

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

"To the law and to the Testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20

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SHALL INFANTS BE BAPTIZED

By W. T. ROUSE

Jesus ordained two companion ordinances — baptism and the Lord's Supper. They are both of divine origin and symbolize significant truths. They have their proper place in the divine economy and to pervert them in any wise is to be guilty of rebellion against Christ. If He has established baptism and pointed out its form and its subject, it is disobedience on the part of His people to change in any wise His appointments. In this article, when I speak of Infant Baptism, it will be understood that I do not in any wise grant that it is baptism at all, but for the sake of convenience and courtesy, I call it baptism. If infants were baptized by our Lord and His apostles, we ought to do the same. The object of this article is to examine into the Scripture for an answer to the question, "Are infants fit subjects for baptism?" If not, "How did the practice originate?" I will begin with the beginning, and in so doing, we find from the divine record that,

1. John the Baptist baptized only believers.

Matthew gives us the record in his Gospel, third chapter as follows: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, repent ye, for the kingdom of heaven is at hand." (Verses 1 and 2). "Then went out to Him, Jerusalem and all Judea, and all the region round about the Jordan, and were baptized of Him in Jordan, confessing their sins. But when He saw many of the Pharisees and Sadducees come to His baptism, He said unto them: O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance" (Verses 5-8). Then verse eleven, "I indeed baptize you with water unto repentance."

In this short narrative the truth is given that John preached repentance, and baptized "unto," that is, in respect to, in reference to, repentance. None were baptized except those who were baptized unto or with reference to, with respect to, repentance.

Not only so; but only those who confessed their sins were baptized. "And were baptized of Him in Jordan confessing their sins." Only those who had a consciousness of guilt, and made a confession of their sins, were baptized. But one more thing was required: "Bring forth therefore fruits meet for repentance." That is, show me by your changed life, that you are truly converted. Relate an experience of grace. John was not satisfied with a mere feigned repentance, and a formal confession of sin, but demanded fruits answerable to an amended life. This doubtless called for a delay in the administration of the ordinance. And this was true in the second and third centuries, as history plainly records. But if we grant that this did not necessarily follow in the practice of John the Baptist, we cannot escape the plain conclusion of the record that John would not baptize any professed convert until he (John) was satisfied the conversion was genuine, and the confession of sins was sincere, and the life of the applicant for baptism was a confirmation of his former repentance and acknowledgement of sins. In the very nature of the case infants were incapable of complying with the conditions which John imposed.

2. Jesus and the disciples baptized only believers.

Happily we are not left to conjecture on this important matter, for the record is plain in the Gospel of John, chapter four, verses 1-3. "When therefore the Lord knew that the Pharisees had heard that Jesus had made and baptized more disciples than John, (though Jesus baptized not, but his disciples). He left Judea and departed into Galilee. From this record we learn that Jesus followed the example of his harbinger, John the Baptist, and proceeded first to make disciples, and then He baptized them. It makes no difference that Jesus did not personally administer the ordinance; suffice it to say that the disciples baptized under the direction of Jesus. The only point (Continued on page 7, column 4)

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"HEIRS AND JOINT-HEIRS"

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8:17.

This text is taken out of this 8th chapter of Romans, which is one of the outstanding chapters of the Word of God. It has always reminded me of the Garden of Eden. It is said concerning the Garden of Eden that it had in it "all manner of delights," and certainly Romans 8 has in it "all manner of delights."

If I were shut up to preach from this 8th chapter of Romans alone for the rest of my life, I am sure that I could not cover the extent nor the teachings that are found within Romans 8. To me, it is a marvelous chapter, and the subject matter in it is enough to last a Bible preacher a lifetime. It is truly an inexhaustible mine, and I think my text is, perhaps, one of the outstanding verses of the chapter.

I was climbing up on a ladder a few days ago, and as I did so,

Bro. Burket Continues His Report On Visiting Churches

BILL BURKET
Farmington, New Mexico

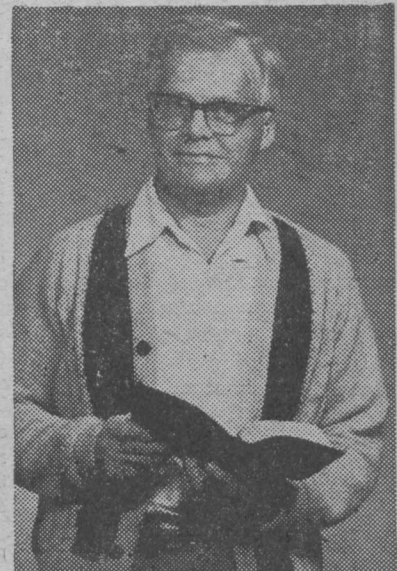
October 26 — Fortieth day.

After a hefty breakfast on a foggy morning, I finally got on the road as the fog was lifting. Bro. Furman Jones escorted me to Aurora, Ind. where I had decided to take the ferry across the Ohio River to the beautiful state of Kentucky, rather than face the heavy traffic towards Cincinnati. A little historical fact that might be of interest concerning Aurora. Many years ago there was a violent case of rape and I believe, murder committed in this town. It involved a white woman and a colored man. The city fathers had a law passed whereby no black man was to be found in town after sundown. As near as I know, there are few, or no colored folk, living in this place at this time. For those who wish to be segregated, you might move to this town. That is if you hurry, and if civil rights enthusiasts or HEW doesn't get wind of this fact first.

In the afternoon I arrived at a large house on Boonesboro Avenue in Lexington, Ky. This is the home of the William Jackson family and Elder Lee Coleman. This is also the headquarters for Caddo Baptist Mission.

I enjoyed the hospitality and blessed fellowship of these beloved people for about two days. This evening Sister Jackson decided to start it off by whipping up a cake in commemoration of my birthday. Therefore, the cake was brought forth with 52 candles. Yours truly was stranded in the bathroom at this time.

Some have said about me that I will be late for my funeral. This could be a fact, as I am looking for the undertaker and not the scene as the candles were being blown out to keep the cake from burning up. We had a blessed service this evening. It started off with the sweetest singing this



BILL BURKET

side of glory (no instrumental accompaniment either). I preached on "The Ten Virgins" concerning the glorious truths of the Baptist bride. The blessed presence of the Comforter was sensed in the meeting. On my trip, the sweet presence of the Holy Spirit. (Continued on page 7, column 2)

Continuation Of Report On The Kopiago-Poguaia Patrol

FRED T. HALLIMAN
New Guinea Missionary

Dear friends:

It gives us much pleasure once again to be able to report to you on the mission patrol that was started in October, and finished



FRED T. HALLIMAN

in November. I always try to give you these reports just as they happened. I well remember several years ago when I was almost ready to leave America for New Guinea that Brother Gilpin said to me: "Brother Halliman, we

cannot all be missionaries, and if we could, we could not all go to New Guinea, therefore when you get there and get settled in the work, you will be our eyes insofar as New Guinea is concerned. Send us reports and pictures that we may also see what you see."

Beloved, this is indeed a strange and fascinating country and in the 3450 days that I have spent in New Guinea I would say that I have had at least that many new experiences. It gives me a great deal of satisfaction to be able to share some of these experiences with you just as I have seen them. I try to make my reports as near "live," as is possible, rather than pages of dry statistics. I trust that you have been able to sort of walk with me through these jungles and mountains on this patrol. My report begins today with a diary quotation.

Nov. 5, "D.Q." We left Tuguali this morning about 7:20. In less than an hour we had come upon a woman working in a garden. Soon we learned that she had a husband; a talk with (Continued on page 3, column 2)

CHRISTIAN BEWARE

To be read and pondered over on the knees alone with God.

1. WHEN you grow bolder with sin, or with temptations to sin than you were in your more watchful state — then be sure something is wrong.

2. WHEN you make a small matter of those sins and infirmities which once seemed grievous to you and almost intolerable.

3. WHEN you settle down to a course of religion that gives you but little labor, and leave out the hard and costly part.

4. WHEN your God and Saviour grows a little strange to you, and your religion consists in conversing with men and their books and not with God and His Book.

5. WHEN you delight more in hearing and talking, than in secret prayer and the Word.

A Frank Open Letter To A Post-Tribulation Friend

By JOE WILSON
Winston-Salem, N. C.

Dear Friend:

It is with sadness that I sit here to write you this letter. I am sorry that you have turned from the position you once held relative to the coming of the Lord. You surely have made a poor bargain. I think you will agree that my position is the best position, if we could have our choice. Of course, we both desire to know and follow the Word of God, and not our choice on this matter.

However, it is with some hope that I begin this series of letters to you. You seem to have a desire to know about the matter. You say, "I pray that the Lord will enlighten me concerning the truths of His Return." I have much respect for you. I believe you truly know the Lord. I believe you want to know the truth. I believe the Holy Spirit is the teacher of His people. So, I have much hope that you will be brought back to the truth you have turned from. I pray that God will use me to help you in this important matter. It is my sincere desire to be a blessing to

you. I have had much contact with Post-tribs, lately. I am greatly saddened by the sight of those



JOE WILSON

turning in that direction. I do want to say right at the start that I do not desire, nor intend to (Continued on page 5, column 2)

THE DEAD SEA

The Jordan River terminates in what the Bible calls the Salt Sea (Genesis 14:3) and the Greeks (2nd century A.D.) calls the Dead Sea. Josephus called this body of water Asphaltites (Jos. Ant. 1:8:1), probably because its floor consists of asphalt and is impervious to water. It is about 47 miles long and an average of 9½ miles wide north of the great promontory, called Lisan (the Tongue). Its surface is presently 1,292 feet below sea level. The water has a 25% chemical content, 10% of which is sodium chloride (common table salt). The monetary value of the chemicals is considered to be more than the aggregate wealth of the nations of the world — Biblical Research Monthly.

(It is not surprising that many nations have covetous eyes on this wealth.—Ed.)

The Baptist Examiner

The Baptist Paper for the
Baptist People

JOHN R. GILPIN.....Editor

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'Heirs and Joint-Heirs'

(Continued from page one)
heirship). Then he goes on to say
that we are joint-heirs with
Christ. So every step that we take
on this ladder leads us to some-
thing greater and something big-
ger — sons, heirs, and joint-heirs
with the Lord Jesus Christ.

