

The Baptist Examiner

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

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Why God's Own Are Not To Compromise

TIMOTHY PIETSCH
Missionary to Japan

"Moreover it is required in stewards, that a man be found faithful." (I Cor. 4:2). In seeking to faithfully proclaim the Gospel of our Lord Jesus Christ and in wrestling with the powers of darkness, there are principles that the Lord has burned into my heart. These must be obeyed if one is to be faithful to Him.

IT IS ALWAYS RIGHT TO PREACH THE GOSPEL.

"And He said unto them, Go ye into all the world and preach the Gospel to every creature." (Mark 16:15). The Gospel is to be preached among all nations and this is our main business at all times. A Christian who refuses to give witness to the Good News from God concerning our Lord Jesus Christ does wrong. When the Lord commands a person to preach at a certain place and he refuses to go there, but instead, goes to another place and preaches, he is doing wrong. If Paul had gone into Bithynia,

instead of going into Macedonia as he was commanded, he would have done wrong (Acts 16:7-9). He would not have been doing wrong in preaching the Gospel but in not obeying the leading of the Holy Spirit.

In February 1956, Billy Graham came to Tokyo for his first Tokyo Crusade. At first a committee composed only of evangelical Christians was set up to sponsor him BUT Billy Graham refused to accept the sponsorship only of evangelicals. He demanded through Youth for Christ, that the leaders of the United Church of Japan and of the National Council of Churches be included in the committee of sponsorship. He declared that he would not preach in Tokyo until a "united front" representing all groups be set up to sponsor him.

For those who do not know the history of the United Church of Japan let me explain, just a little, so that you will understand the significance of this demand. The United Church of Japan, referred to as the Kyodan, was

formed in 1939 under very strong pressure from the government of Japan, which was getting ready for a super war effort. The very first official action of the Kyodan after it was formed was to send a moderator, Mr. Tomita, to the Shrine of the sun-goddess at Ise, to report to this Shinto goddess (who is purported to be the ancestor of the Japanese emperor). Far from repenting of this deliberate idolatry the leaders of the Kyodan to this day have defended this action as having saved the church in Japan from annihilation. The three Hebrew children did not conform to the demand of the king to bow to his golden image upon the pretext that they were pre-



TIMOTHY PIETSCH

serving a witness for the true God.

In good conscience I could not in 1956 even join the committee of only evangelical Christians set up to sponsor Billy Graham. My reason for this was that there were on that committee of "only evangelicals" those who were affiliated with the Kyodan and the NCC and WCC. Under no conditions do I co-operate with a modernist unbeliever, who is an agent of Satan; nor do I co-operate in joint endeavors in the Lord's work with professing evangelicals who co-operate in the work of the Lord with these modernists. I cannot honestly show tolerance to those who are tolerant of unbelief. By God's grace, I take the same stand that Spurgeon did, when on October 7, 1888, he declared: "That I might not stultify my testimony, I have cut myself clear of those who err from the faith, and even from those who associate with them."

It is impossible to imagine our Lord Jesus Christ demanding of some city that it form a "united front" of Pharisees, Sadducees, (Continued on page 5, column 5)

Halliman Continues Report Of His Most Recent Patrol

FRED T. HALLIMAN
New Guinea Missionary

Dear friends:

We continue with another article on the Levani-Poguaia mission patrol that I have recently completed. In the previous article we left off as we were still in the Levani valley. We had enjoyed a good ministry among the folk in that isolated place, but now it was time to be on the move again. We were up early on Monday morning preparing to leave.

March 20 "D.Q.", Left Huguini, in the Levani this morning about 8 o'clock. Was short a couple of carriers to start out with and after about two hours another man dropped out. This made the fourth man that had deserted the line of carriers since leaving the Mission Station. For the first four and a half hours the trail in this area was the worst that I have ever seen — muck and mire up to almost knee deep. About noon we had reached a height of 9,200 feet ASL. It was cold and miserable as we were walking right through the clouds. Every thing was hanging full of water with the mist, and soon it began to rain, and for the next two and a half hours we walked through thick moss-covered rain forest. About 2:30 that afternoon we arrived at a place called Hanai. We are camped tonight on a hill side overlooking the valley. Held a late service here with the few individuals that live in this isolated place, end D. Q."

Several men had promised to be on hand this morning by the

time we were ready to leave to serve with the line of burden bearers. However by the time we were ready to leave about eight that morning we were short two men. Some of the others doubled up and we soon got under way. It had been several years since I had walked this trail, but soon found that it was



FRED T. HALLIMAN

worse than any previous time that I had ever been over it. The trail through this area is like a highland plain with soggy marshy ground dotted here and there with a clump of bushes and occasionally a small patch of woods.

From the time you leave the Levani Valley you climb another 2,000 feet before you have reached the highest ridge. After we had reached the first 1,000 feet the clouds began to come almost down to the ground, and they were a swirling, twisting mass of cold winds and fog. Occasionally (Continued on page 7, column 1)

How God Quickens Those Who Are Dead In Their Sins

ELD. WILLARD WILLIS
Pastor Northland Baptist Church
Abington Road
Columbus, Ohio

"And you hath He quickened, who were dead in trespasses and sins." (Eph. 2:1).

I wish to point out in the outset of my message that a sinner is spiritually dead. This is to say that he cannot do anything that is spiritual. All of his spiritual senses are dead to the degree that he cannot hear, see, taste, smell or feel anything that is spiritual. Yet we believe that the sinner must hear the Word



WILLARD WILLIS

before he will ever be saved. This may sound like a flat contradiction to some, but you will see as we proceed that this is exactly what the Word of God teaches.

One will find from a close examination of the Word that hearing and quickening occur at one and the same time. It was so in the case of Lazarus (John 11:43-44) and with the daughter of Jairus (Luke 8:54). Both Lazarus and Jairus' daughter were dead, yet each was quickened (made alive) and heard at the moment the Lord spoke to them.

We know, of course, that Lazarus is a type of all dead sinners. He had been dead "four days." The four days representing the four thousand years from

Adam to Christ — the four thousand years in which all of Adam's children had been dead in trespasses and sins. Lazarus represented all dead sinners and the manner in which he was made alive (quickened) is the way that all sinners are made alive; that is, by the spoken Word empowered by God the Spirit.

The above is brought out clearly in John 5:24-25:

"Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

"Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

We are sure from the above verses that the dead do hear. This fact, of course, raises the question as to how can a dead man hear? We believe that God the Spirit uses the Word as a means to quicken (make alive) the sinner. The Word and the Spirit go forth at one and the same time. We may say that the Word is the knife and the Spirit (Continued on page 4, column 5)

serving a witness for the true God.

In good conscience I could not in 1956 even join the committee of only evangelical Christians set up to sponsor Billy Graham. My reason for this was that there were on that committee of "only evangelicals" those who were affiliated with the Kyodan and the NCC and WCC. Under no conditions do I co-operate with a modernist unbeliever, who is an agent of Satan; nor do I co-operate in joint endeavors in the Lord's work with professing evangelicals who co-operate in the work of the Lord with these modernists. I cannot honestly show tolerance to those who are tolerant of unbelief. By God's grace, I take the same stand that Spurgeon did, when on October 7, 1888, he declared: "That I might not stultify my testimony, I have cut myself clear of those who err from the faith, and even from those who associate with them."

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From Salvation To Eternity The Bible Is Profitable

RICHARD E. FARNHAM
Noblesville, Indiana

The Bible is a combination of 66 writings, written over a period of approximately 1600 years. Although it was written by many men, it has a oneness throughout because it is God-breathed. II Peter 1:20,21 "knowing this first, that no prophesy of the Scripture is of any private interpretation. For the prophesy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Holy men wrote what the Holy Spirit told them to write. No more. No less. The Bible is the Word of God.

Also, the Bible is free from error. The Bible claims for itself that it is truth and therefore free from error. Isaiah 8:20 "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

The Bible also claims that it is profitable to the man of God. II Timothy 3:16,17: "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that

the man of God may be perfect, thoroughly furnished unto all good works." The end desire to the Christian is to do good works for his Lord. This is profitable to himself as well as to others. In order to do these things he needs to know what the Bible teaches about salvation, grace, and the church. Certainly unless our works are according to grace and done through the church they are worthless. The Bible reproves us, corrects our thinking, and



RICHARD FARNHAM

then instructs in the way of righteousness.

The Scripture is taught us by the Holy Spirit through the church. II Timothy 3:15 tells us that the church is the pillar and ground of the truth. I Cor. 2:13 says that the Holy Spirit teaches us comparing spiritual things with spiritual. Then the Holy Spirit places preachers and teachers in the church to bring the church to a unity in Christ, that we might be mature and come to the full measure of the stature of Christ. (Eph. 4:13).

The Bible tells us that the natural man cannot understand the things of God. They are foolishness unto him because of spiritual blindness. So it is only as (Continued on page 8, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"GOD'S GLORY IN HIDING SIN"

"It is the glory of God to conceal a thing: but the honour of kings is to search out a matter." —Prov. 25:2.

There is a tremendous difference in the way man handles the sin question and the way God handles it. Before I finish my message, I shall show you how it is that God handles sin and how man handles it.

