

# The Baptist Examiner

Baptist Is Our Middle Name

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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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## The Scriptures

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

"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." — II Tim. 3:16,17.

The word "Scripture" means "the sacred book of God." This is to say that the Scripture is not the result of man's wisdom, but according to Peter, is the work of God through the operation of God the Spirit.

The Ephesians, according to Acts 19:35, believed that the image of Diana came from the planet Jupiter. They, because of this belief, held her image in very high esteem. We know, of course, that their belief was a myth. However, the Scriptures, which we hold in very high esteem, are not a myth. They have actually come to us from Heaven even as moon rocks

have come to us from the moon. Man is a liar in the worst way if the Scriptures are a contrivance of his own brain, in view of the fact that Isaiah 55:17 declares, "I



WILLARD WILLIS

create" and in view of the fact that Numbers 14:35 declares, "I the Lord have said it."

The fact that the Scriptures have been preserved down through the ages is proof positive

that they are from God. The Devil and his cohorts have been trying to bury the Scriptures with the clods of doubt for thousands of years, but all their efforts have failed. They, in fact, have worn out many shovels while trying to bury the Scriptures beneath the clods of doubt, but the Scriptures are still as they were.

"For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." —Mt. 5:18.

I'm convinced that God caused men to write exactly that which He intended and that He has guarded His word so that it is (Continued on page 5, column 5)

## LEDGE BAPTISTS

LUCIUS B. POOSER  
Anchorage, Alaska

Brother Pooser is a captain in the armed forces, stationed in Alaska, and is a member of Calvary Baptist Church of Ashland. It is a joy to share with our readers his thoughts relative to the doctrines of grace. I am sure that our readers will have to admit that this is truly a challenging article.

The Baptist Examiner recently contained a sermon by Bro. Gilpin entitled "TULIP Baptists." It was a real blessing to my heart. It started me to thinking of the different types of people who call themselves Baptists. I thought of two types: the TULIP Baptists and what I call the LEDGE Baptists. The TULIP Baptists believe in the Total depravity of man, Unconditional election, Limited atonement, Irresistible grace and the Perseverance of the saints. TULIP, a sweet and beautiful flower.

You may ask "What is a LEDGE Baptist? A Ledge is an overhang on a cliff where there is danger of falling. And so it is with LEDGE Baptists.

For years I was a LEDGE Baptist. I followed what is taught in SBC churches across the world. I was even a deacon and filled the pulpit several times for the pastors. But I was still a LEDGE Baptist. I believed what is taught (Continued on page 7, column 4)

I spent another one of those (Continued on page 5, column 2)

## Halliman Continues Report Of His Most Recent Patrol

FRED T. HALLIMAN  
New Guinea Missionary

Dear friends:

Our last article ended at our bush camp deep in the jungle just after we had crossed the Nale River. It was getting rather late when we started making camp that afternoon, due to having to repair that swinging bridge, and I had not expected to have a service. However, the unexpected usually happens in these jungles and so it did on this occasion.

While we were still getting camp set up for the night, nine new faces showed up at our camp and said they would like to hear me talk some about God, and then



FRED T. HALLIMAN

hear what I had to say about tomorrow. I looked at my watch and decided that we were already where we were going to spend the night and these nine jungle people had to go back across that swinging bridge, and how much farther after that I had no idea, so I had best have the service then and there, so they could be on their way home.

I announced the service and all nine immediately took a seat on the ground and seemed to suddenly become all ears. I did not preach my usual hour but rather gave them about a twenty minute introduction of what I wanted to tell them and all their friends the next day. After the service was over, we all agreed to meet on their side of the river the next morning, and they said they would bring some food for us.

Therefore we secured a guide to take us through the jungle for the next three days. At 7 p.m. we are calling it a day, end D.Q."

I spent another one of those (Continued on page 5, column 2)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "READY"

"My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a READY writer."—Psa. 41:1.

"Keep thy foot when thou goest to the house of God, and be MORE READY to hear, than to give the sacrifice of fools."—Eccl. 5:1.

The Psalm (Psalm 41) has to do with the kingship of the Lord Jesus Christ, and if you will read it closely, you will find that it is looking forward to the time when

He is King of kings and Lord of lords. You will find that it even discusses those who shall make up the bride of Christ at that time. As the Psalmist writes about it, he says that he is inditing a good matter from his heart. He says that he is talking about the things that touch the King, and that his tongue is nothing more than the pen of a ready writer.

If I had one prayer this morning as I come to you, it is that my tongue today shall be the pen of a ready writer.

In Ecclesiastes 5:1, Solomon is telling us that when we go into God's house we ought to be ready to hear what God has to say to us. He declares that it is better to do this than to give the sacrifice of fools.

I think the sacrifice of fools can best be illustrated if we would refer back to the time when Saul came back from the slaughter of the Amalekites and brought King Agag and the best of the cattle, as he said, for sac- (Continued on page 2, column 2)

## A-MILLENNIALISM

W. J. FARMER  
Lincoln Park, Michigan

are not orthodox but rather a paradox.

Standing high among Satan's sneakiest attacks on God's Word is the A-millennial heresy. A-millennialism is the belief Christ will not reign for 1,000 years, though it is stated plainly in Rev. 20:1-8 and that the majority of the prophecy (which the Bible proclaims to be yet in the future) has already been fulfilled or that these prophetic passages are not to be taken literally. "A" or non-millennialists believe in a "general" resurrection (of all saved and lost people alike) and a general judgment. This belief has been acceptable for many years among the heretics of the world. Many Baptists are falling in line with this non-millennial nonsense. May the reader beware of the many implications of this belief.

1. It devalues the Bible. By applying two different types of interpretation to one Bible, they destroy its worth. John Calvin claimed to believe in a literal (more or less) interpretation, but Calvin refused to apply that interpretation to the book of Revelation or chapters 7-12 of the book of Daniel. Ray Summers is a Southern Baptist Convention "scholar" and outstanding (more "out" than standing) spokesman of A-millennialism. He says that the book of Revelation is composed of "spiritual cartoons." If you claim to believe the Bible and hold to A-millennialism, you tell only a partial truth. These

2. The A-millennialist is actually a "prophetic Arminian." In the same way the Arminian rejects the Biblical truth of the past, the A-millennialist rejects the Biblical teaching of the future. The A-millennialist makes statements about last things similar to Arminian statements



WM. J. FARMER

about first things. The Arminian denies that salvation is from God, the A-millennialist denies the second coming of Christ, as God says it will be. A-millennialism and Arminianism are both beliefs of the liberal, the modernist, the Roman Catholic and all others who hate the Bible.

3. A-millennialism claims to be (Continued on page 8, column 5)

## New Church Organized By Saints Of Gladwin, Michigan

R. E. POUND  
Gladwin, Michigan

For years some families in the Gladwin Baptist Church had been receiving The Baptist Examiner. This led to their attending the annual Bible Conference of Calvary Baptist Church, Ashland, Ky. By their introduction to sound Landmark Baptist teachings on the church, baptism and church authority, these families became concerned as to their own baptism and church organization. As they studied the Bible they became more and more convinced that church authority was necessary in baptism and mission work with church organization. These five families came to a conclusion . . . they had to make sure that they had Scriptural authority in their church and baptism.

Near the first of 1972, some of the deacons of the Gladwin Baptist Church met with the man who organized the church nearly 20 years ago. That which they feared the most became evident in the course of investigation. The minister who organized the church simply left his old church, and on his own, came to Gladwin and started up a Baptist work. He organized a work with his

own authority, baptizing the converts on his own. Following the recorded discussion with the missionary who came to Gladwin, these five families determined that Scriptural authority must be obtained and for a time had hopes of seeing the church secure Scriptural baptism and organization.

The pastor opposed this move. He went against many things he had been teaching in the past.



R. E. POUND

The church went against many of its deacons and families. The church even changed the constitution which included the subject of church authority, and the families who had realized the need for true baptism and authority were put out of the church. The pastor soon left, and a new pastor was obtained who holds to the no order type of Baptist work like Roger Williams and John Smythe held to in the 1600s.

The families left the church simply trusting God to lead and supply their wants. Bro. Wayne Cox, and the Grace Memorial Baptist Church of Memphis, Tenn. baptized and organized these people into a gospel church. There were twenty-one of them in the original organization. There are very few folks who would have (Continued on page 6, column 5)



## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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## A LETTER FROM CHURCH PASTORED BY BRO. JOE WILSON

Dear Brother Gilpin:

We of the Grace Missionary Baptist Church, would like to let you know how happy all of our members are to have Brother Joe Wilson as our pastor. We realize what a hard decision it was for him to make and what a great sacrifice he made when he accepted our call. However, we praise God every day that He saw fit to send Bro. Joe to us. We are sure it was His sovereign will because with much prayer, there came a time when we had to choose one of three men to fill our pulpit. Bro. Joe was first to be voted upon and he was chosen by an unanimous vote, which automatically eliminated the other two men.

Brother Wilson and his family have certainly been a blessing to all of us. He has been bringing some wonderful messages from God's Word and we never cease to rejoice in them.

In the short time that Bro. Joe and his family have been with us, we have grown to love them in the Lord very much. We are trying our best to make them feel at home here and hope that with time they will feel like one of us.

The church has bought two acres of land just outside the city limits, in a quiet and peaceful surroundings and have moved a six-room house out on this property to be used as a parsonage. We hope to have it ready for Bro.

Joe to move into very soon, then we plan, with God's help to start construction on our church building on this same location. We desire your prayers that our efforts may be blessed and will grow and prosper for the glory of our Lord and Saviour, Jesus Christ.

Our church has voted to help support The Baptist Examiner with an equal amount for the support of Brother Fred Halliman in his work on the mission field. Please find enclosed our small contribution to each of these great works. We hope and pray that as we grow that we will be able to contribute a greater amount.

Sincerely yours,

James C. Brewer, Treasurer  
Grace Missionary Baptist Church,  
Tulsa, Oklahoma.

