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

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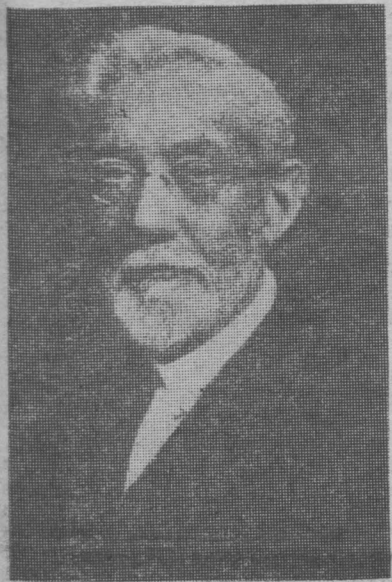
ASHLAND, KENTUCKY, MARCH 12, 1977

WHOLE NUMBER 2111

EVILS OF "INFANT BAPTISM"

CLARENCE LARKIN
(1850 - 1924)

1. Secularizing the churches. The evil of infant baptism is seen in its tendency to secularize the church. It obliterates and abolishes the line of separation between the church



CLARENCE LARKIN

and the world. When the whole community is a baptized community, what is this in effect but the taking of the world into the church bodily? This is seen in the

THE DYING INFIDEL

It is well known that this celebrated infidel laboured through a long life to diffuse the poison of infidelity. In life he was pre-eminent in guilt, and at death in misery. He had been accustomed for years to call the adorable Saviour "the Wretch," and to vow that he would crush Him. He closed many of his letters to his infidel friends with these words — "Crush the Wretch;" — yet such is the detestable meanness, as well as wickedness of infidelity, that during these efforts to destroy Christianity, he was accustomed to receive the sacrament, and to attend to some other outward acts of religion, that he might be able to deny his infidelity if accused of it! Such was he in health; but dangerous sickness and approaching death, though they could not soften the hard heart of the hypocritical infidel into real penitence, filled it with agony, remorse, and despair.

Voltaire had risen, in poor deluded France, high in worldly (Continued on page 6, column 4)

Roman Catholic Church.

In the days of Jonathan Edwards (1751), no man could hold office unless he had been baptized. The result was that the church was filled with hypocrites and ungodly men; and when Mr. Edwards refused to receive such at the Lord's Table, it led to his dismissal from the church by a vote of over two hundred to less than twenty.

A church thus largely composed of unregenerate persons, who have much to say in regard to its management, will be apt to favor any innovations that will gratify the gay, sensual, worldly tendencies of its members, and thus cause the church to make a wide departure from apostolic rule and practice.

2. Union of Church and State. Another of the evils resulting from infant baptism has been the union between Church and State, as seen in the Roman Catholic Church and

the Church of England.

3. It encourages false views of baptism. Baptists believe that a child dying in infancy, before it has come to a knowledge of good and evil, will be saved. David said of his infant son: "I shall go to him." We leave those who have not reached an age which renders them capable of accepting or rejecting the Saviour of sinners, where the Bible leaves them — in the hands of a merciful and gracious God.

It is a fact that the firm stand the Baptists have taken against infant baptism has caused it to be extensively neglected of late in Pedobaptist churches.

F. M. Iams, in his book entitled "Behind the Scenes," mentions the following personal experience: "One day, while walking in the country several miles from home, as I passed the door of a plain, (Continued on Page 7, Column 3)

THE DUTY OF CHASTITY

By FRANCIS WAYLAND
(1796-1865)

The moral law limits the indulgence of the sexual desire to individuals who are exclusively united to each other for life.

Hence it forbids adultery, polygamy, concubinage, or, in general, intercourse with one of the other sex, under any other condition than that of the marriage covenant.

Inasmuch as unchaste desire is strongly excited by the imagination, the law of chastity forbids all impure thoughts and actions, all unchaste conversation, looks and gestures, the reading of obscene or lascivious books, and everything which would naturally produce in us a tendency to violate this precept.

INDIVIDUALS EXCLUSIVELY UNITED TO EACH OTHER

The law which we are to consider contains two restrictions. It requires that the individuals be

exclusively united to each other, and that this union be during life.

Let us briefly examine the teach-



FRANCIS WAYLAND

ings of natural religion upon both of these points.

That it is the will of our Creator (Continued on page 6, column 1)

THANK YOU GOD

My pen seems to run dry as I would explain
My wonderings of God's purpose for man.
Yet the Word explains it ever so plain,
As it carefully lays out all of God's plan.
Before He even the World would create
God knew you and me our future fate!

God would someday have to send us His Son
To be born of a virgin, from sin free.
He had to be our justification;
Was born to die, shed His blood on a tree.
Our only hope is in Him to believe
He gave Himself that life we might receive.

I thank you God our sin you did sever.
I thank you God that you gave us your love.
I thank you God that our life is forever,
I thank you God that you returned above.
You're preparing that place for us to come,
Your Spirit in us, until we reach home.

—HERB ENGLESON
Melbourne, Florida

Strength And Weakness Of The Charismatic Movement

By RAYMOND BENNETT
Ithaca, New York

It is with much prayer and study that this article is presented. There is a tremendous amount of material already in print on this subject, and some of this abundance has been gleaned for this article. However, this presentation is that which this writer believes the Lord to have led him to, and represents a personal conviction, gleaned from prayerful study of both pro and con material.

It is to be observed that we start with the strengths of the Charismatic movement. A major part of the basis to this article is the writer's own personal, though limited contact with the movement. The writer prepares this with malice toward none, but only with the hope that God will be glorified, His work magnified, and His people edified.

CHARISMATIC STRENGTHS

The fantastic growth of the Charismatic movement points out, by contrast, a glaring weakness in much of modern fundamentalism. Acts 2:6 declares that people were attracted to Pentecost because something was happening. Paul's ministry to the Corinthian church is vindicated by signs and miracles he did (II Cor. 12:12, I Cor. 2:4), and he questions the authority of those who were speaking without power (I Cor. 4:18-20). James demands that God-given faith be evidenced by a demonstration of

that faith (Jas. 2:17-26). There is definitely something happening in the Charismatic movement.

Too much of the 20th century fundamental preaching is powerless and uneventful by contrast. We grind out sermon after sermon, grammatically correct, homiletically proper, and scripturally accurate, but we see so little action. Few souls get saved and even more rare is the life that gives evidence of a really soul-shaking, life-changing experience with God. Even after we acknowledge the sovereignty of God in response to (Continued on page 5, column 4)

NEW COLUMNS COMING SOON

Some have inquired recently as to what we will do after discontinuing "Adam's Rib" column. After prayerful consideration the editor has decided to begin a new column for the youth. I will call it "For Christian Boys" and "For Christian Girls." It will be run alternating from one to the other from week to week. There will not be just one writer. Instead, the column will have a host of different writers.

