

SUMMER BOOK SALE

20% DISCOUNT — PRICES GOOD FOR ONE WEEK (After You Receive This Paper) — 20% DISCOUNT
U PAY POSTAGE — ALL SALES FINAL — ORDER THE BEST OF BOOKS TODAY — NO RETURNS

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

Vol. 42, No. 29

ASHLAND, KENTUCKY, AUGUST 17, 1974

WHOLE NUMBER 1983

Uncompromising After 38 Years In Japan

By Timothy Pietsch
Missionary To Japan

Beloved Brothers in Christ:

Greetings in the Name of our wonderful Lord with Isa. 59:15 and Eccl. 12:13-14.

Your letter of Nov. 30, 1973 in which you accused me of "a serious breach of Christian ethics" has been received and I have prayed much about it and consulted with trustworthy counselors and I believe the Lord would have me answer you. Since you, Bro. Hopewell, wrote that Dr. Kempton had asked you to write to me, I address you both as leaders of ABWE, and will make copies of this letter available to those who are concerned in these issues. Your letter is very typical of the method that large missions use to try and cover over compromise and try to

pretend that those who expose the compromise are unethical. I am not surprised when compromising, new evangelical (Billy Grahamite) missions use such methods, but I did expect more from the leadership of ABWE, since it is an "approved" mission of the GARBC, and professes to take a faithful stand for the Lord. It is just too typical to accuse the man who exposes compromise as "unethical" while pretending to take a faithful stand for the Lord.

Brother Hopewell, isn't this dissimulation? (Rom. 12:9). I am accused of being "unethical" because I am accused of saying that ABWE co-operates with Roman Catholics and Modernists. However, I am not the one who said that, but rather the American Bible Society in its official organ, "American Bible Society Record." In its Feb-

ruary 1971 issue on page 16, is the following statement:

"Thus Roman Catholic priests, and laymen attended the workshops held in 1967 to select five translators for each committee. The choice was based on such factors as translation ability, and a



TIMOTHY PIETSCH

Just One Kind Of Church Is Proven By Colossians

By ROSCOE BRONG
Lexington, Kentucky

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:18).

Proponents of the universal church idea abuse and misinterpret the epistles of Ephesians and

less the writer or speaker explains that he is using a word in a sense different from what would be naturally understood by his readers or hearers. The question in Biblical interpretation is not what meaning modern religionists may like to read into the Scriptures, but what meaning was clearly intended to be conveyed by the original writers, according to the ordinary usages of language.

Meaning Of Ekklesia

Honest translation requires that the Greek word ekklesia be rendered "assembly" or "congregation" — a fact attested by competent scholarship and easily confirmed by anyone who will examine the word in context in all its occurrences in the New Testament. The fact is so self-evident that even the most rabid advocates of a universal church are compelled to recognize a literal assembly in the great majority of all Biblical uses of the word.

(Continued on page 6, column 1)

capacity to work with others. Persons for the Assemblies of God, the Association of Baptists for World Evangelism, the Church of Christ, the Evangelical Methodist Church in the Philippines, the Lutheran Church, the Philippine Baptist Convention, the Roman Catholic Church, the Seventh Day Adventists, the United Methodist Church and the United Church of Christ were included in the resulting groups."

You accuse me of being "unethical" because I did not recognize. (Continued on page 6, column 4)

OUR RADIO MINISTRY
WTCR — 1420 ON THE DIAL
ASHLAND, KENTUCKY
Sunday — 8:30-9:00 A.M.

**THIS IS A WORK OF FAITH
AND A LABOR OF LOVE**
**MAY WE ASK FOR YOUR
PRAYERFUL SUPPORT**



ROSCOE BRONG

Colossians, perhaps more than any other part of the New Testament in their vain attempts to produce some Scriptural support for their fantastic theories. In another study I have shown how the use of the word "church" in Ephesians corresponds to the abstract, generic, institutional, or distributive use of other singular nouns with plural connections. Let us now examine the same subject in Paul's letter to the Colossians.

In the first place, it is axiomatic that words ought to be understood in their ordinary sense unless the context demands otherwise, or un-

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and

they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty"—II Cor. 6:14-18.

I know nothing that is needed more today than for God's children to be called into a closer walk with Him, and unto a separation from

The Birth Of Jesus And All It Means To Us Today

PASTOR WELLIE MIDGLEY
Pengilly, Minnesota

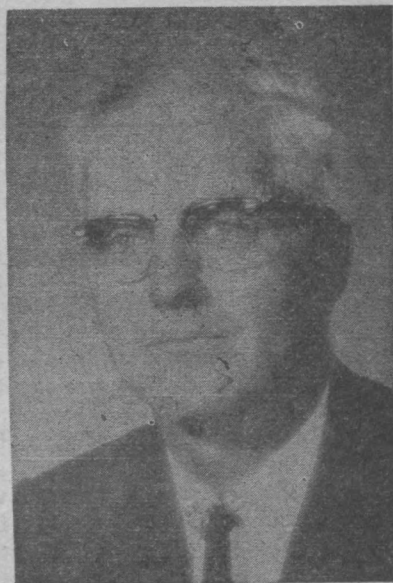
"For unto you is born this day in the city of David a Saviour, which is Christ the Lord"—Luke 2:11.

Within the covers of a small pocket Testament is hidden the greatest mystery of the ages. The message we have is that the Lord has come and has provided salvation for all who believe. We must never lose sight of the fact that there is something supernatural surrounding the birth of Christ. The Scripture record indicates that this birth was different from those recorded before it, as indicated by three words in Matt. 1:18, "on this wise." The message of the angel to Mary in Luke 1:35 tells what is going to happen: "The Holy Ghost shall come upon thee . . . that holy thing which shall be born of thee shall be called the Son of God." No laws of heredity are sufficient to account for His generation.

Some folk will be surprised that I should speak on the birth of Christ in June. But the date of Christ's birth is absolutely unknown. The date of His death is known, the 14th of Nisan. This date of His death appears on our calendar in late March or early April. We speak often about the death and resurrection of Christ.

His Virgin Birth is just as essential to our salvation as His death and Resurrection. It seems incredible that the message of His birth should be limited to a couple weeks in December each year.

There are three divisions in the



WELLIE MIDGLEY

Gospel of John that I suggest you should study. In John 7:42,43, there was a division over His birth. In John 9:16, there was a division over His deity. In John 10:17-19, death and resurrection of Christ. (Continued on page 3, column 5)

And So Many Preachers Are "Hucksters" Of God's Word

"For we are not as many, which corrupt (huckster) the Word of God; but as of sincerity, but as of God, in the sight of God speaks we in Christ"—II Cor. 2:17.

"That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground (mgn.—stay) of the truth"—I Tim. 3:15.

"If the foundations be destroyed, what can the righteous do?"—Psa. 11:3.

Paul said in his day there were many who corrupted the Word of God. In these days there are more. The word translated "corrupt" is defined by Green's Lexicon "to be a retailer or huckster." It is translated by Thayer "to be a retailer; to peddle; to get sordid gain by dealing in anything," citing this passage "to trade in the Word of God;" to adulterate for the sake of gain." A huckster of the Word is a man who trades off any part of the truth because it pays or is to his advantage.

All "Unionarians" are hucksters of the Word. They swap off what they call the non-essentials, the teachings of the Word of God as to the identity, polity, ordinances and distinctive nature and separateness of the churches of the Lord Jesus, in order to work peaceably in union meetings and union schools and the YMCA and the YWCA, and other union movements with Pedo-Baptists and Campbellites and other heretics.

The second text at the head of this article shows that when our "Unionarians" friends huckster the Word of God as to the polity and ordinances and the separateness of Baptist churches, they are cutting away the very foundation from under the truth. The church Paul is here talking about was a local church. There wasn't any other kind in New Testament days. The one he here speaks of was the kind that has pastors and deacons. That was certainly a local church. Now Paul by the Holy Spirit plainly says that the local church is the "pillar and ground of the truth."

When Baptists go into any kind of union with those who are heretical on Baptism or the Lord's Supper or church polity or organization they are not only huckstering off much of the plain teachings of the Word of God for pay or popularity; but they are actually whittling the very foundations of the truth from under themselves. When men get wrong on the church and its polity and ordinances they soon get wrong on the Gospel and the very fundamentals.

Many instances could be cited. Campbell Morgan was a "Union-tarian." He held union conferences and delighted in that kind of work. During World War I, he told the soldiers that dying on the battlefield would take them to

the things of the world. When I speak of separation, I mean that we are to be separate from both persons and institutions, and as far as we are concerned, we are to be separated unto the Lord. I am sure you will agree with me that we are beset on every hand with the things of the world, and thus we are in a position most of the time of compromise. It so happens that every phase of our (Continued on page 2, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"A CALL TO SEPARATION"

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 910, zip code 41101.

Published weekly, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

One year — \$2.00; Two years — \$3.50
Five years — \$7.00; Life — \$25.00
CLUB RATES: 15 or more — each \$1.50
When you subscribe for others or secure subscriptions — each \$1.50
BUNDLES: 10 to 50 copies to one address \$10.00 for each 10 yearly; 60 to 100 copies to one address, \$9.00 for each 10 yearly.
FOREIGN Same as in the United States.
PLANNING TO MOVE? Notify us three weeks in advance. The Post Office does not forward second class mail and they charge us 10c for each "change of address" notice. Please save us this expense

Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

Grace Baptists Of Tulsa Invite You To Their Conference

The Grace Missionary Baptist Church of Tulsa, Oklahoma, along with Pastor David O'Neal, are extending herewith a very cordial invitation to all the readers of THE BAPTIST EXAMINER in view of their forthcoming Bible Conference over Labor Day weekend.

Of course, many of our older readers will remember the fine times that we used to have here



DAVID O'NEAL

in Ashland at our annual Labor Day weekend Bible Conference when I was enjoying better health than I am at present. It is indeed a joy to me to know that Brother O'Neal and the church he pastors is carrying on a similar ministry now over Labor Day weekend.

I would like very much to be able to have a part on the program this year as I have in the past, but on account of my physical condition, I am saving all my strength for Calvary Baptist Church and THE BAPTIST EXAMINER. I shall certainly be much in prayer that God will bless Brother O'Neal, and the church he pastors, and all those who attend this Conference, and I would urge each of our readers who live within going distance to make it a point to be present.

(See Program on Page Eight)

"Call To Separation"

(Continued from page one)

lives is affected by unholy mixtures, ungodly alliances and unequal yokes. Now those are strong words, beloved, but I am sure if you will be cautious, careful and studious, you will see that I speak truthfully. I say that we are beset

on every hand with these things that we need to be separated from. I mean, beloved, in every phase of our lives, we should be separate from the world — religious, domestic, social and commercial. Now think these words through carefully and you will see that they just about cover every phase of your life.

Our religious convictions and our religious connections should be one and the same, but oftentimes they are not. Too many people allow their religious connections to be wrong. Too many people are affiliated with secret fraternal organizations. Too many people are married unto those who are of the world. Too many people have business partnerships and relationships that are entirely of the world.