### "Ready"

(Continued from page one)  
rificial purposes. Samuel said in substance, Behold, to obey is better than sacrifices. You didn't do as God told you. You didn't kill King Agag, and you didn't kill all the people. You didn't kill all the cattle and sheep. You may say that you brought these back for sacrificial purposes, but it is better to be obedient to the voice of God than it is to offer sacrifices.

I think that is exactly what Solomon has in mind when he says that it is better to go to the house of God, and hear what God has to say, than it is to even bring your tithes or offerings, or your sacrifices, unto the Lord when you are not willing to listen to what God says in His Word.

Here are two great verses, both of which use the word "ready." Psalm 45:1 says, "My tongue is the pen of a ready writer." Ecclesiastes 5:1 says, "Be more ready to hear, than to give the sacrifice of fools."

In the light of these two verses, I would like to make an appeal to you from a two-fold standpoint. I want to show you the readiness of Deity; then I want to show you that you and I ought to be ready for the service of the Lord. When I speak about the readiness of Deity, I am talking about God the Father, God the Son, and God the Holy Spirit. I would like for you to notice how that Deity is ready so far as we are concerned.

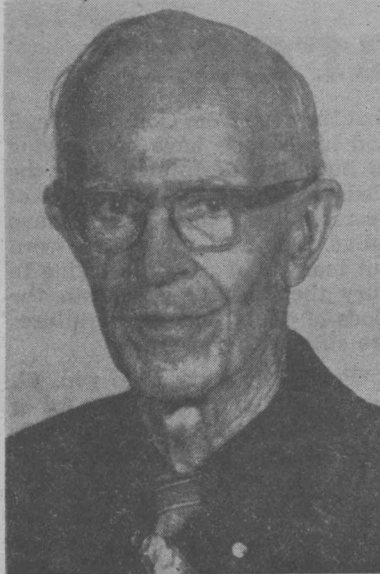
#### DEITY.

The Lord Jesus Christ was ready to die from His youth up. Too many people have in mind that Jesus came into this world and died a martyr and couldn't help Himself. I rather imagine if you would ask the people that go to church today, the majority would say that Jesus died a mar-

## IT IS A REAL JOY TO COMMEND THIS GREAT MAN OF GOD

Brother M. C. Hughes of Pasadena, Texas who for years was pastor of the Providence Baptist Church of Kountze, Texas is presently engaged in doing interstate mission work.

We have known, loved and appreciated Brother Hughes for



M. C. HUGHES

many years, and we truly thank God for him and his stand for the truth.

Here is a man who for years has stood like the Rock of Gibraltar for the Word of God. It is truly our prayer that God will keep him busy and that the brethren of the various churches will make use of him greatly in the preaching of the Word. He is available for Bible Conferences, revival meetings, supply work — you name it. Anything by way of preaching he stands ready to do. When you ask him into your pulpit, you may be certain you are asking a man who stands for the Book, one whom we wholeheartedly recommend.

In a previous issue of the paper, we carried a recommendation on the part of the church he formerly served as pastor (Providence Baptist Church in Kountze, Texas) and the church he is now a member of Bethel Baptist Church in Pasadena, Texas). We take pleasure in commending him to the brotherhood.

tyr's death. I am sure there are multitudes who don't go to church who would certainly answer thus. They would say that the death of Jesus Christ was the death of a martyr, but that was not so. The Son of God did not die a martyr's death. Instead, He died the death that was planned for Him before the foundation of the world. He died the death that He was ready to die from His youth up. Listen:

"I am afflicted and ready to die from my youth up."—Psa. 88:15.

This is a verse relative to the Lord Jesus Christ whereby He says that from His youth, He was ready to die. That doesn't sound like a martyr. In fact, if you will study through the Word of God, you will find that the Lord Jesus Christ came to this world with no other thought in mind other than that of dying on the cross for our sins.

In the very beginning of His ministry, He said:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."—John 3:14.

About the middle of His ministry, He likewise talked about being lifted up, for He said:

"When ye have LIFTED UP the Son of man, then shall ye know that I am he."—John 8:28.

Near the end of His ministry, He spoke likewise, for He said:

"And I, if I be LIFTED UP from the earth, will draw all men unto me."—John 12:32.

You will notice the same expression in the beginning of His ministry, in the middle of His ministry, and near the end of His ministry that He talks about being lifted up. In the light of this, I say that Jesus knew He was going to die for our sins. He didn't die as a martyr. He died as a substitute. He died as a sacrifice. He died voluntarily. He died as an offering for our sins.

In fact, He came to this world for that purpose. Listen:

"For the Son of man is come to seek and to save that which was lost."—Luke 19:10.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."—I Tim. 1:15.

"The Lamb slain from the foundation of the world."—Rev. 13:8.

Putting all these verses together, we find that Jesus, in the mind of God, was slain from the foundation of the world. He came to die.

In the beginning of His ministry, in the middle of His ministry, and in the end of His ministry He admitted the fact that He was going to be lifted up to die, and He says that He was afflicted and ready to die from His youth up. When I look at this word "ready" from the standpoint of Deity, I say to you, Jesus Christ was ready to die for our sins. He was foretold of God that He would do so, and in all His ministry He looked forward anticipantly to the time when He would die for our sins. He said it from the very beginning of His ministry that He was afflicted and ready to die, even from His youth up.

God is ready to forgive. We read:

"For thou, Lord, art good, and ready to forgive."—Psa. 86:5.

The Arminians like to make fun of what we believe concerning the sovereignty of God and the doctrines of grace. They like to say that I, as a Calvinist and a believer in the Bible doctrines of grace, am putting up a barrier and saying to sinners, "You can't be saved." In contrast, I want you to notice that God is ready to forgive any sinner who turns to Him.

I grant you that God has to turn him. I grant you that God has to give the sinner faith. God has to make the sinner willing. I grant you that no man can come to God unless the Lord Jesus Christ draws him. I merely grant all that and at the same time, I am saying to you, there is never a sinner that might turn to God but that he will find that God is ready to forgive him. As this text says, "For thou, Lord art good, and ready to forgive."

What a marvelous truth this presents to us — the forgiveness of God! When I think of it, my mind goes to the Scripture which says:

"In whom we have redemption

## PASTOR COMMENTS RELATIVE TO INFANT SALVATION

Dear John:

I was interested in the answers in the Forum concerning Calvinists believing that some infants go to Hell. All of the Brethren went back to David's baby, by Bathsheba that died. Now this may not be good doctrine, exiges, or anything else but it satisfies me on this matter of infants and their death.

In Leviticus 4:1-35, we have an offering for the sin of ignorance. But just as soon as the sin is realized then a sin offering must be offered for it. I believe that this is what CHRIST is speaking of when HE is speaking to the Pharisees concerning their blindness in John 9:41 when HE told them that if they were mentally blind they would have no sin but since they were not mentally blind their sin remained. I feel that this takes care of the infant and the imbecile.

Now let me expound a little more since I have gone this far. With whom did CHRIST first identify HIMSELF in the incarnation? The first stages of infancy. This is one of the main reasons why I am so against abortion. When was CHRIST'S blood first shed? When HE was presented at the Temple of Jerusalem, for HIS circumcising and HIS identification with man in his earliest infancy.

When Christ cried out in John 19:30, "It is finished," HE not only was finishing the work of redemption for the elect covenanted for in the eternal covenant before the foundation of the world, but I believe HE finished a work for all infants, who die in their infancy, that HE began in HIS incarnation and first shed HIS blood for back yonder when HE was eight days old as an infant.

Now all of you brethren can tear this to pieces but I believe that I have a legitimate case, from the Scriptures, that will comfort mothers who have given birth to an imbecilic child or lost an infant in its infancy. I also hasten to add that I believe that all infants, that die in their infancy, will be full grown in their glorified bodies and that there will be no infants in Heaven or the eternal ages as there will be no baby-sitters there.

Take care, John, the LORD bless you in your labors for HIM!

Martin E. Holmes,  
Sunbury, Ohio

through his blood, the forgiveness of sins."—Eph. 1:7.

God is ready to forgive on the basis whereby we have redemption through His blood. I have said repeatedly, and I would say it again; I would shout it from the housetops, from the mountaintops; I would shout it around the world that everybody might hear it, that God is ready to forgive and He has only one basis whereby He forgives, and that is the basis of redemption.

Never in the six thousand years of earth's history has God ever forgiven a man because that man said, "Oh, Lord, I have sinned." Never in six thousand years of earth's history has God forgiven a man because that man said, "Lord, I am a sinner. I am sorry that I have sinned and I beg you to forgive me. I have turned over a new leaf and I am doing the best I can." God has never forgiven a man because that man drops down on his knees and says, "Oh, God, I am sorry that I am a sinner." God forgives on one basis, and one basis only — namely, redemption in Jesus Christ — the fact that Jesus Christ has died to redeem us from our sins. God doesn't forgive a man on any other basis.

As I have said, sin has to be paid for. Either you go to Hell and pay for your sins fully by suffering in Hell throughout a (Continued on page 3, column 1)

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MAY 20, 1972

PAGE TWO



## "Ready"

(Continued from Page Two)

never-ending eternity or Jesus Christ in the moments of Calvary suffered for your sins. We have forgiveness, I say, only on the basis of redemption — the redemption that was wrought out by Jesus Christ on Calvary.

Beloved, I thank God that I can say that Jesus Christ was not only ready to die from His youth up for you, but God is ready to forgive you.

More than that, God is ready to pardon you. Listen:

"And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God READY TO PARDON." — Neh. 9:17.

Look at Israel. Did they deserve pardon? Go back to the time when God first dealt with them at Sinai and gave them the law and the tabernacle, and gave them the worship service, as recorded in the last chapters of Exodus and in Numbers and Leviticus. I ask you, did Israel deserve pardon? No.

Go, if you will, through the wilderness and find how Israel again and again turned their backs on God. Did they deserve pardon? No.

