac because I am asking in Jesus' name. If we are willing to look for it Jas. 1:6-7 teaches that if we doubt, we will not receive what we ask for, and Jno. 15:7 says, "If ye abide in me, and my Words abide in you, ye shall ask what ye will, and it shall be done unto you." Jno. 14:14 may sound rather universal in scope, but Jno. 15:7 shows just how limited that promise really is.

So it is with the question before us. In Mt. 10:11 we read, "Whosoever shall put away his wife, and marry another, committeth adultery AGAINST HER." If we take this verse alone we must admit that there is absolutely no ground for divorce. And that seems to be what some people do, and especially so in regard to preachers. But Mt. 5:

32 and 19:9 both say "except it be for fornication." Let us please notice that these verses do not say that divorce is permissible on the grounds of fornication except in the case of a preacher.

I know that I Tim. 3:2 says the preacher is to be the husband of one wife. I also know that here in this chapter and in Titus 1 there are some nineteen other qualifications given for a bishop. And none of them are said to be more important than the others. But the way some people talk you would think that the one about the husband of one wife is the first and great qualification of the preacher. I do not claim in my own mind that we should be more concerned about the other nineteen qualifications and forget, more or less, about the one which says "the husband of one wife" simply because the law of the land today prohibits a man from having more than one wife. Of course if any member of a church divorces his wife, or her husband for any other cause than that which is permitted in the Scriptures, he, or she should be dealt with by that church whether it be a preacher or someone else.

But, if a preacher has Scriptural grounds for divorce, and God continues to bless that man's ministry, who am I to try to tell God what to do, or not to do? I just pray that He will give me a good case of lockjaw if it takes that to keep me from hurting the influence of His precious servants.

Hoarding Money

(Continued from page one)

ger of hurting himself or somebody else. The man who takes the knife or pistol away from him is his friend and the friend of his wife and children. The man who keeps his money is just like that crazy man. He is hurting himself and going to ruin his children.

Solomon says that is a "sore evil." Some folk get sore, when you talk about money. But that kind of a sore isn't evil but good. It is the kind that a surgeon makes when he opens a bad carbuncle. It is to let the pus out. When folks get sore at a preacher for talking about money, it is a good sign there is pus on the inside that needs letting out. Folk who are touchy about money are the folk, who are keeping it to their own hurt. The Holy Spirit says that is a "sore evil." It is both "sore" and "evil." That is why it hurts if you probe it. In that case it only hurts the feelings. It hurts the man if you don't do it; for it fills his system with the poison of covetousness and the pus of avarice. And then Solomon said it is hard on the boys of the man who thus mistreats God. And I have seen that too. I have seen a good many sons of men, who kept money to their own hurt, who after the death of their fathers, "had nothing in their hands." Their daddies were their worst enemies, hurt themselves, ruined their boys. That is one reason I know the Bible is God's Book. I've seen it work today just like it did in Bible days. It comes true.

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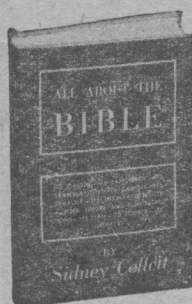
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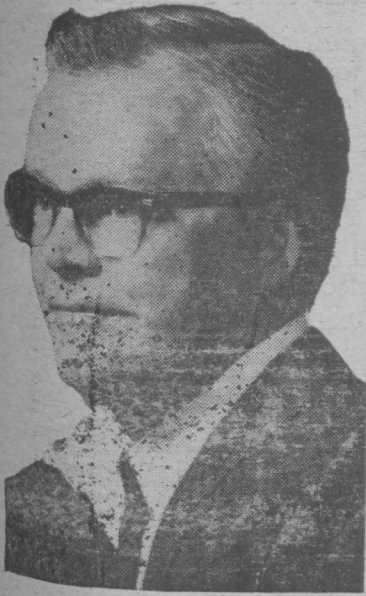
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"Smitten"

(Continued from page three)
for those Jews to escape except through the death of the lamb. In the day of Abel, the lamb had to die for Abel to be saved. In the day of Moses, on the night of the first memorable passover, the lamb had to die for the children of Israel to be saved.

Let's notice another lamb that is spoken about in the Old Testament. Abraham was asked to offer his son as a sacrifice. Abraham took his son with him and they went to the top of Mount Moriah. The son, Isaac, said, "Father, we have made an awful blunder. Here is the wood and here is the fire, but where is the lamb for the burnt offering?" Abraham said, "My son, God will provide Himself a lamb for the burnt offering." As Abraham put his son on the altar and stood beside him, ready to sever the jugular vein of his neck, and to use him as a sacrifice, God reached down from Heaven, and caught the upraised hand, and the knife fell harmlessly to the ground. Abraham looked around and there in the thicket he saw a ram. The Word of God says that Abraham took that ram and offered it instead of his son.