"For Christian Boys" will be written by Christian men and by Christian boys. "For Christian Girls" will be written by Christian women and Christian girls. I will depend heavily upon our young preachers and their wives in helping with this. But it will not be limited to them alone.

Those feeling led to contribute articles are urged to send them to the editor. Such articles must be at least one page long, typed and double spaced, yet it must not exceed two such pages. Each article must be accompanied by your name and address as well as the name of the Baptist church where you are a member. I expect them to be based upon the Bible and be true to the title of the column for which they are written.

This is going to be done on a trial basis to see if it merits continuing. The reader's agreement or disagreement is welcomed by the editor.

All manuscripts submitted will be carefully read and printed if meeting our standards. The standards for these will not be as high as those required in the rest of TBE.

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

HOPE FOR THE HOPELESS

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is" (Jer. 17:7).

The word "hope" means "to long for with expectation of obtainment." It would not be possible to overestimate the importance of the grace of hope. If there were no hope of a better day, then man would have no desire to continue his existence in this world. Without hope in God and the better country men are hopeless.

VAIN HOPES

Some make too much of hope, while others make too little. Many

people place their hope in the wrong things. The hope of the world is not in peace counsels, a new administration in Washington, better legislation, improved social conditions, greater medical care, or racial equality. Jesus Christ is and shall forever remain the only hope of the world.

What are some of the things men hope for? The Prophet Jeremiah declared: "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains; truly in the Lord our God is the salvation of Israel" (Jer. 3:23).

Here the prophet reminds Israel of the futility of hoping for salvation from their multitude of idols upon the hills and mountains. God was ignored as the people expected help from creature comforts. Such human-devised saviors always fail. "When a wicked man dieth, his expectation shall perish: and the hope of the unjust men perisheth" (Prov. 11:7).

First, it may be said that some deluded souls, like Israel of old, put their hope in creature enjoyments. The worldly man would (Continued on page 2, column 1)

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Hope For Hopeless

(Continued from page one)

say, "I have made gold my hope"
(Job. 31:24). But money cannot
buy one an entrance into the king-
dom of God. Gold cannot redeem
a person from his vain manner of
life. A man can be rich in purse
and poor in spirit.

Centuries ago Paul warned:
"Charge them that are rich in this
world, that they be not high-mind-
ed, nor trust in uncertain riches,
but in the living God, who giveth
us richly all things to enjoy"
(I Tim. 6:17).

Second, it may be said that the
moralist and legalist hope in their
self-righteousness. They go about
to establish their own righteousness
with a hope that at the end of life
they will be found to have kept the
whole law blameless. This was the
error of the Pharisees in Christ's
day. But all such hopes are vain
hopes. "So are the paths of all that
forget God; and the hypocrite's
hope shall perish: Whose hope
shall be cut off, and whose truth
shall be a spider's web. He shall
lean upon his house, but it shall
not stand: he shall hold it fast but
it shall not endure" (Job 8:13-15).

Third, some hope to obtain salva-
tion by being of a noble birth, es-
pecially by being born of Christian
parents. But no one will go to
Heaven on the coattail of their
parents' religion. Each person is
responsible to God for his own
salvation. To pretend to be relig-
ious because of your Christian par-
ents is to play the hypocrite. "For
what is the hope of the hypocrite,
though he hath gained, when God
taketh away his soul?" (Job 27:8).

Fourth, others hope to enter
Heaven by the observance of relig-
ious rites. Their hope is in water
baptism and the observance of the
Lord's Supper. They think continu-
ing in a round of religious exer-
cises is sufficient. "But the eyes
of the wicked shall fail, and they
shall not escape, and their hope
shall be as the giving up of the
ghost" (Job 11:20).

No created thing or creature
should ever be the object of spiri-
tual hope. God is the only suitable

object of hope. In Romans 15:13
Paul spoke of "the God of hope."
The psalmist said: "Hope thou in
God" (Ps. 42:11). It was the desire
of the Apostle Peter that "faith
and hope might be in God" (I Pet.
1:21). The hope which is not in God
is but a fancy and will deceive.

FAITH AND HOPE

Hope is one of the three abiding
graces. "And now abideth faith,
hope, charity, these three; but the
greatest of these is charity" (I
Cor. 13:13). The extraordinary
gifts of prophecy, tongues, and
knowledge are transient, but faith,
hope and charity abides perman-
ently. They do not cease as they
are necessary attitudes of the soul
to God. Hope is an everliving
grace which a believer would not
give up even for all the world.

In the Scripture faith and hope
are often joined together. Hebrews
11:1 says: "Faith is the substance
of things hoped for." Faith makes
future hopes a present reality.
They go together and have the
same object. The believer in Christ
is the only person in all the world
who has any spiritual hope. "The
Lord is my portion, saith my soul;
therefore will I hope in him"
(Lam. 3:24).

Some hyper-Calvinists would
separate faith from hope. Often
they are heard to utter, "I have a
hope." Then in the next sentence
exclaim, "I hope Christ died for
me. I hope I am one of the elect."
Such sayings show little faith in
God's promises to the believer. I
have always wondered how some
of these could claim to be ministers
of the gospel, if in reality they are
not certain of their own salvation.

I, too, have a hope, but it is one
that is sure and steadfast. The
writer of Hebrews said: "That by
two immutable things, in which it
was impossible for God to lie, we
might have a strong consolation,
who have fled for refuge to lay
hold upon the hope set before us:
Which hope we have as an anchor
of the soul, both sure and stead-
fast, and which entereth into that
within the veil" (Heb. 6:18-19).

There is no uncertainty about our
Christian hope, for Jesus within
the veil is the foundation of our
hope. There is no doubt but what
all who are anchored in the merit
and mediation of Christ shall be
eternally saved.

HOPE IS FOR THE UNSEEN

Hope is the expectation of things
not seen: "For we are saved by
hope: but hope that is seen is not
hope: for what a man seeth, why
doth he yet hope for? But if we
hope for that we see not, then do
we with patience wait for it"
(Rom. 8:24-25).

Believers do not hope for justi-
fication and redemption, for we al-
ready have these by faith in Christ.
But we do hope for future things,
knowing there is a "hope which is
laid up" for us in Heaven (Col.
1:5). It becomes us to "hope to the
end for the grace that is to be
brought unto you at the revelation
of Jesus Christ" (I Pet. 1:13).

Much of what Christians are to
hope for will be realized at "that
blessed hope, and the glorious ap-
pearing of the great God and our
Saviour Jesus Christ" (Tit. 2:13).
There is no hope that outstrips the
soon coming of Jesus Christ for
the elect. When Christ appears our
hope will end in realization.