THE UNSAVED ARE EX- CLUDED.

The unsaved are entirely ex-
cluded from this passage of Scrip-
ture. This is talking about chil-
dren, heirs, and joint-heirs, so
the unsaved are excluded entire-
ly from this verse. You can un-
derstand why that is true. A dead
man cannot inherit an estate.
Neither can a dead soul inherit
the kingdom of God.

Just think about it. A will is
being read in a court, and as that
will is read, various individuals
are being named as beneficiaries
of that will. Suddenly, the name
of a man who had died two or
three years previously is men-
tioned. I say, beloved, that dead
man, whose body is disintegrat-
ing in the soil out there in the
cemetery — that dead man can-
not inherit anything.

Beloved, as a dead man cannot
inherit an estate, neither can a
dead soul inherit the kingdom of
God.

Let us remember then, as we
study this text of Scripture, that
there is not one single thing here
for that individual that is outside
the Lord Jesus Christ, and who
knows not God as his Father and
Jesus Christ as His Son. Here is
a verse that completely excludes
the unsaved, to the extent that

the unsaved are not mentioned.
In this verse, he is talking about
children, heirs, and joint-heirs.

II

THE GROUND OF OUR HEIR- SHIP.

My text says, "And if children,
then heirs." We are heirs on the
basis that we are children of God.
This helps me very, very defi-
nitely to know that the ground
of my heirship is the fact that I
am a child of God.

You will notice that the ground
of our heirship does not follow
from ordinary creation, for it is
not written, "If creatures, then
heirs." You don't find anywhere
in this Scripture that it says that
if you are a creature of God, then
you are His heir. We are all God's
creatures, but it does not follow
that the ground of our heirship
follows from ordinary creation.

You'll notice also that the
ground of our heirship does not
follow from natural descent. It
is not written that if you are a
child of Abraham, then you are
an heir. We read:

"Neither, because they are the
seed of Abraham, are they all
children: but, In Isaac shall thy
seed be called.

That is, They which are the
children of the flesh, these are
not the children of God: but the
children of the promise are count-
ed for the seed.

For this is the word of promise,
At this time will I come, and
Sarah shall have a son.

And not only this; but when
Rebecca also had conceived by
one, even by our father Isaac;
(For the children being not yet
born, neither having done any
good or evil, that the purpose of
God according to election might
stand, not of works, but of him
that calleth);

It was said unto her, The elder
shall serve the younger.

As it is written, Jacob have I
loved, but Esau have I hated."—
Rom. 9:7-13.

Notice that our heirship does
not follow according to natural
descent. It is not written that if
you are a child of Abraham, then
you are an heir. Rather, it says,
"If children, then heirs."

Furthermore, you'll notice that
the ground of our heirship does
not follow by meritorious service.
It is not written that if you are
servants, then you are heirs. There
is not a hint in this text, nor
anywhere in the Bible, that if
you are a servant, you thereby
become an heir.

You remember the story of the
prodigal son, how that he said,
"I'll go home, and I'll tell Father
to make me as a hired servant.
I'm not worthy to be a son. I'll
come back as a hired servant."
But when the old father saw him,
he received him as a son. God
does not have any hired servants.
He doesn't hire anybody to work
for him.

I say, beloved, the ground of
our heirship is not by meritorious

service, because it does not say,
"If you are servants, then you
are heirs."

Notice a Scripture in that re-
spect:

"Nevertheless what saith the
scripture? Cast out the bondwom-
an and her son: for the son of
the bondwoman shall not be heir
with the son of the freewoman."
—Gal. 4:30.

Paul is writing to the churches
of Galatia, and he is writing as
if to say that so far as meritorious
service, or bond service, that we
might render is concerned, it does
not qualify us to be heirs of God.

I'll have you notice also that
the ground of our heirship is not
by ceremonial observances. It is
not written in this text, nor in
any text in the Word of God, that
if you have been circumcised or
if you have been baptized, then
you are heirs. Instead, the Apos-
tle Paul very specifically tells us
that we are made heirs on the
basis of ceremonial performances.
Listen:

"Cometh this blessedness then
upon the circumcision only, or up-
on the uncircumcision also? for
we say that faith was reckoned
to Abraham for righteousness."—
Rom. 4:9.

You'll notice that our ground
of heirship is not based on cere-
monial observances. If you were
a Jew of the Old Testament, you
would have the ceremony of the

circumcision. As a Christian to-
day, you would have the cere-
mony of baptism. But there is not
a hint that our heirship depends
upon ceremonial observances.

I say then, that the ground of
our heirship does not follow from
ordinary creation, for it is not
written that if you are creatures,
then heirs. It doth not follow from
natural descent, because it is not
written that if you are children
of Abraham, then you are heirs.
It does not come by meritorious
service, for it is not written that
if you are servants, then heirs. It
does not come by ceremonial ob-
servances, for it is not written
that if you have been circumcised
or baptized, then you are heirs.

I ask then, what is the ground
of our heirship? My text says,
"If children, then heirs." Belov-
ed, God has a lot of heirs, but
they are heirs not because they
are His creatures, and not be-
cause they are children of Abra-
ham, and not because of any
meritorious service on their part,
and not because of any cere-
monial observances, but they are
heirs of God because they are
children of God. Being regener-
ated into the family of God, or,
in other words, being born again
into the family of God by His
Holy Spirit, is the one and only
ground of heirship. No man is an
heir of God who has not become
a child of God by being born
again of the Holy Spirit and be-
coming a partaker of the family
of God.

I say, therefore, that this text
excludes the unsaved, and it pre-
sents to us the ground of our
heirship — namely, being chil-
dren of God.

III

WHAT IS IT THAT WE ARE THE HEIRS OF?

When you talk about being an
heir here within this world, you
usually think about some distant
relative maybe dying and leaving
to you his fortune, and thus you
become heir to whatever may
have been left to you thereby.

Beloved, here is a passage of
Scripture that tells us that if we
are children, then we are heirs.
What is the child of God heir to?

We are heir to all things that
pertain to God. Listen:

"He that overcometh shall in-
herit all things."—Rev. 21:7.

"For all things are yours." —
I Cor. 3:21.

In a general sense, as far as
our heirship is concerned, we are
heirs of all things that God pos-
sess, but in a particular sense,
there are things of which we are
heirs.

We are heirs of salvation. Lis-
ten:

"Are they not all ministering
spirits, sent forth to minister for
them who shall be heirs of sal-
vation?"—Heb. 1:14.

Primarily, Paul is talking about
angels, and he says that angels
are ministering spirits, and they
have been sent forth to minister
to a certain group: those who are
heirs of salvation.

Beloved, when you talk about
inheriting something, most peo-
ple think in terms of dollars and
cents. If you talk to an individual
about him becoming the posses-
sor of an inheritance, he begins
to see dollar signs dancing in
front of his eyes, and he can hear
the cash register click.

That is not what we are heirs
of. We are heirs of something
better, something greater, some-
thing more wonderful, something
that will last indefinitely. We are
heirs of salvation.

We are heirs of eternal life.

A Blessed New Year

The New Year lies before you

Like a spotless track of snow;

Be careful how you tread it,

For every mark will show.

Listen:

"That being justified by his
grace, we should be made heirs
according to the hope of eternal
life."—Titus 3:7.

An Arminian hasn't any inher-
itance. An Arminian expects to
lose his salvation. He expects to
be saved today and maybe lost
tomorrow; maybe get his salva-
tion back the next day, and prob-
ably lose it again the next. He
doesn't have eternal life; he has
a conditional life. Therefore, he
is not an heir of God. He is not
an heir to the hope of eternal
life.

Oh, what a blessing it is to
know that one thing that I am
heir to, is eternal life! I have a
life that is bounded by God on
every side. He is before me; He
is behind me; He is to the right
of me; He is to the left of me;
He walks before me; He walks
behind me; He upholds me from
beneath; He reaches down from
above and pulls me up. My life,
spiritually, is an eternal life. I
say, beloved, I am an heir of
salvation and an heir of eternal
life.

We are also heirs of promise.
We read:

"Wherein God, willing more
abundantly to shew unto the
heirs of promise the immutability
of his counsel, confirmed it by
an oath."—Heb. 6:17.

I think about the marvelous
promises of God within the Bi-
ble. How many there are I do
not begin to say, but I rejoice
this day to know that we are
heirs of promise.

Notice also that we are heirs
of the grace of God. We read:

"Likewise, ye husbands, dwell
with them according to knowl-
edge, giving honour unto the wife,
as unto the weaker vessel, and
as being heirs together of the
grace of life; that your prayers
be not hindered."—I Pet. 3:7.

Peter is telling us that a hus-
band and a wife, if they want
their prayers not to be hindered,
that they are to dwell together,
and that the husband is to give
honor unto the wife, as unto the
weaker vessel, and thereby both
together become heirs to the
grace of God.

Beloved, I am an heir of salva-
tion; I am an heir of eternal life;
I am an heir of promise; and I am
an heir of the grace of God.

More than that, I am an heir

of righteousness. The Apostle
Paul says:

"By faith Noah, being warned
of God of things not seen as yet,
moved with fear, prepared an ark
to the saving of his house; by the
which he condemned the world,
and became heir of the righteous-
ness which is by faith."—Heb. 11:
7.

How do we have righteousness?
Certainly not in ourselves, for we
read:

"And all our righteousnesses
are as filthy rags."—Isa. 64:6.

How do we have righteousness?
This text says that Noah, by
faith, prepared an ark, whereby
he condemned the world and saved
his own household, and thus
became heir of the righteousness
of God.

Beloved, God looks upon you
and sees you clothed in the right-
eousness of His Son. He does not
see you clothed in your own
filthy rags, in your own garments
of self-righteousness, but He sees
you clothed in the righteousness
of the Lord Jesus Christ.

How is it that you are thus
clothed? Because you are the
heir of righteousness.

We are also the heirs of God's
kingdom. Listen:

"Hearken, my beloved, breth-
ren, Hath not God chosen the
poor of this world rich in faith,
and heirs of the kingdom which
he hath promised to them that
love him?"—James 2:5.