I look down the avenue of time, two thousand years later,

and I see another picture. I see the Son of God this time being offered as a sacrifice on the Cross of Calvary. But there is no arm of God to reach down to save Him. Instead, Jesus Christ went to the Cross of Calvary and suffered for our sins. The Lamb of God was smitten for our sins.

I go back and see the rock was smitten, so the water flowed out, which was a type of the Lord Jesus who was to die for our sins, to satisfy us like that water satisfied the children of Israel. I see the lamb smitten in the days of Cain and Abel, and in the day of Abraham, and on the night of that first memorable passover. I see the lamb as it died time, and time, and time again, as a sacrifice in the Old Testament. I come one day and I stand out there on the shores of the Sea of Galilee and I hear John the Baptist, the first Baptist preacher, as he said:

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

Jesus had just walked by and John the Baptist pointed to Him and said, "There goes the Lamb."

Abel killed a lamb back there, a long time ago, looking forward to His coming. On the night of the passover they killed a lamb looking forward to the time when Jesus Christ was coming. On the day that Abraham offered a lamb instead of his son, he was looking forward to the time when someone would come who was going to fulfill the prophecy. Now He has come. The Jews through their sacrificial system used, in all probability, a quarter of a million lambs each year, as they looked forward to the coming of Christ. Now when Jesus comes, John the Baptist points to Him and says, "there is the Lamb of God that takes away the sin of the world."

Beloved, as the rock was smitten to satisfy the thirst of Israel, so the Lamb was smitten in order that Israel's sins might be put away in the death of the Lamb.

III.

THE SMITTEN SHEPHERD.

We read:

"And Jesus saith unto them, All ye shall be offended because of me this night; for it is written, I WILL SMITE THE SHEPHERD, and the sheep shall be scattered."—Mark 14:27.

This is a quotation from an Old Testament prophecy. It is a reference to Zechariah 13:7, which says:

"Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones."

Notice another reference to the Shepherd being smitten:

"I am the good shepherd; the good shepherd giveth his life for the sheep."—John 10:11.

Here we have not the lamb slain, but we have the shepherd himself slain. What a picture! What a marvelous presentation of truth! The rock was smitten that the children of Israel might fulfill their thirst, which was typical of Jesus Christ who was to die once for our sins. The lamb was smitten that our sins might be taken away. Now why is the shepherd smitten? He said Himself, "The good shepherd giveth his life for the sheep."

What a price! The rock smitten, the lamb smitten, the shepherd smitten. All of them smitten for one purpose—that we might have life through the Lord Jesus Christ, for the rock, the lamb, and the shepherd, in their smitten form, are all typical of the Lord Jesus Christ who was smitten for our sins.

IV.

ALL THOSE FOR WHOM HE WAS SMITTEN SHALL BE SAVED.

Everyone that rock was smitten for, drank of the water that flowed out from that rock, and everyone for whom Christ died, is going to be saved. Listen:

"All that the Father GIVETH ME SHALL COME TO ME; and him that cometh to me I will in no wise cast out."—John 6:37.

Notice, not a part of them will be saved, but all of them that the Father gave to Christ shall be saved.

I would like to use an illustration in this respect. Sometime ago, we were studying in Luke 15, the story of a woman who was searching for the lost coin.

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The Word of God says that she lighted a candle and swept the house and kept at the job until she found it. She went one time and swept that house, and she swept until she found the coin. I said to you that that is the way the Holy Spirit works in our salvation, for once the Holy Spirit starts working, He never stops until that individual is saved. Listen:

"Being confident of this very thing, that he which hath begun a good work in you will finish it until the day of Jesus Christ."—Phil. 1:6.

Sometimes you get scared and think you are going to die and you quit your meanness. Beloved, that is not the work of the Holy Spirit; that is just your conscience. There is a lot of difference in the work of a man's conscience—the work of a man's mind—the fear that he may have in his heart, and the work of the Holy Spirit. I tell you, if you quit your meanness, you can go back into worse sin than you have ever been into before. You may quit the sin of your life for a while because you are scared, thinking you are going to die, but after while you will do worse than you did previously. If the Holy Spirit is working within you, He will never let up until you are saved.

Beloved, that rock was smitten that the children of Israel might be saved; that lamb was smitten so that Israel might be saved and the Lamb of God was smitten so that you and I might be saved. The Good Shepherd Himself, Jesus Christ, was smitten in order that we might be saved thereby. I tell you, all of this is for the purpose that God's chosen ones, could be called in, and be saved.

Let me give you another illustration of it. Go back in the Old Testament and read Genesis 24, how Abraham called an unnamed servant to his side one day and

said, "Put your hand on my thigh. I want you to swear that you will do something in my behalf." The unnamed servant put his hand on Abraham's thigh and swore; then he went back to Abraham's homeland to find a bride for Isaac.