MAN'S ATTEMPT TO SUPPRESS SIN.

This is illustrated in the Word

of God. In the book of Genesis, we have the entrance of sin in the human family at the time when Adam and Eve were deposed from the Garden of Eden. The Word of God tells us when Adam and Eve had sinned that they hid from the presence of the Lord. Listen:

"And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of

the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." —Gen. 3:8-10.

Prior to this time, the voice of the Lord God had been the sweetest music that ever fell upon Adam's ears. I am sure when God came down to the garden in the cool of the evening that Adam and Eve literally ran to get into (Continued on page 2, column 1)

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JOHN R. GILPIN.....Editor

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"Hiding Sin"

(Continued from page one)

His presence. There was nothing to keep them from it. They wanted to be in God's presence.

The reason why Adam and Eve acted differently after their sin is understood by your own experience. You don't want to be in God's presence until after you are saved. You don't want to be in God's presence when there is unconfessed sin in your life. Adam and Eve hid from the presence of God.

I can see Adam stark naked, and Eve in the same condition, trying to hide behind the shrubs in the garden. Finally, when God ferrets him out, Adam came out, I imagine, mightily sheepishly from behind the bush where he was hiding. He said, "Yes, Lord, I heard your voice. I knew you were calling for me, but I haven't any clothes on. I am naked. I didn't feel like coming into your presence."

Notice what Adam's attempt was. He was trying to suppress sin. He was trying to hide from the Lord. That is one way that man handles the sin question. He tries to hide from God.

Beloved, I say to you, you won't have a bit more success today in hiding from the Lord than Adam had back there in the Garden of Eden. God sought him out.

The Word of God gives us a little further information as to how men handle the sin question, in that God held inquisition amongst Adam and Eve. When He asked Adam to explain his actions, Adam pointed to Eve and said, "The woman that thou gavest me." When God asked Eve for an explanation, she pointed to the serpent and said, "The serpent beguiled me." Adam wasn't willing to admit that it was his fault; he blamed Eve. Eve wasn't willing to admit that it was her fault; she blamed the serpent. From this you get two indications as to how man handles the question of sin. Adam hid from the Lord and deliberately made excuses for his sin; he tried to pass it on to Eve. He tried to say, "I sinned, but it was her fault." Eve tried to pass it on to the serpent by saying, "The serpent beguiled me." I say then, you have two

indications here as to how man handles the sin question: Man will attempt to hide from God, and man will make excuses for his sin.

Let's notice another example. We have the story of David, how he sinned with Bathsheba. The Word of God tells us that there were some precursors to David's sin with Bathsheba. The army was in the field and the army was in battle, but David was at home. He should have been out there with his army. We read: "At the time when kings go forth to battle."—II Sam. 11:1.

David had gotten lazy and careless. He stayed at home. He is now the king. Now he is enjoying prosperity.

Beloved, sometimes people get mighty careless when they are getting along well. As I have said many times, when you have an ice cap on your head and a hot water bottle to your feet, you can get an awful lot of religion; but when you get to the place that you are feeling fine and everything is going your way, and you have a pocketful of money and a new automobile every time they change models, and new clothes, you get to be about the most trifling thing in the world.

That was David. He got trifling. The Word of God says that while he was "lazing" around at home, he looks out one night and sees a beautiful woman taking a bath. The Word of God tells us how he sent for her and she came to his house. I don't know whether she came because he was the king and she thought it was her duty. I have often thought there is a mighty good possibility that she took a bath with the shade not drawn purposely. She may have planned this whole thing. But be that as it may, the Word of God doesn't tell us particularly. All we know is that this king who should have been in battle, who is having an easy time now that he is king over all the country, sends for this woman, Bathsheba. When she comes to his palace, he and she spend the time together.

The Word of God tells us how a little later she sent a message to him and said, "I am going to have a baby. It is yours." One thing for certain, David knew, and she knew, it wasn't her husband's because he was away in battle. So David and Bathsheba had to do something, and they had to do it in a hurry.

David sends for her husband and when nighttime comes, after David has gotten a report from battle, he said, "Go on home to your family." The man said, "No, I'll not do that. The army is in the field to battle. My commanding chief is in the field to battle. Men are in the field to battle. They are not at home with their wives. They are not enjoying themselves so far as the flesh is concerned. I couldn't begin to think of it." He lay down at King David's door in an apparent effort to guard David during the night. He refused to go to his house. You can see what David was trying to do. He was trying to make Uriah to be the innocent cuckold as far as the child was concerned that Bathsheba was bearing.

The next night David even went further. He got Uriah drunk. He thought, "Surely, when he gets drunk, inflamed with alcohol, he will go to his wife, Bathsheba. I'll get out of this thing in that

manner." But again Uriah refused to go to his house.

The Word of God says that David then planned the most dastardly thing in the world. He sent a letter to Joab and said, "Put this man in the thickest part of the battle and then retire from him. When the battle looks like it is going hard against you, all of you back off and let Uriah get killed." That was David's method of handling sin.

Adam tried to hide from God. Adam blamed his wife. His wife blamed the serpent. They made excuses for their sin. David did worse than that. David tried to cover it over. When that failed, then he had the husband killed. That is how men handle the sin question.

The Word of God tells us about a man in the Old Testament by the name of Achan. One day, the children of Israel were in battle against the city of Jericho. God said to them, "This is the first city you are to take in the land of Palestine. All the spoil of the city, the gold, the wealth, everything in that city is to be mine. You get the rest. But the spoil of Jericho is mine; the firstfruits go to God."

There was a man, I say, by the name of Achan who went into battle that day, and the Word

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of God tells us that Achan saw a Babylonish garment. The Word of God calls it a goodly suit, a new suit. What man doesn't like to have a new suit once in a while? Wear an old one until it gets to the place it is frayed and slick and maybe some holes in it? He would like to have a new suit. Achan saw this Babylonish garment and said, "I surely would look good in that. I'll take that for myself."

About that time he saw a wedge of gold and a wedge of silver, and he said, "I'll have some spending money. Some of these days we will get encamped over here in the Canaan. We will all get settled after this war is over, and I'll have a new suit of clothes to put on, and I'll have gold in one pocket and silver in another."

So Achan took the suit of clothes. He took the wedge of silver and the wedge of gold. He dug a hole in the ground in his tent and hid it in the ground and covered it over. Nobody knew anything about it. Apparently, not a man in all the camp knew what Achan had done, and Achan evidently was the only one that knew what was going on.

The next day they went out to do battle against the little city of Ai. The spies of Israel said, "There is no need in having a whole army of six hundred thousand labor up this mountainside to Ai. Just a few thousand men is all that is necessary to take this garrison." When they went up against it, the Word of God says that the people of Ai came out against them and defeated them, and the Israelites turned their backs and ran, with 36 of the Jews being killed in the battle. They went back down the mountain and fell on their faces before Joshua, and they said, "What is this? God promised to bless us but God has broken His

PRAYER WITHOUT WORDS

Martha Snell Nicholson

Sometimes I do not pray in words.
I take my heart in my two hands
And hold it up before the Lord.
I am so glad He understands.

Sometimes I do not pray in words.
My spirit bows before His feet,
And with His hands upon my head
We hold communion, silent, sweet.

Sometimes I do not pray in words,
For I am tired and long for rest.
My weary heart finds all it needs
Upon the Saviour's gentle breast.

promise."

Joshua said, "Before you accuse God, let's see if there is sin in the camp." By the process of elimination, they started with the tribes and the lot fell on the tribe of Judah.

Achan was of the tribe of Judah, but I suppose he thought, "Since there are thousands of people in the tribe of Judah, they'll never find out that I am the one who stole that money. They'll never find out I am the guilty one."

Then they cast lots for families and the lot fell on a certain family and it was Achan's family. I guess he thought, "Well, there's still thousands of chances. They won't get me."

Then they cast lots again and they came down the line four times. Every time they were still in the tribe of Judah, the family of Zarhite, of the household of Carmi.

Finally, the finger unerringly pointed to Achan. Joshua didn't say, "Achan, I would like to have a confession." He didn't ask him if he was guilty. He plainly said, "God has singled you out as the man who is responsible for this defeat in battle. What have you done?"

Achan said, "I saw it, and I took it." The word for "saw," incidentally, is the same Hebrew word that is found in Genesis 3 when Eve saw the fruit. She saw it, and it carries with it the idea of covet. She coveted it. Achan said, "I saw this gold and silver and the goodly Babylonish garment. I saw it, and I coveted it." That was Achan's way of trying to handle the sin question—trying to hide it. Down there in his tent nobody knew anything about it. He is hiding the matter of sin.

In the New Testament, we find another experience as to how man tries to handle the sin question. We have the story of Ananias and Sapphira who were noted for the fact that they were the biggest liars in the church in Jerusalem.

As I often say, they got their reputation when competition

wasn't as keen as it is today. I don't know whether they would be recognized as the greatest liars in the world or not, because competition is a whole lot keener now than it was back there.

But look at them, how they lied about their sin. A brother in the church had sold his property and had given all the money to the church to take care of the people who had come into Jerusalem at the time of the first observance of Pentecost after the death of Christ. People came from all over the country. Hundreds and thousands of them flocked into Jerusalem and were stranded as refugees. This good brother realized this and he sold his property and gave the money to the church to give to these poor people who were stranded in Jerusalem.