I read the text that I have read to you this morning and I insist that we need to be separate from both persons and from institutions, that we might be separated unto the Lord.

When God called Abraham long years ago, God said:

"Get thee out of thy country, and FROM thy kindred, and FROM thy father's house, unto a land that I will shew thee"—Gen. 12:1.

The call of Abraham was a call from paganism, from heathenism, from religious idolatry and superstition in the land of Babylon. It was a call to even forsake his father's house in order that he might be separated unto the Lord.

God gave a similar command to the Israelites when He chose them as His nation through whom He was to bless the earth. I read you four verses to show you how God told Israel to be separate.

"After the doings of the land of Egypt, wherein ye dwelt, SHALL YE NOT DO: and after the doings of the land of Canaan, whither I bring you, SHALL YE NOT DO; neither shall ye walk in their ordinances"—Lev. 18:3.

God said, "Look back to Egypt. I brought you away from them. You should not live like the Egyptians. I am taking you over to Canaan. You shouldn't live like the Canaanites. You should not walk in their ordinances.

Listen again:

"And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, which have SEPARATED YOU from other people"—Lev. 20:23,24.

I find God saying to the children of Israel as a nation, whom He has separated from the nations of the world:

"Ye shall utterly DESTROY all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: And ye shall OVERTHROW their altars, and break their pillars, and burn their groves with fire; and ye shall HEW DOWN the graven images of their gods, and DESTROY the names of them out of that place"—Deut. 12:2,3.

I turn to God's Word and I find Moses saying for the Lord:

"Then ye shall drive out all the inhabitants of the land from before you, and DESTROY all their pictures, and DESTROY all their molten images, and quite PLUCK DOWN all their high places"—Num. 33:52.

Beloved, you can't read these verses of Scripture of Leviticus 18, Leviticus 20, Deuteronomy 12, and Numbers 33 without the solemn realization overtaking you that God's command to Israel was that they were to be separate from the nations roundabout them and that he had called them to a position of separation.

That is nothing new in this, beloved, for when we come to the New Testament, we find the same was true with the early church. We read:

"And with many other words did

he testify and exhort, saying, Save yourselves FROM this untoward generation"—Acts 2:40.

Lots of people today say, "Oh, I wish we could have another Pentecost. I wish God would give us another Pentecost." I doubt very seriously if many people that say that really would mean it. I doubt very seriously if many people would really want another Pentecost in view of what Pentecost cost. You will find that it says, among other things, that they were to separate themselves "from this untoward generation." I doubt very seriously if the average Baptist, yea, if the average member of Calvary Baptist Church, would desire and would ask for another Pentecost.

I

GOD WANTS HIS PEOPLE TO BE SEPARATE.

I would like to turn through the Word of God and read to you a number of verses to show you that God is calling upon us for separation.

We read:

"Let us go forth therefore unto him WITHOUT THE CAMP, bearing his reproach"—Heb. 13:13.

What a solemn exhortation on the part of Paul, writing to these Hebrew Christians, that we are to go, if necessary, outside the camp — perhaps outside the religious organization of which you may have been a member. Get out of anything in this world that would hinder you in your stand for the cause of Christ. Get out even if you have to bear His reproach.

Listen again:

"Now I beseech you, brethren, MARK them which cause division

WORKS OF JOHN OWEN

Volumes I through 16, ea. \$ 5.95
Set 89.95

and offences contrary to the doctrine which ye have learned; and AVOID them"—Rom. 16:17.

Don't tell me that God doesn't want us to be a separate people? God says to avoid people that have doctrines contrary to the doctrines of the Word of God.

We read again:

"But now I have written unto you NOT TO KEEP COMPANY, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat"—I Cor. 5:11.

Notice another Scripture:

"But in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work"—II Tim. 2:20,21.

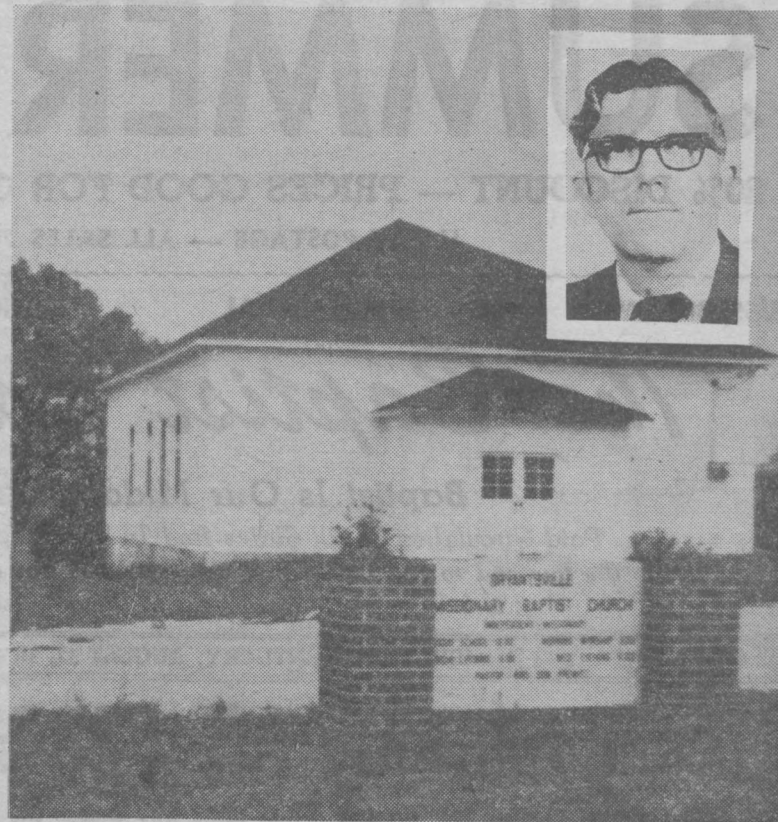
Notice, it says "in a great house." I think that He literally means that in every church there

BOOKS BY BRO. ROY MASON



The Church that Jesus Built \$1.25
No! God is Not Dead 1.25
Down Memory's Stream 1.25
Are We Facing the End of the World? 1.25
The Myth of the Universal Invisible Church Theory Exploded 1.00
What Is To Be Will Be 1.00
The Fakery and Fraud of Freewillism 1.00

ANOTHER KENTUCKY CHURCH WE LOVE



BRYANTSVILLE MISSIONARY BAPTIST CHURCH

Bryantsville, Kentucky
ELDER DON PREWITT, Pastor

Here is another pastor and group of friends whom we greatly admire and for whom we thank God. It is surely good to know them. Many times Brother Prewitt has encouraged us in various ways and it is indeed a joy to present him and his noble flock to our readers.

There are just not too many churches today that are standing for the truth. In fact, they are fewer and farther between all the time. It is a burden and a grief to me to write thus, yet it is a fact. Therefore, it is a real encouragement and inspiration to me to find a man who so loyally and stalwartly stands for the truth as does Brother Prewitt.

What an honor it is to consider him and his church as our friends. If you happen to be in that area or can arrange to do so, let me suggest that you worship with them at their regularly appointed hours of worship. I can tell you that you are welcome, wanted, and invited, and you'll certainly be blessed by attending. You need not have any doubt about the Scripturalness of the message that you'll hear. You can be sure that Brother Prewitt will give you a message based on God's Book. Visit them today if you can.

are some golden vessels and there are some wooden vessels; there are some silver vessels and there are some earthen vessels. He says that you are to purge yourself from the wooden and from the earthen; you are to purge yourself from these and be separate therefrom, that you might be "meet for the master's use."

Listen again:

"Having a form of godliness, but denying the power thereof: FROM SUCH TURN AWAY"—II Tim. 3:5.

He is telling us about the last days and He says that in the last days perilous times shall come. One thing that He says will be true is that people will have a form of godliness.

Everybody today has a form of godliness. I have often said from this pulpit that "everybody and his dog" is a member of some kind of church today. But, beloved, what does it amount to? Paul says, "They have a form of godliness. They are church members, but they deny the power of God. From such turn away." Beloved, this is a call to separation on the part of the people of God.

Notice again:

"And if any man obey not our word by this epistle, note that man, and HAVE NO COMPANY with him, that he may be ashamed"—II Thess. 3:14.

You tell me, beloved, that it is alright for God's people to go along with the world — that it is alright for God's children to go along with religious heretics and have fellowship with them? No, no, beloved. He says, "Have no company with him, that he may be ashamed." Beloved, you are to take your stand for the things of the Lord, and be separate from the ways of the world and from the things of the world.

Notice another Scripture:

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to KEEP HIMSELF UNSPOTTED from the world"—James 1:27.

Beloved, God is wanting you to live a separated life today.

Listen again:

"And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh"—Jude 1:23.

All around you are people that are going to Hell. They are in the fire of sin, and He says that it is our business to save them, even pulling them out of the fire; but be careful that you are not spotted by even the garments that they wear.

The Apostle John, after describing the religious heterogeneous condition that will exist in the latter days, says:

"Come OUT of her, my people, that ye be not partakers of her sins, and that ye receive not of (Continued on page 3, column 1)

BOOKS ABOUT BAPTIST HISTORY

Ford, S. F.
The Origin of Baptists \$1.00
Christian, John T.
A History of the Baptists 3.50
Hiscox, Edward T.
The New Directory for Baptist Churches 5.95
Huckabee, Davis W.
The Origin and Nature of the Church 1.50
Orchard, G. H.
A Concise History of the Baptists 2.95
Rone, Wendell Holmes
The Baptist Faith and Roman Catholicism 2.00

"Call To Separation"

(Continued from page two)
her plagues"—Rev. 18:4.

Beloved, can you read verses like these without the realization that God wants you to be separated from the things of this world? I say, beloved, you ought to be separated by way of religious connections, by way of secret orders, by way of marriage, and by way of business partnerships. I think that includes everything so far as life is concerned, and we ought to be mighty, mighty careful that we are separate from these things.

I want to read you another verse that brings to us the same truth, when the Apostle Paul says:

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God"—II Cor. 7:1.

People that you live with, work with and associate with do the things of the world. Do you do them? The people that you associate with, do you dress like they dress? Do you walk like they walk? Do you talk like they talk? God says that you are to separate yourself, and you are to cleanse yourself from all filthiness of the flesh, with one thought in mind, that you are attempting to perfect holiness in the fear of God.