First, the resurrection of the
body is an object of Christian hope.
Paul said for "the hope of the
resurrection of the dead" he was
called in question (Acts 23:6). Be-
lievers "have hope toward God
... that there shall be a resur-
rection of the dead, both of the just
and unjust" (Acts 24:15.) Those
who know Christ are "waiting for
the adoption, to wit, the redemption
of the body" (Rom. 8:23).

Christians hope for the regenera-
tion of their bodies at the coming
of Christ, for we have the first-
fruits of the Spirit, "Christ in us
the hope of glory" (Col. 1:27). Our
confidence is in "our Saviour...
which is our hope" (I Tim. 1:1).
"Therefore my heart is glad," said
the psalmist, "and my glory re-

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



"SLOTHFUL"

"The slothful man roasteth not
that which he took in hunting: but
the substance of a diligent man is
precious"—Prov. 12:27.

This text pictures a man who
spends his time hunting, who
brings home an abundant supply
of game as a result of his hunting
experience, but after he has gotten
the game, he doesn't use it. He
doesn't dress it. He doesn't pre-
pare it as food. He doesn't cook it.
He makes no use of it. He has
spent his time hunting the game,
but he makes no use of it after he
has done so, and the Word of God
refers to him as a slothful man.

The word "slothful" means
"wasteful." It means an individual
who is just careless. It tells us of
an individual who carelessly and
wastefully has at his disposal that
which is worthwhile, but allows it
to go unused. This leads me to say
that the Word of God gives to us
a number of exhortations as to
slothfulness.

We read:

joiceth: my flesh also shall rest in
hope" (Ps. 16:9).

The believer does not hope for
the salvation of his soul, by faith
in Christ he is already in posses-
sion of this (I Pet. 1:8-9). But he
does hope for the salvation of the
body at Christ's coming. In this
sense he is made an heir "accord-
ing to the hope of eternal life"
(Tit. 3:7). In the sense of the ex-
pectation of bodily salvation, he
has "for an helmet the hope of
salvation" (I Thess. 5:8). This sure
hope is like a helmet which covers
the head in the day of battle. This
hope makes him keep his head
above the fear of danger and false
doctrine.

THE CAUSE OF HOPE

The grace of hope springs from
"the hope of Israel, the Saviour"
(Jer. 14:8). To the church at Rome
Paul wrote: "Now the God of hope
fill you with all joy and peace in
believing, that ye may abound in
hope, through the power of the

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"The hand of the diligent shall
bear rule: but the slothful shall
be under tribute"—Prov. 12:24.

This would indicate that if a man
is diligent he will be the one that
leads and bears rule, but if a man
is slothful, he will be the one that
is under rule, and will be forced to
pay tribute.

Notice again. We read:

"He also that is SLOTHFUL in
his work is brother to him that is
a greater waster"—Prov. 18:9.

Solomon indicates the man that
is slothful, is right next door to
the man that is wasteful. In fact,
he says that such an individual
is a brother to the man who is a
great waster.

Listen again:

"I went by the field of the
SLOTHFUL and by the vineyard
of the man void of understanding;
And, lo, it was all grown over with
thorns, and nettles had covered the
face thereof, and the stone wall
thereof was broken down. Then I
saw, and considered it well: I look-

ed upon it, and received instruc-
tion. Yet a little sleep, a little
slumber, a little folding of the
hands to sleep: So shall thy pov-
erty come as one that travaileth;
and thy want as an armed man"
—Prov. 24:30-34.

This is a remarkable picture of
a "rundown" farm, where a man
has folded his arms, and has taken
a little sleep, when he ought to
have been working. The result is
that the fence has fallen down, and
the farm is overgrown with thorns
and nettles. It is an abject sight as
far as poverty is concerned. This
is the field of a man who is sloth-
ful.

Then when we come to the New
Testament we have another picture
of slothfulness. Listen:

"His lord answered and said un-
to him, Thou wicked and SLOTH-
FUL SERVANT, thou knewest that
I reap where I sowed not, and
gather where I have not strawed:
Thou oughtest therefore to have
(Continued on page 3, column 1)

ing unto thy word, that I may
live: and let me not be ashamed of
my hope" (Ps. 119:116).

Second, the grace of hope cheers
the Christians in all the difficulties
of life. "By whom also we have ac-
cess by faith into this grace where-
in we stand, and rejoice in hope
of the glory of God. And not only
so, but we glory in tribulations
also; knowing that tribulation
worketh patience; And patience,
experience; and experience hope"
(Rom. 5:2-4). "The hope of the
righteous shall be gladness" (Prov.
(Continued on page 5, column 2)

BRIEF NOTES

Bro. Charles Massey, a mission-
ary to the Navajo Indians, has had
diabetes for several years, and he
cannot get insurance. He has de-
veloped a problem with his kidneys
and must be put on a machine
two day's a week for at least three
months. The treatments are \$230 a
day, or \$460 a week. He must
travel 200 miles one way to re-
ceive the treatments, which also
adds to his expense.

If anyone wishes to help, they
can send their offering to: Charles
Massey, Box 292, Fruitland, New
Mexico 87416.

The Bethel Baptist Church, Pasa-
dena, Texas, and Pastor B. A.
Langford have organized two New
Testament Baptist churches.

The Landmark Sovereign Grace
Baptist Church was organized in
Fort Worth with 17 members.
Brother Kelly Hinson, 7317 Folk-
stone, Fort Worth, Texas 76119, is
the pastor. His telephone number
is 817-478-9662. This church would
welcome those in the Fort Worth
area to contact them and visit their
services.

The Sovereign Grace Baptist
Church, Tucson, Arizona, was or-
ganized with 12 members on Jan.
30. The pastor is Bro. Russell
Naftzger. Should anyone desire
more information concerning the
church, they should contact Bro.
Tom Johnson whose telephone is
602-887-2528.

Elder John Stepp of Tucson, Ari-
zona, had surgery on February 3.
The doctors removed one of his
lungs. Bro. Stepp is in critical con-
dition and needs the prayers of the
Lord's saints.

"Slothful"

(Continued from Page Two)

put my money to the exchangers, and then at my coming I should have received mine own with usury"—Mt. 25:26,27.

This is the parable that Jesus gave whereby He told of the master who was going away, who gave to one man five talents, to another man two talents, and to another man one talent. The man with the one talent was a slothful man. He didn't use the talent that he had. He made no use of it. Jesus said to him, "Thou wicked and slothful servant."

The Apostle Paul likewise used this word concerning Christian people. Listen:

"NOT SLOTHFUL in business; fervent in spirit; serving the Lord"—Rom. 12:11.

Paul in talking about Christian people, is giving certain injunctions. He says that the Christian is not to be slothful in business.

I know some Christians that certainly don't look after the Lord's work like I think they ought to. I know some Christians that if they looked after their own work like they look after the Lord's work, their business would be in a sad state of affairs. Our Lord says through Paul that we are not to be slothful in business.