See them when they came over in the land of Canaan, how those Israelites would sin. God would turn them over into the hands of some invading enemy for a long period of time; then they would repent and turn back to God. God would forgive them and pardon them. I ask you if they deserved pardon? No. They only turned back to God because, like Saul, life became unbearable, so unendurable as a result of the punishment that came to them from the people that had them in charge, that they would have to turn to God and ask for forgiveness. Beloved, I say Israel never did deserve pardon from God, yet God was gracious in that He pardoned them.

I ask you, in view of our heresy, in view of the things we have done that is so contrary to God, in view of our immorality, in view of our lack of ethics, in view of all the sin of our lives, I ask you, do we of Calvary Baptist Church deserve pardon? I think you will admit with me that there is not one of us that deserves God's pardon. Is there a sinner here who is outside of Jesus Christ and has never yet been saved? Is there one here who would dare to say, "I deserve the pardon of God?" Not one.

In spite of all that Israel had done, how they hardened their necks and in their rebellion tried

to turn back to captivity, and refused to obey and wouldn't be mindful of the wonders of God. Nehemiah said, "Thou art a God ready to pardon."

Beloved, I thank Him, I praise Him, and I rejoice today that I can say, like Nehemiah, in spite of all our sins, God is ready to pardon.

Furthermore, God has made all things ready for our salvation.

In Matthew 22, we have the story of the parable of the marriage feast. In that parable, Jesus talks about the servants that were sent out. The second group of servants went forth saying:

"Tell them which are bidden. Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready." — Mt. 22:4.

This second group of servants that was sent out, went out saying that the dinner was all prepared. There is no preparation on your part. There is no preparation on mine. There is no preparation on the part of any of us to do anything in the realm of salvation. The dinner is all prepared. The oxen and the fatlings (the sacrifices) are all killed. All things are ready.

God, I say, has already prepared everything that is necessary for our salvation. The sacrifice has been made. The invitation has gone forth two thousand years since the days of Jesus. Everything has been prepared. As He says, "All things are ready."

When God saves us, what does He do?

Back yonder, 2,000 years ago, when Jesus died, He reached down and picked up my sins and put them on Jesus. Two thousand years later, the day when I saw Jesus as my Redeemer, God took the righteousness of Jesus and put it over on me. Two thousand years ago, Jesus got my unrighteousness; today I get His righteousness. I am clothed in the garment of the righteousness of the Lord Jesus Christ. God doesn't see me clothed in my self-righteousness, but rather, God sees me clothed in the righteousness of His Son, Jesus Christ.

Beloved, the garment is all ready, the sacrifice is ready, all preparation has been made. The garment of righteousness is just waiting for everyone who turns to Jesus Christ for salvation. You don't have to do a thing. There is no preparation necessary on your part.

I often think of this verse of Scripture in the light of a home illustration. Many times through the years I have gone to what is called a pot-luck dinner. Everybody that goes is supposed to take something. We put it all together and that makes the dinner, and usually it is a pretty good dinner.

ner.

Beloved, I am not talking about "pot-luck salvation." I am not saying that God does a little, the preacher does a little, you do a little, the church does a little, and put it all together and that makes salvation. I don't present a pot-luck salvation. I present a dinner all ready; all things are prepared. There is no preparation necessary on my part because God has already made all preparation, for He says, "And all things are ready."

The oxen, the sacrifice, looking forward to the death of Jesus Christ, are already killed telling us that Jesus Christ was going to die for the sins of the world; and the garment of righteousness that you and I need so badly is already prepared for us. The day that we trust Jesus Christ as our Saviour, we are then clothed with the righteousness of the Lord Jesus Christ.

I say to you then, from the standpoint of Deity, God is ready. Everything about God the Father and God the Son would indicate that Deity is ready in the realm of salvation. Jesus was ready to die from His youth up for our sins.

IF YOU ADMIRE,  
OR IF YOU DESPISE—

**BILLY  
GRAHAM**

You Need To Read

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God is ready to forgive you. God is ready to pardon you. God tells us in His Word that all things are ready so far as salvation is concerned.

II

US.

If God has done all this for us, don't you think that you and I ought to be ready to do a few things for Him. There are five things that I would suggest that you and I ought to be ready to do.

We ought to be ready for the second coming of the Lord Jesus Christ. Listen:

"Therefore be ye also READY: for in such an hour as ye think not the Son of man cometh." — Mt. 24:44.

I ask you, are you ready for His coming? I am sure there isn't a one of us but what needs to touch up just a little bit to be ready for His coming.

I tell you, this thrills me when I think about it. Jesus is coming—Jesus who was ready to die from His youth up for us; Jesus who is ready to pardon, ready to forgive, ready to save; Jesus who has made everything ready so you and I don't have to do a thing to be saved. This Jesus calls on us that you and I be ready for His coming. Are you ready for the second coming of Christ?

There are so many things that we do, we ought not do. There are so many things that we leave undone that we ought to have done. I just wonder if any of us could say that we are really ready for the second coming.

We read:

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." — II Pet. 3:11.

In view of the fact that He is coming and everything is going to be dissolved, and this earth is going to be made over, what manner of person ought you to be? I ask you, are you ready for His second coming? Would you wel-

come Him today? Would you be glad for Jesus to meet you today? Would you be glad to look up and say, "Thank God, there He is! My Jesus is coming back?" Beloved, we ought to be ready for His second coming.

Likewise, we ought to be ready to preach the Word of God to the best of our ability.

When I say "preach," I am not speaking of just the man who stands in the pulpit, but I am speaking of you as an individual, that you ought to be ready to preach the Word of God to the best of your ability to everybody that you meet everyday. Paul says:

"So, as much as in me is, I am READY TO PREACH the gospel to you that are at Rome also." — Rom. 1:15.

Most people think that the preaching is for the pastor and the missionaries. Most people think, "If I give for the support of the pastor and for the continuation of the mission work, then I have done all that I am supposed to do." But not so! I think every member of this church ought to be a preacher. I don't mean an ordained preacher. I don't mean to say that you ought to consider yourself a pastor. I do say this, that everyone of you who is a member of this church ought to be ready to preach the Word of God every day, and wherever and whenever that God opens the way.

In view of what He has done for us, we ought to be ready to use our money for the glory of God. We read:

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, READY TO DISTRIBUTE, willing to COMMUNICATE." — I Tim. 6:17, 18.

Notice, this is a charge for the man that is rich — the man who has much of this world's goods. What is the charge? That he be ready to distribute the goods that God has given to him, and that he be willing to communicate. The word "communicate" means "share with." He says that he is charging us that we be ready to distribute our worldly goods, and that we be willing to share our worldly goods for the cause of Christ. Notice that He uses the word "ready" — ready to distribute.

I say then, in view of what Deity has done in that Deity is ready to save, pardon and forgive — in view of this, we ought to be ready for the second coming, we ought to be ready to preach, and we ought to be ready to use our money for the glory of God.

We ought to be ready to stand for the truth. Listen:

"But sanctify the Lord God in your hearts: and BE READY always to give an answer to every

man that asketh you a reason of the hope that is in you with meekness and fear." — I Pet. 3:15.

Notice, "Be ready." For what? To stand for the truth. If somebody asks you what you believe, be ready to tell them.

When I was just a boy preacher, I met a fellow one day, and I said, "What do you believe?" He said, "I believe what Pap believes." I said, "Well, what does Pap believe?" He said, "Pap believes what the church believes." I said, "What does Pap and the church believe?" He said, "I don't know, but I believe it."

I am afraid there are too many people whose stand is about on that basis. They don't know what the church stands for. They don't know what the Bible teaches. They don't know the doctrines of God's Word. That is why they get so mad when you say something against "what Pap believes." That is why they get so angry when you say something contrary to "what Pap stands for." They don't know the Book. This Bible says that you ought to be ready to give an answer to every man that asks you a reason for the hope that is in you.

Can you tell anybody that asks you, why you are a Baptist? Shame on you if you can't! I say, shame on you if anybody would step up to you and say, "Why are you a member of Calvary Baptist Church?" and you can't give him a "thus saith the Lord." I say, shame on you! God says to be ready.

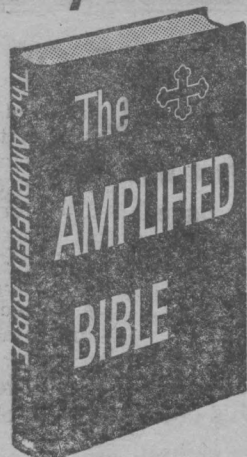
Also, we ought to be ready for death. Paul says:

"For I am NOW READY TO BE OFFERED, and the time of my departure is at hand." — II Tim. 4:6.

Paul is realizing that he has come down to the end of the way. I expect that he was in prison at the time. He may have been able to look outside and see somebody being executed. He may have realized that the time of his execution was drawing near. As he was writing this, he may have been able to see them take some prisoner outside, and with a sword, hack his head off. Paul said in his writing, "I am now ready to be offered, and the time of my departure is at hand." He may have realized that in a little while he, too, would have the same experience, that his head would be cut off, and he said, "I am ready to be offered. I am ready to die."

Let me ask you, are you ready? If our Lord should call you before you get back to the service tonight, are you ready to die? I tell you, it is a wonderful thing when you go to bed at night, to be able to put your hand upon your heart and say, "I know that my Redeemer liveth." It is a wonderful thing to be able to say when you go to bed at night, "I know that I am a child of God. If I awake, I'll awake to live for Him, and if I die tonight, I'll eat breakfast in Heaven tomorrow" (Continued on page 6, column 3)

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THE BAPTIST EXAMINER

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PAGE THREE



# The Baptist Examiner FORUM

"Referring to Matt. 26:26-29, Mark 14:23, Luke 22:20, I Cor. 11:25, we find the terms: 'The cup,' 'The fruit of the vine.' Does this mean that only alcoholic wine should be used, or could we use real grape juice? If only alcoholic wine, then how do you explain the Old Testament prohibition, 'Look not upon the wine while it is red?'"

**ROY  
MASON**  
RADIO MINISTER  
BAPTIST PREACHER  
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Several things should be said on this subject:

1—Unfermented grape juice is NOT wine. Real wine always has an alcoholic content. The process of fermentation purges out the leaven.