What a message this is for a church! What a message this is for Calvary Baptist Church! What a message this is for the churches of the world! You know that churches are trying all kinds of gimmicks today to get people to go to church. I was amazed this past week when I stopped at an ordinary country home to buy some stone ground corn meal. That didn't impress me particularly, but the thing that impressed me was this, when Mrs. Gilpin paid for it, the lady gave her a trading stamp. I said to Mrs. Gilpin, "That might be a good idea if we used that at Calvary Baptist Church." Beloved, if we started giving out trading stamps, I dare

DEVOTIONAL BOOKS

Boston, Thomas	
The Crook in the Lot	\$ 1.50
Bridges, Charles	
Proverbs	5.95
Bridges, William	
A Lifting Up for the Downcast	1.65
Bruce, A. B.	
The Training of the Twelve	6.95
Burroughs, Jeremiah	
The Rare Jewel of Christian Contentment	1.45
Chafar, Lewis Sperry	
Grace	4.95
Satan	3.95
Colquhoun, John	
Repentance	1.45
d'Aubigne, J. H. Merle	
The Reformation in England (2 vols.)	each 7.25
Set	13.95
Flavel, John	
The Mystery of Providence	1.45
Works of John Flavel (6 vols.)	29.95
Foxe, John	
Foxe's Christian Martyrs of the World	5.95
Gillies, Donald	
Unity in the Dark	1.45
Hunt, Bruce F.	
For a Testimony	1.45
Kazee, Buell H.	
Faith is the Victory	2.25
The Church and the Ordinances	2.25
North, Brownlow	
Wilt Thou Go With This Man?	1.45
The Rich Man and Lazarus	1.45
Sheldon, Charles M.	
In His Steps	2.00
Thomas, W. H. Griffith	
A Devotional Commentary on Genesis	6.50
A Devotional Commentary on Hebrews	3.95
Venning, Ralph	
The Plague of Plagues	1.95
Warburton, John	
The Mercies of a Covenant God	4.50

say that some people would come to church that do not come otherwise, and I expect lots of churches would do this to get a crowd.

Oh, the gimmicks that are used today! I know one so-called Baptist church that has a tremendous bus ministry. They have bus drivers, they have bus stewardesses, they give out candy, and they hand out chewing gum. They do everything in this world, including the singing of supposed-to-be religious songs that are nothing but a refined type of rock 'n roll. They do everything in this world to get a congregation gathered together. For what? For Hell, and nothing short of it. God wants His people to be a separate people.

How many so-called Baptist churches today do you know of that have banquets, that have dinners, that have Xmas, that have Easter? They have all kinds of social life in their church. Beloved, I can name dozens and dozens and dozens of them that use these things as gimmicks to attract the

NO COMPROMISE IN TBE

I'm glad to know there is a paper (TBE) that does not compromise on the stand it takes on God's Word.

Mrs. W. H. Catron
Salem, Virginia

world. I say to you, God wants you, God wants your pastor, and God wants Calvary Baptist Church to be separate from the things of the world.

SOME ILLUSTRATIONS OUT OF THE WORD OF GOD.

Lot and Abraham is one good example. When Abraham came back from the battle of the five kings against the four, whereby he saved his nephew Lot, the Word of God tells us how the old king came out and offered him a reward. Abraham said to the king of Sodom: "I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, That I will NOT TAKE from a THREAD even to a SHOELATCHET, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich"—Gen. 14:22,23.

Abraham said, "You can't buy me. I wouldn't even take a thread, a shoelatchet; I wouldn't accept even the most worthless thing from you. I am not going to allow you to say that you made Abraham rich. I am going to be separate from you."

But what a contrast when we look at his nephew Lot. Lot looked off, when he separated from Abraham, and saw those well-watered plains of the Jordan. Over beyond it was the city of Sodom, and the Word of God says that he pitched his tent toward Sodom. The next day, I guess, he pitched it a little closer, and the next day a little closer, and the first thing you know, Lot moved into Sodom. Anythink wrong with that? Not a thing. The wrong was that Sodom got to living in Lot.

Beloved, it is not wrong for Calvary Baptist Church to be in Ashland, but it is definitely wrong when Ashland gets to be in Calvary Baptist Church.

Sodom got into Lot. He bought, he sold, and he became a big man in the city. I wouldn't doubt but what he became a member of the city council, or maybe the mayor. I don't know. The Word of God would indicate from the book of Genesis that he became an exalted man politically in the city.

Notice what they did. They ate, they drank, they married wives, they were given in marriage, they bought, they sold, they planted, they built, until the day that Lot went out of Sodom and there came fire and brimstone from Hell. That was what the city of Sodom was

THE SECOND COMING

W. E. B.	
Jesus Is Coming	\$2.95
Cook, E. G.	
Let's Study Revelation	3.50
White, John Wesley	
Re-entry	3.95
Willis, Willard	
The Revelation of Jesus Christ	5.00

given over to.

The Word of God tells us that so far as Lot was concerned, all that he did about it was to vex his soul. Listen:

"And delivered just Lot, VEXED with the filthy conversion of the wicked. (For that righteous man dwelling among them, in seeing and hearing, VEXED his righteous soul from day to day with their unlawful deeds)"—II Peter 2:7-8.

Look at Abraham. He said to that king of Sodom, "You keep all the wealth that you have; I don't want even a thread." In contrast, Lot stayed in Sodom. He knew that

they were doing wrong. He knew that city was going to Hell in high gear. He was vexed, but that was all he did about it. The Word of God tells us that ultimately his wife was turned into a pillar of salt, his younger daughters adopted the morals of the city of Sodom, and his married daughters were burned up in the city of Sodom. Why? One man, Abraham, said, "I am going to be separate—so separate that I won't accept anything from this world," whereas Lot said, "I want all that I can get. It may vex my soul, but I want it, and I'll stay here for it."

Let's get another illustration. Once upon a time, Solomon said, "Lord, if I can have anything in this world that I want, just give me wisdom, so that I can go in and out before my people. I am just a child. I don't know how to go in and out. I don't know how to govern this great people. Give me wisdom." Solomon became a great king.

Later on, Solomon married. He didn't marry just once; he married several times. The Word of God says that he had 700 wives and 300 concubines. I am satisfied that there were a lot of those wives that he never even laid eyes on. Nevertheless, there were some of them he did lay eyes on. And what was the result. Listen:

"And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon

BOOKS WRITTEN BY JOHN BUNYAN



Christian Behaviour	\$1.50
Grace Abounding to the Chief of Sinners	.75
Pilgrim's Progress (paper)	.75
Pilgrim's Progress in Modern English	2.50
Prayer	1.45

BUILD AN HIGH PLACE for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise DID HE FOR all his strange WIVES, which burnt incense and sacrificed unto their gods"—I Kings 11:6-8.

Now what is the story? Solomon forgot about separation. As long as he was a young man and walked with the Lord, God blessed him, and God made him a great king. But the time came when he married — married strange wives, heathen women, and those heathen women caused him to build idols to their gods, and he walked not in the way of the Lord.

I tell you, beloved, this ought to be a fearful warning to us that we separate from the things of the world.

I would like for you to notice a third illustration — that of Jehoshaphat. Jehoshaphat was the king of Judah when Ahab was the king of Israel. In other words, Ahab was the king of the northern kingdom while Jehoshaphat was king of the southern kingdom. The Word of God tells us that one day Ahab said to Jehoshaphat, "Go with me to battle." Imagine Ahab, the wicked, sinful old devil that he was, and Jehoshaphat, a good man walking with the Lord becoming involved in any venture; "Go with me to battle. I need your strength." Jehoshaphat said to him:

"I am as thou art, my people as thy people, my horses as thy horses"—I Kings 22:4.

Then Jehoshaphat said, "Maybe we had better pray about this." Beloved, the time to pray is before you commit yourself to the world. The time to pray is before you make a decision. Jehoshaphat said, "Is there anybody here that can pray?" Ahab said, "I have a lot of preachers." He trotted them out one by one, a great crowd of them, and every one of them said, "Go out to battle and you will win." One fellow, Zedekiah said, "Yes, you are going to win," and he made a pair of horns and put them on his head, and went around pushing everybody with those horns. As he pushed them, he said, "That is the way, Ahab, that you are going to push those Syrians into defeat. You are going to destroy them."

Jehoshaphat didn't like that horse play, and he said, "That just does not sound quite genuine to me. Do you have anybody else to preach?" Ahab said, "Yes, I have another fellow, that fellow Micaiah. I hate him. He is not my kind of preacher." Jehoshaphat said, "Bring him out. I would like to hear what he has to say." Micaiah said, "If you come back in peace, God hasn't sent me. You are going to die out there in battle." All the other preachers had said, "You are going to win the victory," but Micaiah said, "If you get a victory, then God hasn't sent me."

You know the story, Ahab went into battle and was killed. Jehoshaphat almost got killed. God spared him. God saved him — the old backslider that he was. God was merciful and saved him.

I like to think of this, beloved, as a remarkable illustration for you and for me. We need to be separate, we need to be careful, lest we engulf ourselves with the things of the world like Jehoshaphat did with Ahab!

I think I can sum up this entire message by telling you an oft repeated story. A man had a garden which was frequented most often by sparrows. He was rather irritated by their constant chirp. He put his canary in the garden so as to teach the sparrows to sing instead of chirp. Lo and behold! Within a few days his canary had stopped singing and had begun to chirp and none of the sparrows had learned to sing.

Need I make the application? When God's people live in the world and act like the world, they soon lose their distinctiveness as Christians and are dominated by those of whom they associate.

May God bless you and may God

help you to heed this call to separate. That you and I might be separate people — separate from the world — separate unto God.

Birth Of Jesus

(Continued from page one)

there was a division over His resurrection. There are those who believe, and those who do not believe, these doctrines today, even as in that day. We are among those who believe the Bible, and therefore, we believe Christ was born of a virgin.

Scholars who have studied the climate and customs of that time and of that land have considered that the birth of Christ took place sometime between June and September. The observance of December 25 for the birth of Christ did not begin until the 4th century. It was added to the pagan festival of the Yule log to bring back the sun, which was already in use for several centuries.

I would remind you that only two birthday parties are recorded in Scripture. Pharaoh celebrated a birthday party, and the chief baker was hanged (Gen. 40:20-22). Herod celebrated his birthday, and John

BUILD A SPURGEON LIBRARY



Metropolitan Tabernacle Pulpit (1861 through 1885)	each \$ 6.95
Morning and Evening	5.95
Election	.50
The Treasury of the Bible (4 volumes)	59.50
Faith's Checkbook	.95
101 Select Sermon Outlines	1.00
John Ploughman's Talk	.95
An All Around Ministry	3.50
All of Grace	.95
The Soul Winner	2.45
Spurgeon's Sermon Notes—Genesis to Revelation	1.95
Lectures to my Students	7.95
A Baptist Catechism	.15
7 for 25 or more, each	1.00
(No further discount on this)	
Textual and Subject Indexes of C. H. Spurgeon's Sermons	2.50
My Sermon Notes	8.95
Till He Come	3.95
The Art of Illustration	3.95
The Pastor in Prayer	3.75
Sermons in Candles	3.75

CHS GEMS

Searchlight on Spurgeon	3.00
Only a Prayer Meeting	2.70
An All-Around Ministry	3.00
Feathers for Arrows	2.40
Pictures of Pilgrim's Progress	2.10
The Bible and the Newspaper	2.10
Around the Wicket Gate	1.50
Words of Cheer for Daily Life	1.50
Words of Wisdom for Daily Life	1.50
Words of Warning for Daily Life	1.50
Mrs. C. H. Spurgeon by Charles Ray	1.50

CHS PEARLS

The Most Holy Place (Song of Solomon)	5.95
Speeches at Home and Abroad	3.50
The Gospel of the Kingdom (Matthew)	4.00

THE BAPTIST EXAMINER

AUGUST 17, 1974

PAGE THREE

The Baptist Examiner FORUM

"Is it Scriptural to preach only a salvation message at a funeral service, and call for a show of hands? How about a 'show of hands' for the unsaved in the audience requesting prayer? For that matter, a 'show of hands' in any service?"