We have another usage of this word "slothful" when Paul says: **"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation and another buildeth thereon. But let every man TAKE HEED how he buildeth thereupon"**—I Cor. 3:10.

In other words, this is the same idea as slothfulness, and he says to take heed how we build in the Lord's work.

Listen again:

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them SLIP"—Heb. 2:1.

Paul is saying that we who are saved, ought to be very careful as to the things which we have heard. In other words, we ought to be careful and cautious and sure that we are not slothful about our Christian ways. We should not allow the things we have learned to slip from us.

Beloved, I have read to you a number of Scriptures whereby the word "slothful" is used, and there are some things wherein you and I as God's people surely should be careful that we be not slothful.

I

WE SHOULD NOT BE SLOTHFUL CONCERNING GOD'S STANDARDS OF CHRISTIAN LIVING.

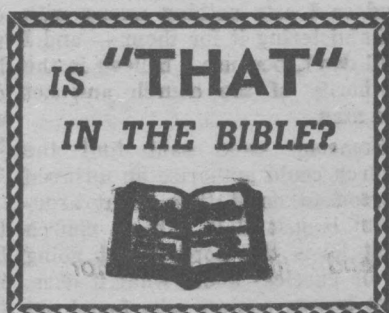
I have a feeling that God's people ought to be very careful about the way in which we live. I think that God has laid down some specific standards for us as Christians. We read:

"I beseech you therefore, brethren, by the mercies of God, that ye PRESENT YOUR BODIES, a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God"—Rom. 12:1,2.

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

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, LEST I MAKE MY BROTHER TO OFFEND"—I Cor. 8:13.

You can't read these Scriptures without realizing that God has set specific standards for Christians, and for Christian living, and one of those standards is that we are to look after our brother. We are to be very cautious lest we do something that may be the means



Question:

"HOW MANY BIBLE MEN WERE NAMED DODO?"

Answer: Three.

Dodo the grandfather of the judge Tola, Judges 10:1. — **"And after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; . . ."**

Dodo the father of Eleazar, II Samuel 23:9. — **"And after him was Eleazar the son of Dodo the Ahitite, . . ."**

Dodo the father of Elhanan, II Samuel 23:24. — **"Elhanan the son of Dodo of Bethlehem."**

of causing a weaker brother to be offended.

You will find the same thought given again. Listen:

"Whether therefore ye eat, or drink, or whatsoever ye do, DO ALL to the glory of God"—I Cor. 10:1.

"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"—II Cor. 6:14-17.

"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.

I have read to you a number of Scriptures which show us that God has some standards for Christian living. Don't tell me that God just allows you and me to live any way we want to after we are saved. Salvation by grace does not license sin. God has some standards, and those standards call for us to live at the foot of the Cross. I say to you, we should not be slothful as to God's standards of living.

II

WE SHOULD NOT BE SLOTHFUL RELATIVE TO OUR CHURCH ATTENDANCE.

I think here is one place that God's children fail more often than anywhere else.

God's Word says:

"And let us consider one another to provoke unto love and to good works: NOT FORSAKING the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching"—Heb. 10:25.

Notice, He is saying to us that we are to consider one another, and that we are to provoke one another to good works. It is easy enough for us to provoke one another, but not in this sense. He says that we are to provoke one another in good works, and the good works that we are to provoke one another in, is the matter of our church attendance. We are to be our brother's keeper in that respect, and to allow nothing to cause us to fail in the matter of church attendance.

I ask you, don't you find it difficult not to be slothful in the matter of your church attendance. Don't you find it rather easy to be slothful about the matter of going to church? If you tell the truth, you will say that you have to be on your guard all the time lest you

allow something to stand in your way, to keep you from attending services in God's house.

We are coming to that season of the year when people find it so easy to go on vacations — when people find it so easy to stay away from the house of God — when people find it so easy to spend their time elsewhere than in the service of the Lord. It is so easy to find other things to do. It is so easy to find yourself tired and worn out and exhausted, so you think that physically you cannot come to the services. I came to this conclusion a long time ago, that the average Baptist wears the knees out of his britches in the wintertime praying, and the seat out of his britches in the summertime backsliding — that the average Baptist is slothful about his church attendance.

I turn to the Word of God and I read about one Baptist who did not go to church. Everybody else went to church on the Sunday following the resurrection of the Lord Jesus Christ but Thomas. And what kind of man was Thomas all week afterward? Do you know what that Baptist preacher missed by not going to church? He missed seeing the Lord. He missed the communion that the Lord gave. He missed the fellowship of the Lord. The result was that all that week he was a "doubting Thomas." He never got his fellowship or his joy restored until he stood the following Sunday in the presence of his Lord and said, "My Lord and my God."

Beloved, if it worked that way with a Baptist in the first century to miss services in the house of the Lord, then it works the same way in this 20th century for a Baptist to stay away from the house of God. I am saying to you, we ought to be very cautious that we be not slothful as to our church attendance.

III

WE SHOULD NOT BE SLOTHFUL AS TO OUR PRAYER LIFE.

I have a feeling that the majority of us are mighty slothful about the matter of prayer. If I asked you if you believed in prayer, I

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know that you would say that you did. If I asked you how much you practiced it, I know you would be ashamed to tell me. If I asked you how much you prayed for our missionaries and the mission program of our church, I am sure that there isn't a one of us but that we have done very little praying in that respect. I tell you, beloved, it is mighty easy for us to be slothful in regard to our prayer life.

Paul says:

"Pray WITHOUT CEASING. In everything give thanks; for this is the will of God in Christ Jesus concerning you"—I Thess. 5:17,18.

This doesn't mean that you have to be on your knees all the time; it just says to pray without ceasing. In other words, we should be in an attitude of prayer all the time as we walk the street, or whatever we might do. Every time we have an opportunity we ought to breathe a silent prayer up to God, that God will bless and have His way as far as our lives are concerned.

We have another marvelous exhortation as far as prayer is concerned. Listen:

"Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, BECAUSE YE ASK NOT. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts"—James 4:2,3.

Why is it that we don't have more than what we have? It is because we don't ask for it. Why is it we get along so poorly? Why is it we have such a hard time as Christians? Why is it as a church that we do not accomplish more than we do? We say that conditions are all against us and that it is hard to find a church that stands for the truth. The Word of God says, **"Ye have not, because ye ask not."** In other words, the majority of us are poverty stricken spiritually just because we do not ask of Almighty God.

We find that the Lord Jesus Christ definitely says for us to pray. Listen:

"ASK, and it shall be given you; SEEK, and ye shall find; KNOCK, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened"—Mt. 7:7,8.

You can't read these verses without coming face to face with this fact that God wants us to be men and women of prayer. Oh, how much we have failed in this respect! How slothful we are in the matter of prayer! How carelessly we live from day to day as far as our prayer life is concerned!