Don't you think we have a
good inheritance? Don't you think
we have an inheritance that is
better than silver and gold? Don't
you think we have an inheritance
that is better than houses and
lands and office buildings and
farms? Don't you think we have
an inheritance that is better than
anything that can be found so
far as this world is concerned?

As I was thinking in terms of
this text, I thought of all the
things that a man might inherit
from a loved one here in this
world, and I added them up and
I calculated, and I concluded that
if I were the heir of all these
things, and were not the heir of
the things of God, then I would
be a pauper indeed in the sight of
God. As it is, being an heir of
all things of the Lord, I stand
as an immeasurably wealthy in-
dividual, because I am an heir of
God.

What is my position? I am not
only an heir of God, not only am
I going to inherit something, and
not only have I already inherited
something from God, with much
more yet to inherit, but I am a
joint-heir with Jesus Christ.

You know the meaning of an
heir. You know the meaning
when you say that you are an
heir to a piece of property. But,
beloved, do you know the mean-
ing of joint-heir? This text says
that we are joint-heirs with Jes-
us Christ.

As I meditated upon this Scrip-
ture last evening, I wished that
I might have a lawyer to talk to,
that I might ask him the meaning
of the word, "joint-heir." I
thought, "It would be asking too
much to call somebody at his
home, and I just won't do it." But
the more I thought about it and
meditated upon it, the more that
I was impressed that I wanted to
ask some lawyer if I were right
in my opinion. I went to the tele-
phone and called one of the bar-
risters in this area and asked him
the meaning of the word, "joint-
heir."

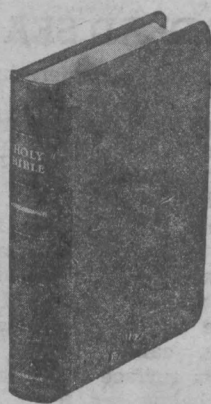
He said, "I'd have to look it up
in a law book to fully present
all the distinctions, and I am at
home. I probably can't be of much
help to you." I said, "Let me tell
you what I think it means, and
you tell me if I am anywhere
within a hundred miles of it.
Does it mean this: that if you and
I were to fall heir to a piece of
property, I couldn't dispose of it
unless you were agreeable and
you couldn't dispose of it unless
I were agreeable? We both have
to agree in order to dispose of
that piece of property."

He said, "Of course, that's ex-
actly what it means."

I said, "Thank you. That is all
I wanted to know."
(Continued on page 3, column 1)

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THE BAPTIST EXAMINER

JANUARY 1, 1972

PAGE TWO

'Heirs and Joint-Heirs'

(Continued from page two)

Thank God, I can never lose my salvation. Listen:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28,29.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38,39.

Beloved, I am a joint-heir with Jesus Christ. I can't dispose of my heirship. I can't dispose of what I have inherited in God through Jesus Christ because He and I are joint-heirs. Though I might sometime desire not to be a Christian, and though I might someday desire to lose my salvation, thank God, I couldn't do it, because Jesus Christ and I are joint-heirs together. I can't dispose of anything unless my joint-heir agrees to it. Beloved, thank God, He would never agree to my losing or forfeiting my salvation, because He is joint-heir to it.

Isn't this a precious text of Scripture? Isn't it rich beyond measure to know that if you are a child, then you are an heir; and if you are an heir, then you are a joint-heir with Jesus Christ. That is your status as God's child.

CONCLUSION

I come back to the beginning of my message wherein I said that a dead man cannot inherit an estate, and neither can a dead

soul inherit the kingdom of God. I speak now to that one who is outside of Jesus Christ, who is dead in trespasses and sin. I plead with you that Jesus Christ might become your Saviour, that you might be made alive, that you might become a child of God, that you might be adopted into God's family, and that you might become an heir of God and a joint-heir with Jesus Christ.

Might it please the Lord to take you who are unsaved and dead in trespasses and sin, and make a child of God of you, and thereby an heir of God and a joint-heir with the Lord Jesus Christ.

May God bless you!

Fred T. Halliman

(Continued from page one) him revealed that at least 4 more lived close by. We persuaded the man and woman to take us to their house. A service was held at their house. After we left this place we spent most of the day hacking our way through thick jungle undergrowth. About 3 p.m. we descended about 2000 feet to the bottom of a deep gorge. An hour later we had crossed the river at the bottom of the gorge. We are camped tonight on the banks of the Poguia River. About 5 p.m. the sun was hid from us and shortly afterwards it began to get dark. As I write this the river rushes by with a roar that makes one's hair feel like the fur on a cat's back looks when rubbed the wrong way, "end D.Q."

We had enjoyed a good rest at Tuguali and had had a good ministry among the folk there. If it had not been for the shortage of

food, and the fact that we had several other places to go before our food supply was exhausted, I would like to have spent about 3 days there. However, we felt that due to circumstances, it would be to the mutual benefit of all to move on.

We had made inquiries as to whether any other folk lived in that area or not and had been assured that no one else lived within miles of these. Two years ago I had slept within two hours walk of our present camp, had preached to 6 people and had been assured by them that they were the only people in the entire area. We had found 21 people here at Tuguali and indications were that they had lived in this present area for several years. Therefore, when we were told by this group that no one else lived within miles I took that with a grain of salt.

Almost immediately after we left this place we found a well beaten and apparently much used trail. This meant only one of two things, either this group that we had just spent the night with used this trail to lead off to distant gardens or hunting grounds, or else it was used to visit another group, or both.

I did not say anything, but was not at all surprised when about 45 minutes after we had set out that some one suddenly announced that a woman had been seen in a garden a little distance down the mountain side. At first she was afraid and had not some one reassured her, within a few seconds she would have disappeared into the bush.

After the woman got over her fright she seemed to be a little sullen and reluctant to talk at first (sort of unusual for a woman of any race). We questioned her as to whether she had a husband or not. We knew that she was

bound to be attached to someone for women do not live alone in these New Guinea mountains and jungles. She said "no" at first (and later on when I saw her husband I could not blame her much for trying to hide the fact), but she knew that we did not believe her, so she finally said "yes, she had a man." She declared though that there was only the two of them. She had no more than finished telling us that he was off hunting somewhere, when suddenly he stepped out of hiding.

In the wilds of New Guinea in many cases the females are used as decoys. When suspected danger is near from approaching people a tribe or few individuals will leave a single woman, i.e., one, working in a garden to see what the reactions are going to be. If real danger is apparent they will wait until near contact with the female is made and then the arrows will start flying. However, if there is only a man and woman together and strange folk are approaching the man will usually hide in the bush mainly to save his own skin, for if there is only one man and a woman, in many cases the man is usually killed by enemy tribesmen and they take the woman.

As soon as it was apparent to this man that we had come to do no harm he came out of the bush. We talked to him for a while and asked where his house was, it was a long way off he said. We asked about any other people and he told us that he had a daughter, then another daughter. But surely these were not being left alone in the bush, so far away we said. Then he said his mother-in-law was caring for them and finally told us that she had a husband also. It took us fully thirty minutes to get this information out of him. It was sort of like extracting teeth — one at a time.

He agreed to take us to his house which proved to be a very short distance. Once there we found all but the elderly man, and we took for granted they were telling the truth by now, when they said that he went off to his other house late the afternoon before and had not returned. We assembled the five people (these were first contact people) and the carriers and there in a dense jungle with a hole chopped out about 100 feet in diameter, we preached Jesus unto them.

After we had preached to them we bid them good by and left them alone to their jungle home and the gospel. It soon became apparent as we walked on that there was no immediate end to this jungle. In fact, it seemed that we were locked right in the heart of the New Guinea jungles. One man was going in front cutting thick undergrowth with a big knife. Soon we had to assign another man to this task and progress was slow for the next several hours as we chopped and tugged at vines and a tangled mass of brush both overhead and underfoot.

We walked for hours with no sign of life other than the myriads of jungle birds of all descriptions, chirping and screaming with fright as we passed through. There was also evidence of a large number of wild hogs in the area. About noon or a little after we came upon a small but beautiful river in the jungles and the most of us had a refreshing bath in the stream. About two p.m. we bypassed only by a short distance where I had camped for the night some two years previously to this. There was only one person in the patrol now that had been with me on that occasion.

As we walked on through the thick forest we soon began a very steep descent and the farther we walked, the steeper it got, until we were literally hanging on to anything we could get hold of to keep from plunging down to the bottom of a deep gorge where a mighty rushing river could be heard. Several of the carriers temporarily lost

their footing and plunged down a few feet in free falling. Each time someone would fall this would start an avalanche of loose rock falling and those of us that were in front would have to scurry for safety or get carried away with the rocks.

Finally some of us came to the very edge of a vast chasm. We could not see the water at first but knew that it was down there somewhere. A peep over the edge revealed that it was dark and forbidding and a long way down to where the roaring river was passing through the earth below us. Someone remarked, "We are here, but how are we going to get across this place." Upon further inspection it proved to be about 25 to 30 feet across. The idea of trying to climb back out of this steep gorge the way we had come, to try to find some other way around, was almost frightening as was the immediate situation before us. It was getting late and to try to make camp for the night here and hope for a solution tomorrow was unthinkable as we were barely hanging on to where we were. Our only way out was to try to get across to the other side.

While we were pondering our plight and trying to figure a way how to get across to the other side one of the carriers discovered a place where someone had crossed before. Three long poles spanned the two banks. Upon inspection they appeared to be in bad shape. I was the only one, insofar as I knew, that could swim, and while I was the heaviest one in the group I did not want any one falling into that water below that could not swim. On the other side there was plenty of material to make a fairly decent crossing but this side was almost bare. After a prayer I decided to try it across on the existing saplings. Once I got started there would be no return for it was too steep and the saplings would not stand the strain — I would either go all the way across or all the way to the bottom.