2—Grape juice contains leaven, and leaven is consistently used in the Bible as the symbol of evil. To use a leavened material in the Lord's Supper, is to symbolically say that Jesus was a sinner—that His blood was tainted with sin—indeed that His whole body was sinful. The Lord's Supper when grape juice and crackers are used is a piece of blatant blasphemy. Symbolically it does away with the Saviour, for if Jesus was sinful, he could not be the Saviour. As a minister, I would no more lead a group of Christian people to blaspheme Christ through the use of elements that deny His sinlessness, than I would lead such a congregation to loudly curse in chorus. A million dollars would not induce me to go through the farce of the false observance of the Lord's Supper using grape juice and crackers.

When I was a boy all the Baptist churches I knew used wine and unleavened bread. The prohibition movement played a large part in causing churches to change. Personally, I am a teetotaler. I use no alcoholic beverage at all, but let us frankly face the fact that the Bible does not teach prohibition. Rather it teaches temperance. The Bible does not teach prohibition as regards eating food. It teaches against gluttony. Nearly every kind of liquid medicine is preserved in alcohol. People take such medicine without a murmur, then argue against a sip of wine that doesn't contain enough alcohol to intoxicate a grasshopper.

Many reasons can be advanced in proof that they used unleavened materials in the observance of the Supper in New Testament times. Two of these should be sufficient:

1—The Jews didn't allow anything with leaven in it to be in the house at Passover time. Read Exodus 12:17-20 for proof of this. A further reading will reveal that the Jews expelled from the nation those who willfully kept leaven in their homes at this time. Now the Lord's Supper was started during a

Passover period, and since leaven was not allowed, they were bound to have used wine and unleavened bread.

2—Paul rebukes the Corinthians for drunkenness in connection with the Lord's Supper (I Cor. 11:20-22). Note verse 30. Paul indicates that the Lord sent sickness and even death upon some of those people for their improper observance of the ordinance. But the thing I want to know is this: **HOW COULD THOSE PEOPLE HAVE GOT TEN DRUNK ON GRAPE JUICE?**

We criticize those who baptize babies and who sprinkle and pour for baptism, but the hideous blasphemy of observing the Lord's Supper with elements that deny His sinlessness is a lot worse.

Now as to the admonition to "look not upon the wine while it is red," is evidently given to those who were going too far in their use of wine. Newly made wine was red in color, and was more highly intoxicating, and they were advised to let it alone.

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The passages given are to show us that we are indeed to use the "fruit of the vine." We cannot substitute any other liquid in partaking of the Lord's Supper. If you were to offer apple juice, orange juice, corn liquor or any other drink you would be bringing dishonour to our Lord Jesus Christ. The cup must be the fruit of the vine. Now the fruit of the vine is known to be made from grape vineyards. The entire Bible speaks of this. "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." (Isa. 65:21). "When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done." (Isa. 24:13).

Of course most people will admit that we must use the fruits of the vine and that it is the juice of the grape. What we need to know is whether we are to use leavened or unleavened juice. Leaven is always a picture of impurity. "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened . . ." (I

Cor. 5:6,7). Unfermented juice is simply grape juice with the impurities still in it. "Fermentation is the latent energy of nature to throw this matter off so as to leave the wine pure and clear, and fitted to drink." (J. R. Graves). This means that only the wine shows the pure unleavened (or sinless) blood of Christ. Wine was used by the church at Corinth and they were not rebuked for using it — only for drinking too much and becoming drunken. (See I Cor. 11:21). Many people become confused with this truth and Proverbs 23:31. "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright." The colour in the cup represents the best wine. I am told that the way to determine good wine is by the brightness of colour. This verse is warning God's people not to be a slave to the lusts of the flesh. Do not let the eye guide you — "Look not." We are to be guided by the inward man. Therefore we use the wine in the Lord's supper because it is required to represent the pure blood of Christ, but we do not drink intoxicants normally as that is yielding to the lusts of the flesh.

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Yes, this definitely means that only alcoholic wine is to be used in observance of the Lord's supper. The verses referred to in the question, as well as other verses describing the ingredient used, and to be used, refer to the same two elements: unleavened bread and fermented juices of the vine (wine). The bread and wine are but symbols of the body of Christ. The bread symbolizes His one body, but with many members, the cup of wine typifies the life of that body which is blood. The cup is a picture of that which houses the life and thus it pictures the body of Christ (Baptist Church) which is the house of the Comforter (Holy Spirit). There is only one Comforter — thus there is only one cup from which the body of Christ (Baptist Church) sup.

The Holy Spirit is sinless, thus it would be sinful and a false picture to use that which pictures sin (leavening) in our observance of the supper of our Lord. Real grape juice, as the querist calls it, is not pure — it has leavening in it which will cause it to decay. In fact, I would just as soon use Pepsi Cola as I would grape juice for both of them have ingredients within them that would cause them to putrify, thus vanish away. But the Godhead is pure — nothing within to cause decomposition; therefore, people, it would be wrong to use anything other than wine. To use grape juice, one would become guilty of "Eating and drinking damnation to himself not discerning the Lord's body (true Baptist church). Read I Cor. 11:29.

I am aware that a great many are opposed and have fixed ideas regarding the usage of wine, in any form. I believe that many are sincere in their opposition to the use of wine in anything. To be very honest and frank with the readers of TBE, in my years of study of the Scriptures, I have failed to find one place where the use of wine is condemned. But, I have found many places where its abuse is very forcible and emphatically condemned. Our Lord, when ready to manifest that He was the Son of God, turned water into wine. Now people, I for one shall not try to place a question mark around His action. It was right and just for Jesus to use

the creating of wine to show forth His power.

In studying the Old Testament, we find that wine was used in some of the feasts, especially the offering up of the first fruits where God commanded that a fourth part of a hin be the drink offering. Read Lev. 23:13. Thus, it was not prohibited, neither does the passage referred to in the question forbid the usage of wine — only the abuse. The verse preceding it tells us to whom the warning is given.

"They that tarry long at the wine; they that go to seek mixed wine." — Prov. 23:30.

From this verse, we gather that this exhortation is given to those who tarry long at the wine. Verse 29 gives to us the results of those who do tarry long with verse 31 and 32 showing final results of all those who do or indulge and abuse the use of wine. Read Prov. 23:29-31-32.

Brethren, this is not only true in the sense of those who partake of wine, but it is also true of those who are drunken with the wine of the fornication (false doctrine) of the Roman Catholic church. Many who would condemn us for using wine in the Lord's supper are drunk with the doctrines of salvation by works, and deny the sovereignty of the Almighty God.

"With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." — Rev. 17:2.

There are many ways to be drunken, but may you and I be filled with the Spirit (truth) — not with the wine of false doctrine.

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Many people seem to put more value on what the temperance worker says than they do upon the facts set forth in the Scriptures. Most Baptists would not dare use bread with leaven in it to represent, or to picture our Lord's broken body, but so many of them will use grape juice which has leaven in it to represent the precious Blood that cleanses us from all sin, I Jno. 1:7. How much more inconsistent could we be? If it requires bread without leaven to picture the sinless, broken body of our Lord, then, how much more should it require something without leaven to represent the precious Blood that keeps on cleansing us from our sins so long as we live in these vile bodies? And it cannot be successfully denied that grape juice does have leaven in it.

All truly great Greek scholars such as A. T. Robertson, J. W. Porter and John A. Broadus contend for fermented wine in the Lord's Supper. It is true that

Prov. 23:31 says, "Look not thou upon the wine when it is red." But the context shows plainly that Solomon is talking about wine as an intoxicating drink. Verse 30 speaks of those who "tarry long at the wine." Verse 32 says, "it biteth like a serpent," and verse 33 speaking of those who tarry long at the wine says, "Thine eyes shall behold strange women." Even I have sense enough to know that a thimble full of wine taken at the Lord's Supper will not produce these effects. It is those who tarry long at the wine that behold strange women.

I believe that every reliable Jewish source of information that you can find will tell you that the Jews used fermented wine in the observance of the Passover. If our dear Lord changed the element to grape juice when He instituted the Lord's Supper and said nothing in the world

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about the change it seems to me that He was withholding information from us that we sorely needed. Since He did not say the first word about making any change in the element I contend that He did not make any change in it.

No one can successfully deny that our Lord drank wine. He most certainly did not drink it as an intoxicating drink. But in Mt. 11:19 and again in Lk. 7:34 we see Him being called a "wine-bibber." Had He been drinking grape juice even His enemies could not have found fault with that. The Greek word for fermented wine is OINOS. And the word for winebibber is OINO-POTES which simply means a wine drinker. It cannot be speaking of a grape juice drinker by any stretch of the imagination.

That the church at Corinth used fermented wine in the Lord's Supper simply cannot be denied. In I Cor. 11:21 Paul tells us that some of them got drunk. The word "drunken" here in this verse comes from METHUO which means just plain drunk and nothing else. This same word is used in Mt. 24:49 and in Acts 2:15, and in each place it means drunk and nothing else. Since some of the members of the church at Corinth got drunk at the Lord's Supper they simply had to be drinking wine that had been fermented. Paul condemned them for making a fool of themselves, but he said absolutely nothing about their using the wrong element. So, if they were using the wrong element and Paul did not tell us about it, he just did not treat you and me right. But I fully believe he would have told us if those members of that church had been using the wrong element. Don't you?

Yes, you can use real grape juice if you choose to do so. But when you do you are, in picture, and type contaminating the precious Blood of Jesus Christ with leaven.

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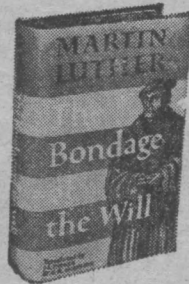
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## "RADIATION"

"And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while He talked with him."—Ex. 34:29.

The American Medical Association recently gave advice for people caught in an atomic raid. If you see an unusual brilliant flash of light in the sky, you are to immediately fall flat on your face and count slowly to five. If you are able to count to five, you may consider yourself safe from the radiation of an atomic bomb. Radiation can be deadly. But a certain kind of radiation is a blessing. Let me explain.