I say, "Lord, why is it that we get along so poorly, and why is it that when we pray, we don't get more answers than what we get?" The Lord says:

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But YOUR INIQUITIES HAVE SEPARATED between you and your God, and your sins have hid his face from you, that he will not hear"—Isa. 59:1,2.

Why is it, beloved, that we do not get any more than what we do when we pray? Why is it we don't get more accomplished in our prayer life than what we do? He says that your iniquities have separated between you and your God, and it has caused God to hide His face and close His ears, that He will not see, and will not hear us when we pray.

I say to you, we ought to be mighty careful that we be not slothful as to our prayer life.

IV

WE SHOULD NOT BE SLOTHFUL AS TO OUR GIVING.

I am more and more convinced that tithing is necessary on the part of every member of this church. I am more and more convinced that God expects us to honestly bring our tithes to the Lord week after week. I turn to God's Word and it says:

"Will a man rob God! Yet ye

have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it"—Mal. 3:8-10.

I believe this Scripture. I believe it from personal experience. I believe it from observation. I believe it because it is right here in the Word of God. I say to you, if the Lord Jesus Christ hadn't been a tither, He couldn't have been the Saviour. Do you know why? Because He would have been a sinner just like you and me. In all my ministry, I have emphasized the fact that if Jesus had violated the law, He couldn't have been my Saviour.

Sometime ago I said that if the Lord Jesus Christ had ridden into the city of Jerusalem on a beautiful horse, He couldn't have been my Saviour, for He would have violated the Scripture, since the Scripture prophesied that He was going to ride into Jerusalem on an ass. But if He had ridden a horse as a conquering hero, He would indeed have been a sinner, and would have needed a Saviour just the same as we would have.

Beloved, I say to you, if Jesus hadn't tithed, He would have needed a Saviour, too. But I hold up to you, my Jesus, who not only died as a sacrifice for your sins, and not only brings salvation to you, but I hold Him up to you as an example — He had to be a tither before He could be a Saviour.

I say then, beloved, we should be mighty careful that we be not slothful as to our giving.

V

WE SHOULD NOT BE SLOTHFUL AS TO WHO APPEARS IN OUR PULPITS.

The majority of churches are mighty slothful in this respect. They will let just anybody that comes along preach from their pulpit.

When I was a younger man, it used to be that there were fellows that traveled around the country from one church to another and then went on to another church for a special offering. I would allow these fellows to come in and preach. I have had people preach for me that I never had seen before in my life. I remember one fellow who came to me one day and told me he had a remarkable experience with the Lord and that he wanted to preach for us. He told me some of the preachers he had been with. I thought, that if they had let him preach for them, he must be alright. When he got up to preach, he told how he had been on a big game hunting trip over in Africa. He told how he had been a puglist and a prize fighter. He told about all the things he had done by means of the world. He said that one night he promised God, "God, if you will stand by me, I will stand by you," and he said, "Right then I was saved." I said, "Brother, that is a lie. If that is all the experience that you have had, you aren't saved now."

I say, beloved, that is one experience whereby I learned, and learned the hard way, that we should be very, very careful that we be not slothful as to who preaches from our pulpit.

Each year that we planned for our Bible Conference I wrote hundreds of letters. I tell you truly, you would be amazed if you knew how many letters we have written backwards and forwards for preachers relative to our Conferences. Beloved, I have tried to be very careful about the men whom we have invited to come here to preach for us. I say to you, we

(Continued on page 4, column 4)

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:
THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"Can a church authorize someone who is not a member of that church to do any kind of work for the church?"

PAUL
TIBER

PASTOR,
NEW TESTAMENT
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Baptist churches often have revival services, fellowship services and special preaching services — all of which, usually, see men who are not members in the pulpit. Obviously, they are doing a work for a church of which they are not members.

Such a practice is quite scriptural; Paul did it, Peter did it, too — and so did Appollos (I Cor. Chap. 1).

The key, here, I think is that the church (not pastor, nor deacon, nor other prominent members) grants the authority before anyone engages in the spiritual ministry of the church.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
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If a church does not have the authority to authorize someone who is not a member of that church to do a work for her, there sure has been a lot of unauthorized work going on as far back as I can remember. I recall that when I was a child the Baptist churches that I knew of would invite some preacher who was not a member of that church to do the preaching for them in what was called in those days a protracted meeting. Oftentimes, the preaching this invited preacher did would bring about a revival in the church. Members of the church would be restored to fellowship, and people would be saved. I have always believed, and I still do believe, that when a church invited a preacher to come and preach in a meeting, or in a Bible Conference that she automatically gave that preacher authority to preach the Word in her pulpit.

I feel sure that everyone who may read this will agree with me that the above statement is true. I do not believe anyone would say that Philadelphia Baptist Church cannot authorize Brother Fred Halliman to come and preach in our pulpit. So if this church can authorize Brother Halliman to do a work for us in one place, why can we not authorize him to do a work for us in another place?

After Brother John Imah enrolled in the correspondence Bible school that is authorized by Philadelphia Baptist Church he began begging me to come to Nigeria and do some teaching, baptizing, organizing and ordaining by the authority of this church. He said they had no church authority for anything, and that they had no way of getting that authority over there.

My first thoughts were to go. Some of my friends urged me to go. But I soon came to see that God had not fitted me for such a task. I think we should always be able to judge between our abilities

and our inabilities. As soon as I saw my inability for such a task, the Lord showed me that He has a man who was prepared for just such a task. He had His man who was so well qualified. So Philadelphia Baptist Church voted to give Brother Halliman authority to do the things that needed to be done in Nigeria, and to pay his extra plane fare on his way back to New Guinea.

Calvary Baptist Church of which he is a member voted to give him authority to do this work for us. That is what might be called double-barrelled authority. And it seems that God smiled on that operation all the way from Washington, D. C. to Calabar, Nigeria. And how He blessed the work there in Nigeria! He through Brother Halliman taught those people the truth of God's Word, baptized fifty-nine people and organized two New Testament Baptist Churches. He then through Brother Halliman ordained Brother John Imah. Now those people over there who had no church authority, and did not know of any place over there that they might obtain that authority have the authority that they can give to others. We are already in touch with three other groups who need that authority.