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio
RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.



As far as a funeral service is concerned, I don't think that you will find any Scripture that tells us what type of service to conduct. I don't recall reading anywhere in the Bible about a preaching service during a funeral. Christ preached after one (Lazarus) had been buried. I did not say that it is wrong to preach a funeral service, and I do preach at funerals. We must understand, however, that we should preach to the physically alive and not the dead person. As far as the kind of sermon to be preached, we should seek the leadership of the Lord as at all services. If He leads to preach to the lost, then by all means preach to the lost. If He leads in a sermon of comfort, by all means preach that kind of a sermon. If I preached a message to the lost, I would not give an invitation at that time. I believe that if the Lord saved a person in that service, they would come to join the church at the next regular service.

As for the "show of hands," I am absolutely and positively against it. It is an Arminian practice that has no use at all, and we Baptists should not even consider it. I get completely disgusted every time I am in a service where they spend 10 or 20 minutes having everyone raise their hands for some reason or another. **What good is it? What does that have to do with the Lord working in you?** Nothing whatsoever!

We do give invitations, but not like that. We give the invitation that we find in the Bible.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37).

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

We can say with all assurance that the person who believes and comes to Jesus will be saved. We know that only those who are made alive by the Holy Spirit and the Word will come and believe. We extend an invitation because we

know that the Bible tells us that a confession of faith must be made.

"The Word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:8-10).

E. G.
COOK

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



I am afraid there is nothing else that is Scriptural to preach at a funeral service. It would hardly be the time and the place to feed the sheep. That should be done in the church. But at a funeral service, there are people who could not be dragged into a church. So since we are commanded to preach the gospel to every creature, that is an ideal time and place to preach it.

I am familiar with Acts 16:31 where we read, "Believe on the Lord Jesus Christ, and thou shalt be saved." I am also familiar with Luke 13:3,5, where Jesus said, "Except ye repent, ye shall all likewise perish." But I am also familiar with the fact that believing on Christ is a gift of God, Phil. 1:29, and that repentance is a gift of God, Acts 11:18. So, if a lost person can repent and believe it is because God has already given him the belief and the repentance.

But I have never been able to find where the Scriptures say raise your hand and be saved. As I see it, all this stuff about raising your hand, bowing your head, and closing your eyes is some of the devil's very effective stunts that he uses to get a lot of his goats into the church. So far as I am able to see, there is absolutely nothing Scriptural about it. I cannot believe our dear Lord is in such a mess as that. And I fear that somebody will have to answer for it when we come to II Cor. 5:10.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeke, Florida



I don't recall any Scripture that instructs us how to proceed at a funeral. No instruction is given concerning the kind of sermon that should be delivered. Where the deceased lived a fine Christian life, it would certainly be in order to speak of his virtues. Sometimes, however, a preacher is asked to conduct a funeral when the deceased is unknown to him, and when he can't even find out if he professed to be a Christian. In such an instance, he can't have too much to say about him, and tell the truth. I have known pastors who made it a practice to preach people into Heaven, no matter who they were or how they had lived. In one instance, a man was drink-

ing and ran his car off the road and into a telephone pole and was killed. When the car smashed, booze bottles were scrambled. I was at the funeral, and wondered what the preacher would say. He started by saying, "The Lord has come down into His garden, and has plucked one of his choicest flowers."

Yes, I think that under such circumstances it would be right and in accord with the Scriptures, to preach a sermon on salvation. "Preach the Word" we are told, and God's Word on salvation is seldom out of place. I recall an instance in which I was asked to preach the funeral of a man who was a stranger to me. He was a railroad man who was killed in an accident, and railroad men acted as pallbearers. Knowing nothing of the man, I couldn't dwell long on him, so I talked to the railroad men present about the uncertainty of life, and asked where they would be had it been one of them that got killed. I preached a sermon that was about as evangelistic as I have ever preached. The result was, three of the pallbearers were saved, and the dead man's son (raised in a Catholic home) made a profession of faith about a week later. My salvation message brought results. I didn't ask for a raising of hands, but would not have hesitated to do so, had I felt led. I am not much of a believer in congregational manipulation — having the congregation standing and sitting, and raising and lowering hands, but if there is a good reason to ask for a "show of hands" I know of no Scriptural command against such.

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH
1643 Lee Road
Cleveland Heights,
Ohio



The question goes to an issue which this writer settled long ago. The question here is asking about a religious practice which is accepted, without question, by many ministers and laymen today.

Asking for a "show of hands" from unsaved people is but one facet of a program which we shall call the invitation system for purposes of identification in this article.

The invitation is used as a tool to get a commitment at the end of the service. It might occur during or after an "invitational hymn" is sung. It could take the form of a show of hands or coming forward to pray through or to be prayed for.

The invitation system is a relatively modern innovation. One will look in vain for its practice in the Scriptures, or among Anabaptists, or even among Baptists in early America.

The invitation is the natural outfall of Arminian Theology because it is based upon the principle that man must play a part in his own salvation and that the Holy Spirit is helpless to draw him without some external persuasion and cooperation.

BOOKS OF EXPOSITORY NATURE

Dickson, David	
Psalms	\$5.95
Lockyer, Herbert G.	
The Sins of Saints	3.50
Luther, Martin	
The Bondage of the Will (Cloth)	5.95
Strauss, Lehman	
The End of This Present World	3.95
Watson, Thomas	
The Lord's Prayer	5.95
Young, Edward J.	
Studies in Genesis One	1.50
Genesis 3	1.45
Psalm 139	1.25

50% DISCOUNT OFF OF RETAIL PRICE

	Retail Price
TRUE BOUNDS OF CHRISTIAN FREEDOM—Bolton	\$1.45
IT HAPPENED IN CHINA—Bousfield	1.00
THE WAY MADE PLAIN—Brookes	3.50
POPERY — A GIGANTIC SWINDLE OF THE DEVIL—Brown	1.50
CONFIDENCE IN GOD IN TIMES OF DANGER—Carson	1.95
WHY SCIENTISTS ACCEPT EVOLUTION—Clark and Bales	1.95
CHRISTIAN DOCTRINE—Conner	4.95
DID MAN JUST HAPPEN?—Criswell	3.50
JOHN BROWN OF HADDINGTON—MacKenzie	1.95
ROBERT BRUCE—Macnicol	1.45
THE CHRISTIAN SCIENCE MYTH—Martin and Klann	2.95
MEN OF THE COVENANT—Smellie	5.00
THE BIBLICAL WORLD—Pfeiffer	8.95

There is a limited number of each of these books — no more at this price.

Modern evangelists have used this method with great success. What they have produced is a generation(s) of people who profess to know the Lord whose hearts are actually far from Him. The system is also used by pastors who have not yet come to the place of entirely trusting in God's method of evangelism.

Certainly, there will be those who will protest that God uses "means." We heartily agree that He does, but we also insist that evangelical means are prescribed in the Scriptures.

Scriptural evangelism is defined as preaching (Matt. 28:19 and others) and witnessing (Acts 1:8) by our words and lives, to the redemptive work of Jesus Christ.

Simply stated, it is a Baptist church's responsibility to get the word of redemption to a lost and dying generation. It is **NOT** our responsibility to persuade or cajole a response from sinners. That is the work reserved for the Holy Spirit.

Baptists who use the "invitation" are denying the stupendous doctrine of irresistible grace, by their actions.

All kinds of innovations can (and have) been devised in order to get results, but the results are highly suspect when gained contrary to Scripture.

Birth Of Jesus

(Continued from page three)

the Baptist was beheaded (Matt. 14:6). This is not a very good recommendation for the celebration of birthdays.

No Specific Instructions

It is an amazing fact that Mary was not commanded to go to Bethlehem. The angel did not tell her where to go or what to do. Caesar was left to the dictates of his own ambition to issue an edict for all the subjects of his vast empire to be enrolled in their own hometown. It pleased God by the determination of a heathen prince to fulfill His purpose and predictions.

For a number of centuries Luke 2:1 was the battleground of the critics of Scripture. Then it was discovered in some ancient records that this taxation, more like our census, took place every 14 years. A careful look at Luke 2:6 will suggest that they may have had to stay in town for several days for the taxation process to be completed.

II

Travel And Accommodations

People frequently traveled in caravans in those days. It may have been necessary for Joseph and Mary to travel slowly. Hospitality was generally practiced, so that a traveler had little difficulty obtaining food and shelter when necessary. It seems that Joseph and Mary had no close friends or relatives in town so they went to the inn. All room had been taken, and their only place to stay was with the livestock.

My next statement may startle some people. I am glad the inn was full that day. Generally, the guest chamber and the place for livestock was under the same roof. Modern hotels have been built for tourists, but in the old inn the guest chamber was always the same. The outer robe over the garments became the bed and the blanket at night. You take your place on the earthen floor with your head to the wall. Then you make yourself as comfortable as you can. The primary difference between the inn and the stable was your company. By personal experience, I prefer the stable!

III

The Birth of Christ

The manger was a much safer crib for the Baby than the floor of that crowded inn. It was much quieter also! It is possible that Mary and Joseph were alone at that sacred hour of the birth of Christ. The virgin conceived our Lord without the lusts of the flesh, and she probably had not the pangs and travail of women upon her. She brought forth the Saviour of the world without the curse of the flesh.

As the bee draws honey from the flower without offending it, with such ease Mary brought forth her firstborn Son. She had no weakness of body and she did not deliver her Babe to some profane hand to dress Him. By a special ability she wrapped Him in swaddling clothes and laid Him in the manger.

As Mary looked at that Babe in the manger, and remembered His supernatural descent, she would recognize Him as the Babe of her bosom, and the God of her immortality. Our Lord was born without a dwelling. During His lifetime he (Continued on page 5, column 2)

DOCTRINAL BOOKS

Beck, Frank A.	
Five Points of Calvinism	
Each	\$.50
5	2.25
10	4.00
15 or more (each)	.35
(No Further Discount on This)	
Bickersteth, Edward Henry	
The Holy Spirit (His Person and Work)	3.50
The Trinity	3.50
Boston, Thomas	
Human Nature in its Fourfold State	2.45
Buchanan, James	
The Office and Work of the Holy Spirit	4.95
Carroll, B. H.	
Ecclesia — The Church	1.00
Collett, Sidney	
All About the Bible	3.95
Haldane, Robert	
Romans	8.95
Hodge, Charles	
Epistle to the Romans	5.95
Strong, Augustus	
Systematic Theology	9.95
Torrey, R. A.	
The New Topical Textbook (paper)	4.50
Winslow, Octavius	
The Work of the Holy Spirit	1.45

COMMENTARIES

Adam Clarke's Commentary on the Bible	\$14.95
Jamieson, Fausset and Brown Commentary	13.95
Matthew Henry's Commentary on the Whole Bible	14.95
Bonar, Andrew	
Leviticus	6.50
Conybeare and Howson	
The Life and Epistles of St. Paul	7.50
Leighton, Robert	
Commentary on First Peter	8.95
Moore, Thomas V.	
Haggai and Malachi	3.50
Zechariah	3.95
Seiss, J. A.	
The Apocalypse	7.95
Vine, W. E.	
The Epistles of John	1.95
Watson, Thomas	
A Body of Divinity	5.95
The Ten Commandments	5.95

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"BEARING CHILDREN"

"He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord" (Psa. 113:9).