I see that unnamed servant as he starts after that bride. As he stops to water his camels, a damsel comes to the same well to fill her pitcher. After she gives this servant drink, and has drawn for his camels, we read:

"And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight in gold; And said, whose daughter art thou? Tell me, I pray thee; is there room in thy father's house for us to lodge in? And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in. And the man bowed down his head, and worshipped the Lord."—Gen. 24:22-26.

This servant accompanies this damsel to her home and there takes lodging for the night. But before the meal is set before him—before he eats, he tells the purpose of his errand, that he has come to secure a wife for Isaac, his master's son. When he said to Rebekah, "Will you come?" she didn't hesitate one minute.

What I am saying is, when the Holy Spirit starts knocking at your door, He doesn't stop until He reaches you. This unnamed servant represents the Holy Spirit, and the Holy Spirit never lets up until God's elect is saved.

I want to give you another illustration. In II Samuel 9, we have the story of Mephibosheth. Mephibosheth was lame. The Word of God says that his nurse dropped him one day when he was a little baby, and from then on he was lame. When David became king and united Palestine, he said, "Is there anybody left of Saul's family that is still alive, that I may show my kindness?" One of the servants spoke up and said, "Yes, there is Mephibosheth, but he is lame." David said to his servant, "Go fetch me Mephibosheth." Then the Word of God says that Ziba went out and fetched him.

As Ziba went after Mephibosheth, so does the Holy Spirit go after an individual, to fetch him. When God sends the Holy Spirit out after a man, he doesn't come back emptyhanded. Just

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as Ziba came back with Mephibosheth, so does the Holy Spirit bring in God's elect. When God deals with a man, He never lets up until he is saved.

I want to say something to you that is going to shock you. The most of what we call conviction is nothing but your own conscience doing business. There is just one-time conviction; the Holy Spirit goes out one time. I don't believe that it took but one time for Ziba to get Mephibosheth. I don't believe that this unnamed servant went but one time to get the bride for Isaac. I don't believe that that woman went out but one time to do that sweeping. I say to you, what we have called conviction for years gone by is nothing but your conscience and your mind at work. (Continued on page 7, column 3)

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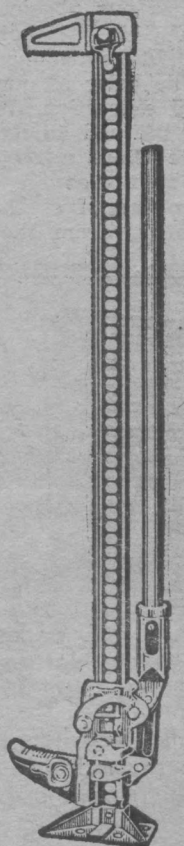
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God's Order

(Continued from page one) which pleases God. "This is my beloved Son, in Whom I am well pleased." He is pleased in no other. The thrust of the life, be it ever so humble, sincere or religious, cannot please God if it be without "the faith of the Son of God." "He that believeth in Him is not condemned. He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). Whatever else may have been its strength or accomplishments, the life that is devoid of saving faith in Jesus Christ cannot please God. He cannot be JUST and at the same time the JUSTIFIER of any except "him which believeth in Jesus."

Thirdly, the Lord distinguishes in our text between cause and effect in this matter of faith when He says, "This is the work of God (literally, God's work) that ye believe on Him Whom He hath sent." This agrees with every passage which discusses the determinative cause of faith in Christ, Paul says, "For by grace are ye saved through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works..." (Eph. 2:8-10). Here grace is spoken of as a divine enablement to believe. It is "not of yourselves." It is "the gift of God" in the same sense as our physical life is the gift of God. It is not such a gift as might be declined any more than the color of our eyes or our racial extraction. Just as our physical life and all its commitments are God's gift by virtue of the first creation, so is faith here spoken of as the gift of God resulting from the new

creation.

It is interesting to note, although not authoritatively conclusive in itself, that all Baptist confessions of faith have regarded repentance and faith as holy fruits of regeneration and cite such passages in support of it as I John 5:1, which says, "Whosoever believeth that Jesus is the Christ is (Gr. has been) born of God." (John 5:24 corroborates this testimony when it says, "He that heareth my word (this requires 'ears to hear'), and believeth on Him that sent me (this presupposes a 'heart to believe') hath everlasting life..." It does not say, "obtains everlasting," but "has everlasting life." Repentance, faith, love, worship, etc., are functions of the new nature. They are never presented as functions of the old, rebellious nature which might have in themselves the power to procure a new nature.

Middle East

(Continued from page one) likewise. We would be quite naive to expect them to reach an amicable agreement at this time. The leaders of the world's foremost nations profess some concern verbally, and indicate a desire for peace between the two factions. However, a careful consideration of the actions of these world nations regarding the Middle East enables us to know that both the Jews and the Arabs are simply "political soccerballs" which are being kicked first in one direction, and then in another, by the major world powers. These nations of the world involve themselves by supplying arms to one side or another, and in some instances the greed is so overpowering that they supply military weapons to both sides.