Our Lord did such a marvelous job over there through Bro. Halliman that we now have a branch of the Bible School over there. Bro. Imah has some 25 regular students who are interested in studying the Bible courses that five great preachers have helped us prepare. We would like to have those students send their lessons back here to the different teachers. But first class postage from over there to here would make it impossible for them to get credit for their study. So we have voted to authorize Brother Imah to teach these courses for us. We mail the courses to them. And when they are ready for it we will mail them a certificate, or diploma as the case may be. I say we have authority to authorize all this. If you say we do not have it, I will meet you at II Corinthians 5:10 and let the Judge of all the earth make the decision. We here are fully aware that we are not worthy of any honor or glory that may be attached to the work in Nigeria. It all belongs to Him who is worthy.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Arlpeke, Florida



Yes, certainly the church can authorize persons or institutions outside the membership of the church to do various kinds of work for the church. I doubt if one could find a church that has not had work done by other than members. Many a church has had a church building erected by a building contractor and his workmen when they were not members of the church from whom they received their contracts. I have known churches to employ caretakers and lawn mowers who were outside the membership of the church, but in this day when so many churches run buses, they often take an ailing bus to a garage where it is worked on and repaired by a mechanic who is not a member of the church. Any number of tasks have been assigned by churches to persons who are not members.

But while many things may be properly authorized to be done by persons not members, there are some things that cannot be properly authorized to be done by those outside the church membership. These things go beyond the physical and material, and are related to spiritual matters. I mention some of these to make clear what I mean.

A church cannot properly authorize A MAN WHO IS OF ANOTHER DENOMINATION, or even an unsaved person, to become their Pastor. A church cannot properly authorize men who are not members of the church to serve as Deacon. The same is true of choir directors and Sunday School teachers. I have known churches to appoint as teachers persons of other denominations, just because this person had gotten in the habit of attending their church.

To summarize: A church can properly authorize persons who are not members to do a number of things of a material nature for the church — repairing a faucet, filling an oil tank, repairing a broken window, and things of that sort, but when it comes to spiritual things, those things should be committed to members of the local church.

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I see no reason why they can't. Brethren, as long as we recognize church authority we must insist that this can be done. The church has been given the authority to fulfill the commission of Matthew 28:18-20, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." In this commission the church is told to (1) make disciples of all nations, (2) baptize those who believe, and (3) teach those who are saved and baptized.

It is perfectly obvious that each church cannot take the gospel to the world. A church can, however, help support a person who has gone from another church and authorize him to represent them in that mission effort. "I robbed other churches, taking wages of them, to do you service" (II Cor. 11:8). The missionary is under the direct authority of the church from which he went, but he is also representing, in a way, the other churches that help support him.

How many churches invite a man from another church to preach in a revival meeting, or a fellowship meeting, or a Bible Conference? Are they not authorizing someone from another church to fulfill the first or third part of the commission? If a church has the need of authorizing someone to conduct the ordinances for them, why would that be any more wrong than authorizing someone to preach for them? There is absolutely nothing wrong with the church asking the evangelist to baptize someone if there is some reason why the pastor can't do it. I administered the Lord's Supper for a church that was without a pastor one time. I didn't take it myself but I administered it. I was preaching for them until they could call a pastor

and so I saw nothing wrong with administering it for them — and I still don't, because I believe in the authority of the church and not the man.

Someone once said that the church could authorize an unsaved person to do it then. That argument is just plain silly. A church that loves the Lord is not going to be careless about what it does. I've known pastors who found out later that they either wasn't saved or their baptism wasn't valid, yet they had had many confessions of faith and had baptized many people. Was their baptism invalid? Certainly not, because the authority is in the church and not the man.

I suppose there are some who say that Bro. Halliman could not organize the church in Africa for Philadelphia Baptist Church. Certainly he can, and I thank God that he did.

"Slothful"

(Continued from page three)

have no business to allow anybody to fill the pulpit of this church unless that man is sound and substantially solid as far as the Word of God is concerned. Listen:

"Now I beseech you, brethren, MARK them which cause divisions and offences contrary to the doctrine which ye have learned; and AVOID THEM"—Rom. 16:17.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye WITHDRAW YOURSELVES from every brother that walketh disorderly, and not after the tradition which he received of us"—II Thess. 3:6.

"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.

Beloved, we ought to make a man ashamed of himself by refusing fellowship with him unless he stands for the Word of God. A church ought to be ashamed of herself because of the heretics she lets preach from her pulpit. I tell you, we ought to be very careful not to be slothful as to who it is that fills our pulpits.

VI

WE SHOULD NOT BE SLOTHFUL AS TO THE MATTER OF BAPTISM.

I realize that we are living in a day when everybody is very, very lax in the teaching of baptism. The temptation has come to me many times in the past, that since so many people are lax, and since so many churches are not

cautious about baptism, how can we be sure about the matter of baptism of those we receive? Why don't I just throw all restrictions aside, and open up the gates, and take everybody in that comes along?

No, no, beloved, that may be a temptation of the mind, and it may be an idea that comes to us, but it is a false idea. We are to be true, and we ought to stand true, even if we are the only church that stands true on the question of baptism.

I find that Jesus said:

"Go ye therefore, and teach all nations, BAPTIZING them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen"—Mt. 28:19,20.

What did Jesus say to do? Did He say to turn them over for somebody else to baptize? No. What does He say to do? Does He say to accept the baptism that somebody else administers — that is, alien baptism? No. He said, "You make disciples, and you baptize those disciples."

Beloved, He gave that commission to His church, and His church is to go out into all the world, and make disciples. His church is to do the baptizing of those who have been saved. The only people that are really baptized are those that are baptized by a true Baptist Church of Jesus Christ.

Lots of people have been ducked in the water, but that is as far as they have gone. I can imagine an individual that every time the occasion arises, he makes a profession of faith and is baptized. At least he is ducked in the river. The fact is, I know some individuals that have been ducked so many times that every time they come down to the river, an old bull frog says, "Here he comes again." But he is not baptized until he has seen the truth that Jesus died for his sins and he has been saved, and then is baptized by the authority of a Baptist Church.

I say we ought to be mighty careful lest we be slothful about the matter of baptism.

VII

WE SHOULD NOT BE SLOTHFUL IN THE MATTER OF MISSIONS.

I believe that a church should be a Missionary Baptist Church. Jesus emphasized missions, for we read:

"Go ye therefore, and TEACH ALL NATIONS, baptizing them in (Continued on page 5, column 1)

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"Slothful"

(Continued from page 4)

the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen"—Mt. 28:19,20.

"And he said unto them, GO YE INTO ALL THE WORLD, and preach the gospel to every creature"—Mark 16:15.

"And that repentance and remission of sins should be preached in his name AMONG ALL NATIONS, beginning in Jerusalem"—Luke 24:27.

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, EVEN SO SEND I YOU"—John 20:21.

"But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be WITNESSES UNTO ME both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth"—Acts 1:8.

Brother, sister, I say to you, you can't read these Scriptures without realizing that we ought to be mighty careful lest we be slothful in the matter of missions. We ought to be a Missionary Baptist Church in every particular.