The Psalm from which we take our text is a Psalm of praise unto the Lord. We are told His name is blessed and worthy of praise forever (v. 2). We are to praise His name all day long (v. 3). The Lord is higher than the nations and His glory higher than the heavens (v. 4). No man is like unto our God (v. 5,6). We praise Him because He lifts up the poor and needy and makes them equal with princes. Then we come to that last verse and immediately we rebel. The barren woman does not want to keep house or to be the joyful mother of children. She wants to have power over her own body and her own life.

The attitude of the Christian woman concerning bearing children reflects the pressure of the world. The world begins to frown on us and thinks anyone who has more than two children is a sex maniac. And you're not very cooperative if they are of the same sex. If you really wanted to do your part you would have a boy first and then a girl, and then stop. In order to insist that you conform to this, they have produced all kinds of birth-control devices. And just in

PAPERBACKS

Capital Punishment, Christian or Barbarian?	
—Moser	\$1.00
Cremation, Is It Christian?	
—Fraser	.50
How We Got Our Bible—	
Thomas	.50
The Baptist Catechism	.75
The Biblical and Historical Faith of Baptists on God's Sovereignty	.50
Psalms	.75
A Christian View of Modern Science—Reymond	.50
The Origin of the Solar System—Whitcomb	.75
What the Sects Teach	1.00
The Mass—Boettner	.25
The Philosophy of Science and Belief in God—Clark	1.50
Things Most Surely Believed Among Us	1.00
The Southern Baptist Convention and the Co-operative Program	1.00
Sinners in the Hands of an Angry God—Edwards	.30
Five Pioneer Missionaries	1.95
The Origin of Sprinkling for Baptism—Venable	.35
Sermons of the Great Ejection	1.45
Our Favorites (Poems from TBE)	1.00
Seven Questions and Answers	
As to Church Authority	.50
Eternal Safety and Security	
—Carroll	.20
Trail of Blood—Carroll	.25
A Frank Exposure of Freemasonry	.25
Is Mormonism Christian—	
—Fraser	.50
What Baptists Believe and Why They Believe It—	
Bow	.30
The Philadelphia Confession Of Faith	1.50
The Baptist Church Manual	
—Brown	.30
God's Will and Man's Will	
—Bonar	.30
Campbellism, Its History and Heresies	2.00
Why Be a Baptist?—	
Taylor	each .35
3 for	1.00
(No Further Discount on This)	
Origin and Perpetuity of The Baptists	.75
2 for	1.25
5 for	2.50
25 for	12.50
100 for	45.00
(No Further Discount on This)	

case these don't work, they have abortion on demand.

"Lo, children are an heritage of the Lord: and the fruit of the womb is His reward. As arrows are in the hand of a mighty man; so are children of thy youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate" (Psa. 127: 3-5).

We speak of desiring to receive rewards in Heaven, yet we despise and try to prevent His reward of children here on earth. What a contradiction!

Usually it is the women who do not want any more children. And the reasons are always selfish. Oh, we have fine sounding phrases to try to hide this. It isn't fair to the child to not have enough money to give it the things it needs or the education or doctor bills, etc. The truth is we don't want to relinquish all the abundance we have in order to give them the necessities. It isn't the children who need two cars, two bathrooms, automatic appliances, patios and air-conditioning. The colleges are so filthy it would be like putting a lamb in the midst of wolves to send our children there. They are anti-United States, anti-morals and anti-Christ. The truth is we could indeed provide the necessities for as many children as the Lord is pleased to give us. But the sacrifice would be on us. We are selfish with our time. We don't want to spend our days caring for babies. We have visions of a more meaningful life. We want to have money enough to satisfy our lusts.

More and more Christian women are having their tubes tied in an effort to prevent God from giving them any more children. Then there are those who are too cowardly to go through this themselves and so have their husbands have a vasectomy. If God's people will mutilate their bodies to prevent children, it won't be long before they will be having abortions. There isn't much difference between mutilating our body or that of the fetus.

The Scriptures say we are not to mutilate our bodies, no, not so much as a tattoo. It is a shameful thing for a woman to be barren. And it is a glory to her to have many children. Let us not despise the blessings of the Lord. You know, the Lord could take away those blessings He has already given you. The Lord giveth and the Lord taketh away. And He would be perfectly righteous in doing so.

Let us re-examine our attitude about bearing children. You know some women are taking the risk of cancer rather than have a child. What wickedness, this! May it please the Lord to bring us unto repentance concerning these things. Oh, that we might trust in Him and His wisdom!

Birth Of Jesus

(Continued from page 4)

said, "Foxes have holes and birds have nests, but the Son of Man hath not where to lay his head." (Matt. 8:20). In death He had no tomb, but a borrowed tomb. He was born in darkness as the shepherds watched their flocks by night when the announcement came. He died in darkness for there was darkness over all the land at mid-day.

Christ was born between animals, and during His lifetime He received sinners. At death He died between two thieves. Today, "as many as receive him to them gave he power to become the sons of God," (John 1:12,13).

After all the preaching and tradition about that inn through the years, I want to offer another reason why I am glad that inn was full that night. The apostate spiritual conditions of the time would make for frivolity and debauchery in that inn. Some people had not seen each other for 14 years. How could the shepherds come and worship the

BIBLES

15% off following prices

Cambridge Cameo Bibles	
61X (Black)	\$ 8.95
75X (Black)	13.00
77X (Black, blue or red)	15.95
The Amplified Bible	
Cloth	10.95
Deluxe (Black)	15.95
Leather	24.95
Scofield Reference Bibles	
179X (Black)	32.50
183X (Black)	24.95
187X (Black)	36.00
(Prices may vary if we have to order).	

Christ-child in the conditions within that inn? There is no need to speculate how that innkeeper may have felt when he found out what happened that night. That is only a waste of time. I believe it was the divine will that Mary should escape the corruption of that hour by not being in that inn. I believe that Joseph and Mary had the best accommodations for that great event that took place while they were in Bethlehem.

IV

The News Accounted

The shepherds were the first to hear of this wonderful event. We have no way of knowing where those shepherds were located that night. It seems they were near the town of Bethlehem, but that is all that we can say. God has veiled that spot in secrecy, even as He hid the grave of Moses, lest the world should worship the place. We might want to view the spot, but it is better the way it is.

This announcement was not made

LOOKS FORWARD TO TBE

The paper is such a blessing to us. We always look forward to reading it.

Leroy Ballard.

Big Spring, Texas

to the politicians of Rome, nor to Nero, nor to any of his senators. It was not made to the religious leaders at Jerusalem, the leaders of the synagogue or the doctors of the law. It was not made to any of the socialite leaders in Bethlehem, who were making merry in this reunion at this time of taxation. But those shepherds were common people like you and me.

We are accustomed to the news media telling us what happened around the world. Let us assume we hear the reporters telling the events of the day in the great centers of the world. On the day of Christ's birth there would be the general hum-drum activity, or maybe some political scandal in Rome, the center of the world.

BIOGRAPHY

Bonar, Andrew	
Life of Robert Murray	
M'Cheyne	1.45
Memoir and Remains of Robert Murray	
M'Cheyne	5.50
Fairbairn, Patrick	
Jonah, His Life, Character, Mission	3.50
Harrison, Frank Mott	
John Bunyan	1.45
Hunt, Bruce	
For a Testimony	1.45
Manton, Thomas	
James	5.95
Martin, Hugh	
Jonah	4.95
Simon Peter	3.50
Mauro, Philip	
Ruth: The Satisfied Stranger	2.95
Moody-Stuart, K.	
Brownlow North—His Life and Work	1.45
Paton, John G.	
Missionary to the New Hebrides	4.95
Philpot, J. H.	
The Seceders	1.65
Ryle, J. C.	
Five Christian Leaders	1.45
Five English Reformers	1.45

Caesar's palace would have its entertainment, feasting and politics. No one in Rome was aware that God's Son had been born, and that man now had a Saviour. The Roman senate did not see an angel, nor did those senators hear a whisper of the angelic announcement. Those senators may have been busy, but they did not know that the King of the Jews was born, and that one day He would rule the world.

Our correspondent in Jerusalem would describe the events in the palace of Herod. That murderous man did not know that just six miles away One had been born who would one day make Jerusalem the joy of the whole earth, and that He would in that day establish His reign on the throne of David. The Sanhedrin met as usual. The scribes and Pharisees spent most of the day quarreling about some detail of their ceremonial tradition. But none of them knew that Christ, the long promised Messiah, had been born.

God did not think it worthwhile to tell the story of the Saviour's birth in the palaces, universities and among the rich and mighty of the earth. There has been a big furor in this country in recent years over what is called academic freedom. Professors in colleges and universities want academic freedom to teach Marxism. But those same professors frown severely upon the demand for academic freedom to teach the economics of true freedom and the basic principles of free enterprise. Their academic freedom is a one-way street. They want freedom to teach error, but the freedom to teach the truth is not so readily accepted. The same

reverently, we feel this best befits the birth of Christ.

Shall we bow with the shepherds to worship the One who was laid in a manger? Shall we accept the message, "Unto you is born — the Saviour which is Christ the Lord?" That announcement was a personal message to those shepherds. The Gospel message is a personal message to us today. "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12). "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

If we could traverse the centuries and bow beside those humble shepherds that summer night of long ago, we could see three things in that Babe.