Moses had been on Mt. Sinai in conference with God for 40 days and nights. He had not eaten, drank or slept during that time. When he came down from the mountain, his face shone (radiated) so that the people were afraid to come near him. It would appear from our Scripture that everyone knew that Moses radiated except Moses. For we read, "Moses wist not that the skin of his face shone."

Stephen was another that the Scripture speaks of as radiating. Stephen was full of faith and power. He did great wonders and miracles among the people. In the synagogue were men of great learning and persuasion. They had several debates with Stephen. When they were not able to resist the wisdom and spirit of this young man, they got false witnesses against him. They stirred up the people until things were in a riotous mood. They caught Stephen and brought him before the council. In Acts 6:15 we have this testimony, "And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." Yes, Stephen's face radiated. It is almost certain Stephen did not know that his face looked any different than others. Even as Moses wist not. Yet, the Scriptures declare that all in the council saw it. The radiation of Stephen was evident even to the ungodly. Stephen then preached a tremendous sermon. It so angered the council that when he declared that he saw Heaven open and Jesus standing on the right hand of God, they dragged him out of the synagogue, out of the city, and stoned him to death. I rather suspect that amid the bruises, blood and pain, Stephen's face continued to radiate the indwelling Spirit of Christ. His last words seem to indicate this. "Lord, lay not this sin to their charge."

Job, when he was reminiscing about his former honor, spoke of his radiation "enduring." "I stepped out of my tent the next morning and about three feet from my bed and on top of one corner of my tent there lay the tree that fell during the night. I quickly thanked God for the comfort of Romans 8:28 and went about my normal business."

The Apostle John records the radiation of our Lord Jesus Christ as he saw Him in a vision on the isle of Patmos. Rev. 1:16: "... and His COUNTENANCE was as the sun shineth in his strength."

Ladies, how is your radiation? Have you ever looked around at folk in church as we sing praises unto our Glorious God? Most times you would be hard pressed to find a face that radiated what they are singing. "Whom (Christ) having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." (I Pet. 1:8).

It would seem that those of us that have this kind of joy would unconsciously radiate some of it in our eyes, smiles and attitudes. We easily radiate happiness when some good thing happens to us. We radiate sorrow when serious illness or death crosses our paths. Why then are we so "blah" when we speak of the glories of our Lord?

May it please the Lord to so fill our lives with His grace that we would unconsciously radiate this unspeakable joy — that our husband, our children, our neighbors, and even our enemies might know that we have been with Jesus.

Fred T. Halliman

Continued from page one

sleepless nights. The rain started soon after dark and poured all night. When making camp in a jungle like this it is almost impossible to be clear of trees, and there is always the potential danger of having a limb, or even an entire tree, fall on you during the night. The ground stays so soaked with water that it takes very little to cause a tree to start leaning and eventually fall. As I have had one large limb to fall right across my tent, i.e., across the ridge pole, I have since tried to take precaution in selecting a site for our camp. For instance I try to select a spot that is clear of any real large trees, or of those that have dead limbs on them.

I took that same precaution on this occasion but a series of things happened that night that I had not taken into consideration, and probably it would not have made any difference if I had. In these jungles almost every tree is connected to the next one by a series of large vines. There was quite a large tree some distance from my tent that had a large dead limb on it and during the pouring rain that night it no doubt got so heavy that it gave away. When it let go it fell across a mass of vines which pulled another tree to the ground and this first tree was connected to another one with still more vines and it came down with a great splash. I felt the ground and my

tent shake but soon all was quiet so I forget about the matter until I stepped out of my tent the next morning and about three feet from my bed and on top of one corner of my tent there lay the tree that fell during the night. I quickly thanked God for the comfort of Romans 8:28 and went about my normal business.

It continued raining until about 9 a.m. and then we set out for the rendezvous with those jungle people. We soon arrived at the river and crossed on the other side, but there was no sign of them. We waited until 10 a.m. before we saw some of them coming through the bush. They too, had stayed in, waiting for the rain to ease up, and then went to their gardens to gather food for us. They, like the other people we had seen, preferred to have some of the trade goods to money.

We preached to the people, there were 19 of them, and then talked at length with them. We learned that several more people lived about two days farther down the river. However, after taking an estimation of our food supplies and the time we would require to get out of there if we went the two days deeper into the jungle, I was led to make the decision not to attempt it this time. One of the fellows gladly promised to go with me anytime I came back and lead me to these other people. These people like the first seemed to have a special thirst to hear about the Lord. I could not say that I was surprised at all at this apparent thirst to hear the Lord's Word for I never make a patrol like this unless I first spend several weeks asking the Lord to prepare a people to receive me and His Word. If I did not believe in prayer I would not be making these patrols, and

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if I did not believe that the Lord hears and answers prayer concerning His elect I would quit preaching.

These people were quite differently dressed, than the other group that we had met. These were pure Snelis and the other group was on the borderline of the Pogauias. These men wore skirts made from the fiber of a tree stripped into fine strips about the thickness of the hair in a horse's tail and it was a dark tan in color. I made several slides of these people and hope they turn out good. Some of them wear a large girdle made of bark with engraving on it, while the women folk dress about like most New Guinea woman, i.e., in skirts made of a grass-like material; however, it is not grass — it is much stronger.

Like the previous group they would have liked for us to spend another couple of days with them but supplies in a situation like this almost forces one to keep fairly well on the move, so after our afternoon service with them, we bade them goodbye and went back to our camp to prepare for the patrol to get under way again early the next morning.

MARCH 31. "D.Q. We left our bush camp this morning about 7:45. It had started raining during the night and was still raining when we left this morning; we walked through rain until almost noon. Our trail took us today

through a system of small gorges with as many small rivers to cross. One river was actually cascading down a very steep slope, not steep enough to be called a waterfall but steep enough to keep it from being contained between two banks. It was a beautiful sight as the rushing water spilled over the white and grey limestone. Nothing exciting happened today, it was just another day of tracking through jungles and rough bush country, end D.Q."

We had been without rain only two days since we had left the Levani and this day was no different. Sometime during the night the rain started and it fell all the way from a mild drizzle to a tropical downpour. We knew we could not wait in an area like this to see if the rain would let up for our food supply had already been calculated to last us to Yeddo which was six days walk ahead of us. And days lost unless we found some people and food to replenish our supply would mean that amount of days we would be without food. Therefore, about 7:45 that morning we had our morning prayer and set out in the rain through the jungle. The plans were for us to go by an area in the Pogauias region known as Palalasi where we have visited on two previous occasions, and where several live. Our guide said that we would find no people in between where we were leaving and Palalasi, and depending on how good time we made on the track, it could be anything from three to four days before we would reach Palalasi.

Our guide was a young man about 20 years of age and had been over this trail only once; however, it was soon apparent that he was quite efficient in the task that he had undertaken. These jungle people are almost fool proof when it comes to finding their way through these jungles. They travel with the efficiency almost the equivalent of tracking dogs. If they lose sight of the trail, which happens quite frequently, they travel by instinct and various signs that the average man would not even notice. Therefore you soon become lost in the jungle as far as you are concerned and begin to depend on these fellows the same as you would depend upon a pilot of a jet aircraft to carry you safely to your destination.

While the track was rough, in and out of gorges, up and over ridges, there was some of the most beautiful scenery, providing you are a lover of nature such as I am, that one could expect to see anywhere. For quite a long way we walked up a stream that was cascading over the rocks which over the years the water had worn smooth and there were varying shades from light jade to other with varying shades of light blues to a dazzling white. I have often stood in Buckingham Park near the Chicago loop and watched the changing shades of the water made by man-made lights, as the water shoots upward from Buckingham Fountain, but here in the jungles of New Guinea was a sight that God had created without the aid of

## The Scriptures

(Continued from page one)

still as pure as it was when it left His hand. It, in fact, is so pure that Psalm 12:6 refers to it as being like silver that has been refined seven times. One will also find that Psalm 119:140 refers to the Word as being "very pure."

"Thy Word is very pure: therefore thy servant loveth it."—Psa. 119:140.

"History informs us that the Scribes were to write with a specially prepared black ink upon a new parchment from the hide of a clean animal. Every skin was to contain a certain number of columns of prescribed length and breadth. The number of lines was required to be the same in each column; the number of words was required to be the same in each line. No word was to be written until the copyist had first inspected it in the example before him and pronounced it aloud. Before writing the name of God, he was to wash his pen. After the copy had been written, it remained for examination for thirty days." (Doctrines of Grace, 53).

It is obvious, because of the truths that are found in the Scriptures, that they are from God. Who could have known, aside from Divine revelation, that He who created man should become man and even be rocked on His mother's knee. Who could have known that the giver and sustainer of life would lay down His own life? Who could have known, other than God, that the very body that went into the regions of death should conquer death.

A further proof that the Scriptures are from God is the impartiality of the men who wrote the blessed Scriptures. Men, by nature, will not condemn themselves. They will not black their own faces nor stain their own reputation; however, one will find the reverse to be true of those who wrote the blessed Scriptures. One will find that David told it like it was. He did not try to cover up his sin with Bathsheba, nor the slaughter of her husband. Peter did likewise when he told how he denied his Lord. Paul did likewise when he declared himself to be the chief of sinners. Job, in Job 40:4, declared, "Behold I am vile" and in Job 42:6 he declared, "I abhor myself." Isaiah, in Isaiah 6:5 declared, "Woe is me! for I am undone; because I am a man of unclean lips." It becomes obvious that the goal of these men was not to glorify themselves. Their first thought was to bring honor and glory to the God of the Scriptures.