Back during the depression, there was an old lady who didn't have much of this world's goods. She passed by a drug store one day and saw a sign in the window which read: "Chicken Dinner — 5c." She had a nickel so she went in and asked for a Chicken Dinner. When the girl behind the counter got out a candy bar and laid it down, the old lady said, "No, I want a chicken dinner." The girl had a hard time explaining to her that a Chicken Dinner for 5c was only a candy bar. When the girl who was working behind the counter told me of her experience, I thought of this, there are a lot of Baptists just exactly like that candy. Now that candy is not a chicken, and it is not a dinner, and there are a lot of Missionary Baptists who are not missionary, and they are not Baptists — it is just a name the individual goes by.

I say then, we ought to be mighty careful that we don't be slothful about the matter of baptism.

VIII

WE SHOULD NOT BE SLOTHFUL ABOUT THE MATTER OF CHURCH DISCIPLINE.

We ought to be mighty careful not to be slothful about the matter of teaching the "all things" that are laid down in the Word of God. When Jesus gave the commission, the last third of that commission had to do with the teaching of all things He had commanded. I say that we ought not be slothful about it.

Shame on a Baptist preacher who apologizes for his convictions. One preacher said, "Now this is the way that I think. I hope you will agree with me. But if you don't, I beg your pardon." No, no, beloved, a preacher ought to preach a "thus saith the Lord," backing up the convictions that he has with the Bible.

When I was pastor years ago in another town, there was a man who was my associate pastor, and he was a very good preacher, too. Once in a while I would be away and he would always preach a

good message, yet after he finished, he would say, "Now, if I have offended anybody, I am sorry for what I said." Beloved, he might as well not have said it. He might just as well not have said anything in the first place than to have made an apology after the sermon. Beloved, listen, we ought to be mighty careful not to be slothful as to the preaching of God's Word. People today are not concerned about a woman keeping silent in a church. God was, and Paul was, and God is in this day. People are not concerned about whether man is elected or not elected. The whole Bible is concerned about it, and if God were concerned about it (He mentions it in every book of the Bible), then certainly we should be concerned about it today.

"But, Brother Gilpin, it is such a little thing to be concerned about the matter of Easter and Santa Claus," says some Christian brother, who is lax in his preaching. I can say this, we are to teach all things that are commanded in the Word of God.

"But, Brother Gilpin, we ought not make people mad by talking about having their babies sprinkled on Easter," says another weakling. Brother, I can say that we ought to be very careful that we be not slothful as to the teaching of all things of God's Word, even though they do make men mad.

I ask you, would you rather make God mad by keeping still, or would you rather make some man mad by preaching that which is contrary to what he believes? I am going to live in Heaven with God throughout eternity. Why should I worry if I make someone mad in this world? The thing that I want to be concerned about is, that I please my Heavenly Father by the things that I preach. He has given me a promise that if I go, and make disciples, and baptize them, and teach them, that He will stand by me every step of the way, even down to the end of the world. I tell you, we ought to be very careful that we be not slothful in teaching the "all things" of the Word of God.

CONCLUSION

In closing, I read from God's Word:

"He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich" — Prov. 10:4.

This says that if you want to become poor in this world, just deal with a slack hand, but that the hand of the diligent makes you rich.

Beloved, if that be true so far as the material things are concerned, how much more is it true spiritually? We need to be diligent in what we do. We need to be careful that we be not slothful. We need to be sure that we do deal with a diligent hand, so that we be not slothful.

May God bless you!



Hope For Hopeless

(Continued from Page Two)

After God brings us safely through trouble, our hope is brightened and our strength revived. Our hope in Christ of glory to come causes us to rejoice in the Lord always. If our God is able to bring us through trouble and tears, then He is able to bring us home to the glory world.

How precious the grace of hope as we face the valley of the shadow of death! "If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19). But our hope in Christ does not die when the body dies. If this were the case, we would have no hope. Proverbs 14:32 declares: "The righteous hath hope in his death." When a child of grace finishes his course in this present life, he has a hope in death of happiness on the other side. Hope in Christ takes the chill out of mortal death! The believer can say that death will "not be a ter-

ror unto me: thou art my hope in the day of evil" (Jer. 17:17).

NO HOPE

Fallen angels have no foundation and no hope of eternal salvation. They are given no repentance or remission of sin. Jesus Christ did not take their nature or die to redeem them. They are in a hopeless condition.

All human beings while in a state of nature have "no hope" (Eph. 2:12) beyond this life. They have no hope grounded in God, no hope of spiritual and eternal blessings. Those out of Christ are strangers to the covenant and have no good hope, for Christ and the covenant are the ground of all Christian hope.

When the Apostle Paul wrote to the church at Thessalonica, he told them of the hope of the resurrection of dead believers at Christ's coming. Then he wrote of "others which have no hope" (I Thess. 4:13). An unbeliever has no positive, definite hope embracing the future life. The man who lives and dies without knowing Jesus Christ can entertain only vain hopes. The Prophet Isaiah declared: "They that go down into the pit cannot hope for thy truth" (Isa. 38:18).

More than a few have a gloomy outlook on life and religion. They have said within themselves: "There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart" (Jer. 18:12). They are living in a state of despair and despondency. They have thrown off all moral restraint and their hearts are hardened by the deceitfulness of sin. They are living without any hope of a better day to come. Horror or horrors is what this is!

If this is your condition, please don't throw up your hands and give up. There is a good and living hope for you. There is hope of deliverance. "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water" (Zech. 9:11).

Sin put man in Satan's dungeon where there is no water of comfort. The blood of the covenant is the effectual means made by God for sending forth the prisoners. Men are invited to look to Christ and flee to Him for the good hope of God's grace: "Turn you to the stronghold, ye prisoners of hope" (Zech. 9:12). Sinners are prisoners of fear and doubts, but they are prisoners of hope. "It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lam. 3:26). Those who make Christ the object of their hope are "begotten again unto a living hope" (I Pet. 1:3).

Sinner, I beseech you to throw yourself upon the mercy of God—Jesus Christ is your only hope. There is no hope in the waters of

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Winter Rescue	

baptism. There is no hope in living good enough to be saved. There is no hope in belonging to a church or fraternal organization. Jesus Christ is the only foundation of spiritual hope!

"My hope is built on nothing less Than Jesus' blood and righteousness;

I dare not trust the sweetest frame, But wholly lean on Jesus' name.

When darkness seems to hide His face,

I rest on His unchanging grace; In every high and stormy gale, My anchor holds within the vale.

His oath, His covenant, His blood, Support me in the whelming flood;

When all around my soul gives way, He then is all my hope and stay.

When He shall come with trumpet sound,

Oh, may I then in Him be found; Dressed in His righteousness alone, Faultless to stand before the throne."



Charismatic . . .