1. Deity was displayed. It was (Continued on page 8, column 3)

BIBLE STUDY HELPS

Archaeology and the New Testament—Unger	\$ 6.95
Archaeology and the Old Testament—Unger	6.95
Famous Archaeology Discoveries—Unger	2.00
The New Testament—Williams	4.95
The New Testament from 26 Translations	12.50
The Four Translation New Testament	9.95
Word Studies in the New Testament—Vincent—4 volumes	27.50
New Testament Word Studies	
Bengel—2 vols.	29.95
Zondervan Pictorial Bible Atlas	9.95
Baker's Bible Atlas—Pfeiffer	8.95
Halley's Bible Handbook	4.50
Unger's Bible Handbook	4.95
Zondervan Topical Bible	9.95
Wycliffe Historical Geography of Bible Lands—Pfeiffer and Vos	9.95
Churches of the Valley of Piedmont	10.00
Scripture Sourcebook	2.50
Berry, George Ricker	
Interlinear Hebrew-English Old Testament (Genesis-Exodus)	8.95
Interlinear Greek-English New Testament	7.95
Broadus, John A.	
On the Preparation and Delivery of Sermons	6.00
Fuller, David Otis	
Which Bible?	2.95
Gaussen, L.	
Divine Inspiration of the Bible	5.95
Josephus	
Complete Works of Josephus	10.95
Kerfoot, F. H.	
Parliamentary Law	2.95
Morris, Henry M.	
Studies in the Bible and Science	1.95
The Twilight of Evolution (Cloth)	2.95
(Paper)	1.50
Murray, Ian H.	
The Reformation of the Church	3.50
Patten, Donald Wesley	
The Biblical Flood and the Ice Epoch	9.00
Rehwinkel, Alfred M.	
The Flood	2.95
Shedd, W. G. T.	
Homiletics and Pastoral Theology	3.95
Shute, Evan	
Flaws in the Theory of Evolution	3.50
Smith and Lee	
Handfuls on Purpose—13 volumes	each 3.95
Set	39.95
Sparrow-Simpson, W. J.	
The Resurrection and the Christian Faith	6.95
Trench, R. C.	
Notes on the Parables of Our Lord	2.75
Whitcomb and Morris	
The Genesis Flood—cloth	6.95

THE BAPTIST EXAMINER

AUGUST 17, 1974

PAGE FIVE

BOOKS EXPOSING HERESIES

Gromacki, Robert G.	
The Modern Tongues	
Movement (paper)	\$2.95
Hislop, Alexander	
The Two Babylons	4.50
Ironsides, H. A.	
Holiness (paper)	1.95
Four Hundred Silent Years	1.95
Lewis, Gordon R.	
Confronting the Cults	2.95
Meldau, Fred John	
Why We Believe in	
Creation, Not in	
Evolution	4.25
Robertson, Irvine	
What the Cults Believe	3.95
Sallee, J. M.	
Mabel Clement	
(Campbellism)	2.00
Schnell, W. J.	
Thirty Years a Watch	
Tower Slave	3.50
Van Baalen, J. K.	
The Chaos of Cults	5.95

The Church

(Continued from page one)

Satan's ministers, enemies of our Lord's church, needed about half a thousand years to get much acceptance of the idea of a "universal" or "catholic" church in opposition to New Testament churches, and a thousand years more to sell the idea of a "universal invisible" church. Of course, a universal or world-wide assembly is a contradiction in terms, and even more so is an invisible assembly of visible mortals. There is no such confusion in the New Testament.

Abstract Singulars

Stubbornly shutting their eyes to the abstract use of singular nouns, enemies of our Lord's real churches dream of what they call "the true church" as something that exists only in imagination, something that never assembles, something supposed to include all Christians and yet leaving them all out of any definite or recognizable obligations to Christ.

For readers whose minds are open, I cite a few of more than a dozen instances in Colossians of various singular nouns used with the definite article and with plurality of application: that is, the singular does not have an immediate particular reference, nor does it suggest anything universal; but it is to be applied plurally (distributedly) according to context.

Col. 1:14: "Your faith" and "love." The possessive pronoun is plural; the "faith" and "love" are

singular. Not universal faith and love, but individually and collectively the faith and love of all the Colossian saints.

Col. 2:11: "Ye are circumcised . . . in putting off the body of the sins of the flesh." Note the plural subject. The Colossians did not all at once put off one big universal body of sins, but each of them individually put off the body of the sins of his own flesh.

Col. 2:12: (Literally) "Buried with him in the baptism." The subject is still plural, but "the baptism" (singular) is not one big universal invisible splash: the reference is to the baptism of each individual.

Col. 3:8: "Your mouth." Plural possessive (genitive) pronoun; singular "mouth." Devotees of a universal church may have nightmares about a universal mouth; other readers will have better sense.

The Church The Body

"Ekklesia" traditionally mistranslated "church" appears four times in the letter to the Colossians. The first two times, in verses 18 and 24 of the 1st chapter, it is figuratively declared to be the body of Christ.

Very little intelligence and only

GREAT BOOKS AS TO THE TABERNACLE

Haldeman, I. M.	
The Tabernacle, Priest-	
hood and Offerings	\$6.50
Olford, Stephen F.	
The Tabernacle: Camping	
with God	3.95
Soltan, Henry W.	
The Holy Vessels and	
Furniture of the	
Tabernacle	5.95
The Tabernacle, The Priest-	
hood and the Offerings	5.95

ing it ridiculous with their "invisible church" nonsense. The figurative body of Christ of the New Testament is no mere figment of the imagination, but can be found in real life wherever an assembly of baptized believers, recognizing only Christ as the Head, carry on business for Him.

Suffering For The Church

In verse 23 of Col. 1, Paul says he became a minister of the gospel; in verses 24 and 25 he says he became minister of the church. There can be a difference, but Paul was both. In verse 24 he wrote of

THANKS US FOR OUR STAND

Thank you for your stand in the faith.
The Lord, I think, will reward you for this.

Eld. E. D. Strickland
Birmingham, Alabama

a moderate amount of thinking will be needed to discern how apt is this figure when applied to an organized assembly, and how ridiculous it is to try to apply it to the imaginary "universal church." Reduce a human body to smoke and ashes, dispel the smoke around the world, and scatter the ashes across six continents and seven seas; then try to get some work done by that "universal body!"

The figure of the church as the body of Christ is enlarged upon in Romans 12 and in I Corinthians 12. It is a beautiful and meaningful figure when we think of a real union of God's people organized under the headship of Christ, bound together in mutual love, sharing one another's joys and sorrows, believing and obeying the Word of God in the unity of the Spirit.

Enemies of Christ's church are they who destroy this figure, mak-

himself as one.

"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

Perhaps we shall never fully understand this Scripture in this life. Certainly, we must not confuse the meritorious, substitutionary sufferings of Christ which He alone bore for our redemption with other sufferings in which we are called upon to share.

Whether we can understand it or not, Christ and His apostles had an interest not only in individual souls but also in the church as an institution. Those ministers of the gospel who attach no importance to the church, who imply that "one church is as good as another," who thereby despise the only kind of church that Jesus ever organized, are surely not led by the Spirit of Christ or of Paul.

The Church In A House

In Col. 4:5 is the third mention of "church" in this letter: "Salute . . . Nymphas, and the church which is in his house."

Notice: not that part of the church which is in his house, as it would have to read if the church were something scattered all over the world, but "the church which is in his house." Whether Nymphas had a very large house, or whether the church that met there was a rather small church, we are not told.

What we are told is enough to let us know (1) that the church is not universal; (2) that a church is something different from a house; and (3) that a church may be contained in a house. All this is obvious in a single verse.

Churches In Fellowship

Fourth mention of the word "church" in Colossians is in 4:16: "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea."

The only organic connection between real New Testament churches is that they have the same Head, but this is enough. We are complete in Him (Col. 2:10). Real churches cannot Scripturally join

together to form a higher organization, whatever it may be called, to exercise authority over them. When they transfer their allegiance from Christ to men, they cease to be Christ's churches.

But this does not mean that churches ought to exist in isolation. On the contrary, having one Lord, one faith, one baptism, etc., we have every reason to enjoy and profit from fellowship with one another.

No doubt there were differences between the local conditions and circumstances of the Colossian church and those of the Laodicean church, but their needs and interests were similar enough that an apostolic letter to either church merited the attention of the other.

It is not good for a church to cut itself off from others of like precious faith. New Testament churches enjoyed fellowship with one another in the worship and praise of God, in ministering to the needy, and in missionary undertakings. If we will maintain good fellowship with our Head, we shall also have good fellowship with one another.

Uncompromising

(Continued from page one)

nize this as a misprint. In copies of letters that you sent to others which were sent to me, you try to make out that this happened a long time ago and that it was only a couple of young graduates of your Bible Institute that joined in with the Modernists and Romanists and you did not have any responsibility in the matter. The facts of the matter are the following as I know them from faithful pastors in the Philippines:

1. The Visayan Fellowship of Fundamental Baptist Churches (VFFBC) is the outgrowth of the work of ABWE in the Visayas and ABWE is in fellowship with this group to the present time. New churches in the Visayas started by ABWE missionaries are added to this group.

2. The VFFBC voted in 1968 to send official representatives to the committee for the common Bible and these official representatives remain on this committee to the present time.

3. It was an ABWE missionary, Dr. Carrel Aagard, who stated at the time it was being voted on to send official delegates to the committee for the common Bible: "Rev. Joso Laterilla is the best representative the VFFBC can place in this work." This is far from ABWE missionaries "counseling the brethren about not attending this committee meeting" as you claim.

4. In protest to the official action of the VFFBC sending official delegates to the committee for the common Bible, Pastor Lareto T. Figueroa, who was "one of the organizers of VFFBC through the effort and guidance of ABWE in 1946" and who served with the VFFBC Council for many years since 1948, withdrew from the VFFBC in protest to their action of sending official delegates to the committee for the common Bible. Pastor Figueroa wrote me: "I just wonder why the ABWE missionaries who were present in that business meeting were silent when they know that the resolution was contrary to the ABWE principle of separation. In fact, they seem to approve the resolution because during the business meeting one of the names of ABWE missionaries was mentioned to be the consultant of this official representative and he assented to this." He was, of course, thinking of Dr. Carrel Aagard.

5. The official delegates to the committee for the common Bible are not just new young graduates of your Bible Institute as you have tried to make out to some, but long time pastors. "Rev. Joso Laterilla is a seasoned worker and leader of the VFFBC with about 39 years of leadership." Rev. Elis-

NO DISCOUNT ON THE FOLLOWING

Gill, John	
The Cause of God and	
Truth	\$5.00
The Body of Divinity	9.00
Pendleton, J. M.	
Baptist Church Manual	3.50
Ray, D. B.	
Baptist Succession	2.50
Cards—	
Sympathy	1.00
Get Well	1.25
All Occasion	1.25
Birthday	1.25

co Cuidad is an older worker of the VFFBC holding a high position.

6. These two participated in this translation for the common Bible. Laterillo as consultant and Cuidad as translator in the Ilonggo dialect, with the majority approval of the voting delegates at two successive conferences of the VFFBC after the Council of Nine strongly endorsed said participation — first at Sipalay Conference and second at Dakankalan Conference. At the third conference at Cabanatuan, Iloilo, several ministers and delegates, headed by Rev. Ebenezer Nacita, presented a resolution asking that the conference withdraw its official endorsement for Rev. Cuidad, but this was sadly defeated. It is very obvious that the VFFBC is completely involved in this work of compromise with Romish priests and Modernists in the translation work of the so-called common Bible. And let the truth be declared that the ABWE and the VFFBC are in close fellowship the VFFBC exercising a very strong influence. This report was sent to me by a faithful Filipino pastor.