The miracles that were performed and recorded in the blessed Scriptures, also form a solid basis for our proclamation that the blessed Scriptures are from God. The Scriptures inform us of a multitude of occurrences that could not have been performed by mortal man; therefore, they were miracles. One will find that miracles were performed by God through Moses, Elijah, Daniel, David, the Apostles and numerous others. These miracles were for the purpose of strengthening the faith of the saints of all ages. They were placed under weak arms of faith like props are placed under weak branches. A few

(Continued on page 6, column 3)

## WORD STUDIES

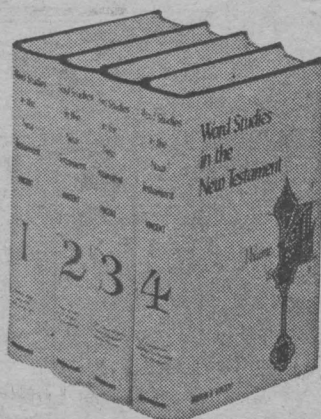
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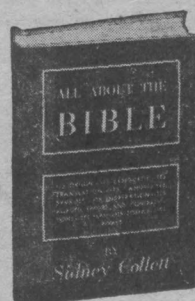
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THE BAPTIST EXAMINER

MAY 20, 1972

PAGE FIVE



# C.H.S. Believed The Preacher Should Read Others Writings

By C. H. SPURGEON

"The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and THE BOOKS, but especially the parchments." — II Timothy 4:13.

We will look at his books. We do not know what the books were about and we can only form some guess as to what the parchments were. Paul had a few books which were left, perhaps wrapped up in the cloak, and Timothy was to be careful to bring them.

Even an apostle must read. Some of our very ultra-Calvinistic brethren think that a minister who reads books and studies his sermon, must be a very deplorable specimen of a preacher. A man who comes up into the pulpit, professes to take his text on the spot, and talks any quantity of nonsense, is the idol of many. If they will speak without premeditation, or pretend to do so, and never produce what they call a dish of dead men's brains — oh! that is the preacher.

How rebuked are they by the apostle! He is inspired, and yet he wants books! He has been preaching at least for thirty years, and yet he wants books! He had seen the Lord, and yet he wants books! He had had a wider experience than most men, and yet he wants books. He had been caught up into the third heaven, and had heard things which it was unlawful for a man to utter, yet he wants books! He had written the major part of the New Testament, and yet he wants books! The apostle says to Timothy and so he says to every preacher, "Give thyself unto reading."

The man who never reads will never be read; he who never quotes will never be quoted. He who will not use the thoughts of other men's brains, proves that he has no brains of his own. Brethren, what is true of ministers is true of all our people. You need to read. Renounce as much as you will all light literature, but study as much as possible sound theological works, especially the Puritanic writers, and expositions of the Bible. We are quite persuaded that the best way for you to be spending your leisure, is to be either reading or praying. You may get much instruction from books which afterwards you may use as a true weapon in your Lord and Master's Epistles to the Ephesians, the

ter's service. Paul cries, "Bring the books" — join in the cry.

Our second remark is, that the apostle is not ashamed to confess that he does read. He is writing to his young son Timothy. Now, some old preachers never like to say a thing which will let the young ones into their secrets. They suppose they must put on a very dignified air, and make a mystery of their sermonizing; but all this is alien from the spirit of truthfulness. Paul



*C. H. Spurgeon*

wants books, and is not ashamed to tell Timothy that he does; and Timothy may go and tell Tychicus and Titus if he likes — Paul does not care.

Paul herein is a picture of industry. He is in prison; he cannot preach; What will he do? As he cannot preach, he will read. As we read of the fishermen of old and their boats. The fishermen were gone out of them. What were they doing? Mending their nets. So if providence has laid you upon a sick bed, and you cannot teach your class — if you cannot be working for God in public, mend your nets by reading. If one occupation is taken from you, take another, and let the books of the apostle read you a lesson of industry.

He says, "Especially the parchments." I think the books were Latin and Greek works, but that the parchments were Oriental; and possibly they were the parchments of Holy Scripture; or as likely, they were his own parchments, on which were written the originals of his letters which stand in our Bible as the Epistles to the Ephesians, the

Philippians, the Colossians, and so on. Now, it must be "Especially the parchments" with all our reading; let it be especially the Bible.

Do you attach no weight to this advice? This advice is more needed at any other time, for the number of persons who read the Bible, I believe, is becoming smaller every day. Persons read the views of their denominations as set forth in the periodicals; they read the views of their leader as set forth in his sermons or his works, but the Book, the good old Book, the divine fountain-head from which all revelation wells up — this is too often left. You may go to human puddles, until you forsake the clear crystal stream which flows from the throne of God. Read the books, by all manner of means, but especially the parchments. Search human literature, if you will, but especially stand fast by that Book which is infallible, the revelation of our Lord and Saviour Jesus Christ!



## "Ready"

(Continued from page three) morning." Are you ready to die?

### CONCLUSION

Deity is ready. Are you and I ready? The Lord Jesus Christ said He was ready to die from His youth up. God says that He is ready to forgive, and ready to pardon, that all things are ready for our salvation. Everything is done. In view of all this, are you ready to live for Him? Are you ready to die for Him if you have to die? Are you ready to stand up for His Word and give a Scriptural answer as to why you believe what you believe? I ask you, are you ready for His second coming? If He delays His coming and you die, are you ready to die? I tell you, it is the sweetest joy in this world to know this, that if Jesus Christ delays His coming, I am ready to live or die, as He wills.

May it please God to help you to come to that same readiness. May God bless you!



## The Scriptures

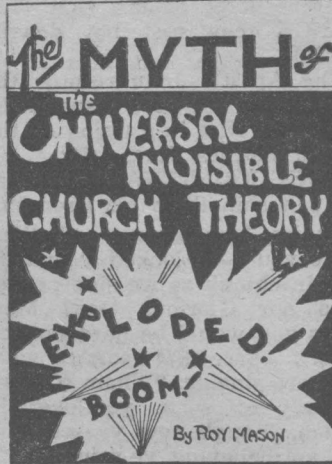
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of the miracles of the Scriptures are: the three Hebrew children escaping the fiery furnace, Daniel overcoming the hungry lions, David's victory over Goliath, the separation of the Red Sea, the resurrection of Lazarus, and a host of others.

The Catholics do not deny that the Scriptures are divine and sacred, but they affirm that the Scriptures receive their authority from the church. They cite I Timothy 3:15 in an effort to prove their theory. This passage declares that the church is "the pillar and ground of the truth." It is certainly true that the Lord's Church is the "pillar and ground of the truth," but this does not mean that the Scriptures receive their authority from the Church. If you see an inscription from a King written on a great pillar, do you say that the authority for the inscription rests with the pillar that holds it? We know, of course, that the authority rests with the King who wrote the inscription and not with the pillar that holds it. The pillar simply holds the inscription up for all to see. It is the same with the Church. She is the "pillar and ground of the truth" in that she is to proclaim and contend for the truth which God has given to her.

Beloved, the nail that I am trying to drive is that we are to hear and heed the Scriptures. They are to be our guide for living or a complete rule for our lives. They are to be a lamp to our feet and a light to our path. Paul expressed it perfectly in II Timothy 2:15

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and II Timothy 4:2 when he said:

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

"Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine."

The Catholic Church errs grievously by their teaching that the traditions of men are to be placed on the same level as the Holy Scriptures. The Council of Trent affirms that the traditions of the church of Rome are to be received with the devotion that the Scripture is to be received with. We know, of course, that they are in gross error and Revelation 22:18 seals our contention:

"For I testify unto every man that heareth the Words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book."

The Scriptures stand alone, and are an interpreter of themselves. The Holy Spirit must guide men to understand the secrets of the Holy Scriptures. The natural man cannot read and understand Scripture, even as a blind man cannot read and understand history or any other book.

"But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." — I Cor. 2:10.

Beloved, it is important and vital that we keep before our hearts and minds that the Scriptures are the very hand-writing of God. Do we really believe this, or do we see no further than the writers of the Holy Scriptures? Are we convinced that the Scriptures would have been no different if God had taken the pen in His own hand and written? I, during my lifetime, have observed many people who have seen no further than the men who wrote the Scriptures; for example, some, because of I Cor. 14:34, declare that Paul was a woman hater. These poor people believe that the Scriptures came from Paul rather than from God. What is your be-

lief relative to I Corinthians 14:34?

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." — I Cor. 14:34.

Do you believe that this precious passage came from Paul, or God? Why do you not obey it if you believe it came from God?

I know of a church where the preacher asked that the word predestination not be mentioned in the church. This preacher, so called, and those that follow him obviously believe that Romans 8:28,29 and 30 came from Paul rather than from God. These verses read:

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified."

Beloved, the Scriptures are complete because they have come to us direct from God's own hand. They, for this reason, shall stand forever.

"The grass withereth, the flower fadeth: but the Word of God shall stand forever." — Isaiah 40:8.

Moses believed in the authority of God's Word, for he placed it above King Pharaoh. Paul placed it above King Agrippa. Do you believe and obey it?



## Gladwin, Michigan

(Continued from Page One)

made such a step. But they did with their faith in God and His Word. God never fails! Always, when He is doing a work in one place, there is another end of the line in which He is also working.

Following the church organization, Bro. R. E. Pound, II and his wife, Sharon, daughters, Kathy and Bethna, were secured and moved up from Shreveport, La. Bro. Pound and family had been in churches in the A.B.A. for nearly 12 years. For nearly a year and a half, some preachers in the A.B.A. had been causing trouble for Bro. Pound because of his strict Calvinism. They started to split one church he pastored in Texas and did succeed in splitting the church in Shreveport, La. in which he was pastoring. Bro. Pound has pastored churches in Oklahoma, Colorado, Texas and Louisiana before coming to Michigan.

In and following 1966 many state associations in the A.B.A. condemned what they call "Hyper-Calvinism." Their terminology is mis-leading and they have developed a special set of terms in which they classify all who differ from them. For example, Bro. Pound was open in affirm- (Continued on page 7, column 3)

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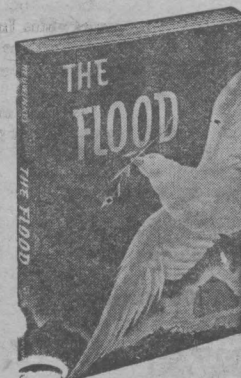
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PAGE SIX



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## Fred T. Halliman

(Continued from page five)

man, and only seen by a very few that would make the waters with their changing colors from Buckingham Fountain look as if a child had been toying with his first try at water coloring, in comparison. As the water cascaded over those different colored rocks with the brilliant sun penetrating through the water, there was a multitude of miniature rainbows. It looked like a stream filled with precious gems.