Everybody was talking about this brother—what a fine fellow he was to sell his property and give to the poor, Ananias and Sapphira said, "How about us doing that?"

I wouldn't be surprised but when they first thought about it they may have been honest about the matter. However, they may have been scheming from the very outset. Anyway, they sold the property for a certain sum and took part of it and presented it to the church and kept the rest. They thought, "Nobody knows anything about this." Then they walked into the church, laid down a certain sum and said, "This is what we sold the property for."

The Word of God says that the preacher said, "Why hath Satan filled thine heart to lie to the Holy Spirit? You haven't lied to man, but to God." About that time God struck Ananias dead. The preacher said, "Don't even give him a decent burial. Just take him out and bury him. We are not going to honor a liar in our church. We are not even going to give him a funeral." That was what they did.

A few hours later, Sapphira came to church. I don't know why she didn't come to church (Continued on page 3, column 1)

MABEL CLEMENT

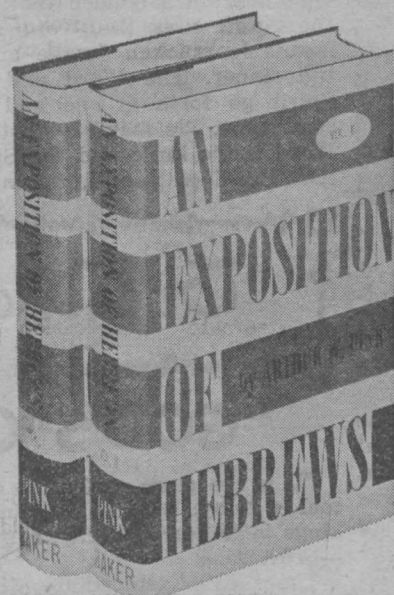
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PAGE TWO

"Hiding Sin"

(Continued from page two)
with Ananias, but when she finally got there, she came tripping in, and the preacher said, "Did you sell the land for so much?" "Yes, sir, for so much." She named the price that she and Ananias had agreed to give to the Lord. The same thing happened to her. They took her out and gave her a burial. No funeral. They didn't give lying Baptists a stately funeral in those days. They just took them out and buried them. That was how Ananias and Sapphira tried to handle the matter of sin.

I have shown you by illustration how Adam and Eve, David, Achan, and Ananias and Sapphira all tried to handle the sin question. You will notice this, that all four of them failed in their method of handling it. No wonder God says through the Apostle Paul:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6:7, 8.

God had already said:
"And be sure your sin will find you out."—Num. 32:23.

Sin found them out in the case of all these individuals that I have referred to.

The Prophet Amos also made a statement relative to the matter of sin, for Amos said:

"Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down. And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them."—Amos. 9:2, 3.

Beloved, I say to you, man's attempt to suppress sin ends in failure every time. It is certain to end in failure because of what God says.

II

WHAT GOD DOES.

Man will lie about sin, and make excuses about it. Man will try to cover it over and will do everything he can to scheme around so folk won't find out he is a sinner. In the end, he finds that he has failed in every respect.

But what does God do? God, I say, does seven things relative to the sin question.

God blots out our sin. Listen:
"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins."—Isa. 44:22.

Spurgeon used to tell about a lad in England who wasn't too bright, who professed to be saved. One day, some of his tormentors asked him, "How do you know you are saved? Explain redemption and justification." To all those things, he said, "I have no explanation; I can't explain." "But," he said, "I know this: some of these days I am going to come up before God at the judgment, and when I do, He is going to have a great big Bible-like book. Everybody's name is going to be on a page. He is going to turn through that book to the page that my name is on, and God is going to start to call my name, and read off the sins of my life. But before He can read it, Jesus is going to put His blood-stained hand down on that page and when He takes it up, God is going to say, 'I can't find a single sin there.'"

Beloved, there is just one thing wrong with that boy's theology. He doesn't have to wait for the judgment for that to take place. That has already taken place. My sins have already been blotted out through the blood-stained hand of the Lord Jesus Christ, and there is not a sin that is recorded against my soul at the judgment bar of God. God blots them out with the blood of His Son.

God casts our sins behind His back. We read:

"For thou hast cast all my sins behind thy back."—Isa. 38:17.

Beloved, that is a mighty safe place for my sins, because God never turns backward. God never backs up. God goes forward. That is a mighty safe place for your sins, behind God's back, because God won't ever see them again.

If you will read through the Bible you will find that God says, "Go forward." God's movements are ever onward. You never find God having a reverse gear. God doesn't go backward, but God goes forward. Our sins are in a mighty safe place.

God puts our sins in the depths of the ocean. Listen:

"And thou wilt cast all their sins into the depths of the sea."—Micah 7:19.

Where are your sins, beloved? If you are saved, they are in the depths of the sea.

A man on board a vessel was walking along, flipping a coin in the air and catching it, idling some time away. As he did so, the ship lurched in some manner and the coin rolled overboard. It was not of much value, but nevertheless it rolled overboard. He said, "How far down is it? How deep is the water here?" He was told that it was over five miles. He said, "Thank God, that is where my sins are today."

Beloved, I say to you, God has

AND SO I LOVE

When I was just a little child
I loved my mother so,
I liked to touch what she had touched,
And always tried to know

The things she loved the best of all
So I could love them too.
I made a secret list of them
Although she never knew.

And now that I am grown I love
My heavenly Father so,
And like a little child again
I humbly seek to know

The things which are most dear to Him,
So I may love them much;
And thus draw closer to His heart,
And so I love — His church!

put all of our sins in the depths of the ocean. Thank God, He doesn't put them in a river. They dry up sometimes. It doesn't say He put them in a lake. Rather, He said, "I'll cast all your sins into the depths of the sea." That is a mighty safe place, because God will never see them again.

God takes our sins so far from us that they can never get back to us. We read:

"As far as the east is from the west, so far hath he removed our transgressions from us."—Psa. 103:12.

How far is the east from the west? Do you have any idea how broad is the expanse of Heaven? Since the astronauts have gone out in space we have begun to get a little idea that space is really vast and immense. As far as the east is from the west is concerned, those astronauts have flown days and days and days, hours and hours and hours before they ever got to the moon, and that is the closest of all the planets. Just think what it would be if they were to fly to the farthest one. Just think what it would be if they were to try to get to the farthest star.

Years ago, I heard a scientist make this statement to illustrate the distance from the east to the west. He said, "If you had a switchboard on the farthest star and you were to pick up the receiver of a telephone here and you were connected to that farthest star, it would take 93 million years before the click on the farthest star." When I read that, I thought what God had said, that He would remove our sins as far as the east is from the west.

Also, the Lord Jesus Christ forgets our sins.

Can you imagine God forgetting anything? One thing for certain, He never does forget your labor of love. After you are saved, anything you do in His name He will never forget it. Even if you give a drink of water to somebody, God will remember and give you a reward for it. We read:

"For God is not unrighteous to forget your work and labour of love."—Heb. 6:10.

He is not going to forget anything you do as a Christian. He is not going to forget one single deed that you have done as a child of God. He is going to remember it all and give you a reward for it. But what about your sins? Listen:

"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. 8:12.

Thank God, God will never forget anything you do after you are saved, but He has forgotten everything you did before you were saved. He has forgotten every sin.

Oh, how precious is this truth to me as to how God handles the sin question! He forgets all about them. He never does forget anything you do after you are saved. Everything you do after you are saved is going to come up to the judgment bar of God to be evaluated. You are going to be rewarded for everything you do by way of a work of love after you have been saved. But before you are saved, isn't it good to know that your sins are forgotten?

A man said to me sometime ago, "Brother Gilpin, I lived a terrible life before I was saved. I have often wondered how I am going to face those sins at the judgment." I said, "Brother, the trouble with you is you have been singing out of Stamps Baxter's songbooks which has the song in it which says that everybody must go to the Lord—

"To meet the sins that I have done,
Where there will be no setting sun."

I have seen people sit in church and cry and cry over the fact that they were going to have to face their evil deeds someday. But thank God, you won't have to face a single deed that you have done before you were saved. They are blotted out. He just forgets every one of them. You can't forget, but God doesn't handle the sin question like man does.

Notice again how God handles our sins: **Not one is charged to me — all are charged to Jesus. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past."**—Rom. 3:25.

Your past sins, what has happened to them? God hath set forth to be a propitiation, and all your past sins are taken care of through faith in His blood. You say, "That sounds wonderful. It sounds too good to be true. But what about my sins after I am saved? What am I going to do about those sins?" I tell you, beloved, God is not going to record a single sin against you. Listen: **"Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."**—Rom. 4:7,8.

That word "impute" means "charge." This literally says that God will never charge you with one single sin after you are saved.

That is how God handles the sin question. I can't handle it. I have done as badly as any man in that I have sinned since I was

saved, just like all these other brethren. How thankful we should be though that God has not charged even one sin to us since we were saved. They have all been charged to Jesus, our substitute.

If you are saved, every sin you have committed before you were saved was blotted out the day you were saved, and since that time God has never charged you with one single sin. Rather, He has charged them to the person of your substitute, the Lord Jesus Christ.