7. Later at the conference in Dumaguete City, ABWE Missionary, Rev. Harry Armstrong, voiced his own personal opposition to the VFFBC sending official delegates to the committee for the common Bible. He did not speak for ABWE missionaries. He gave his own per-

(Continued on page 7, column 1)

BUILD A PINK LIBRARY



An Exposition of Hebrews	\$11.95
Gleanings in Genesis	6.95
Gleanings in Exodus	6.95
Gleanings in Joshua	6.95
Gleanings from Paul	6.95
Gleanings from the Scrip-	
tures—Man's Total	
Depravity	6.95
Life of David	11.95
Exposition of the Gospel	
of John	9.95
The Holy Spirit	4.95
The Atonement	4.95
The Life of Elijah (paper)	1.65
The Sovereignty of God—	
(cloth)	4.95
(paper)	1.45
The Seven Sayings of the	
Saviour on the Cross	2.95
Comfort for Christians	1.75
The Attributes of God	1.95
The Divine Inspiration of	
the Bible	1.75
The Ten Commandments	1.95
The Law and the Saint	.75
Sins of the Saints	.30
The Prophetic Parables	
of Matthew 13	1.00
The Godhood of God	.30
The Christian in Romans	
Seven	.30
The New Birth	.30
Divine Healing	.75

Send TBE FREE! TO A YOUNG PREACHER

We are greatly interested in reaching young preachers with the "strong meat" of the Word—which we know they are not getting in most seminaries, Bible colleges and Bible institutes. In order to reach them, we are willing to send TBE to them for one year free of charge.

Naturally, we don't know every young man whom God calls to preach, but our readers can furnish us with names and addresses of many. We therefore ask you to send us the names and addresses of young men whom you know in the ministry. We will gladly send TBE to them.

Does this sacrifice pay off? It certainly does! We have before sent TBE to young men who — as a result of help received from the paper — are now standing firm as a rock for the faith. And, think of the good their preaching will do in years to come!

USE THE FOLLOWING SUBSCRIPTION BLANK

Name _____
Address _____

Your Own Name _____
Address _____

If you wish to send more, use a separate sheet. If you can help on these "subs," we will appreciate your offering.

CLIP AND MAIL TO:

THE BAPTIST EXAMINER, P. O. BOX 910, ASHLAND, KY.

THE BAPTIST EXAMINER

AUGUST 17, 1974

PAGE SIX

DICTIONARIES

Davis Dictionary of the Bible	\$ 8.95
Fausset's Bible Dictionary	7.95
Smith's Bible Dictionary	6.95
Unger's Bible Dictionary	10.95
Webster's Collegiate Dictionary—8th Edition	8.50
Zondervan Pictorial Bible Dictionary	9.95
Vine, W. E.—An Expository Dictionary of New Testament Words (Plain)	13.95
(Indexed)	15.50

Uncompromising

(Continued from page 6)

sonal conviction. Brother Armstrong was speaking before the VFFBC Workers and Pastor's Conference. He uttered just one short sentence in his message, something like this: "Brethren, it is indeed a shame on our part that we are sitting down with Roman priests and Modernists in this kind of work." A faithful Filipino pastor wrote me about what took place: "Even before the sentence was finished, the VFFBC leaders were on their feet shouting Armstrong down. The VFFBC chairman, Rev. Juan Catanus, rushed to the platform and grabbed the mike from Armstrong. Rev. Cuidad rushed toward Armstrong with clenched fist, but was prevented from hitting Armstrong by cooler heads. Others shouting, demanded an apology. Armstrong refused and stood his ground. It was obvious no other ABWE missionary stood with Armstrong during this crucial moment." Could I ask why Brother Armstrong is not any longer an ABWE missionary in the Philippines, but was sent to Australia? Was he hounded out of the country as "persona non grata" to please the compromising leaders of VFFBC?

8. In spite of all these well-known facts ABWE is still in fellowship with VFFBC to this day. One ABWE missionary openly and loudly proclaimed "VFFBC in the Philippines." Since I agree with the statement of this ABWE missionary, I do not accept your attempt to deceive by claiming that the report in the American Bible Society Record was a misprint. It is only when they do something that causes you embarrassment that

you claim you are not responsible. However, if they did something commendable, you would be very quick and open to let it be known that it is your work in the Visayas. This very serious problem is not solved by calling me "unethical" and trying to sweep it under the rug, which has been successful in deceiving some who trust ABWE without question.

This problem cannot be solved by sending an ABWE missionary to the Filipino Bible Society and requesting that it not use the name of ABWE in their report of the committee for the common Bible. The Filipino Bible Society only received official delegates and it was very natural for them to use the name of ABWE in their report on the committee for the common Bible since they know that ABWE and the Visayan Fellowship of Fundamental Baptist Church are in close co-operation and affiliation. This problem can be solved in one of the three following ways only:

1. Persuading the official delegates to withdraw and to forsake their compromise. (This is very unlikely in view of the facts presented above).
2. For the VFFBC to repent and to officially withdraw fellowship

TBE NEXT TO HER BIBLE

I am sending you 10 subs for The Baptist Examiner.

I love it next to my Bible. It has been a blessing to me.

Hope the Lord lets you live a long time to send the paper out.

**Mrs. Homer Chaffins
Load, Ky.**

and official status from these men on the committee for the common Bible, and to expel them from the VFFBC for their compromise. (This again is very unlikely, since this was officially voted down previously).

3. For ABWE to officially withdraw fellowship and co-operation from the VFFBC (which you founded and is your work in the Visayas) in keeping with your official resolution on Separation No. 5022: "And be it further affirmed that ABWE, at the beginning of its 42nd year of service to God and the churches, intends to remain obedient to God's specific command to be separate from unbelievers and from children of God who cooperate with unbelievers in spiritual efforts."

Now if this resolution had been clearly stated by ABWE missionaries when VFFBC was debating sending official delegates to the committee for the common Bible, it is very unlikely that the majority of the VFFBC would have voted to send the delegates to the committee. Pastor Figueroa was very surprised that ABWE had such a resolution. He wrote me that if he had known it he would have taken courage and hope and would not have immediately withdrawn his church, the Suay Fellowship Baptist Church, from the VFFBC for its compromise with apostasy. It seems you only use this resolution to pretend to be faithful to the Lord, rather than implementing it on the mission field. Many indeed have been led to think that ABWE has been faithful to the Lord, when for years you have been compromising.

Many have been led astray by your "dissimulation" as even Barnabas was "carried away" by the dissimulation of Peter (Gal. 2:13). I will send copies of this letter to all that I sent copies of the item in the American Bible Society Recorder, that they may know the facts and call upon you for correction. Since ABWE is an "approved mission" of the GARBC, if this terrible compromise that has continued these many years is allowed to continue and swept

CONCORDANCES

Cruden's Concordance (Handy Reference Ed.)\$ 4.95
Cruden's Complete Concordance	5.95
Cruden's Unabridged Concordance	8.95
Strong's Concordance—(Plain)	16.95
(Indexed)	18.95
Young's Analytical Concordance (Plain)	14.75
(Indexed)	16.75

under the rug, it will eventually affect the GARBC itself. If GARBC pastors and churches do not demand correction "without dissimulation" the Lord Himself will write "Ichabod" over the GARBC as he has done over so many organizations.

In your letter you accused me of being "unethical" because "you communicated this article (in the American Bible Society Record) to many people in this land without first consulting us." The fact is that I did write you and did send you a copy, but you paid no attention to it until you began to hear from others about it. Is it only when your image and finances are touched that you will do anything?

You also accuse me in your letter of not being ethical because "you exhibited a complete lack of confidence in ABWE." Why should this be considered unethical in the light of my experience with the leadership of ABWE over the years? For years I have offered to meet with the leaders of ABWE and talk frankly of ABWE's compromise in Japan in regard to the use of the Modernists' RSV-type colloquial version of the Bible. When Dr. Harold Commons was the president, I wrote to him many times about this and other matters. I wrote to you, Brother Bill. Twice you came to Japan and didn't make the effort to even let us know how to reach you when you were here in this country, so I could speak to you face to face.

In 1972, before he came to Japan, I wrote Dr. Kempton inviting him here, or that I would go to meet him at his convenience while he was here. I was not even answer-

CHILDREN'S BOOKS

Hutchens, Paul—Sugar Creek Gang Series:	
All these books each \$.75	
Blue Cow, Brown Box Mystery, Bull Fighter, Cemetery Vandals, Battle of Bees, Chicago Adventure, Colorado Kidnap, Ghost Dog, Green Tent Mystery, Haunted House, Indian Cemetery, Killer Bear, Killer Cat, Locked In Attic, Lost Campers, Lost in Blizzard, Mystery Cave, Mystery Thief, Palm Tree Manhunt, Runaway Rescue, Screams in Night, Secret Hideout, Swamp Robber, Teacher Trouble, Timber Wolf, Trapline Thief, Treasure Hunt, Tree House Mystery, Watermelon Mystery, Western Adventure, White Boat Rescue, Winter Rescue, 1000 Dollar Fish, On Mexican Border.	
Hurlbutt, Jesse Lyman—Hurlbutt's Story of the Bible	7.95
Schoolland, Marian—Marian's Big Book of Bible Stories	5.95

ed. How can I trust the leadership of the ABWE when I know that for years one of the main members of the Council of ABWE remained in a church in the Northern Baptist Convention (later called American Baptist). How can I trust the leadership of the ABWE when at a meeting of TAM of the ICCB in Philadelphia about 1953, I was told by the representative of ABWE at that meeting that it was still the policy of ABWE to send out missionaries with affiliation in the American Baptist Convention and Northern Baptist Convention, if they signed the ABWE doctrinal statement. (Just for your information, I have not been a member of the ICCB or any of its related bodies since 1955).

How can I trust the ABWE when Dr. Carrel Aagard (the missionary who compromised in the Philippines and is the one who can be largely charged with the continuation of these problems) at a meeting of the GARBC pastors of California at Asilomar in January 1965, stood up openly before the whole group and defended the use by ABWE missionaries in Japan of the Modernists' RSV-type colloquial version. Instead of rebuking him for this, he was honored and given a doctor's degree by Western Baptist Bible College. The use of the Modernists' RSV-type colloquial version here in Japan was also defended by ABWE missionary, Vernon Chandler, who told me personally that if he got disgusted enough at the archaic expressions in the King James version he would use the Revised Standard Version itself in English. Though I plead with the leadership of ABWE to issue a strong resolution against the use, sale and distribution of a RSV-type ecumenical version of the Bible any where in the world, this has never been done, as Baptist Mid-Missions Council did so forthrightly in 1964. If you had done this back then, it is very unlikely you would have gotten involved in this common Bible issue in the Philippines.

It isn't difficult in the light of these matters to understand why Dr. Commons, you and Dr. Kempton would not want to talk to me directly. It is so much easier to cover all the compromise over by issuing a statement about loyalty to Christ. Loud proclamations of loyalty are not substitutes for honest obedience to our Lord. Those who have blind trust in ABWE accept them and are put to sleep, and the compromise goes on uncorrected.

You have questioned my motives. I can say before the Lord it is the same motive that Paul had when he rebuked Peter for dissimulation when he saw that "they walked not uprightly according to the truth of the Gospel" (Gal. 2:14). It is only to be a "good minister of Jesus Christ" that I have sought to put you in remembrance of these things. (I Tim. 4:6).