The discussions by the United Nations, as well as the discussions by some nations individually, only add to the aggravations already existing between these ancient peoples. The conflicts in the attitudes between the Communist nations, and those of the West, are simply dramatized in their hypocritical efforts at securing political harmony between the Arabs and the Jews. Such, of course, cause much heartbreak and added sorrow among the common folk of the Middle East who must be involved.

We can know, however, that these repeated internal crises and the troubles brought on by others, are only the beginning of sorrows. We know, too, that these endless periods of unrest and confusion will climax in a false peace instituted by the Antichrist. This will be followed by a subsequent time of terror and tragedy such as the people of the Middle East and the world have never known.

This time of trouble will be concluded by earth's most terrible war, Armageddon (see Rev. 19:17-21). This endtime war will precede the Millennial reign of Christ Jesus. Only then will there be true peace on the earth, or in the Middle East, for the King of Kings who shall "rule with a rod of iron," will be sitting upon "the Throne of His father David," as Prince of Peace.

Evolution

(Continued from page one) ture, a slow process of one thing turning into another, a reptile turning into a bird, as evolutionist books claim, we would not find nature well defined in various families or species as the Bible tells us that God in the beginning created them; the animals after their kind, the birds after their kind, the fishes after their kind, etc., and last of all man, in the image and likeness of God, to have dominion over the creation God had made. Instead of the conformity to type, the orderliness, and the beauty in nature, all would be a jumble up and confusion. So the Bible itself, by this ten-fold repeated expression "after their kind," bears its witness against the evolutionary theory of one species evolving into another species.

Furthermore, if evolution were true, we would expect to find connective links all through nature, with almost infinite transitional stages, continual variation from man downwards.

Not only is this lacking, how-

GRAVES ON THE LIMITED ATONEMENT

In the "Great Carrollton Debate," between J. R. Graves and Jacob Dittler (Methodist), held at Carrollton, Missouri in 1875, Graves made the following remarks in his defense of the doctrine of Eternal Security:

"He (Christ) did not contract for the lost angels, nor for all men. He only took hold of the 'seed of Abraham,' not of Adam.

"If He had taken hold of the nature of the lost angels, they would all have been saved. If of the seed of Adam, all men would have been saved, and Universalism would have been the true doctrine. But he contracted as surety, Mediator, only for 'the seed of Abraham' — the elect of mankind.

"I know this is death to Arminianism, the natural religion of all natural men. They want to believe that they elect themselves, and then Christ takes them into His Covenant. The Christian's will has been subdued to the will of God, and he is willing for God to be an absolute sovereign — and in his own experience he knows it, if a Christian, and, if not, he doesn't know it, and dislikes to receive it. We were made to love God because He first loved us. We elected or chose Him, because He first elected or chose us." (page 1136).

"It was owing to God's Sovereign love," says an Evangelical writer, "and mere good pleasure, that the elect, the seed of Abraham, and not others in the same condemnation, by the fealty of the first Covenant, were represented and contracted for by Jesus Christ in the second, that their names were put in the eternal contract, while those of angels and others were left out. They were the father's choice, and that was enough for Christ, and should be enough for us. Even so it seemed good in thy sight."

"Infidels may wrest this hard doctrine, more fully developed by Paul than any other Apostle, to their own destruction, but a host of the best and clearest minds that have ever lived on earth have advocated it — as Augustine, Calvin, etc., and Knox, Henry — and it is crystalized in the creeds of Presbyterians, Episcopalians, Methodists, as well as Baptists. We see here no universal Atonement or Redemption." (page 1138).

ever, but evolutionists differ greatly among themselves as to the supposed lines of descent of creatures, and especially is this so in connection with the supposed line of descent from man. And why this medley of opinions after so many years of research? Even because every suggested line of descent has its own preclusions and insuperable difficulties, indicating that there is no foundation for the theory on which they build their superstructure.

Secondly, We can all notice that when things are left to themselves they generally go backward, not forward.

We see this when fruit trees or flowers are not cultivated, they tend to revert to their wild state (God from the beginning required man to till and cultivate the soil), and if nature produces any prodigy or abnormality through chance of freak happenings, the rule is for such to die out.

Thirdly, The evolutionist also says that many forms of life have come down to us unchanged from the distant past, and how could this be if evolution is always and everywhere acting as an urge in nature?

Why should some remain unchanged for millions of years, ac-

cording to their reckoning, if others under similar conditions have evolved into higher and more complex forms of life? The evolutionist appears to have no answer to give to such a question.

Fourthly, As we know, great variation can exist within a family or species, such as different breeds of dogs or pigeons. The evolutionist in his illustrated works well describes these changes, which nobody disputes, and which can be produced through selective breeding, and adroitly uses these changes to support his theory that all sentient life has self-evolved from protoplasm.