Outside of the beautiful handiwork of God that we saw in this vast, no-man's land on this day, there was nothing exciting that happened. About three p.m. we came to a nice spot on the banks of a small stream in the jungle, and there we decided to make camp for the night. It did not take long to get camp set up here, and I was soon in the middle of this little river getting a good bath. About 8 p.m. I was ready for bed.

APRIL 1. "D.Q. Our first assault on today's walk was to climb Mt. Doba. I had

heard much about this mountain as being an extremely large mountain but when after two hours we were walking along the top of it I thought it rather mild. What I did not know was that we had come up the back side of it instead of the face of it. Once we started down the mountain, I then realized more than I can put in words what an awful mountain it is. I spent the worst three and a half hours trying to get down that mountain that I have ever spent on any mountain before or since. At the bottom of the gorge was the Strickland River. We walked along the banks of the Strickland for the next two hours, which all the way from occasionally dipping our feet into the river's edge to a few yards away. This walk was most uncomfortable due to the rocky surface underfoot. Once again we are camped on the banks of a small river tonight. Have had a river bath two nights in a row — a luxury not always available out in the jungles, end D.Q."

For a long time I have heard stories about Mt. Doba being one of the worst mountains to cross in all of Papua, but after reaching the top in two hours and with a minimum of effort, after leaving camp this morning, I thought the natives had been up to their tall tales again. Little did I realize what was ahead of me and actually I am happy that I did not know, for had I known what was ahead, I would have given it a second thought about trying to descend such a steep mountain. While it only took us three and a half hours to reach the bottom of the gorge several places during that three and a half hours we were sliding down ten to fifteen foot drops of sheer rock in some cases with nothing to hold on to. The natives fared very well as being without shoes and the soles of their feet almost as tough and as flexible as tire rubber, but for me, with shoes on filled with steel studs was about the equivalent of someone trying to walk up a vertical glass wall on ice skates. By the time I had reached the bottom of the gorge, the palms of my hands was not the only place on my body that was black and blue and with a fair amount of skin sheared off. The last drop was 12 feet down, and you had one foot to land on, or go into the river.

Once we all got safely down we stretched out on a sand bar like a beaten pack of fox hounds. We spent something like a half hour there resting and talking about Mt. Doba. We were thankful that we had come down instead of climbing the mountain. Will leave you here until next week.

## Gladwin, Michigan

(Continued from page 6)

ing that he was a solid Calvinist. They wanted to know if he believed in what they called the "limited atonement" and "absolute Predestination." The answer was given "that in the atonement Christ died to save His people and that in addition to this, He made the means of salvation possible to all and those who go to Hell do so because they will not come to Christ." They had a different view of the atonement under Calvinism. And when the truth was finally known, they classified this as Hyper-Calvinism. They called election unto salvation, Hardshell Fatalism which Bro. Pound denied believing. But, yet, their terms have a special meaning and it will do no good to try and help them. They are like the Campbellites. They hold to their own special election, atonement and predestination. As the Campbellites did in their reformation of the early 1800s so do modern A.B.A. Baptists. They have the same Biblical

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names for what they believe, but their definitions are different from the world of theology.

The majority of preachers and churches in the A.B.A. have left the old Baptist position as outlined in the old New Hampshire Confession of Faith. In fact, Bro. Pound presented apostasy from the Confession of Faith which the A.B.A. adopted when organized in 1924, 1925 in the Articles II, IV, VII, VIII, IX, X along with the change of juice for wine on Communion. Most in the A.B.A. also hold to the heresy of Sabellism on the Trinity of God, that is, they deny a Trinity of Persons in the Godhead and claim that God is only one Person with three different manifestations.

The usual persecution against the non-conformist was effected toward Bro. Pound, but when truth is burned into a person's soul, he cannot keep quiet about those things he believes. There

are some still in the A.B.A. who claim to be Calvinists, but they will stand back while one who is open with his faith is being driven out of his church, has letters written about him by seminary presidents, and while former pastors encourage his church members to either leave the church or put him out. This is the difference, perhaps, between believing a doctrine from the head and from the heart. And until the brethren in the A.B.A. who know the truth band together and stop the idea of conformity or exclusion, then the A.B.A. will continue to lose historic Baptists who know Baptist history, theology and care about where they stand.

Needless to say the exodus from the A.B.A. was a very difficult thing to accomplish and if God had not done it for Bro. Pound, doubtless he would not have done it himself. You have much difficulty leaving friends you have made for 12 years, leaving a work in which you taught in two Seminaries and in which you were selected as associational officers and had been elected to preach in various associational meetings and in their summer youth camps. But, no matter the personal sacrifice involved, the Lord's Truth as outlined in the "Five Points of Calvinism," must be seen and defended by those who know the truth.

There may be other groups which are like the old group in Gladwin, and members who know the truth need out, simply trust God and do His will and He will provide for you! There may be ministers like Bro. Pound who realize that they need out of human organizations, then simply place yourself in God's hands, He will see to it that you will not fail.

Since 1964 Bro. Pound has been in contact with Bro. Gilpin and TBE and when the trouble started in Shreveport, Bro. Pound contacted Bro. Gilpin, who in turn contacted the Grace Baptist Church in Gladwin, and hence, pastor and church are working together in a way that neither thought would have occurred if someone mentioned it to either a year ago. The folk who are reached in Gladwin, and the new churches which are organized in the years ahead by the Grace Baptist Church of Gladwin, will owe much under God, to Bro. John R. Gilpin and his ministry through The Baptist Examiner for their efforts in presenting the truth to God's elect and helping them secure the Lord's will in their lives. Beyond doubt, when we all reach the judgment seat of Christ, there will be no minister who labored in the latter 1900s, who will see more souls won and more sheep in church truth, both won and taught, than the ministry of Bro. John R. Gilpin. Has God used any paper and preacher in this present century like He has used, and will use THE BAPTIST EXAMINER and John R. Gilpin?

## Ledge Baptists

(Continued from page one)  
in the acrostic below.

- L—limited depravity
- E—election conditioned on faith
- D—death of Christ for all men without exception
- G—grace which was resistible
- E—eternal security of believers

I

A LEDGE Baptist is one who believes in LIMITED DEPRAVITY. There are some folk who believe in total depravity and a limited atonement. A LEDGE Baptist is wired up just backwards. He holds to limited depravity and total (for all) atonement.

When you talk to A LEDGE Baptist, he will say he believes in total depravity. But watch him! He is tottering on a ledge. He doesn't mean total depravity. He will say, "I believe man is dead in sin but — he must believe in order to be born again." That is a LEDGE Baptist speaking. He believes a dead man can believe to be born again. He will read John 1:12 and say, "As many as received him, to them gave he

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the power to become the sons of God, even to them that believe on his name." And they emphasize BELIEVE. They completely forget John 1:13 which gives the reason these believe on his name. They have been born "not of blood, nor of the will of the flesh, nor of the will of man, BUT OF GOD." They believe a man is more or less "sick in sin," but not DEAD in sin.

I have seen many dead men. You can look in their eyes and all you get is a cold, glassy stare. You can speak in their ears and plead ever so compassionately, "You need to believe. Then you will be alive." But you will get no response. The man is dead. He cannot see nor hear.

The LEDGE Baptist is like the Christian Scientist who encountered a friend one day. "My father just fell and there seems to be some injury," said the friend. "Oh no," said the Christian Scientist. There is no injury. Your father just *thinks* he is injured. A few days later they met again. "My father has developed lung congestion and is sinking fast." "Oh no," said the Christian Scientist, "He just *thinks* he is sinking fast." A few days later the Christian Scientist said, "How is your father?" "Oh," replied the friend, "HE THINKS HE IS DEAD."

Brethren, men are DEAD. They don't just THINK they are dead. And if you try to educate that man politically or indoctrinate him religiously, you will fail. HE IS DEAD IN SIN. He doesn't need education. He doesn't need reform. He needs LIFE, because he is spiritually dead.

Man's depravity is not limited. He is not just sick. He is not just affected in part of his body. His whole mind, will, and affections are corrupt. The mind is enmity against God. (Rom. 3:7). He will not come to Christ. (John 3:40). Out of his heart comes all manner of evil. (Matt. 15:19). His depravity is total. It pervades his whole being. The LEDGE Baptist is on a ledge, tottering, when he holds to LIMITED DEPRAVITY.

II

LEDGE Baptists not only hold to Limited Depravity, but also to Election based on or conditioned (Continued on page 8, column 1)

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## Ledge Baptists

(Continued from page seven)  
on faith. The few times I approached the subject of God's sovereignty I was always led by the pastor to Rom. 8:29: "For whom he did foreknow, them he did also predestinate. . ."

"Now see, predestination is based on Foreknowledge. God looked down through eternity and foreknew who would have faith and repent, and based on what he saw, he elected them to salvation to be applied in time." And being the busy, busy fellow about churchwork, without time to study the Word for myself, I swallowed that line. I never had time to see where the Bible stated that God would see FAITH and REPENTANCE in a spiritually dead man. It certainly didn't say it in Rom. 8:29 or I Peter 1:2. If God foresaw anything in a man or about a man it was that he would NOT repent nor turn in faith to Christ. He saw that "all have sinned" (Rom. 3:23). He saw that the Gentiles were without personal righteousness (Rom. 1:18-32). The Jews were without personal righteousness. (Rom. 2). In fact, the whole world is guilty

before God. (Rom. 3:1-20). There is NONE righteous, no not one. There was NONE . . . zero . . . that understood. There was NONE — a big goose egg — that sought after God. They were ALL gone out of the way. They were together become unprofitable. There was NONE THAT DID GOOD, NO NOT ONE! (Rom. 3:9-12). And because of this, because man was in such a terrible fix, God had to do something or all men would rightly continue on their way to eternal Hell.