I had hardly reached the half way point when one of the sapling gave away and the old vines that they were lashed together with began to break loose from the other two. For a few fleeting seconds I froze to the two remaining poles as I watched the third pole fall to the water far below me and suddenly disappear. There as if stranded between time and eternity on a bare thread I laid claim to Matthew 28:18-20 as I have never before in all my life. I have never seen the dead raised, nor the blind to have their sight restored, but one thing I am certain of, I saw no less a miracle that afternoon. What seemed like an eternity was probably more like three seconds as I pulled myself together and started on across with full assurance that I would make it. I could not tell you much about how exactly I got across to the other side but it was not long before I felt solid rock under my feet again. After reaching the other side it did not take long before another long pole was across, the two existing ones being used to slide this one across, and from then on, it was a matter of cutting a few more until eventually we had a fairly safe crossing for the carriers and the supplies.

Just after we got across the river there was a good place to make camp. It was the only place as the gorge seemed to reach straight up to meet the sky. We had had one of the worst days physically of the entire patrol and at four o'clock in the afternoon we felt as though we had walked for two days with out a let up. We soon set up camp for the night. As I sat on one of my patrol boxes that night eating my supper and listening to the

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The Baptist Examiner FORUM

"Will the judgment of the nations (Matt. 25:31-46) be on an individual or national basis? Will any unsaved be permitted to enter the Millennial kingdom?"

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I have known men whom I considered to be real Bible scholars who contended that this judgment will be on an individual basis. But when they do this, I have some rather serious questions come into my mind. In the first place, we are told in verse 32 that all nations are to be gathered before Him. If it be individuals who are to be judged, why are we not told that all people will be gathered before Him? Since whatever, or whoever is under consideration here enter into life eternal solely because of their having done the good deeds mentioned in this Scripture, how can we justify our preaching salvation by grace, and grace alone if this be a judgment of individuals? Most certainly the only requirement here is that whatever is under consideration must have done these good works.

However, if we let these nations that are in existence when our Lord comes down to the earth to set up His kingdom, we can continue to preach salvation by grace so far as the individual is concerned. So I hold that these nations are the Gentile nations, and that they are to be judged according to the manner in which they have treated the Jews.

In am in full accord with Brother Gilpin's sermon in the Thanksgiving issue of this paper. Gen. 12:2-3 applies to individuals, and it also applies to nations. And here in the Scripture before us we see the nations being judged in accordance with Gen. 12:2-3. We do not have to sanction everything the Christ-hating Jews say and do, but we sure had better not be guilty of persecuting them. Let us remember, God gave you and me eternal life in spite of our filthy, slimy, sinful selves. He did it for Christ's sake, not for ours. So today He is blessing those Christ-hating Jews for the sake of His faithful remnant in the soon coming day. During our Lord's millennial reign I believe that the land of Israel will be a veritable paradise. Today streams are breaking out in the Negeb desert through the tiny holes in the irrigation pipes which is making this desert blossom like a rose. Beersheba has been a small insignificant town down in this desert from the days of Abraham, but today it is a thriving, growing city because this desert land is producing bountiful crops all around it. God's faithful remnant in the millennium will reap the real benefit of all that is taking place in Israel today.

I do not believe that any nation that has been guilty of persecuting the Jews will be permitted to enter into that wonderful millennium. So if you have any idea of being mayor of Moscow, Berlin, Cairo, or any other city in any country that has been persecuting the Jews, you might as well forget it. We are to reign with Christ, but it will have to be over the countries that have been a blessing to the Jews if I see the Scriptures in the right light.

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To be sure there will be unsaved people permitted to enter the millennial kingdom. I know of absolutely no Scripture that would even indicate to me that only saved people will be permitted to enter that wonderful kingdom. For a long time I thought only saved people would enter it, but I finally woke up to the fact that I got that out of my fanciful imagination and not out of the Book. In Rev. 2:27 we find that our Lord's faithful saints are to rule with a rod of iron. And in Rev. 12:5 and 19:15 we see The Lord Himself ruling the nations with a rod of iron. If only the saints are to enter this kingdom, why the rod of iron? Certainly unsaved people will enter this kingdom. And they will increase so rapidly that in Rev. 20:7 we see old Satan being loosed from the bottomless pit for a little season, and in verse 8 he gathers an army whose number is as the sand of the sea. That's a lot of unsaved people, if you ask me.



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The judgment of the nations will be just as it says, a judgment of the nations. The individual judgment is a separate thing entirely.

The judgment of the nations will come, I believe, at the end of the tribulation period immediately following the battle of Armageddon.

"I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they had scattered among the nations, and parted my land." (Joel 3:2)

Will there be any unsaved in the Millennial Kingdom? This is a good question. If you ask ten people you will probably get ten different ideas about the whole thing.

All we can do is look at some Scripture and try to understand what is going to take place. The Millennial Kingdom will be on the earth.

"And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." (Rev. 5:9, 10).

"And the Lord shall be King over all the earth; in that day shall there be one Lord, and His name one." (Zech. 14:9).

I assume that if the Lord reigns over all the earth as Zechariah says and the redeemed reigns with Him as Revelation says, there will of necessity be unsaved people over whom we can reign.

During this time there will be some changes in Israel. They will revert to a theocracy. (See Zech. 14:9).

"And Jesus said unto them, verily I say unto you, that ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the

twelve tribes of Israel." (Matthew 19:28).

Jerusalem will be the headquarters of all government or religious teachings.

"... for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people..." (Isa. 2:3, 4).

The people of all nations will make a yearly pilgrimage to worship the Lord. Apparently they are unsaved, because they are forced to make this pilgrimage. The saved would not have to be forced.

"And it shall come to pass, that everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain." (Zech. 14:16, 17).

From all of the above it appears probable that the unsaved will be permitted into the kingdom.

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People of various nations shall be gathered together in this judgment, but of course judgment shall be upon an individual basis, for God does not judge people and condemn them because they are of a certain race or nationality, but because of their own personal deeds. When we Christians stand before the Judgment Seat of Christ, we shall be judged according to our works as persons. Likewise when the lost shall stand before the Judgment of the Great White Throne, they shall be judged as individuals. The language used in that connection makes this plain.

Matt. 25:46 says, "And these (the wicked) shall go away into everlasting punishment, but the righteous into life eternal."

In this verse no exceptions are made. The lost of the nations who appear in this judgment, all suffer the same fate, so far as we read. Likewise the saved all go "into life eternal."

This is a judgment that takes place after Christ returns with his people, and it is at the start of the Millennium. Let us remember that the unsaved have gone off after Anti-Christ and have become worshippers of his. Only the

return of Christ has saved Israel from destruction, as well as others who have become Christians. Christ is dealing with a vicious, ungodly world — one that needs to clean up. This passage in Matt. 25, would seem to indicate that all of the wicked are sent to their doom.

It is possible that there are some who have not been identified with the armies of Anti-Christ and are dealt with more leniently? Is it possible that children for instance are permitted to enter the Millennium? Let us remember that the multitude who have come from the heavenly realm with Christ, are all immortal. Yet, such Scriptures as Isa. 11: descriptive of the Millennium, portray earthly human beings. Where do they come from? Of course they could be saved — the living inhabitants of the earth at the time of the return of Christ. Here again I am not absolutely sure.

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The judgment of the nations will be on a national basis rather than individual. The judgment of individual sinners will take place after the millennial reign is over. To judge nations, we must judge her policy and her attitude toward particular things and subjects. Our nation (U.S.) is represented by her ambassadors among the nations of this earth, and in Viet Nam, Germany and Korea we are represented by our armed forces stationed in these areas. We are judged by the nations through these mediums. They do not judge me individually as an American, but through our nation's policies. The whole nation is charged as right or wrong. It is my belief that the Lord will judge the nations with the same yardstick. In Matt. 25, you will notice that the Lord says:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Matt. 25:32.

It is not every individual, rather all nations. These nations shall be judged at Armageddon through their armed forces and ambassadors with the result of their either being blessed and having an honorable position with Jesus during his reign, or having a place of dishonor according to their attitude toward the brethren.

I would also remind you that this judgment is not a judgment to determine the saved or unsaved, neither will it be based upon their attitude toward one another, but toward the brethren. At the judgment of nations, there will be three classes; namely: sheep nations, goat nations and the nation making up the brethren of Christ. There is only one nation on earth that could be called brethren by Jesus and that nation is Israel.

"He came unto his own, and his own received him not." John 1:11.

Brethren, I am very much aware that there is a spiritual Israel, but I also know that there is a national Israel. When God chose Israel, He chose her out from among the nations of this earth to be His peculiar treasure, the apple of his eye, and to whom He said He was married, though she is rejected for a season. The nations are to be judged on their care or lack of care to God's wife (Israel).

"For thou art an holy people unto the LORD thy God; the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." Deut. 7:6.

"Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion." Jer. 3:14.

Many of the promises given to Israel in the Old Testament have to do with Israel as a Nation among the nations. As we survey the scene in Matt. 25, we see the Lord on earth fighting for the brethren. In fact, when the Lord appears to Israel, He will appear in the same flesh that He lived in while in Palestine for He was born in flesh as the King of the Jews. To the church, He will come as the bridegroom. He was not born to the church as king, rather He is her bridegroom. When He comes to fight the battle of Armageddon. He has on his thigh, King of Kings, not bridegroom of bridegrooms. Read Rev. 19. Therefore, He came to be inaugurated as king of the Jews, for though He was born king of the Jews. He was never inaugurated. This must be in the future, and will be when He comes as king of the brethren, to judge the nations as king of the Jews.

When He comes to judge the nations, He will suddenly appear on Mt. Olivet, or in the land in which He was born as King. He will not come to Ohio, but to Palestine, for in that land will be His brethren, the nation of Israel, and there He will judge the invading armies of the nations. Read Zech. 14:4.