Nature, however, cannot vary indefinitely, as the well-known instance of the sterile mule. If there was not this limitation impressed by the Creator on nature, all plants and animals would lose their identity, and chaos result.

Fifthly, It is an observable natural law that everything produces its own kind; yet in the teaching of evolution we are asked to believe, and this is no overstatement, that a primeval microscopical germ produced, in its continued offspring, the mosquito and the elephant. What could be more absurd? And the evolutionists' geological trees drawn in their text (Continued on page 7, column 4)



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THE BAPTIST EXAMINER

APRIL 5, 1969

PAGE SIX

THE LIMITED ATONEMENT

(From the NEW PARK STREET PULPIT, Volume IV, pages 70, 71).

By CHARLES HADDON SPURGEON
(1834-1892)

Pastor, Metropolitan Tabernacle, London, England

Edited THE SWORD AND TROWEL; Author of THE TREASURY OF DAVID; AN EXPOSITION OF MATTHEW; THE SOUL WINNER; MORNING AND EVENING; LECTURES TO MY STUDENTS; numerous other works.

There are in the world many theories of atonement; but I can not see any atonement in anyone, except in this doctrine of substitution. Many divines say that Christ did something when He died that enabled God to be just, and yet the Justifier of the ungodly. What that something is they do not tell us. They believe in an atonement made for everybody; but then, their atonement is just this: They believe that Judas was atoned for just as much as Peter; they believe that the damned in Hell were as much an object of Jesus Christ's satisfaction as the saved in Heaven; and though they do not say it in proper words, yet they must mean it, for it is a fair inference, that in the case of multitudes, Christ died in vain, for He died for them all, they say; and yet so ineffectual was His dying for them that though He died for them, they are damned afterwards.

Now, such an atonement I despise—I reject it. I may be called Antinomian or Calvinist for preaching a limited atonement; but I would rather believe a limited atonement that is efficacious for all men for whom it was intended, than a universal atonement that is not efficacious for anybody, except the will of man be joined with it.

Why, my brethren, if we were only so far atoned for by the death of Christ that any of us might afterward save himself, Christ's atonement were not worth a farthing, for there is no man of us who can save himself—no, not under the gospel; for if I am to be saved by faith, if that faith is to be my own act, unassisted by the Holy Spirit, I am as unable to save myself by faith as to save myself by good works. And after all, though men call this a limited atonement, it is as effectual as their own fallacious and rotten redemptions can pretend to be.

But do you know the limit of it? Christ hath bought a "multitude that no man can number." The limit of it is just this: He



C. H. Spurgeon

hath died for sinners; whoever in this congregation inwardly and sorrowfully knows himself to be a sinner, Christ died for him; whoever seeks Christ, shall know Christ died for him; for our sense of need for Christ, and our seeking after Christ, are infallible proofs that Christ died for us. And, mark, here is something substantial.

The Arminian says Christ died for him; and then, poor man, he has but small consolation therefrom, for he says, "Ah! Christ died for me; that does not prove much. It only proves I may be saved if I mind what I am after. I may perhaps forget myself; I may run into sin and I may perish. Christ has done a good deal for me, but not quite enough, unless I do something."

But the man who receives the Bible as it is, he says, "Christ died for me, then my eternal life is sure. I know," says he, "Christ can not be punished in a man's stead, and the man be punished afterwards."

"No," says he, "I believe in a

just God, and if God be just, He will not punish Christ first, and then punish men afterwards. No, my Savior died, and now I am free from every demand of God's vengeance, and I can walk through this world secure; no thunderbolt can smite me, and I can die absolutely certain that for me there is no flame of Hell, and no pit digged; for Christ, my ransom, suffered in my stead, and, therefore, am I completely delivered. Oh! glorious doctrine! I would wish to die preaching it! What better testimony can we bear to the love and faithfulness of God than the testimony of a substitution eminently satisfactory for all them that believe on Christ?"

I will here quote the testimony of that pre-eminently profound divine, John Owen:

"Redemption is the freeing of a man from misery by the intervention of a ransom. Now, when a ransom is paid for the liberty of a prisoner, does not justice demand that he should have and enjoy the liberty so purchased for him by a valuable consideration? If I should pay a thousand pounds for a man's deliverance from bondage to him that retains him, who hath power to set him free, and is contented with the price I give, were it not injurious to me and the poor prisoner that his deliverance be not accomplished? Can it possibly be conceived that there should be a redemption of men, and those men not redeemed? That a price should be paid and the ransom not consummated?"

"Yet all this must be made true, and innumerable other absurdities, if universal redemption be asserted. A price is paid for all, yet few delivered; the redemption of all consummated, yet few of them redeemed, the judge satisfied, the jailer conquered, and yet the prisoners intralled! Doubtless 'universal' and 'redemption' where the greatest part of men perish, are as irreconcilable as 'Roman' and 'Catholic.'"