Oh, how I thank God for the way He handles the sin question. He charged my past sins to Jesus and at the cross Jesus Christ paid for them. Now He charges my present sins and all the sins I shall ever commit to my substitute, the Lord Jesus Christ. That is how God handles the sin question.

III

HOW GOD DOES THIS.

I have told you seven things God does in handling the sin question for you. How does He do it.

Beloved, He does it without compensation from the offender. God doesn't have to be compensated by the offender because of what my substitute, the Lord Jesus Christ has done.

It is interesting to know that God can do all this without any ill effects on others. No man will ever say that God connives at sin since the punishment has been meted out to Jesus Christ Himself. God doesn't wink at sin. Don't think for one moment's time that God winks at your sin and just passes it by. God has laid that sin on His Son, Jesus Christ, and Jesus Christ as my substitute has died for that sin.

As I say, no man will ever say that God has connived at sin — that God just lightly passed it by, but rather every man will see that sin has met its punishment in Jesus Christ, our Lord.

This should be a great encouragement to the unsaved.

Never attempt to cover your sin. Never attempt to hide it. It is God's work to hide your iniquities. Leave your sins with Him. Don't try to handle the sin question yourself. You can't do it. Leave it in God's hand. Give God the glory of believing in His power to cancel sin. God cancels it through the blood of His Son. It is believing in His Son, that His Son will be able to cancel out your sin.

IV

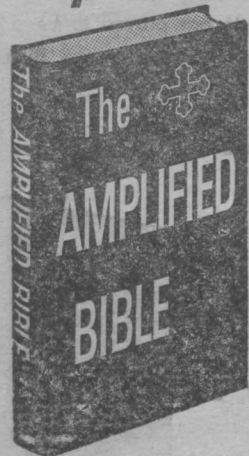
A STIMULUS TO SAINTS.

Beloved, this has been a stimulus to me. All week, as I planned to preach to you, it has been a stimulant to me. If God has blotted out my sin, and if God has laid all my sins on Jesus Christ so that all my past sins were taken care of back yonder the day I was saved, and since that time He has never charged one single sin to me — in view of that fact, then I certainly ought to glorify God for covering my sins.

I surely ought to do my best to glorify Him. I ought not talk about the things of this world. I ought to be careful that I don't

(Continued on page 6, column 1)

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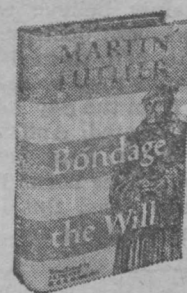
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The Baptist Examiner

FORUM

"According to Calvinistic doctrines, some infants die and go to hell. How do you reconcile this with Matt. 19:14? This teaches me that all infants are safe even though I know election is before the foundation of the earth. I would take this verse to teach all infants that die as infants are elected to salvation."

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Like the querist, I believe, that the doctrine of infants going to Hell is according to Calvinistic doctrine, and not according to the Bible. I have diligently searched the Scriptures for evidence of the condemnation of an infant to the region of the damned, but in my study, I have failed to find one verse of Scripture to justify the teaching of babies in Hell. In my search to secure Scriptural proof of the eternal destiny of infants, I found one infant that was with the Lord.

"Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me." II Sam. 12:21-23.

From these verses, we can conclude that David's child died and entered into Heaven, and that at this very moment David and the child are together. This is conclusive proof that there is one baby in Heaven. Now, may I refer to the words of Job to manifest that fact that had he died when he was an infant, he would be with the Lord.

"Why died I not from the womb? why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck? For now should I have lain still and been quiet, I should have slept; then had I been at rest." Job 3:11-13.

From these verses, we can gather that Brother Job believed very firmly that infants who die are at rest, for Job, in these verses, not only referred to the body, but also the soul. It is a definite fact that there is no rest in Hell, yet Job said, "Then had I been at rest." Those who go to Hell do not find rest for their souls, neither day or night.

Brethren, I have referred to two concrete and Biblical illustrations that infants are saved. In the light of these passages, I could not teach that there are babies in Hell.

If one dies in infancy, I believe that the death at such an early age is but the God-given evidence of their predestination by God to eternal life. Some have also asked me this question, "But what would have happened had they grown to manhood?" My

answer is that there was not the remotest chance they could have grown any older for God not only had predestinated the time of their birth, but their death as well.

I do not believe that Jesus was teaching in Matt. 19:14 that we should suffer little children to come to Him in the flesh, rather it was Spiritual children and infants that we (church) should suffer to come to him. The reason for this belief is that no one can come to Christ in the flesh.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6.

Those who come to him must believe in Him. Thus, for children to come to him they must believe that He is, and that He rewards these (regenerated) ones who diligently seek Him. Only those who have within them the nature of God could seek His face. Furthermore, the only regenerated ones who do come near to Jesus are drawn by the irresistible power of God.

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." John 6:44.

I would have you notice that Jesus did not say, "No man will come to me," rather "No man can come to me." Infants are born in sin; therefore, they are in need of regeneration as well as all others. When David's infant entered into the presence of God, it did not enter on basis of innocence, but it entered on the basis of blood, which is the assurance that all God's saints have, regardless of age in the flesh. The only thing that will, and praise God, does satisfy the court in Heaven is the precious blood of Christ.

I also have a baby who died, and I like David can go to it. He cannot come to me, but I expect to see him, not because he was innocent for his death testifies that there was sin in his body. My expectations are based upon the fact that spiritual life is of the Lord, and that it is the "Spirit that quickeneth, the flesh profiteth nothing." Thus, I shall go to him.

E. G.
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I most certainly believe what you term Calvinistic doctrines. I much prefer to call them Bible doctrines, because they were the true doctrines from the day Adam and Eve were created. And they were in the Bible long before John Calvin was ever born. That is why I believe them. But I do not say that some infants are lost.

Neither do I say that some infants are saved. And the reason for my not saying some are lost or some are saved is simply because I do not know.

There is absolutely nothing said in Matt. 19:14 about either sin or salvation. All I can see here is some parents who wanted our Lord to lay His hands on the heads of their children and pray for them. And all I can see in verse 15 is our Lord laying His hands on those children and then leaving there immediately. Had He prayed for these children to be saved, they would have been saved, Jno. 11:42. But He just laid His hands on them and departed. In all probability some of those children were a part of that world He refused to pray for in Jno. 17:9. I can see absolutely no baptism much less any salvation connected with this Scripture in any way.

In order for me to see any semblance of salvation in this verse I would be forced to read my own thinking into it. But in Isa. 55:8 God tells me that my thoughts are not His thoughts. So it behooves me to take the Scriptures as they are given. So far as I am able to see, the matter of the eternal destiny of infants is securely locked up in His strong box (Deut. 29:29) where we are told that "The secret things belong unto the Lord our God." I have two sisters and a granddaughter who died as infants. And all I can do about it is to say, Lord, they are in your hands, do with them as seemeth right in thy sight. I am not afraid in the least that He won't do right by them.

Since, so far as I can see, we have absolutely no responsibility in the case of infants who die, and most certainly there is nothing we can do about it, would it not be much better for us to concentrate more on those things we are responsible for, and which we can do something about?



ROY
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I am Calvinistic in my beliefs, generally speaking, and I believe the five points of Calvinism, but I do not agree with any Calvinistic views that consign infants to hell, and I certainly don't believe that such views can be reconciled with Matt. 19:14. We are not told very much about babies and the eternal future, in the Scriptures. There is one Scripture however, that has a world of meaning along this line. David had become involved with Bathsheba, another man's wife. He was instrumental in having her husband so placed in a battle that he was killed. Then he married her. A child was born, and it took sick, and despite all of the grieving on the part of David, the child died. It would seem that loss of his child was a part of the chastisement sent upon David. When news of the child's death came, David instead of having a veritable spell, braced up and took his loss like a man. To his surprised servants he explained his conduct in the following words:

"But now he is dead, wherefore should I fast? Can I bring him back again? I SHALL GO TO HIM, BUT HE SHALL NOT RETURN TO ME." (II Sam. 12:23)

David was certainly a saved person, and he said that he, when he died, would go to be with the child whom he had lost. That certainly indicates in the plainest way that the child had gone on into the realm of the saved. To me, this Scripture is positive proof that children dying in infancy, go into the realm of the

saved. Are such among the elect? Certainly. Have you ever thought — perhaps that is God's way of keeping whole races of people from perishing forever in Hell. There are nations that have false religions, and that have never heard the gospel. The multitudes who die in their sins, believing in false gods, go on to torment. The only thing that keeps the whole race from hell, is the death of infants. Those who die without personal sin, go on to be with the saved.

I know of no Scripture that states that all of the babies who die are among the elect, but neither do I know of any Scripture that teaches that there are elect and non-elect among the babies, and that the non-elect go to hell. The more reasonable assumption is that all who die in infancy are elect, and certainly that idea fits in with what David said about his child who died. You will note that he did not say, "I will go to him, provided he is among the elect. If he isn't, I will never see him anymore." David's words simply do not fit in with that sort of theory, no matter how Calvinistic it may be.



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This is a new thought to me, I have never heard anyone with this belief. I have heard of some who do not believe that infants who die are saved. I, for one, believe that all infants who die are saved.