No, I do not believe any unregenerated persons will enter the (Continued on page 8, column 5)

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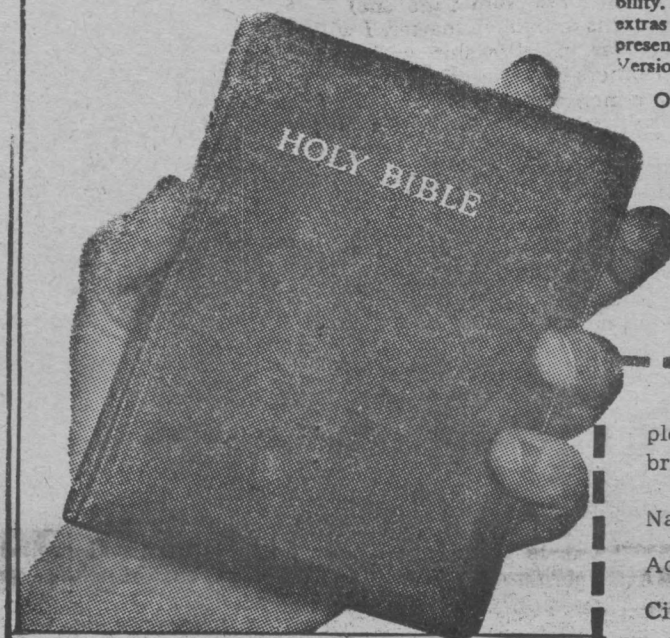
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"DAUGHTERS OF SARA"

"Likewise ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear. Whose adorning let not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; Even as Sara obeyed Abraham, calling him lord: Whose daughters ye are, as long as ye do well, and are not afraid with any amazement."—I Pet. 3:1-6.

"Daughters of Sara." Imagine that! What an heritage we have in beautiful, gentle, patient, submissive Sara. It's a joy to read about her and each time it seems we love her more. Her life was not an easy one. Her husband moved from place to place — was constantly moving. Each time Sarah had to pack up and meekly go along. Fold up the many tents, load the meager furniture on the camels, carefully pack the pots and pans and dishes in beaver skin bags and go again. The fact that her husband continued to grow in wealth doesn't seem to impress Sarah very much. Though there were more servants to help with the work, it was Sarah's pleasure to serve her husband and call him, "lord."

Our text seems to be speaking primarily to women who have unsaved husbands. It starts out with "likewise." Like what? We have to look back into the previous chapter to see whom Peter is comparing us to. We see he was talking about servants being subject to their masters (2:18). Just as servants are to be subject to their masters, LIKEWISE ye wives be in subjection to your own husbands — in the same manner, in the same fashion as a servant. There is a very important reason why we are told to behave in such a way! THAT if any (husband) obey not the Word, he may without the word be won to Christ by our behaviour. Consider this for a moment. If you have an unsaved husband, is his salvation worth changing your behaviour? This Scripture is not teaching that a person can be saved without ever hearing the Word. This husband has heard it and has not obeyed it. Therefore, the believing wife is told what she should do.

So often, when a woman is saved and the Lord as yet has not saved her husband, she tries to convert him, herself. Morning, noon, and night, she gives him Scripture verses she has learned. She prays long and loud. She extols the terrors of Hell vividly, with snide remarks that will be sure to hit home. No matter what the conversation, she somehow manages to apply it to his need of salvation. We admire her zeal, but it is without knowledge. We are told here to be of a meek and quiet spirit. She is first of all to be in subjection to her husband and then to live a pure life of holiness before him. It's easier to talk and quote Scripture, isn't it? This other way requires the crucifying of self. Thinking more of our husband's salvation than we do of our own flesh. It is hard. In fact it is impossible, in the flesh. But we have a hidden man of the heart. This is the same new man that is spoken of in

Eph. 4:24 which says it is created after God in righteousness and true holiness. Isn't it wonderful the way the Lord never requires anything of us but that He provides what we need to accomplish it? This inner man which is the new heart, the new life, which we receive at salvation is actually Christ in us, the hope of glory. I can do all things through Christ Who strengtheneth me.

So often, a wife will find that all her "preaching" and "loud praying" has not brought her husband to the Lord at all. But contrarywise, he seems to be even harder against the gospel. So then, she will go to the other extreme. She will not talk at all about the Lord or His Word. She begins to talk, fix her hair and dress just like the world. Perhaps she hopes to show her husband that if he trusts Christ, his life won't have to be so radically different. The woman who has tried this will have to admit that her husband is still unsaved.

Peter tells us the only way. First of all he says to be in subjection to your husband. Take the place of a servant. Then live a pure, holy life before him. Show him by your quiet meek spirit how much the Lord means to you. Refrain from using gaudy jewelry, elaborate hairdos and immodest apparel. This Scripture doesn't prohibit our using jewelry or fixing our hair in a becoming manner or having nice clothes. It does admonish us not to be given over to these things — not to be like the world and spend all our time and thoughts on them. Our Lord places a great value on a meek and quiet spirit. Our God changes not, for we are told the women who love the Lord in olden times adorned themselves with a meek and quiet spirit and were in subjection to their own husband. Then we are given Sara as an example. We are Sara's daughters AS LONG AS we do these things — not fearing what anyone will say, but trusting our Lord to do all of His good pleasure.

Let it be said that it is no guarantee that the unsaved husband will be saved. The Lord saves those whom He elected from before the foundation of the world — those He shed His blood for on the cross — those that were predestinated, if you please. But wives have a responsibility. And this is what we are talking about now. Although it is true that all the subjection, holy living, and quiet spirit may not win your husband, it IS GUARANTEED that the worldly talk, dress, and worldly living WILL NOT bring him to Christ.

So let's be brutally frank, shall we? What is the salvation of your husband worth to you? Is it worth trying the method the Lord prescribes? You've tried the other ways haven't you? And they did not work. You have nothing to lose and maybe your husband to gain by yielding to the Word of God. Let us be doers of the Word and not hearers only. Then shall we be daughters of Sara.

A Letter

(Continued from page one)

make this a divisive matter. I will go as far in fellowship with you and others as they will go. I will invite men who hold as you do, to preach for me, (but they will have to leave this out of their message) and I will preach for them if invited (and not make an issue of this in the messages). I desire as much as possible to continue close fellowship with men and churches who are sound on Sovereign Grace and Church Truth, even if we disagree on prophecy. So any division caused by this will not be my doings.

I must say that I am shocked at, what seems to me, to be the ease with which you gave up the glorious doctrine of the possibility of our Lord coming at any time. To me, this is a most precious hope. I marvel that you were so easily moved from your hope in this respect. I marvel

at what seems to me, to be, your determined insistence on going into the Tribulation. It seems to me that you strain mightily in your arguments, and that you just ignore the arguments presented for my position. I talked much with one who agrees with you in this. He strained again and again to prove his position. When I answered his arguments, he would not accept those answers, even though he could not refute them. When I gave him arguments for my position, he could not answer them and admitted it, yet would not accept them. Now, what is it about your position that makes its adherents cling so tenaciously to it, proof or no proof?

We agree that there will be a Millennium, although, I must say, that your Millennium is a far different thing from what I believe the Bible teaches. We agree that, before the Millennium, there will be a Tribulation. I fear that, at the last, we will find out that your Tribulation is different from mine, although, for the present, we pretty well agree on this. We agree that there will be a Rapture, and that the saved will be caught up to meet the Lord in the air. Surely, you will agree that your Rapture, (a sort of bouncing ball, up and back in about two winks of the eye) is far different from mine. In fact,

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I honestly see no need, and little blessing at all, in your Rapture, do you? Now the major question upon which we disagree and which will be the subject of these letters is, the time relationship between the Tribulation and the Rapture. You believe that the living saints will go through the Tribulation and the Rapture will take place after the Tribulation. I suppose you place the Rapture at the time Christ comes to the battle of Armageddon. I believe the Rapture may take place at any time as far as Revelation goes — that it will surely take place before the Tribulation begins.

Friend, this is a pretty important difference, isn't it? We had better study it carefully and go into it thoroughly. I will say this. You gave up your pre-trib rather easily. A few questions, and here you go. Well, I will have to be convinced of the Scripturalness of your position. You will have to take this "blessed hope" from me. I will not give it up because someone asks a few questions about it. Yours is a dreary doctrine. I will not, without much proof, swap mine for it.

You ask the question, "How many resurrections of the righteous are there?" Then you say, "If this question can be answered, we have the answer to the entire matter." I would certainly be glad to have the whole question settled by this one test. You say, "one is going to be hard pressed to find more than one resurrection of the righteous." Let us see if this is so.

"And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city,

and appeared to many." Matt. 27:52, 53.

Here is one resurrection of righteous ones. You will say that it was not a glorified resurrection. You assume this to uphold your theory. Christ, the first-fruits was already risen, so there was no need for an unglorified resurrection as in the case of Lazarus.

"And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; . . . And they ascended up to heaven in a cloud." Rev. 11:10, 11.

This is the resurrection, and rapture of the two witnesses, which I believe, will take place in the middle of the Tribulation period. Now, you argue that the rapture will take place at the seventh trumpet of Revelation. Please note that these two witnesses are raised and raptured. This is followed by a great earthquake. Then the seventh trumpet is sounded. So, beyond dispute, here is a resurrection before the seventh trumpet. Here is a resurrection and rapture before the end of the Tribulation. Here is a resurrection before the one of Revelation 20:4. Now, you said this would answer the entire matter.

Now, I will show later that there will be people saved during the Millennium. I do not see how any sane expositor of Scripture can doubt it. I challenge any living man to expound the Scriptures that relate to the Millennium, without seeing that folk will be saved during that time. But you will admit that folk saved during the Millennium, must have some experience equivalent to a resurrection or rapture in order to have glorified bodies during eternity. The saved folk who enter the kingdom in Matt. 25:34, 46 will probably die during the Millennium. Will they not be raised and raptured, and this will be after the resurrection in Rev. 20. So, you see there will be more than one resurrection for the righteous.

You refer to Rev. 20:5-6, especially to the fact that the resurrection there is called "the first resurrection" as proof that there is only one resurrection of the righteous. Now, you do have an argument here, and I would bow to it except that we are to interpret Scripture by Scripture. We have seen that there are different resurrections of the righteous. Therefore, we understand the word "first" to refer to the quality of the resurrection, and to the

fact that it is first in relationship to the resurrection of the unsaved which follows at a later date. The "first" resurrection is the "resurrection of life" of John 5:29 and includes all those who will be resurrected to life regardless of the time of their resurrection.