"If there be a universal redemption of all, then all men are redeemed. If they are redeemed, then are they delivered from all misery, virtually or actually, whereunto they were intralled, and that by the intervention of a ransom. Why, then, are not all saved? In a word, the redemption wrought by Christ being the full deliverance of the persons redeemed from all misery, where-in they were intrapped, by the price of His blood, it can not possibly be conceived to be universal unless all be saved; so that the opinion of the Universalists is unsuitable to redemption."

"Smitten"

(Continued from page five)
Whenever God starts after you, you might as well surrender because He is going to bring you into the fold.

CONCLUSION

Let's look at my text which says, I gave my back to the smiters. That rock was smitten as a type of Christ, the lamb was smitten as a type of Christ, the shepherd was smitten as a type of Christ, and Christ Himself came and gave His back to the smiters. They pulled the hair from His face. They spit upon him. He was made an object of shame and contempt. Why did all this happen? In order that the Holy Spirit might bring individuals unto the Lord, that they may be saved thereby. I thank God that those for whom Christ was smitten, will come to the Lord Jesus Christ, and be saved.

You that are here and are unsaved, maybe your conscience brought you here, or maybe the Holy Spirit brought you here. Maybe it is the work of your own mind that brought you here, and again it may be the work of the Holy Spirit that brought you

Beware Of The Killing Effects Of Little Sins

A woman in Frankfort, Kentucky, years ago was a victim of a strange accident. She arose in the night in her plain little home to get a drink of water from the wooden bucket. There was just enough light from the moon to keep her from lighting a lamp. She lifted the dipper, and in drinking swallowed a small black widow spider that had dropped into the bucket during the night.

She felt the spider going down her throat but did not know what it was. In an hour she became terribly nauseated and ejected the spider, but not before it had bitten her internally. The poison from the bite soon spread through her system. Her flesh puffed up in rolls and ridges. Her ears swelled so tightly that the blood oozed through the skin, while her tongue swelled till she almost suffocated.

A doctor worked for several hours administering all antidotes known to medical science and fi-

nally saved her life. The little spider that had such a venomous bite is no larger than a pea and can roll itself into a complete ball and float on the water like a piece of cork.

In the exact manner, a single sin may poison the whole life blood of the moral nature. The next time you are tempted to say, "Oh, I'm not so bad," remember that we read in the New Testament that all unrighteousness is a sin. It is not the bigness of sin or the multiplicity of a sin that causes one to be lost; it is the poison of sin principle, which is rebellion against God and disobedience of His Holy Will.

From the book of James we take two warnings: "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all," and "To him that knoweth to do good and doeth it not, to him it is sin" (James 2:10, 4:17) —Calvary Baptist Bulletin.

here, to hear this message. I say this, as the Holy Spirit deals with your heart, the Holy Spirit will ultimately see that you are saved. The Holy Spirit will take hold of you, and bring you step by step to the hand of God that you will be saved.

How I thank God for the smitten rock, for the smitten lamb, for the smitten shepherd—all smitten for our sins. May God save your soul through Him that died to pay your sin-debt on the Cross of Calvary.

May God bless you!

Evolution

(Continued from page six)
books and popular illustrated works, stand as a witness to this insanity, and their amazing cruelty.

Is it any wonder that the Bible tells us of men's minds being turned to fables in the last days instead of to the truth? (II Timothy 4:4).

Sixthly
We can observe that animals have marvelous instincts which could not have developed gradually, but which must have been planted in them by the Creator, perfect and mature from the beginning.

There are also things in nature totally unrelated yet mutually dependent one on the other for their propagation and continuity which must indicate design, intelligence, forethought, before they had their being.

Lastly
In a world so varied and manifold there must of necessity be striking resemblances, as well as contrasts. It could not be otherwise.

Evolution is a pagan and primitive inference from early times, resurrected in these last days and popularized mostly on the resemblances. As for the contrasts, the infinite variety and beauty in the world, we rightly ask whence and how these came? Are they indeed the outcome of chance or freak happenings in nature as the evolutionist assumes, or do they show forth, as the Bible affirms, the wondrous works which become the glory of a Creator infinite in power and wisdom?

After all, the world in which

we live is not a rubble heap, but a world crammed full of purposeful design and harmonious working, with conscious, happy life abounding, speaking to those who have ears to hear of a beneficent Creator.

We may be reminded, however, that there are two sides to nature. On the one hand that which is good and beautiful, and on the other hand that which is evil and wicked.

This is only too true, and it is this fact which stumbles the evolutionist, for he has no real explanation to offer regarding the evil and wanton cruelty found in mankind. For there is an essential difference between man and the brute creation, for man alone sinks below his true dignity, turning to evil account and corrupting his God-given reason, speech, gifts and faculties.