It was just thirty-eight years ago this month that I first landed in Japan in the service of our Lord. I cannot thank Him enough for the privilege of being entrusted with His Gospel in this needy land, and pray to be faithful to Him in all things. We are so thankful that our work can be directly under the local church, rather than under any mission board outside of the local (Continued on page 8, column 3)

"Hucksters"

(Continued from page one) Heaven. So did Gypsy Smith. The Northfield conferences and schools are union affairs. During D. L. Moody's lifetime they were sound on what many are pleased to call the fundamentals: though the New Testament calls the local church the foundation or fundamental of all truth; and men who are rotten on church truth are rotten on the fundamentals according to the New Testament. But Mr. Moody's schools and conferences were sound on the deity of Christ, the

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman
Sovereign Grace Baptist Mission
P.O. Koroba, via Mendi
Papua New Guinea.

inspiration of the Bible, the atonement and the Second Coming, what the "Unionarians" call the fundamentals. Since his death, men are continually appearing on the Northfield programs, who put question marks as to the inerrancy of the Word of God and the vicarious atonement of Christ. No man or institution that is heretical on the church question can be depended on in a pinch to be true on what are called the fundamentals. The Bible shows its inerrancy by saying that the local church is the pillar and ground of the truth; for when the local church is compromised the truth fails. Witness Northern and English Baptists with their alien immersion and open communion and open membership. They huckstered off church truth and are now huckstering off all truth and following the guesses of science and the fables of false philosophy.

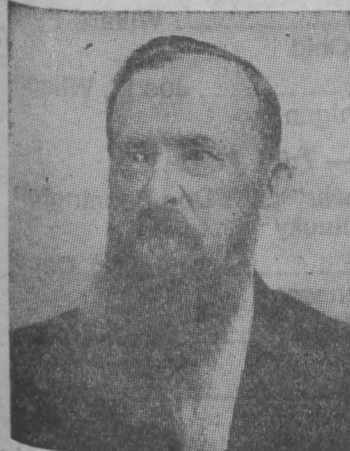
The third text above raises a question: "If the foundations be destroyed, what can the righteous do?" The inroads that unionism is making in the South means the weakening of the foundations and if not stopped, it will mean the destruction of the only New Testament churches; and just to that extent the foundations of the truth are weakened or destroyed.

BOOKS OF SERMONS

Cox, Wayne—Marred Vessels	\$3.50
Criswell, W. A.—In Defense of the Faith	2.50
Expository Sermons on the Book of Daniel—(Vol. 2, Chap. 1-3)	3.95
Ford, W. Herschel—Simple Sermons for the Midweek Service	2.95
M'Cheyne, Robert M.—Sermons of Robert Murray M'Cheyne	1.45
Sprague, W. B.—Lectures on Revivals	3.50
Whitefield, George—Select Sermons of George Whitefield	1.45
George Whitefield's Journals	5.50

THE BAPTIST EXAMINER
AUGUST 17, 1974
PAGE SEVEN

BOOKS BY J. R. GRAVES



Old Landmarkism	\$3.50
Seven Dispensations	3.50
Middle Life—Our State Between Death and the Resurrection	1.00
Trilemma—All Human Churches Without Baptism	1.00
The Parables and Prophecies of Christ Explained	2.25
John's Baptism—The Lord's Supper—A Church Ordinance	35
The Relation of Baptism to Salvation	35
What Is Conscience?	35
The Act of Christian Baptism	35
Christian Baptism—The Profession of Faith	35
What Is It to Eat and Drink Unworthily?	35
GRAVES AND ADLAM—The First Baptist Church in America (paper)	1.25

The Wrong Of A Pastor Candidating

Candidating is a disgrace to the house of God. Who thinks of God when a candidate is preaching? Not the preacher, because he is thinking of the people; not the people, because they are dissecting the preacher. Nothing is so demoralizing to any church as candidating. It converts public worship into a farce. Moreover, it is humiliating to the preacher. To be inspected like a pumpkin at a fair, to be put through the paces like a horse at a race, to be judged by a miscellaneous assembly, many of

whom do not know what a good sermon is, is an outrage upon ministers which ought to be abolished forthwith. The best advice to a church is, candidate not at all. It is a useless piece of business at the best. What can you tell from one sermon? A shallow man, confident and magnetic, may please you at first hearing, while a worthy man, from humility or physical trepidation may disappoint you. You must hear a man preach a year before you have a right to judge him. Good preachers are better in their twentieth sermon than in their first. Candidating does not tell you enough. A minister is more than a preacher. He does various kinds of work. Fidelity in these other

BAPTISM

Carson, Alexander
Baptism, Its Mode and
Its Subjects (paper)\$2.50
Moody, J. B. and Harding,
J. A.
Nashville Debate on
Baptism 6.00

labors is as important as ability in pulpit ministrations. Manhood is the supreme qualification. You cannot be a judge of manhood in one sermon.

Uncompromising

(Continued from page seven)
church. The local church is fully capable of taking care directly of its missionaries, as the church in Antioch sent forth Paul and Barnabas and they returned and reported to the church (not to a mission board).

It is an insult to a local church to tell it that it is incapable of sending out its missionaries directly. I am convinced that this mission board syndrome is a Roman Catholic leftover and that there would be a great deal more of the Lord's work done and a great deal better, if the mission boards were disbanded and the mission-

Please Remember Us!

In Prayer, And
With Your Offerings

Your support will never be appreciated as much as it would be now.

THE BAPTIST EXAMINER

P. O. Box 910
Ashland, Ky. 41101

aries made directly responsible to their local churches.

I trust that those churches that have confidence in ABWE and did not even write you for an explanation will now face the facts and not go on blindly trusting the leadership of ABWE. Have you "agreed together" that by calling me unethical you can seek to avoid this issue getting out into the open amongst the people of God? I had expected more from you, Brother Bill, than to be a front for excusing compromise instead of seeking to faithfully correct it, in the light of your own ABWE resolution No. 5022. My door is always open and at any time I shall be willing and happy to speak to you or any ABWE representatives forthrightly and openly.

Praying for you and with love in our Lord, Jesus Christ.

Birth Of Jesus

(Continued from page five)
necessary that the Saviour be man also. The same nature that sinned must bear the punishment of sin. We cannot fully describe that union, but it is enough for us to know that Jesus Christ was God manifest in the flesh.

2. Man was redeemed. The redemption of fallen, helpless man was the grand design of the Saviour's birth. Christ paid the ransom

Tulsa Baptists Announce Another Bible Conference

Grace Missionary Baptist Church of Tulsa, Oklahoma is planning a Bible Conference Labor Day weekend, God willing. The services will begin on Friday night, August 30, and go through Sunday night September 1st. All services will be held in the Letter Carrier's Union Hall at Second and Denver Streets in downtown Tulsa. Lodging and meals will be provided for speakers and their families. Noon and evening meals will be provided for all who attend.

The Church extends an invitation to all who read The Baptist Examiner to attend this Conference. We ask you to pray much for this Conference and for the Church. Anyone who desires to attend may contact Eld. David O'Neal at 2750 S. 53 W. Ave., Tulsa, Oklahoma 74107, or call 918/583-8261, who will be glad to help anyone in securing lodging during the Conference. Looking forward to seeing you at this Conference. Following is the program for the Conference:

FRIDAY EVENING — 7:00 P.M.

"When Christ Returns" Duwane Gilliland
Bowring, Oklahoma
"The Lord's Church In History" Charles Souder
Memphis, Tennessee
"Man In a Depraved and Helpless Condition" -- A. E. Massey
Lawtey, Florida

SATURDAY MORNING — 9:30 A.M.

"The Scriptural Way To Organize
A New Testament Church" James Hobbs
McDermott, Ohio
"The Perseverance Of God's Grace" W. V. Murray
Bristol, Virginia
"The Power Of God In The Effectual Call" Bill Jackson
Warren, Ohio

SATURDAY AFTERNOON — 1:30 P.M.

"Prayer In The Life Of A Believer" Wil Bang
Tucson, Arizona
"The Lord's Supper And Who Is To Partake" Mac Hall
Kingsport, Tennessee
"The Holy Spirit In The Believer" Joe C. Wilson
Winston-Salem, North Carolina

SATURDAY EVENING — 7:00 P.M.

"The Importance Of Being Sure One
Is Scripturally Baptized" Oscar Mink
Crestline, Ohio
"Why Be A Missionary Baptist" M. C. Hughes
Houston, Texas
"The Atonement" Jim Washer
Hollywood, Florida

SUNDAY MORNING — 9:30 A.M.

"The Believer And His Membership In The
Lord's Church" Dan Phillips
Bristol, Tennessee
"Godly Women And Their Ministry Today" E. G. Cook
Birmingham, Alabama
"What The Bible Teaches About The
Bride Of Christ" Wayne Cox
Memphis, Tennessee

SUNDAY AFTERNOON — 1:30 P.M.

"The Supernatural Beings And The Practice
Of Exorcisms Today" Mike King
Oblong, Illinois
"The Bible Doctrine Of Election" Willard Pyle
South Point, Ohio
"The Judgment Seat Of Christ" Joe M. Wilson
Gladwin, Michigan

SUNDAY EVENING — 7:00 P.M.

"Christ's Intercession For The Believer" Don Pennington
Covington, Kentucky
"The Free Agency Of Man" Robert Cope
Rogersville, Tennessee
"The Gospel, The Heart Of The Bible" David O'Neal
Host Pastor

price in His death that we might not perish in the flames of eternal Hell. Hence, all the Scripture admonitions can be summarized in that one statement Paul made to the jailer that night, "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31).

3. Satan was ruined. Ever since Satan seduced our first parents in the Garden of Eden, he has ruled the children of disobedience and led men captive at his will. At the birth of Christ, Satan's kingdom began to totter; at the death of Christ, the sentence was pronounced; and at the return of Christ, the sentence will be administered. At this final end Satan's kingdom will be totally destroyed, and he and all his followers will be thrown into the lake of fire.

Conclusion

"We read in John 8:36, "If the Son shall make you free, ye shall be free indeed." Again, the per-

BOOKS DENOUNCING ROMANISM

Boettner, Loraine
Roman Catholicism\$5.95
Father Chiniqy
The Priest, the Woman,
and the Confessional 1.75
Gilpin, John R.
Sermons on Catholicism 2.00
Woodrow, Ralph
Babylon Mystery Religion 1.50
Zacchello, Joseph
Secrets of Romanism 3.00

Calvary Members Speak . . .

I love Calvary Baptist Church and THE BAPTIST EXAMINER. THE BAPTIST EXAMINER has always been true to the teachings of the Word of God and church centered, and Calvary Baptist Church is a true New Testament Church doing a wonderful job for our Lord.

I am also thankful that our church has a pastor that is not afraid to stand for the truth.

God bless you and your ministry.

Attached is a check for our tithes and a small offering for TBE.

Looking for the soon return of Christ,

ARTHUR AND CHRISTINE BONIN
Dowelltown, Tennessee

SEND US TEN SUBSCRIPTIONS, WE'LL RENEW YOURS FREE

10 SUBS . . . \$10.00

- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____

Enclosed \$ _____ for _____ Subs
Your Name _____
Address _____
Zip _____

GIVE US READERS
We Will Give Them The Truth

THE BAPTIST EXAMINER
AUGUST 17, 1974
PAGE EIGHT