Let me illustrate this. There are passages that combine the first and second resurrections as if they took place at one and the same time (John 5:29 and others). In other passages we learn that these are separated by a thousand years. So, this term "the first resurrection" includes the resurrection of all the saved, even though there will be different stages in that "first" resurrection. To illustrate further. The casting of the wicked into Hell is called "the second death." Yet we know that the beast and the false prophet are cast into the lake of fire a thousand years ahead of others. As the second death does not preclude a difference as to the time when men experience that death, so it is with the first resurrection. Your argument from this passage that no one will be saved in the Millennium is assumption, pure and simple, but we will deal with this matter later.

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matt. 24:30,31.

Now, you err greatly in your use of this passage. Get out your microscope and your scalpel. Examine this passage minutely. Take it apart and examine all its parts. YOU WILL NOT FIND A RESURRECTION OR A RAPTURE IN THIS PASSAGE. If this is the first resurrection there has been, who are the elect gathered from one end of Heaven to the other? How did they get to heaven to be gathered therefrom? This passage refers to the fact that at the coming of the Lord to establish His kingdom, there will be a gathering together of all the elect who have been saved previous to that time. The elect who were raptured years earlier, the elect who died during the Tribulation and have been raised, and the elect who have lived during the tribulation will all be (Continued on page 6, column 4)

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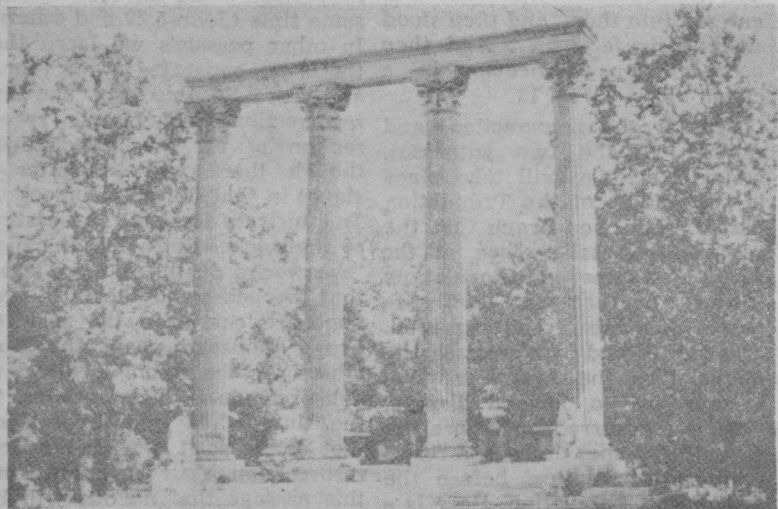
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ONLY A PORCH

ELD. BRUCE CUMMINS, Massillon, Ohio

Yes, sir! That's right! This is a front porch. This is not some of the ruins or remains that we viewed on our Bible Land tour a few years ago. Many times I have shown this picture to people and have asked them what it was, work through underground tunnels. When a farm road was needed that crossed a highway, or stateroad, the wealthy owner simply tunneled underneath the other roads and built his road on through without worrying about



and they always would try to think of some ruin or remain in the land of the Bible, or in some of the older countries in Europe. But this is actually what is left of what was one day a fabulous mansion. This is the front porch of a home that a man built without building on Christ.

In Luke 6:46-49 Jesus said, "And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great."

When I was in Lexington, Kentucky, in the summer of 1965 in a revival meeting with Brother Claud Stailey in the Temple Baptist Church, we drove one day through the wealthy horse farms of that particular part of the country. Lexington and the surrounding bluegrass area is among the loveliest parts of the country that I have ever seen. They have gardens and ponds and one of the cemeteries there was a very picturesque place with lovely flowers, lakes, bridges, paths, and everything to make it so delightful, except it was a part of the "city of the dead."

One of the farms that we visited was the Elmandorf Farm, and a part of this farm originally was the "Spend Thrift Farm." These four Roman columns in the picture and the steps ascending to the columns with the lions on either side of the porch is all that remains of a fabulous mansion of the 1800's. The description of this place is so unusual. The man who lived there was a man who said, "he didn't need God." This man, and I will refrain from using his name, had made the statement that "his money could buy anything he ever needed or wanted." The furnishings of the home were the most elaborate. Much of the furnishings were sent in or shipped in from various places in Italy and Europe. The walls, rather than being painted, plastered, or papered, were covered with silk. The door knobs were gold. The home boasted of its own bakery, its own school, and everything you might need for a wealthy family and the surrounding farm hands. The servants were not permitted to go into the house, or near the house, as far as approaching it from the outside. They entered the house to

fences, crossroads, or anything else. Spend Thrift Farm was a wealthy, fabulous home and farm.

The man who built the home and the farm, acted as though he thought he would live forever; but he, like every other man, who has ever pulled shoes off each foot at a time, one day died. The farm was then left to people who could not support it, who could not pay to operate it, who could not afford the wealthy, luxurious life that the former owner had enjoyed. Since no one could support the place, no one could even pay the taxes, finally it fell to the State, and they had to tear it down. It was destroyed in 1929 and 1930. For some reason they left the front steps, the porch, the four Roman columns, and the two lions. They stand yet today as a part of Elmandorf Farm in Lexington, Kentucky.

I believe this front porch, all that is left of an era of wealth and of a wealthy home, all that is left of a man's riches, is a good example to us today. When we build for time and eternity, we need to build something other than "just a front porch!"

1. False Fronts

So many buildings and homes today pretend to be more than they are. The older cities and towns were always prone to build "false fronts." Perhaps a one-room one-story shack would be facing a street with a very expensive looking front, running two or three stories high, without any building behind it. Western towns especially were guilty of this.

Places of sin and evil are normally decorated so lavishly on the exterior to deceive, but inside the place is often cheap, dirty, and tawdry. Many a home is built just like this spiritually. To the public and to the friend and neighbor people look real good on the outside, but inside they are empty and hollow. They are putting on a front. All they have really is "just a front porch."

Many Lives Are Just Like That

The Lord Jesus gave this warning in the above passages of Scripture. People should never build on the shifting sand. So many put on a false front. Their lives look real good on the outside, but inside there is nothing but sin, depravity and moral decay. Church members are often guilty of this very thing. They put on a good front, "just a front porch," to deceive the preacher and fellow church members, but behind that front porch is absolutely nothing at all.

Sinners are grossly guilty of hiding behind "just a front porch." Their lives are filled with sin and evil and their hearts and minds are depraved, they're on a downward trail to eternal hell without hope, yet they would try to deceive people. They would try to make people feel that they are just fine people, and that they are eventually all going to be in heaven and we'll all be one big happy family and we'll all

be children of God. Now, of course, we know that this is not true. The Bible teaches that a man must be "born again." The Lord Jesus gave us but one sure way to build a home that will last eternally. We must build spiritually upon the Rock, Christ Jesus. Without building upon Him, regardless of the amount of wealth we accumulate, how much we have in material blessing, or what we are in the eyes of the world, we will find in eternity that such lives are building "just a front porch"

Words From The Wisest Man That Ever Lived

Solomon, reportedly, was the wisest man that ever lived. According to his writings, he had tried every possible way to find pleasure and happiness, and finally said, "all is vanity." (Ecclesiastes 1:2).

Solomon tried wisdom, but found that this did not satisfy.

Solomon tried drink and houses. He planted vineyards and gardens. He planted orchards and he dug pools of water to bathe in and pools of water for attraction and beauty, but he said all of this was vanity. (Ecclesiastes 2:3-11).

Solomon tried riches, and again he said all is vanity. (Ecclesiastes 5:10-12). Finally the "wisest man that ever lived" made a statement that "an handful with quietness was better than both the hands full with travail and vexation of spirit." (Ecclesiastes 4:6). Solomon concluded the whole matter when in Ecclesiastes 12:1 he stated that people ought to get saved in the days of their youth and live to please God.

Much of the strife, hatred, spite, and malice that is abroad in our land today is simply caused by people who are trying to be satisfied with material things. The more people acquire and the more things they own and have, the less they are satisfied with themselves and with their lives. This certainly does not mean that the wealthy cannot be saved or enjoy life. Many times they do, but such people have found that the Lord Jesus Christ is the answer to their needs and to the problems of their life. God has used some wealthy people to great blessing in the cause of Christ and in the

work of the Gospel. He has used many wealthy men to send out missionaries, to build churches and to publish the Gospel by the printed page, and by radio ministries.

However, if a man is seeking wealth and riches for his own sake, for his own pleasure and gratification, he will come to the conclusion one day as did Solomon, "vanity, vanity, all is vanity."

So many people believe if they had the money that they wanted, the income that they wanted, the kind of house they wanted to live in, and all the things that they wanted, they would be happy. But, my friend, happiness and peace of heart and mind is not found in the abundance of things which a man may possess. Real joy and peace and happiness is found in KNOWING THE LORD JESUS CHRIST AS YOUR PERSONAL SAVIOUR AND REDEEMER.

Christ Alone Can Satisfy

Christ is the Rock. Build on Him. Don't trust things and don't trust self. The storms of life will come to your life and mine. We cannot escape them. They are a part of the way of life. Be sure you are built securely on Christ. Be sure that your house spiritually is built on the Rock, Christ Jesus. Otherwise, if you are building on the shifting, sinking sands of the things of life and time, you will find that they will not stand under the stress of the storm and the deluge of the rains of judgment.

Jesus said the wise man would build his house upon the Rock. Are you building upon the Rock? Are you solidly based upon Him? Have you really been saved by personal faith in the Lord Jesus Christ, or are you, on the other hand, just putting on a good front? Are you fooling people by your cheerful countenance when inside there's a bleeding and broken heart? Are you kidding people by your seemingly holy attitude when really your life, you know, is filled with sin? I plead with you, don't go into eternity with "just a front porch." Build a whole house and build it on Christ the Solid Rock.

May God bless you to believe.