I do not base my belief, however, on Matthew 19:14. I am not sure that this verse is teaching about the salvation of dead infants. In this passage He is speaking of children who are alive. "Suffer little children, and forbid them not, to come unto me: for such is the kingdom of heaven." He is teaching us two things. First, we see that salvation is to the young as well as the old. We should not hesitate to preach the message to all ages. The second lesson is that the kingdom of heaven is made up of people who are like little children. For "of such" is the kingdom of heaven. In other words, we must all come before Jesus with a childlike faith and humbleness, depending on Him completely. To believe that this verse is speaking of infants who die would necessitate a belief that the kingdom of heaven is made up of only of children. It is made up of children of God of all ages, not just infants.

There is one verse that gives me this belief. I know some may object to just having one main verse, but if God saw fit to say it in one verse then that is all that is needed. "And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I SHALL GO TO HIM, BUT HE SHALL NOT RETURN TO ME." (II Sam. 12:22, 23).

Obviously, David is speaking of seeing his son in heaven. We know this, first of all, because David was a child of God. "Go, and say to Hezekiah, THUS SAITH THE LORD, THE GOD OF DAVID THY FATHER..." (Isa. 38:5). We also know this because after death there is a gulf fixed between heaven and hell.

"And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." (Luke 16:26).

As to how they are saved I know that they are saved by grace through faith. How this is brought about I do not know. I might add that I do not worry about it because I know that someday this limited understanding of mine will be opened and I will see and understand all things. Another thing that I know is that only those whom God has purposed to die as infants will die. They are God's chosen ones to die as a child. We all have a time to die and we WILL die at that time.

Quickens

(Continued from page one) is the hand that wields the knife. Will a knife cut without the hand to guide it, or will the hand cut without the knife? So is it with the Spirit and the Word. They are two separate objects and yet they work together in the salvation of the lost. The Spirit is the hand and the Word is the knife or "sword of the Spirit."

"It is the Spirit that quickeneth; the flesh profiteth nothing: The words that I speak unto you, they are Spirit and they are life" (John 6:63).

One should be able to see that I am giving no credit to the sinner when I declare that his salvation results from the preaching of the Word (Gospel). There is no credit that can be given to a piece of meat when the hand and knife operate upon it. We may also declare that no credit can be given to Lazarus or Jair. (Continued on page 5, column 2)

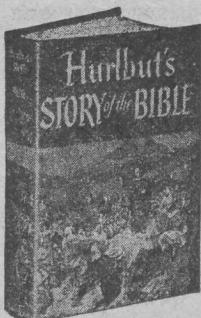
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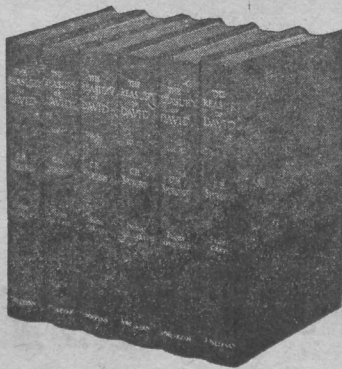
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THE BAPTIST EXAMINER

APRIL 29, 1972

PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"CROSS-BEARING"

"And he that taketh not his cross, and followeth after Me, is not worthy of Me."—Mt. 10:38.

Cross-bearing. What does it mean? We hear much in idle conversation about bearing this or that particular cross. We women are especially guilty of using this term. Many times it is spoken in fun as we say that our husband is our cross we must bear. Sometimes it is spoken in earnest as we claim a sick mother, an irate child, or our own illnesses as a cross for us to bear. Most of the time when we speak of cross-bearing, we use it wrongly. Let's take a closer look at this cross that our Lord tells us to take. Let's wipe away the cobwebs and take a good look. For our Lord says if we take it not, we are not worthy of Him.

First of all, the cross was a place of death. It was capital punishment. It was not given for correction or to teach a lesson. It was not a slap on the wrists. It was death. The cross was not padded with goose feathers or adorned with flowers. It was rough, hard and heavy. It was not a toy to be played with. It was like the Electric Chair or the Guillotine — a place of death.

Most of us have the idea that to bear a cross is to have some sorrow or hardship. Not so. This is the lot of the ungodly as well as the saints. The ungodly experience terrible tragedies. They know disease, loss of fame and fortune, death of loved ones. They know nothing of cross-bearing. This is reserved for the Lord's people.

There are only two crosses. First, there is the Lord's cross. This we can not bear. It is His. He must bear it alone. And this He did. He was not a weak Saviour who needed man's help to make it to the top of Golgotha. Christ did not fall under the cross. This is Catholic error and will not stand the test of Scripture. He was Jehovah, the Almighty Creator. He was born to die that we might live.

The other cross is the one that belongs to you and me. Yours is not different from mine. It is the same cross and it is fashioned after our Lord's cross. It too is a place of crucifixion.

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:6).

Bearing our cross means dying to self and the world and being alive unto God. They that are Christ's have crucified the flesh with the affections and lusts. Paul told the Galatians:

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (6:14).

What are the practical implications of this thought? What would our life be like if we literally practiced taking up our cross? For one thing, since we are dead, we would not get our feelings hurt. Say what you will about a corpse and it will not bother him in the least. So, if we are dead to self, we will not be troubled with petty criticism. It cannot hurt us. We are dead. When we take up our cross we will not be lured to the things of this world. The bright lights, fashions, or public opinion will not influence us. We are dead to these things.

On one side of the coin is being dead unto self, and on the other side is being alive unto God. We cannot have one without the other. Being alive unto God includes feasting on His Word. Enjoying the time spent with Him in prayer. Telling others about Him. Serving Him faithfully in His church. Honoring the place of obedience the Lord has given us women and loving it so. The list goes on and on. Paul sums it up thusly:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me."

"And he that taketh not his cross, and followeth after Me, is not worthy of Me." (Matt. 10:38).

Quickens

(Continued from page 4)

us' daughter for the life which they received. Furthermore, there is no interval between the force applied by the hand and the cutting of the knife and neither is there an interval between quickening and hearing.

"I tell you, beloved, if you want life, you will never get it on any other basis than through the Lord Jesus Christ. You must hear the Word to get that life. Peter said, 'Thou hast the words of eternal life.' Beloved, you don't get life except you hear the Word to tell you about life. In other words, if you want to be saved, you have to hear the Word of eternal life, or to put it more simply, if you want to be saved, you have to hear the Bible. I do not believe in six thousand years of earth's history God has ever saved one individual apart from the Word of God." (John R. Gilpin, Baptist Examiner, Nov. 4, 1961).

There are examples in the Bible where it would be impossible for us to say where or when certain people heard the Word, yet this is no obstacle to us. We believe that our God will send some one to preach to the elect.

"But I say, have they not

heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world" (Romans 10:18).

A quickened person is one who has Christ within himself.

"He that hath the Son hath life; and he that hath not the Son hath not life." (I John 5:12).

We see from this verse that a quickened person is one who has Christ within himself ("he hath the Son"). If he "hath not the Son," then he "hath not life," or has not been quickened. It becomes obvious that if a person is quickened aside from the Word, there would be no need of the Word as far as his salvation is concerned. One could be saved on an Island, die and go to Heaven without ever hearing of the Lord Jesus Christ; however, it remains that Romans 10:15 declares:

"... how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?"

Furthermore, if men are made alive and thus have the Son (I John 5:12) without the Gospel, then why the great commission? Why go into all the world and preach the Gospel? I know that it is argued that the Gospel is to bring men to the knowledge of the salvation which the Spirit has wrought within them; how-

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ever, we learn from I Cor. 4:15 that the Gospel does much more than to just grant knowledge of salvation.

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus have I begotten you (produced you) through the Gospel."

We also read the following from I Thess. 1:5:

"For our Gospel came not unto you in WORD ONLY, but also in POWER, and in the HOLY SPIRIT and in much assurance, as ye know what manner of men we were among you for your sake."

You will note from this verse that the Gospel does much more than to bring assurance to us. First, we read that it came in "the Holy Spirit," then the verse adds, "and in much assurance."

"... it (the Gospel) is the efficacious means by which God saves men from sin and misery, and bestows on them eternal life ... by it, as the Word of truth, men are begotten by the will of God" (Robert Haldane, Expos. of Romans, vol. 1, page 47).

What would I mean if I said that your blood is the life of your body? Would I not mean that your body depends on your blood for life? We find a similar expression in Ephesians 1:13 regarding the Gospel.

"In whom ye also trusted after that ye heard the Word of truth, the Gospel OF YOUR SALVATION: in whom also after that ye believed, ye were sealed with the Holy Spirit of promise."

You will note that this verse speaks of the Gospel of your salvation. The Gospel, in other words, is the means which God the Spirit uses in bringing salva-

tion to us (your blood is the life of your body and the Word of truth is the Gospel of your salvation).

There is an interesting verse in Philippians 2:16 which bears out that which we have been advocating:

"Holding forth the Word of life; that I may rejoice in the day of Christ, that I have not run in vain."