Ignoring or assuming to be wiser than the Scriptures, the evolutionist's mind is turned to myths and suppositions to account for things as they are.

Yet the plain fact is that the only real discord in nature is man himself, you and me, for we only of all God's creatures are restless, sinful, dissatisfied, weary, yearning.

Adam, falling from his uprightness and dignity, brought sin and death into the world. Even nature itself, the animal and vegetable kingdoms, have been changed by God's judgments and rearrangements necessary to suit man's fallen condition, as the third chapter of Genesis so graphically describes. This also could account for the anomalies and mysteries in nature which we cannot at present fully understand, and why nature is sometimes "red in tooth and claw" (Romans 8:18-23).

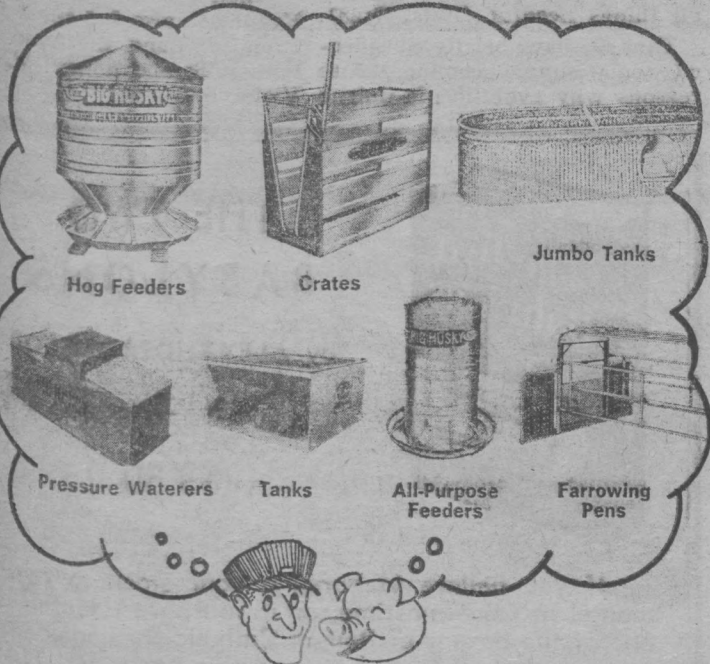
The Bible is true to life and experience, and to those who seek its wisdom it will be a lamp unto their feet and a light unto their paths (Psalm 119:105). Without the Scriptures all is dark and conjecture, as the many reasonings and philosophies written by men show, however brilliant and learned they may be in natural things.

The Bible, however, is not only God's witness to our weakness and sinfulness, but it also tells us the way whereby we can be restored to favour and fellowship (Continued on page 8, column 4)

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PAGE SEVEN

In A Simple Bible Test, Many Students Flunked!

A Bible placement test recently given to incoming students at Westminster College, New Wilmington, Tenn., revealed that: All but 12 of the 281 students had been regular attendants at Sunday School all their lives. Yet: 222 failed to identify Matthew as the tax collector who turned disciple;

208 could not name the father of Joseph and his brethren;

197 did not know in which book of the Bible the Ten Commandments are found;

197 could not name the book which records the history of the early church, following the Ascension;

183 failed to identify Solomon as the famous wise man of the Old Testament;

169 could not name a single parable of Jesus.

A recent study of the basic Bible knowledge of 1156 high school students in South Carolina showed that:

1126 could not name three books written by Paul;

1125 could not name three Old Testament prophets;

1011 did not know even three of the Ten Commandments.

Oh how sad it is that the Bible

is a living Book in our libraries, but is a dead Book in our lives. —The Beam

Brief Statement

(Continued from page one) that He indwells the saints; that He calls and sends preachers to their respective fields of labor.

(4) MAN.

That man was created by God and not evolved from monkeys; that all of us fell in Adam; that all are totally depraved, spiritually dead and completely unable to do anything to bring about his spiritual birth; that left to himself he could go nowhere but to hell; that apart from God's grace there is nothing he would not do.

(5) ELECTION.

That election is eternal and unconditional; that all of the elect will be saved.

(7) PREDESTINATION.

That it is absolute.

(7) ATONEMENT.

That it is limited to the elect. Christ did not die for everyone.

(8) REPROBATION.

That some individuals were

STRANGE PEOPLE

People who talk about prayer but never pray.

People who say tithing is right but never tithe.

People who say they love the church, but never attend or support the church.

People who say the Bible is God's Word to man, yet never read it.

People who say that eternity is more important than time, but who live for the present life.

People who criticize others for things they do themselves.

People who stay away from church for trivial reasons, and then sing, "O, How I Love Jesus."

People who follow the Devil all their lives, but expect to go to Heaven.

ordained to eternal damnation from eternity.

(9) THE LORD'S CHURCH.