A Letter

(Continued from page five)

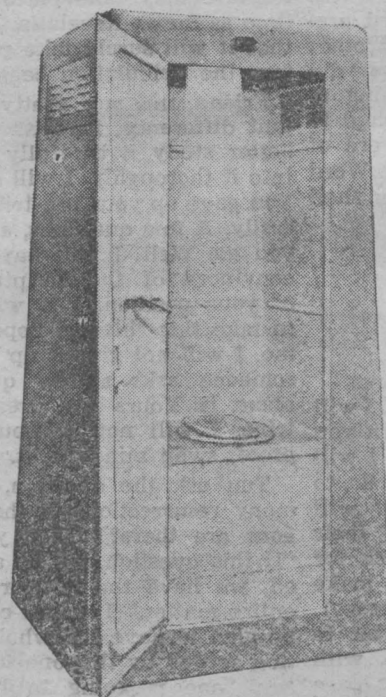
gathered together at the inauguration of the Millennial Reign of Christ. This exegesis is a good example of the careless interpretations of the post-tribs.

You seek to use I Cor. 15:5 and I Thess. 4:16,17 to support your theory. Your error here is that you equate the "last trump" of this age with the seventh trump of Revelation. Now this is assumption on your part. There is no conclusive evidence that these trumpets are the same. In our school days, we learned that the last bell for one class preceded the first bell for the next class. Even so, the last trump for the saints of this age will precede the first of the seven judgment trumpets of the Tribulation Age.

You use Rev. 11:15-18, and I find that post-tribs place great stock in this passage as supporting their theory. Now these verses are a summary of the things that will take place under the seventh trumpet, and things that will immediately follow. Remember, that at the moment the seventh trumpet begins to sound, we still have seven vials of wrath to be poured out, the gathering of the nations, and the battle of Armageddon before the setting up of the kingdom of Jesus Christ. It is utterly impossible for the saints to be raptured just above the tree tops, and immediately come on back to earth with Christ, all this taking certainly less than one minute, and during that brief time, the seven vials have been poured out and the nations gathered to Armageddon. The rewarding of the saints here refers to their exercising during the Millennium of the reward assigned to them at the Judgment Seat of Christ. One could as easily teach a general judgment from this passage as you teach your view. I take the position that the seventh trumpet contains and consists of the seven vials of wrath, and that this brings us through the Tribulation period, and leaves us ready for Armageddon and the Kingdom. And that Rev. 11:15-19 is a summary of those events. You speak

(Continued on page 8, column 5)

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Fred T. Halliman

(Continued from page three) various jungle birds sing in the tall tree tops above me, I definitely realized that my work in New Guinea was far from finished, especially in view of the happenings only a couple of hours before. I don't think I have ever appreciated a plate of rice and canned fish as much as I did for supper that night. Many times before, and certainly not a few times since, I have eaten meals which in comparison would make that one look obsolete, but none has been appreciated more than the one I ate that night.

Our camp was only a few feet from the river that night, and as I lay there listening to those waters as they roared down through that deep gorge, it was easier for me to understand how that a river can cut right through the bedrock of this earth. Several times I thought and wond-

ered what happened to that sapling that broke and fell to the water far below me, never to be seen again. Several times I awoke during the night and it seemed that each time I did, the river was cutting just a little closer to our camp site.

With this we will leave you until next time. Be sure to join us in the next article as we climb out of this gorge, and on to where we had a hair-raising episode with a group of savage tribesmen.

Bill Burket

(Continued from page one)

it was prominent in the churches in which the members were walking in the Truth, and fellowship the most. At least this seemed to be my experience.

This second day in this home was a blessed experience. It was a glorious feeling to be in the presence of godly young people like the Jackson children in which a real work of grace has been worked. And I believe that Sister Jackson is being rewarded for her part in training up these children. This evening I had the privilege of preaching to Temple Baptist Church of Lexington, pastored by Walter Fisher, who appears to be a young dedicated Baptist minister. I preached on "Hardshelled Baptists." This was a message which I was led to bring at several churches. In it is a warning to the Lord's churches lest they become deceived by Satan and become hardshelled as to the truth, as to sin, as to practice, or as to missions. I am thankful to this church due to the fact that they have faithfully supported our mission work for the past year and one-half.

By the next morning as I left this godly home I was becoming so homesick that I would have liked to head straight for Navajo land and home. But instead, I was obliged to start for Bristol, Tenn. and then on to the deep South. I arrived at Bro. Dan Phillips in the afternoon. After being well supped and lodged in the brother's home, I went with him to attend a revival meeting at Gumshoe Baptist Church. This old Baptist church is located across the Virginia state line from Bristol Tenn. up a steep mountain trail at the end of nowhere. If you should care to find it, I would advise you to come in by helicopter. The service was a bit of Heaven. After the service, on the way home, Bro. Dan and I had fellowship at the home of David O'Neal, another Baptist preacher and member of New Testament Baptist Church of Bristol. It seems that every other member of this

church is a preacher. If any church needs a pastor, you might try contacting this church. I rested and studied at the home of Brother and Sister Phillips this day.

This evening at the service of New Testament Baptist Church I was going to preach on "The Satisfied Saviour" using Isa. 53: 10-12. But at the last moment I changed my message to "Hardshelled Baptists." Perhaps the poor representation of the church membership at this meeting had something to do with my change of messages. I was reminded that it was an off-schedule night, but I am sure the people knew that a missionary was to be present. If I had wanted to speak to empty pews, I could have done that by staying in New Mexico.

Next day — on the way to Winston-Salem, N. C. Arrived safely at the home of Joe Wilson. Had a time of fellowship with Bro. Joe this evening, and was "fed and bedded" in the home of another God-called Baptist preacher.

Another blessed Lord's Day this side of eternity. At Grace Baptist Church this a.m., we were blessed as Bro. Cletus Snyder expounded the Bible at the Sunday school hour. I preached on "The Satisfied Saviour." In the evening I shared the honors with Joe, Jr. My subject was "Hardshelled Baptists." Little Joe's subject was "Abounding Grace." This young man and another young man, whose name slips my memory, feel that the Lord has called them to preach. It was a blessing to fellowship with these young preachers. And I am thankful to our sovereign God that He is still giving young men an experience of saving grace, a love of the truth and a call to the ministry. Refreshments and fellowship afterwards with the young preachers at the home of Brother Snyder. Let me analyze my two messages of this day to this church. The morning message is a promise of a benediction, with the evening message giving a warning, "... if thou continue in his goodness." Rom. 11:22.

November 1. This afternoon at 5:00 o'clock I left with another carload of the brethren to attend the service this evening at Grace Baptist Mission in Raleigh, N.C. where Elder Joe Wilson is conducting a series of meetings. Bro. Wilson offered me the privilege of speaking to this mission for ten minutes regarding our mission work to the Indians. Note: I am thankful to our sovereign God that since this time this Mission has decided to support our Mission work and that they have been organized as another Sovereign Grace Baptist Church. Praise the Lord! Next to my work with the Navajo Indians, I can't think of anything I would rather do than to cry out to true Baptists "Come out from them, and be ye separate." This cry would go out to all freewill Baptist churches and Southern Baptist churches. I seem to hear the Lord say to the Southern Baptist churches, "You can't be my churches with this incorporated body lording it over you." "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Rev. 3:19.

I was blessed to hear Bro. Wilson bring a very practical message to this Mission concerning the backsliding of the Apostle Peter. I was thankful to be put up for the night, in the home of a beloved brother and sister, members of this new church.

I had an early start this morning towards Charleston, S.C. and Sovereign Grace Baptist Church of which Bro. Lee Williams is the pastor. I arrived at Bro. Lee's this afternoon where the rest of the day was spent in blessed Christian fellowship with the Williams family and some of the members of the church. The two teenage daughters moved to a friend's house for the night, that I might have the comfort of their room. A belated, thank you, girls.

Next day I received an excellent new World Bible as a gift from the Sovereign Grace Baptist Church of Boose Creek, S.C. The

evening service was well attended and I felt the liberty and blessed presence of the Holy Spirit as I preached once again on "Hardshelled Baptists." I don't know if this message was needed here. But praise God, He knoweth the hearts! Received a \$50.00 love offering from the church. Praise our Sovereign God! I could say much more about this beloved church, but I must go on. Therefore, next week we will go to sunny Florida. D.V.

Infants

(Continued from Page One)

in the matter is the divine order, which was making, then baptizing. Evidently the oral proclamation of the Gospel—preaching repentance and confession of sins, was the method of Jesus and His disciples. From this record it is indisputable that Jesus made and then baptized believers.

3. The Commission limited Baptism to Believers.

When Jesus came to give direction to His followers to continue the work which John the Baptist and Himself had begun, He incorporated in His instructions the same method which His forerunner and Himself had employed. The record is plain: "Go ye therefore, and teach or (disciple) all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." The record of Mark 16:15,16 is: "Go ye into all the world and preach the Gospel to every creature. He that believeth not shall be damned." How careful was the Master to give directions that the same methods employed by John and Himself should be employed by those who came after them. They were to preach repentance and confession of sins just as had been done formerly. There was no sense in limiting baptism to believers, if any others were qualified to receive the ordinance. It is a rule of universal application that a specific instruction to an agent to do a certain thing, prohibits him from doing other things not mentioned in the power of attorney. Notice Jesus did not say: "Go and christen your children," but, "Go and disciple, make believers, then baptize them." The commission of our Lord therefore limits the ordinance to believers.

4. The Disciples Baptized only Believers.

After Jesus had given the commission, He went back to Heaven. The followers of Jesus began a world-wide movement, the end of which should be, the supremacy of Jesus over all things. That they were true to the practice of John the Baptist and Jesus, we need to read but a few chapters in the book of Acts, to be convinced. On the day of Pentecost Peter preached identically what John and Jesus had preached, and the record says (Acts 2:41) that "They that gladly received his word were bap-

Eld. Fred T. Halliman Missionary To New Guinea



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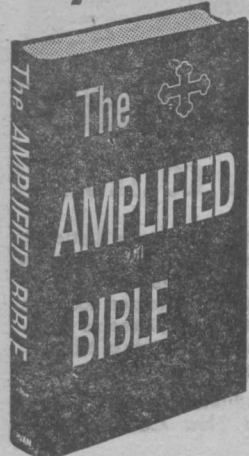
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tized." Nothing can be plainer than the implication which follows, namely, those who did not receive His word were not baptized. In the last verse of this chapter it is said, "And the Lord added to the church daily such as should be saved."