You will note that it is not, holding forth the Word that reveals life, but it is the Word of life. If we say, "Word of power," we know that reference is to the Word being the source of power. If we say, "Word of faith," we know that reference is to the Word being the source of faith. In like manner, when we read, "Word of life," we know that reference is the Word being the source of life when used by God the Spirit to this end.

The act of quickening results in a new creation. A quickened person is a born again person. It is similar to a grain of corn being planted in the ground. The ground is not quickened (made alive). It remains the same, but within the ground is a new life. It is the same with the sinner. His flesh is not quickened. The quickening results in a new life within him. The Spirit's use of the Word in quickening may be likened to the farmer planting corn. The farmer plants the corn in the ground and after a while there is life. The exception to this rule is that the Spirit plants the Word in the sinner and there is life immediately.

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." — (I Peter 1:23).

"What are the outward means whereby the Holy Spirit communicateth to us the benefits of redemption? The outward and ordinary means whereby the Holy Spirit communicateth to us the benefits of Christ's redemption are the Word, by which souls are begotten unto spiritual life..." (C. H. Spurgeon — A Baptist Catechism).

It is plain from Acts 10:44 that the Holy Spirit fell on only those who heard the Word.

"While Peter yet spake these words, the Holy Spirit fell on all them which heard the Word."

The above verse is why Mark 16:15 is written.

"And He said unto them, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

"The ministry of the Word is the pipe or organ; the Spirit of God blowing in it, effectually changes men's hearts. While Peter spake, the Holy Spirit fell on all them that heard the Word of God." Acts 10:44. (Thomas Watson-Body of Divinity).

A quickened person is a saved person. He has been adopted into God's family; furthermore, he has been sanctified and justified and become an heir with Christ. Can a person partake of all these

benefits without ever hearing of Christ? He could, of course, if God chose that such be so, but I believe that hearing and quickening occur at one and the same time. In fact, the Scriptures say, "How can they believe in Him of whom they have not heard?" The Scripture also says, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. Whereunto He called you by our gospel." (II Thes. 2:13-14).

The Bible informs us in James 1:18, "of His own will begat He us with the Word of truth."

The Bible informs us in I Peter 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever."

It is thought by some that the "Word" in this verse refers to Christ, the living Word, but if we will read further we find these words: "But the Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you." Thus it is the preached Word of God which God uses in bringing men to Christ.

Compromise

(Continued from page one)

Herodians, and some of His own disciples, to sponsor Him before He would preach in their city. But isn't this "united front" the basis of many of these mass evangelistic crusades, (exported by American evangelical Christians to the ends of the earth) which wreak such havoc with local churches that are trying to obey God's Word? In February 1956, when Billy Graham preached in Tokyo at the largest Christian meeting ever held in Japan up to that time, the notorious modernist, Toyohiko Kagawa, sat at his right hand and Donald Hoke, of The Evangelical Alliance Mission, who is the leader of the new evangelicals in Japan, sat at his left hand. By this "united front" evangelicals in Japan signified their willingness to make common cause with liberal, modernistic, enemies of the Gospel in the work of the Lord. The Bible speaks a great deal of the unity of the faith, but absolutely nothing of a united front for the sponsoring of the proclamation of the Gospel.

Many seem to equate bigness with goodness and if it is big it is from God. This is compromise with the American form of idolatry that worships bigness and success. A large crowd must be assembled because this is considered to be the blessing of God. Evangelism to be seen of men or to be reported of men is as wrong in God's sight as giving alms to be seen of men. In Luke 16:15 our Lord clearly declared, "That which is highly esteemed among men is a united front of faith and unbelief but there is no unity of faith for which we are commanded to strive (Phil. 1:27). The clear line between faith and unbelief is erased. Though there is the union of faith and unbelief the unity of the faith is lost. There is a great (Continued on page 6, column 2)



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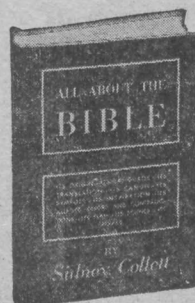
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PAGE FIVE

"Hiding Sin"

(Continued from page three)

spend my time idling away the Lord's time talking about the things of this world. I ought to talk about pardon. I ought to talk about redemption. I ought to talk about justification. I ought to talk about security. I ought to talk about my Substitute. I ought to glorify God for covering my sins. Listen:

"What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—I Cor. 6:19,20.

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

Talk about a stimulant for a child of God, this ought to be a stimulant to all the saints of God. We ought to glorify God for covering our sins and for handling our sin question as He has.

I'll go further and say that we ought to aim to cover the sins of others. Talk about a stimulant, it ought to stimulate you in this respect that you would try to bring others to Christ, that they, too, could have their sins blotted out.

Another stimulant is, we ought to forget the sins of others when they repent. The saddest thing I know is that the majority of people will see a man that has done wrong and will hold it against that individual and talk about his sins forever. If God has done all this for us, then we ought to glorify God for covering our sins. We ought, I say, to seek to cover the sins of others by bringing others to Jesus, and certainly we ought to forget the sins of others when they repent.

CONCLUSION

Let's come back to my text. What a precious verse it is! "It is the glory of God to conceal a thing: but the honour of kings is to search out a matter." What is God doing? He conceals our sins. He conceals them, but the honor of kings is to search out a matter.

A magistrate or a sheriff's honor lies in the discovery of a crime. Why do we elect magistrates? Why do we elect sheriffs? Why do we have kings and earthly rulers? It is to their honor to discover the individual that is guilty of a crime. But God's honor lies in the fact that He graciously and justly hides that sin from view.

Oh, what a contrast between a king and the King of kings! The king thinks it is his honor to

search out a matter, but the King of kings, the Lord Jesus Christ, knows that it is to the glory of God to conceal a thing, and that is what He does. He conceals our sins, and He doesn't connive at them. Rather, those sins are concealed on this basis, that they are paid in full by the death of His Son, Jesus Christ.

Oh, how I thank God for the way God handles the sin question!



Compromise

(Continued from page five)

deal of difference between union and unity. If you tie a dog and a cat's tail together you have union but not unity. For the evangelist to refuse to preach the Gospel until there is a united front is absolutely wrong.

IT IS ALWAYS WRONG TO PRETEND THAT AN UNBELIEVER IS A BELIEVER.

It is always wrong to pretend that an unbeliever is a believer even if by such pretense the evangelist can preach to great crowds and some make profession of faith. Bob Pierce stated openly, "We pretend that these men from the United Church of Japan believe the Bible." I replied, "But you know they don't." He answered, "If we pretend that they believe it, for every pastor is supposed to believe the Bible, then we can preach to their people and some of them are saved." I replied, "You are seeking to justify disobedience to God's Word by the end you desire and in effect you are saying, 'Let us do evil that good may come' and God's Word strongly condemns this in Romans 3:8."

In most of these "united front" mass crusades, outright enemies of the Gospel are honored and praised as fellow Christians and those who make professions of faith are put under their spiritual guidance. Live chicks are put under dead hens. Even worse, known officers in the army of Satan are allowed without exposure to wear the uniform of Christ's army. To treat an unbeliever as though he were a believer, (and the worst kind of an unbeliever is a modernist preacher, for he is an active agent of Satan) and bid him 'God speed' is to become partaker with him in his evil deeds" (11 John 10-11).

Paul's attitude to the girl in Philippi who declared, "These men are servants of the most high God, which show unto us the way of salvation" is very

striking. She told the truth and she was very popular for she had brought her masters much gain through her predictions. Why should Paul be "grieved"? Because he saw in this incident an attempt of Satan to join in the proclamation of the Gospel. He didn't sing hymns of praise to God now as he did later in prison. He did not have her give a testimony in one of his meetings as many modern day evangelists would readily do in order to get a crowd. Rather he openly exposed Satan and exorcised the evil spirit.

Behind a modernist or a neo-orthodox preacher is Satan. Instead of rebuking them and exposing them as commanded in Eph. 5:11, in many modern crusades, they are honored and praised. It is a very serious thing in God's sight not to make a difference between the clean and the unclean (Ezek. 22:26). God's indignation comes upon those who have the responsibility of doing so, BUT DO NOT.

IT IS ALWAYS WRONG TO ADD NUMBERS TO AN APOSTASY.

The great world church of the Antichrist is rapidly being built. This can be clearly seen in the ecumenical movement which is enamored of, and inclined more and more to the Roman apostasy, which eventually will include all man-made religion. One should preach the Gospel to those ensnared by the fast building world church of Satan, but we must not join up with them in order to do so. Gospel services and evangelistic meetings are open to all who wish to attend them. It is always wrong for any Gospel preacher to accept the sponsorship of a modernist preacher pretending that he is a servant of Christ. In so doing, he adds numbers to the apostasy by putting those who make professions of faith under the modernist's leadership. Is there any man who adds more numbers to the organized apostasy of the World Council of Churches than Billy Graham? He is one of the most dangerous men in all the world to born again Christians because he builds the bridge between the evangelicals and the ecumenical movement. It is always wrong for a Gospel preacher to accept the sponsorship of an evangelical who remains in the ecumenical movement. If we are to be faithful to our Lord, we must warn Christians to "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." (Revelation 18:4).