So God did not elect because of foreseen faith, for He foresaw NONE. He elected because He didn't see faith. So according to the purpose of His will, He chose us in Christ before the foundation of the world. The LEDGE Baptists are tottering again. Election based on foreseen faith which God didn't foresee in any one. A very precarious position.

### III

A LEDGE Baptist not only is tottering with a limited depravity and election based on foreseen faith, but he totters on the death of Christ for all men.

The question we face here is "Did Christ die to SAVE SOME men or to make ALL men SAV-

ABLE? The LEDGE Baptist says the latter, that is, Christ died for ALL the sins of ALL the men of ALL the world, but that doesn't save them. That just makes them savable. They must believe first. They look aghast if anyone disputes this premise. "Why, you don't believe John 3:16, 'For God so loved the world' — and the world is every man, woman and child." They forget that the world in that sense also includes the trees, the birds, the ants, the snakes, the rocks, etc. I find it hard to believe the world Christ died for includes that much.

These folk find it hard to believe Mark 10:45 . . . to give his life a ransom "FOR MANY." Or Matt. 26:28: ". . . blood shed for MANY FOR THE REMISSION OF SIN." Or Isaiah 53:11: ". . . my righteous servant justify MANY, for he shall bear their iniquities." These verses do not say he died for the whole world. HE DIED FOR MANY TO REMIT THEIR SINS, not to make them remittable. He bore their iniquities to JUSTIFY MANY, not to make them justifiable. He gave his life a ransom for many, not to make them ransomable.

Christ secured salvation for the elect. It is like Spurgeon said, "The Arminians (LEDGE Baptists) have a wide bridge, big enough for the whole world to go across. But the bridge just goes halfway across the bottomless pit." The TULIP Baptists have a narrow bridge across the chasm, but praise God! it goes all the way across. And those whom God has elected and called out by his grace will cross that bridge!

Brethren, the LEDGE Baptist is tottering on the bridge of the universal atonement, or the death of Christ for ALL men. It is indeed a precarious LEDGE. No comfort that you are in the elect. No way to know your salvation has been secured. And millions, yea, billions of those for whom Christ died are suffering in Hell, because the God of Heaven, when He died, could not secure their salvation. How sweet to be a TULIP Baptist and believe that the atonement, though limited in intent, was sufficient to secure salvation for all those chosen in Christ before the foundation of the world?

### IV

The LEDGE Baptist is also tottering on the ledge of Grace which may be resisted. Now that I'm a TULIP Baptist, I can see the inconsistency, both logically and Scripturally, on the idea that God's grace can be resisted. But as a LEDGE Baptist my eyes were shut to this truth.

The LEDGE Baptist says God chose in Christ before the foundation of the world, all those He foresaw would have faith. Christ then died for the sins of every man, woman and child in the world. And the Holy Spirit regenerates only those who will let Him. We see in this a Triune God, equally omnipotent, but impotent to save a man. The irresistible force meets the immovable object!

For sake of illustration, let's say God saw 100 people who would have faith, so he chose 100 people to save. Christ came to earth and died for 10,000 people. But the Holy Spirit only saves 10 people because that is all that will "open their hearts and let him in." Is this Triune God equally powerful in each person? NO! Christ died for some that the Father didn't choose. And the Holy Spirit can't regenerate all those for whom Christ died.

The LEDGE Baptist thus makes man's will greater than God's. He fails to see that man will not come to Christ that he might have life. Read John 5:40. He fails to see that God does according to His will in the armies of Heaven and among the inhabitants of the earth and none can stay his hand or say unto him, What doest thou? (Dan. 4:35). He fails to see that men believe not,

because they are not of His sheep (John 10:26), and that ALL given to Christ by God will come to him (John 6:37). To return to our illustration, if God the Father chose 100 — God the Son died for that same 100, and God the Holy Spirit will without fail bring those same 100 to life by the "new birth" (John 3:8). But praise God! it isn't just 100 He chose to save. It is a multitude which no man can number. And that multitude will without fail be with Christ forever because the Holy Spirit will bring them to life! Even though no one can come except the Father draw him, all that were given to Christ, the Father WILL draw!

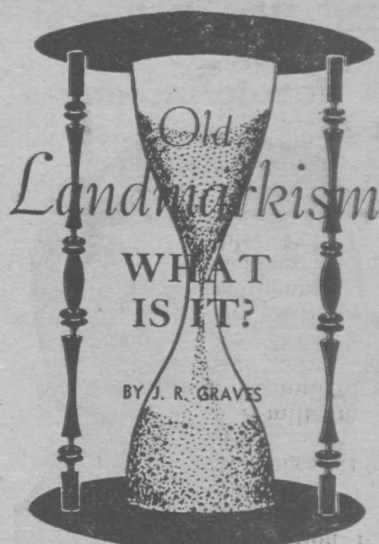
The LEDGE Baptist is tottering on a precarious ledge when he takes away the sovereignty of God and exalts the will of man. God will not share His glory with another, and that includes the worm, man. Believing this point, proves the TOTAL DEPRAVITY OF MAN. He actually believes he can resist the Almighty God! Nothing but a depraved mind could ever consider such a thing.

### V

Now we come to the point of Eternal Security. The LEDGE Baptist will loudly proclaim, "Even though I don't agree with the HYPER-CALVINISTS on the first four points, at least we 'Calvinists' can agree on Eternal Security."

But I wonder if a TULIP Baptist would agree. A TULIP believes in Perseverance of the saints, not just in the eternal security of the believers. Martyn Lloyd-Jones said that he believes in "once saved, always saved" but not when you say it like that! There is a difference here between the TULIP and the LEDGE. The LEDGE says "eternal security of the believer" and emphasizes "believers" and "eternal security." The TULIP says "perseverance of the saints" and emphasizes "saints" and "perseverance." The LEDGE says, "All you have to do is believe, and if you have ever publicly stated you believe, then, brother, you are locked in . . . eternally secure." They loudly proclaim "Believe," but they forget the dead man can't until he is sovereignly made alive. Belief is a gift of God (Eph. 2:8). Not every man who says he believes really has saving faith. Belief must come from heart-felt repentance of sin. The LEDGE seldom talks about repentance, only belief. And if a man has believed, it is blasphemy to the LEDGE to imply that he isn't eternally secure. This is done, even in face of the fact that 50 per cent of the enrolled church members are absent on any given Sunday, that 10 per cent of the church members do 90 per cent of the work, and that many who have said they were saved and have been members for years are actually being regenerated by the sovereign Holy Spirit and applying for baptism into the church. The LEDGE Baptist stands on a precarious ledge when he holds to eternal security "when you say it like that."

The Bible teaches that the saints will persevere. The proof of conversion is continuance. The sheep hear His voice. He gives them eternal life and they shall never perish (John 10:28,29). But note it is sheep He speaks of, not goats professing to be sheep. A man "once saved, always saved" may go out and live like the Devil and not feel a bit of conviction. But a saint will not live in sin. He is a sanctified one. He understands that he has been ordained to holiness. He has been created in Christ Jesus unto good works (Eph. 2:10). He is careful to maintain good works (Titus 3:5,8). He is holy, because God is holy, because the Holy Spirit lives in his body (I Cor. 6:19). And because he is a saint he will persevere to the end. Trials may come to the saint, but he sees it in the perspective of eternity. The light affliction works a far more exceeding and eternal weight of glory. The sufferings of this present time are not worthy to be compared to the glory which will be revealed in us (Rom. 8:18). And so we persevere.



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Now friend, which are you? Are you a TULIP Baptist or a LEDGE Baptist? Do you hold to the faith once delivered to the saints, or do you hold to the counterfeit faith introduced by the father of lies to snare men's souls? Do you hold to that system of theology taught by Paul, the Waldensians, the Anabaptists, and the great Baptist saints of every age? I trust the Lord may use this message to speak to your hearts. Don't totter on the ledge of LIMITED DEPRAVITY, ELECTION BASED ON FORESEEN FAITH, DEATH OF CHRIST FOR ALL MEN, GRACE WHICH CAN BE RESISTED, AND ETERNAL SECURITY OF THE BELIEVER (when you say it like that). Stand on the sure foundation of Christ. Recognize that you are totally depraved and in need of God's mercy. Cast yourself on Him now. He will in no wise cast you out. I exhort you in the name of Christ — that name which is above every name, and at which some day every knee shall bow and every tongue confess Him as Lord to the glory of God the Father. In that worthy name, I exhort you to repent of your sins and turn to Him in faith. May it be so today. AMEN.



## A-Millennialism

(Continued from page one)  
"intellectualism" when in fact it is ignorance. It is based on idea, but not fact; thought but not truth; abomination rather than admonition. Southern Baptist Seminary professors that may hold to the premillennial truth are afraid to voice their belief for fear of intellectual ridicule. A-millennialists look for tiny springs of truth, but find instead rivers of poison. The modernist, the liberal, the devil and the Southern Baptist Convention all hate the premillennial truth. The reason is simple; the pre-millennial belief takes every word of the Bible as literal truth, and of course this threatens the positions of all these.

4. A-millennialism is the devil's favorite belief, because it does not teach his intimidation by being bound 1,000 years and his ultimate defeat after the 1,000 years (Rev. 20:1-14). Satan does not want anyone to believe the Bible. Some of the events A-millennialists deny are these:

A. The resurrection of all saved people off this earth (I Thess. 4:13-17).

B. The Great Tribulation for seven years (Matt. 24:20-22).

C. Christ's glorious, victorious, return to earth to reign 1,000 years (Rev. 20:1-8).

In summary, the A-millennialist is a prophetic Arminian, a non-Biblical dropout, and an eschatological hippie. The greatest men of all time were both Baptist and premillennial, in their belief. This includes all the saints of the Bible, Polycarp, Papius, Tertulian, Justin Martyr, the various Ana-Baptist groups all the way down through the years, Bunyan, Gill, Spurgeon, J. R. Graves, W. H. Cathcart, T. T. Eaton, T. A. Martin and A. W. Pink. The same truth that dwelt in these, dwells in all that believe the Bible today.

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