That the Lord established it during His personal ministry; that it is local and visible; that it was essentially a Baptist church from the very beginning; that His church has always existed since its conception; that it will stay here until He comes; that only the churches known as Baptist Churches today can qualify as being the Lord's churches—and not all of them.

(10) THE BRIDE.

That the Bride will be a Baptist Bride.

(11) ETERNAL STATE OF MAN.

That all the saved will spend an eternity with the Lord and all the lost will spend an eternity in hell.

(12) THE SCRIPTURES.

That all the original was verbally inspired of God and that we are held responsible to follow them and them only as our only rule and practice of our faith and that there are no "non-essentials" in the Word of God.

Beloved, I could fill pages as to my beliefs but trust that this will suffice to let you know that I am still a Baptist. If there is anything that I did not touch upon or anything that I did not make myself clear on, I will be only too happy to answer any questions if you will only forward them to me.

READERS 'RITE

Enclosed are a few subscriptions to TB.E. We pray that they will enjoy it as much as we have in the past.

God bless everyone like you that isn't afraid to print the truth.

Mr. A. S. Hinson
(Texas)

I'm still enjoying the blessings of God. I count The Examiner one of them. It is such a spiritual up-lift to me each week.

Mrs. O. C. Whitaker
(Texas)

Enclosed find a check and a list of a few friends that I would like to receive The Baptist Examiner. It is a wonderful paper and has been such a blessing to our home. I always share each copy, and I have been told it was the best by some of my friends.

Mrs. Jackson Sanders
(South Carolina)

It has been a joy to receive The Baptist Examiner. After our recent Bible Conference with the theme of "Our Baptist Heritage" I offered folk the opportunity to subscribe to The Baptist Examiner. As you can see a number of families have done so, for which we praise the Lord. I know the paper will be of

help and strength to them as it has been to me. It will be an asset to our work here as we seek to build this church in the New Testament faith and practice. The stress on "church truth" is so helpful in this way. So often our Baptist Churches get away from the Bible, and need to be reminded of Christ's designs for His Church.

It is a blessing that I can enclose with this letter 17 subscriptions to the Baptist Examiner and the enclosed check. May the Lord abundantly bless you with His grace and power.

Eld. Robert C. Gage
(Pennsylvania)

Evolution

(Continued from page 7) with our Creator, through the redemption which is in Christ Jesus. And those who know the Lord have experienced a new lift by His Spirit (John 3:6-8), and know the reality of forgiveness and communion with their Maker, and with the Lord Jesus Christ their Saviour and Redeemer (Hebrews 4:16). As it is written of them; they who were once darkness are now light in the Lord (Ephesians 5:8), and the Christian message even today in this troubled and changing world

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is, that the Lord is still to be found of those whether young or old, who earnestly seek Him, and call upon Him in prayer (Psalm 145:18; Matthew 11:28).

Evolution is a delusion, and the atheistical evolutionist vainly thinks through its teaching and ethics that there is no accountability before God, neither any need of salvation through His grace.

Things, however, did not come or evolve of themselves (Nehemiah 9:6). Even as God breathed into Adam the breath of life, and man became a living soul, so by His Spirit the Creator gives to all, life and breath, and all things needful (Acts 17:25).

Thus we have briefly considered some simple common-sense reasons why evolution is untrue



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and foolish. The world in which we live with its amazing variety and beauty, and if used aright its delight and dignity, bespeaks the glory and wisdom of God (Psalms 104:24; 139:14).

The teaching of evolution tends to atheism as recent years of history, and present-day world conditions show, but let us ever remember that the fear of the Lord is the beginning of wisdom and to depart from evil is understanding (Job 28:28), and whatever men may say to the contrary, God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil (Ecclesiastes 12:13, 14; Hebrews 9:27).

Seven Locks

(Continued from page one) from the world and its lusts. John 2:15-17; Titus 2:13.

2. We must separate ourselves from all known iniquity "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," 2 Cor. 7:1.

3. In the vital things of life we must not unite ourselves with unbelievers: marry only "in the Lord," and "come out from among them (unbelievers) and be separate" from them, 2 Cor. 6:14-18.

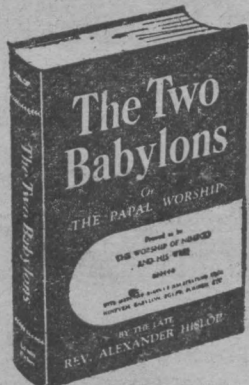
4. We must separate ourselves from all worldly entanglements that would hinder our service. Tim. 2:4.

5. We must separate ourselves from those who cause doctrinal divisions, and gender strife among the brethren, Rom. 16:17.

6. At times we must separate ourselves from the worldly, selfish believer, as Abraham separated himself from Lot, Gen. 13:8-11.

7. We are to be "separated wholly unto the Lord—set apart for Him as His 'saints' (set apart ones), John 17:17; 1 Cor. 1:30.

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