Because a man preaches the Gospel and some come to know Christ through his preaching, that does not exempt him from rebuke if he does not walk "uprightly." When Peter was rebuked for not walking uprightly according to the truth of the Gospel, (Galatians 2:14), he did not try to come back at Paul with, "How many souls have you won recently? Did you preach on the day of Pentecost when three thousand were saved? When you lead as many to Christ as I do then come and talk to me." No! He accepted the rebuke and that ended the terrible controversy with the Judaizers. This is what our Lord expects us to do when some one points out to us that we are being inconsistent or are not walking uprightly. Let no one think that he is so faithful to the Lord that he could not be inconsistent or compromise. Our most dangerous time is when we think we are standing. "Wherefore, let him that thinketh he standeth take heed lest he fall." (1 Corinthians 10:12).

The man that cannot distinguish between dogs and wolves is not qualified to be a shepherd. The shepherd that refuses to warn concerning the wolves as Paul did "day and night with tears" (Acts 20:31) is not a faithful undershepherd of the Lord

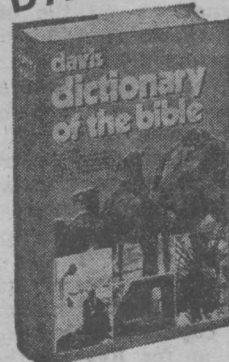
Jesus Christ. Those who refuse to warn concerning the great world church and allow the decisions made under their ministry to be added to it are not faithful men of God, no matter how many false professions of faith under their ministry. How contrary to the example of Paul is the practice of so many evangelists who claim that they are called of God only to win souls. Paul preached Christ "warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus" (Col. 1:28). If we warn God's

people of these things then are we "good" ministers of Jesus Christ (II Tim. 2:2). Many these days seem to think one is a bad minister of Christ (and un-Christlike) if he points out the wolves in sheep's clothing (Matthew 7:15).

IT IS ALWAYS WRONG TO BE NEUTRAL.

It is always wrong to be neutral when the Word of God and Satan are in conflict. Many seek to be neutral so that they will not be faced with having to make decisions in (Continued on page 7, column 4)

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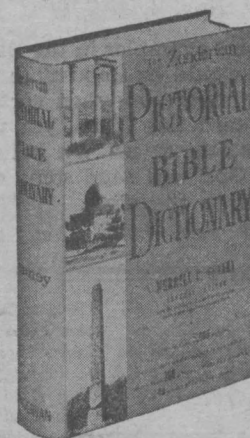
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Fred T. Halliman

(Continued from page one)

they would rise just enough to form droplets of rain. By the time we had reached the top of the last ridge the temperature must have been about 50 degrees, and while we were tired and due for a rest, we could only stop for a very few moments, as we soon got chilled to the bone.

Soon after we started again the cloud mass lifted just enough to afford a steady rain for the next couple of hours. However, now we were walking through a thick rain forest and had partial protection from the rain.

Several years ago I used to visit Hanai on preaching tours, but the people moved out of the place, and until this time it had been about 6 years since I had been there. A few individuals have gone back to Hanai to make new gardens and after we had set up camp for the night we held a preaching service with the people. To fly over Hanai in an aircraft it looks about like a large football field. Actually there

would be about 50 acres of semi-cleared ground used by the native folk for sweet potato gardens. Due to its isolation very few people live there.

If the Levani is cold and miserable, Hanai is worse. I spent a completely sleepless night there as it was cold and drizzling, and the wind howling all through the night. I was glad to see daylight the next morning.

March 21. "D.Q., Left Hanai this morning about 8 o'clock and the first assault on the day's walk was a 2,000 foot climb out of the hole we had slept in. On top of the mountain it was marshy and for the next two hours, the walking was rough. We steadily climbed another 1,000 feet and by then we were walking along the ridge at 10,000 feet. For most of the rest of the day we walked along high ridges in a water-logged moss-covered rain forest.

About three that afternoon we arrived at a place called Geroro. There were only a few individuals around and consequently, very little food that we could buy. We made camp and attempted to dry out some after being wet and chilled most of the day, end D. Q."

The last time I spent the night at Hanai I was on my way to the Poguaia area and just about the time I was ready to leave the next morning all my carriers except seven deserted me, leaving me stranded with supplies and equipment. I managed to get enough women, small boys and old men to help me with the supplies to go on to Geroro. Had they done the same thing this time, I would have had to leave the things behind as there were no available replacements. The climb out of this hole for the time it lasts is one of the worst stretches on this trip from the Levani to Geroro. However, it only takes about an hour as the trail goes up a very steep grade.

We finally reached the tops of the ridges at just over 10,000 feet above sea level. For the most of the rest of the day we walked along the top of these ridges and frequent showers kept us soaked all during the day. One has to keep walking in places like this to keep from becoming chilled to the bone.

The government used to have a rest house at Geroro, and at one time we had a building up for worship services. There used to be about 100 people that lived in the area. However, the bulk of the people have long moved out to another area close to the vehicle road. With the exception of a few people that return there to make gardens, the area is deserted now. Reminds one of some of the ghost towns you see in America.

About three that afternoon we came to Geroro and saw a couple

of individuals and was able to buy a small portion of food. We made big roaring fires after camp was made and tried to dry out and warm up. On the trail that day I had killed a couple of small tree animals (one about the size of a racoon, the other smaller) and we roasted them over the fire along with some boiled rice and sweet potato for our evening meal.

Rain fell most of the night and I spent another sleepless night. We had planned to spend an extra day at Geroro to get a good rest before we pushed off into the deep wilderness of the Seneli and Poguaia area. We made camp that night about an hour short of our final destination where we were to rest for a day.

March 22. "D. Q., Today we only moved a very short distance as we are right on the brink of the jungle area where we plan

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to go, and for the past two days we have walked in rain quite a bit, and all our gear has begun to get water logged. We decided to take the day off and dry out and rest up for the walk ahead of us. One service was held today. Bought a small amount of food. It has been steadily raining for the past 5 hours, end D. Q."

In a little less than an hour after we left our camp this morning we had reached a place just on the brink of the Geroro area where you leave for the wilderness beyond. There was a fairly good bush house here and we decided to spend the remainder of the day here and try to get our clothes and supplies dried out. Most of the last two days had been spent walking through rain and dripping bushes.

With both a house for myself, and one for the carriers already there, we had little to do except unpack our things and spread them out in the sun to dry. The sun shone bright and hot up until about noon time and everything had completely dried out. About 1 p.m. a steady rain set in and it continued all day with only an occasional let up. Late that afternoon a few people came in and brought some food and we held a preaching service. Soon after that we were tucked in our houses and settled down

for the night. It rained most of the night.

March 23. "D. Q., Insofar as the human element in this patrol is concerned this day has been a total loss. We were up and ready to be off this morning at 7:30, but it was still raining, and we decided to sit out the rain for a while. By 10 o'clock it was still raining so we gave up and decided to stay put for the day and hope for a better day tomorrow. Held one service, end D. Q."

Everyone was up early this morning for we had expected to break camp quite early and be on our way. However the rain had hardly let up since it started about noon the previous day and the clouds were hanging low on this morning and the rain was steadily falling. Knowing the sort of trail that we would have to walk for the next eight hours, I decided that we had best wait and see if the rain would not let up. After there was no change at 10 a.m. I decided that it would not pay to start out now so we would sit out another day. I did not like to do this as we were already having to eat off the supplies that we were carrying for the jungle area, but neither did I like walking over this trail in rain as most of the trail was covered with tall grass and running cane.

I spent most of the day reading while some of the carriers went up the trail quite a way and cleared the cane and tall grass that covered it. Others went out scouting to see what food they could find in the bush. Late that afternoon the same few individuals came with a few more morsels of food and we bought that, and had another preaching service.

I turned in fairly early that night for it had been three nights since I had been able to sleep and I was hoping for a good night's sleep. I often have problems sleeping while out on these patrols. Sometimes I go as high as four nights in a row that I do not sleep any, and walking every day then I might get one good night's sleep and then miss another three nights without any sleep. This is a continual drain on my strength. With this I will leave you until next week.



Compromise

(Continued from page 6)

regard to these excruciating problems that divide Christians. In the days of our Lord upon earth, there were those who pretended obedience by inventing the slogan "Corban" (Mark 7:11) thus "making the Word of God of none effect." Today we find men who claim to be born again Christians, doing much the same kind of thing by inventing slogans and devices that nullify the clear commands of God's Word. We find many who say "We are too busy preaching the positive Gospel. We do not have time to be negative." Beware of the man who speaks of the "positive Gospel" for there is no such thing. It is the Gospel of our Lord Jesus Christ and of Him it is said, "Thou hast loved righteousness and hated iniquity" (Heb. 1:9). The Gospel is both positive and negative. Many times a man's love of righteousness is determined by how strongly he hates evil. The true Gospel preacher is a savor of "death unto death" and of "life unto life" (II Cor. 2:16). The man who speaks of the "positive Gospel" is trying to avoid warning of the coming of the wolves. Even a dog will bark when his master is in danger. How can these men who refuse to warn concerning the rise of the great world church of the Antichrist be considered faithful undershepherds? It is just as foolish to speak of preaching the positive Gospel as it would be to speak of turning on the positive electricity. One gets no light if he turns on the positive electricity. It is impossible to really say "Yes" to Truth, without saying "No" to error.