This was the beginning of the disciples in their effort to carry out the commission, and shows how they understood it. Passing over several Scriptures and coming to Acts 8:12: "But when they believed Phillip's preaching these things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Now it is evident that Philip preached the same things which Peter preached, and the same things which Jesus and John the Baptist preached, and when they believed those things, they were baptized, both men and women. This would have been the time, if it ever existed, for the Holy Spirit to have inspired Luke to say, "both men and women and children." Why did He limit the work to the men and women? Evidently because these were the ones who repented, confessed their sins, brought forth fruit answering to the amended life.

The case of the conversion of the eunuch showed that he believed, the case of Lydia (Acts 16:15,16) shows that she believed. In the case of the Philippian jailer it is said that "he rejoiced, believing in God, with all his (Continued on page 8, column 1)

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Infants

(Continued from page seven)
house." (Acts 16:34). It remains to refer to the record in the case of Crispus recorded in Acts 18:3: "And Crispus, the chief ruler of the synagogue believed on the Lord, with all his house; and many of the Corinthians, hearing, believed and were baptized. "How strictly the disciples adhered to the command of this Lord in those days. The same simple method of hearing, believing, being baptized inaugurated by John the Baptist, and adhered to by Jesus, was practiced by Peter and the rest of the early disciples. In vain do we search the record for an instance of believers dedicating their children to God in baptism; but always the solemn and meaningful ordinance was limited to believers.

5. Allusions to Baptists by Apostolic Writers, make it evident that only Believers were fit subjects to receive the Ordinance.

Paul speaks of believers being dead to sin, and he exhorts them to "walk in newness of life." They are spoken of as having made a "profession" before many witnesses; they are said to be buried with Christ in baptism. Then Peter (I Pet. 3:21) speaks of baptism as the answer of a good conscience towards God. How can baptism be the answer of a good conscience to anyone who has not confessed his sins? It could not be the answer of a good conscience to the little innocent child who had no sense of guilt, and who was unconscious of the act called baptism performed upon it by others. Thus have we

seen, that beginning with John the Baptist and coming on down to the close of the Apostolic writings, there is no trace of Infant Baptism.

6. It is conceded by Pedo-Baptists that there is no Bible precept or example warranting Infant Baptism.

A few quotations will suffice. Neander, the great church historian says in his "Planting and Training of the Church," on pages 191 and 192, "As baptism was closely united to a conscious entrance into the Christian communion, faith and baptism were always connected with one another; and thus it is in the highest degree probable that baptism was performed only in instances where both could meet together, and that the practice of infant baptism was unknown at this period. We cannot infer the existence of infant baptism from the instances of baptism of whole families, for the passage in I Cor. 16:15 shows the fallacy of such a conclusion, as from that it appears that the whole family of Stephanas, who were baptized by Paul, consisted of adults."

Bro. Wall, one of the ablest writers on the subject, in his "History of Infant Baptism," says: "Among all the persons that are recorded as baptized by the apostles, there is no express mention of any infant." Professor Moses Stuart says: "Commands, or plain and certain examples in the New Testament relative to it, I do not find." Bro. Woods of Andover Seminary in his lectures on "Infant Baptism," page 11, says: "It is a plain case there is no express precept concerning infant baptism in our sacred writings. The proof then, that infant

baptism is a divine situation, must be made out some other way." One who takes the Bible as authority must ask brethren who talk thus, why try to make out the case in some other way? Is not the Bible good enough, and if the case cannot be made out from the Bible, why seek to make it out at all? Other quotations could be cited from able Pedo-Baptists.

7. It is admitted by Pedo-Baptists that Infant Baptism was introduced during the early centuries of Christianity.

Speaking of the conditions prevailing in the New Testament churches in the early centuries, Neander says: "Baptism was administered at first only to adults, as men were accustomed to conceive of baptism and faith as strictly connected. We have all reasons for not deriving infant baptism from the apostolic institutions." Professor Hahn says: "According to its original design, it (baptism) can only be given to adults who are capable of true knowledge, repentance and faith. Neither in the Scriptures nor during the first hundred years is there a sure example of infant baptism to be found."

Neander, a Jew converted to Christianity, and who was a Lutheran, says also in another place: "It cannot possibly be proved that infant baptism was practiced in the apostolic age. Its late introduction, the opposition it met with still in the second century rather speak against an apostolic origin."

Again this same writer says: "It is certain Christ did not ordain infant baptism."

Curcellaeus says: "Pedo-baptism was unknown in the world the first two ages after Christ. In the third and fourth it was approved of by few. At length in the fifth and following ages, it began to obtain in divers places. The custom of baptizing infants did not begin before the third age after Christ; there appears to be not the least footsteps of it in the first two centuries."

Dean Stanley of the Church of England says: "In the apostolic age, and in the three centuries which followed, it is evident, that as a general rule, those who came by baptism came in full age, of their own deliberate choice. We find a few cases of the baptism of children, and in the third century we find one case of the baptism of infants. Even among Christian households the instances of Chrysostom, Gregory, Basil, Ephrem of Edessa, Augustine, Ambrose, are decisive proofs that it was not only not obligatory but not usual. They had Christian parents, and yet they were not baptized until they reached maturity." Nineteenth Century, Oct., 1869, p. 39. This eminent Pedo-Baptist scholar says we find but one instance of infant baptism in the third century. It must have been rare indeed, or he could have found more instances.

Quotations could be multiplied, but these instances are sufficient. These candid scholars admit that which Baptists freely confess, that infant baptism was unknown in the apostolic times and that it was introduced in the early centuries of the Christian era and is to be found in the history of Christianity from the third century onward. To the confessions of these candid men, I may add the well-attested historical fact, that the Council of Carthage in 253 A.D., over which Cyprian presided, was called upon to answer the question as to whether or not a child should be baptized before it was eight days old. Is it not strange that this question had never been settled before, if infant baptism had been practiced for 250 years?

8. It is admitted by Pedo-Baptists that the practice of Infant Baptism grew out of the Heathen Superstition that Baptism is necessary to Salvation.

The celebrated historian Neander already referred to says: "That not till so late a period as (at least certainly not earlier than) Irenaeus a trace of infant baptism appears, and that it first became recognized as an apostolic tradition in the course of the third century, is evidence rather

against than for the admission of its apostolic origin, especially since in the spirit of the age in which Christianity appeared, there were many elements which must have been favorable to the introduction of infant baptism—the same elements from which proceeded the notion of the magical effects of outward baptism, the notion of its absolute necessity for salvation, the notion that gave rise to the myth that the apostles baptized the Old Testament Saints in Hades." Planting and Training of the Church, p. 102.

Bro. Wall, one of the many able scholars who has given the subject a thorough study, says concerning the belief of the early fathers: "They differed concerning the future state of infants dying unbaptized but all agreed that they missed of Heaven." In view of the testimony of these two distinguished scholars, is it not strange that good people should insist in perpetuating an institution which had its origin in the un-Christian doctrine of baptismal regeneration?

One more fact will suffice to conclude the discussion. The Council of Mela, in Numidia, A. D. 416, over which Augustine presided, decreed: "It is the pleasure of the bishops to order that whoever denieth that infants newly born of their mothers, are to be baptized, or saith that baptism is administered for the remission of their own sin, but not on account of original sin, derived from Adam, and to be expiated by the Laver of Regeneration, be accursed." This shows how the idea of baptismal regeneration had become imbedded in the thinking of the times. Thus have I shown from Pedo-Baptists themselves, that there is neither precept nor example in the Bible for infant baptism, that the rite had its origin in the early centuries — say about the middle of the third century; that it arose out of the belief in baptismal regeneration. I ask therefore, in view of these facts, admitted facts, why will any lover of God's truths, by preaching it, or upholding it, help to perpetuate this tradition?

A Letter

(Continued from page 6)
of the similarities between these passages. Please remember that similarity does not prove identity. There is similarity between a telephone pole and the cross

of Christ, but they are not identical. Please notice that you must "read into" the passages in Matt. 24 and Rev. 11 in order to get a resurrection or a rapture in them. They are not there at all, unless and until, you put them there in order to support your post-trib theory.

You say, "it is my position that the elect 'meet the Lord in the air' as He comes in great glory on earth." Now, if this is so, how far up in the air do they go? How long does it take before they are back on earth? When are the vials poured out and the nations gathered to Armageddon? When is the judgment seat of Christ and the marriage of the Lamb and His Bride? Who are the armies clothed in fine linen, white and clean, who follow Christ out of heaven to Armageddon? (You can't answer this and neither can any of your post-trib friends, and I will refer you to it again). I'll tell you who they are. They are the Bride of Christ who has already been married to Him. Please! oh! please tell me what on earth is the purpose of your "bouncing ball" rapture? Where is the joy and delight of the pre-trib position? I thought He was coming to get us and take us to the Father's house where He had prepared a place for us. You seek to rob me of a precious hope and you offer me nothing in return. What hope do you possibly have of living through the Tribulation and being changed in a moment into His likeness? You are looking for Tribulation, for the anti-Christ, for the seals, and trumpets, and vials of wrath. Let us rather look for the Lord Jesus Christ who will deliver us from the wrath of that awful time of Tribulation. God bless you.

(Second Letter, next week, D.V.)

The Forum

(Continued from page 4)
millennial reign with Christ. The Lord under the seven seals will completely cleanse this earth causing it to perish as He did in the days of Noah. After the destruction by the flood, there were no unregenerate persons left; there were only eight saved souls, and with these God re-populated the earth. It is my conviction that God will once more cleanse the earth of sinners, and all those entering the millennial kingdom will be as was Noah and his family — saved by the grace of God.

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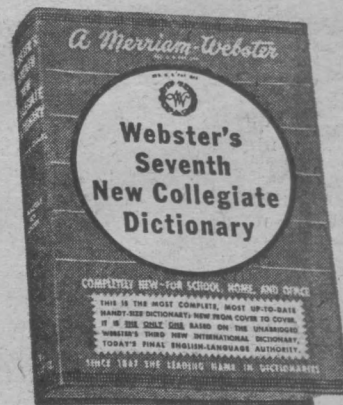
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