The three Hebrew children not only claimed positively that Je-

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hovah could save them from the burning fiery furnace but that even if He didn't, they would not bow down, nor worship the golden image that the king had made (Daniel 2:18). Their negative action was mandatory to their positive claim, or it meant nothing. Many times it is the negative refusal to go along with the crowd that draws the attention of the world (I Pet. 4:4).

Another very common slogan that makes the clear command of God's Word of none effect is "We believe in separation, but not in second degree separation." Philip Foxwell of the Independent Board of Presbyterian Foreign Missions (now with World Presbyterian Mission), stated to me most emphatically, "Pietsch, we repudiate your position for you not only separate from unbelievers but you separate from some believers." I replied that I thought he did so also. I asked him about a certain missionary that had run away from his wife to live with another woman and asked if he would allow him to speak at his seminary. Brother Foxwell replied that he thought the missionary I spoke of was a born again Christian but living in adultery and until he repented he could not allow him to speak at the seminary. I asked, "What about these men who deliberately commit spiritual adultery by pretending that unbelievers are believers and who add numbers to the apostasy? Is not such spiritual adultery worse in God's sight than adulterating marriage?" He replied that he did not believe in "second degree separation" and that the Bible teaches us that we should separate from unbelievers but that it never teaches us what we should do about those believers who refuse to separate from unbelievers.

In seeking to defend his thesis that there is no Biblical principle against co-operation in the work of the Lord with men who work with modernistic unbelievers, Foxwell wrote an article entitled *Principle or Prudence* which was published in the Spring-Summer 1965 issue of REAP magazine, edited by Kenny Joseph. In this he states:

(Continued on page 8, column 1)

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Compromise

(Continued from page seven)
"Yet co-operation with a professing conservative within the NCC or the Kyodan (United Church of Japan) is not in the same category as 'Thou shalt not steal.' We cannot allow a professing Bible believer the freedom to add up the plus and minus of committing adultery. But we must reject the exegesis of those who would make an absolute of 'second degree separation.' We must practice charity and grant freedom to evangelicals who have a separation problem."

According to this very common thesis, it is not a matter of principle but only of prudence and greater or lesser expedience, in working with those who pretend that unbelievers are believers. If the advantages outweigh the disadvantages and the plus is greater than the minus then go ahead and co-operate in the work

of the Lord with those who remain in an organization controlled by unbelief. Over the years we have pleaded with Philip Foxwell and Kenny Joseph to repudiate this article which so wrests God's Word and the command, "Come out from among them and touch not the unclean thing" of no effect, but they have absolutely refused to repent. These men represent a group of missionaries that have found it very profitable to claim to be Bible separatists but at the same time attack what they revile as "second degree separation." By this device they are able to get support and help from Bible believing separatists and at the same time remain in good standing with the new evangelicals enjoying their financial support. They are very quick, however, to separate themselves from those they vilify as "second degree" separatists. These men walk with one foot on each side of the fence and have found it very profitable to do so, but now the fence is getting higher and their feet

don't touch ground on either side. The Bible knows nothing of this degree separation from apostasy. Beware of the man who speaks of "second degree separation" for he is inventing a straw man that he can knock down to try and prove he is being faithful to the Lord, when actually he is only pretending obedience. "Curse be he that doeth the work of

We Covet Your Prayers!

the Lord deceitfully." (Jeremiah 48:10).

Another device by which men seek to avoid an issue is "Content for the faith, but don't contend with the brethren." My own beloved father, W. E. Pietsch, from whom I learned in my youth many great Biblical principles, used this device as a means to avoid having to withstand the compromising position of his very close friend, Charles E. Fuller. They were ordained together in Grace Baptist Church of Modesto, California. Sometimes in seeking to be faithful to our Lord we have the agonizing task of standing up against those closest to us. I had to point out to my father how untenable his slogan really was for it is like a man saying, "I am going to contend for the heavyweight championship of the world, but I refuse to fight anybody." Paul in contending for justification had to withstand Peter to his face before them all, for he was to be blamed (Gal. 2:11). Contending for the faith without withstanding Peter would have meant that Paul really wasn't very positive in his position. Often men are not really positive in their convictions.

"It's only a very loose organization and we agree to disagree" is the slogan used by some to excuse their association or identification in the work of the Lord with the agents of Satan, or with those who co-operate with them. A doctrinally loose organization is as dangerous as a morally loose woman and one should stay as far as possible from them. Agreeing to disagree with error is the sin of co-existence with unbelief and so contrary to that which is demanded in Ephesians 5:11.

Those who invent these slogans and devices that make the Word of God of no effect, and those who follow them, are certainly under the indictment of God: "This people draw nigh unto me with their mouth, and honour me with their lips; but their heart is far from me" (Matthew 15:8). "Because ye are neither cold nor hot (but neutral) I will spue you out of my mouth" (Revelation 3:16).

With very disastrous and tragic results many Christian pastors of Japan before and during World War II compromised with Shinto idolatry to avoid a frontal clash with their country and to keep from being considered traitors. When they bowed before a Shinto shrine or Shinto god-shelf or allowed their children to do so they used the excuse, "We are not worshipping in our hearts." By this device they made the clear command of God's Word of none effect. Many pastors and missionaries today use similar devices to avoid isolation, being considered irrelevant, misunderstood and ridiculed. But the same disastrous results that came from compromise with Shinto idolatry is sure to come upon

HERE IS THE STORY OF . . .

THE MEANEST MOTHER

A little essay on "The Meanest Mother" was printed in an Arizona newspaper and I recommend it as "must" reading for modern parents and their offspring.

Here is the anonymous letter: "I had the meanest mother in the whole world," this anonymous person wrote:

"While other kids ate candy for breakfast, I had to have cereal, eggs, and toast. When others had Coke and candy for lunch, I had to eat a sandwich. As you can guess, my dinner was different from other kids."

"My mother insisted on knowing where we were at all times. You would think we were on a chain gang. She had to know who our friends were and what we were doing. She insisted that if we said we would be gone for an hour, that we would be gone one hour or less."

"She always insisted on us telling the truth and nothing but the truth. By the time we were teen-agers she was much wiser, and our life became even more unbearable."

"None of this tooting the horn of a car for us to come running.

them, if they do not repent.

Many years ago Henry Parsons Crowell pointed out that the battle for the truth is lost in any group when the main stream becomes tolerant of leaders who are tolerant of unbelief. This is the center of the battle and brought up to date we ask, "Do you co-operate in a Billy Graham Crusade?" If so you are tolerant of unbelief (for leading modernists always have prominent positions on the committee). Do you co-operate with those who co-operate in a Billy Graham Crusade? If so you are tolerant of those who are tolerant of unbelief. If a compromising or backslidden Christian can be at ease in your presence then there is something wrong with you.

Martin Luther more than four hundred years ago stated:

"If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at the moment attacking, then I am not confessing Christ, however boldly I may be professing Him. Where the battle rages, there the loyalty of the soldier is proved; and to be steady on all the battlefield besides is merely flight and disgrace if he flinches at that point."

She embarrassed us to no end by making our dates and friends come to the door to get us. I forgot to mention while my friends were dating at the mature age of 12 or 13, my old-fashioned mother refused to let me date until I was 15 and 16."

"My mother was a complete failure as a mother. None of us has ever been arrested, or beaten a mate. Each of my brothers served his time in the service of his country. And whom do we have to blame for this terrible way we turned out? You are right, our mean mother!"

"Look at all the things we missed. We never got to take part in a riot, burn draft cards, and a million and one things that our friends did. She made us grow up into God-fearing, educated, honest adults."

"Using this as a background, I am trying to raise my children. I stand a little taller and I am filled with pride when my children call me mean. You see I thank God He gave me the meanest mother in the whole world."

—Copied



The Bible

(Continued from page one)

a man is made alive by the Spirit of God and the instrumentality of the Gospel of the Lord Jesus Christ that he can begin to understand the Scriptures. We can come to a full knowledge of the Word only through the ministry of the New Testament Baptist Church.

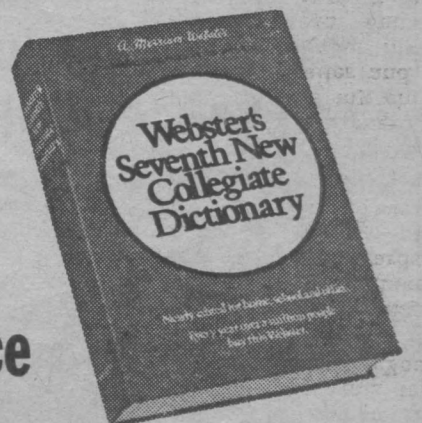
The Bible tells us clearly how we can be saved. We are guilty sinners before God. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world become guilty before God." (Rom. 3:19). I Cor. 15:3,4 tells how Christ obtained eternal salvation for us, His elect, on the cross — dying and shedding His precious blood for us on the cross and was buried and raised again on the 3rd day. All this, that we might live eternally through Him. Marvelous grace, this.

Eph. 2:8,9: "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God: not of works lest any man should boast."

And so we see that the Bible is profitable to God's people not only to bring them to salvation, but to carry them on to eternity.

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