(Continued from page one)

preaching (I Cor. 1:21), and the necessity of God in response to preaching (I Cor. 1:21), and the necessity of belief on the part of the hearer (Luke 16:31), we are forced to admit that, as seen through the eyes of man, something is happening in Charismatic circles which is far beyond what we see evidence of in most fundamentalism.

We must also realize that we cannot simply and categorically reject tongues and healing, the prominent signs associated with the Charismatic movement, without also categorically rejecting the other seven Spiritual gifts of I Cor. 12:8-10 — wisdom, knowledge, faith, miracles, prophecy, discernment, and interpretation. Many who are opposed to the modern tongues movement would readily and categorically reject miracles, prophecy, and interpretation as not for today, but they would not be quick to reject the rest. It must be noted here, as will be discussed from a different angle later, that each of the nine listed gifts of the Spirit are given separately, to different people, and in accordance with the sovereign will and plan of God (I Cor. 12:11).

Let it be briefly stated that this writer doubts he has ever met a more loving and gracious people than those he has met in the Charismatic movement. In the more conservative circles in which the writer moves, there are lots of loving and gracious people, but we fear that much of this love and grace has been an educated courtesy. There is a clear and certain feeling of hostility in fundamentalism between various schools of doctrinal thought. Doctrine is, indeed, the only basis for spiritual unity (Acts 1:14; 2:1; 4:24; 15:1-29; Rom. 16:17-18; II Cor. 11:1-4; Gal. 1:6-9; II Pet. 2:1-22; II John 9-11; Jude 8-12), but there ought not to be a cutting and bitter spirit (Jas. 3:8-14).

CHARISMATIC WEAKNESSES

There are some basic functional errors in their system — errors that are contrary to clear scriptural teaching. We are "led of the Spirit" is the oft heard cry, but Deuteronomy 13:1-3 cries out loud and clear that despite physical or miraculous evidences, no Spirit filled, God-sent leader will lead contrary to revealed truth, i.e., the Word of God.

There is a lack of local church ties and discipline. The local church membership and covenant are too lengthy to include in this article, but such verses as Acts 18:27 and Romans 16:1-6 indicate a local church membership consisting of recognized members, and I Corinthians 5 indicates that this limited fellowship was to invoke discipline over its own members. Further, this fellowship was gathered around a mutual doctrinal position.

Much of the leadership and preaching in the Charismatic movement is done by women. Some of these women say, "I don't know why God chose me for this job." I'm not so sure He did! I Corinthians 14:34-35 and I Timothy 2:11-12 militate against the presence of women preachers, teachers (except in certain limited categories) and healers. The word "all" in I Corinthians 12:29-30 is masculine ("are all apostles . . .") indicating that these gifts "and gifted persons were men."

The expressed aim of the Charismatics, as heard preached by this writer personally, is to stay in the churches they are in, even though not in doctrinal agreement, and to work from within to bring about the desired change. Church history demonstrates the fallacy of this thinking with simple mention of John Huss and Martin Luther. Of more importance is the scriptural admonition, "Come out from among them and be ye separate" (II Cor. 6:14-17; Rev. 18:4). The church is a called-out people. We are called the "elect" (chosen ones) and the "ecclesia" (a called-out assembly). We are not to remain in the place we are found, with the possible acception of geography (John 8:11, 9:8-41, Matt 8:39).

The Charismatic movement places great trust in visions and those who see visions. Luke 16:31 certainly implies that one ought to believe the Word of God without the spectacular. Hebrews 1:1-3 teaches that the day of visions and dreams is a day of the past. As a very practical matter, one should question the need of a vision to reveal what is already clearly revealed in the Scriptures.

Finally, there is the emphasis on emotions. One sees little emotionalism in the Scriptures. There is no Greek or Hebrew word for emotions, so the Bible uses terms such as "belly," "bowels," and "reins" for emotions. These are feminine terms, while doctrine is masculine. The scriptural order is the masculine leads the feminine and the feminine responds to the masculine. The reverse is sin! Any system depending on or playing on the emotions is in need of question.

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Duty Of Chastity

(Continued from page one)

that the gratification of the sexual desire should be limited to those who are exclusively united to each other, may be shown as follows:

1. The number of births of each sex is substantially equal. As at the beginning God created a male and a female, so has it ever been. This universal fact sufficiently indicates His will.

2. Under this restriction the race is most rapidly multiplied, and the health of the young most certainly secured.

3. The human infant is proverbially helpless, and on its entrance into this world needs all the comforts of an affectionate home, where everything will be done lovingly for its comfort and sustenance. And after its infancy is passed, it needs the watchful care of parents, who will unite in rendering to it every needful office, to guide it by their experience, restrain it by parental authority, and prepare it for its future situation in society. It is obvious that such a home can never be prepared for the offspring of disgraceful lust or promiscuous concubinage.

4. There can be no doubt that we were created to find a large part of our earthly happiness in domestic society, where all the relations of husband and wife, parents and children, brothers and sisters, combine to augment the happiness of every individual. But how can such happiness be enjoyed when the domestic society is constituted on any other principles than those which we have indicated?

5. No reason can be assigned why an individual of one sex is not as valuable in the sight of the Creator as an individual of the other, much less why the one sex should be the abused slave, or the object of sensual gratification for the other. But just as we depart from obedience to the law of chastity, is woman degraded to this condition. No one can suppose that the Creator intended one human being to stand in such a relation to another, while both are equally tending to the same solemn eternity.

THE UNION BE FOR LIFE

The second requirement of the law of chastity is that the union be for life. Among the natural reasons for this requirement may be the following:

1. Nothing tends so strongly to cultivate that self-government and mutual forbearance, which are essential to any connection of imperfect beings, as the conviction that the union is for life.

2. If the union be not for life, it must be liable to be dissolved at the will of either party. This would lead to all the evils of pro-

miscuous concubinage, of which we have spoken.

3. Children require the care of parents until they have arrived at an age at which they are competent to assume the care of themselves. But if the domestic society be dissolved, they belong to no one; they have no protector, and are cast helpless upon the world.

4. Or, if otherwise, they become the charge of one of the parents, and this will commonly be the mother, whose parental instincts are stronger, and who would frequently rather die than desert her offspring. The tendency of every licentious system is to take advantage of the maternal instincts of the mother for the purpose of devolving upon her a labor which she is least able to sustain.

5. Parents themselves, in advanced life, frequently need the care of their children, and are greatly dependent for their happiness upon them. But all this source of happiness is dried up by any system which allows of the disruption of the domestic society, and the desertion of offspring at the will of both or either of the parents.

ARE THERE EXEMPTIONS?

If it be suggested that though this may be the general rule, yet that occasional aberrations may be exempted from the general rule, it may be answered—

1. That the severity of the punishment which God has affixed to the crime displays His displeasure against it. In woman this crime is fatal to reputation, and a return to virtue seems almost hopeless; and in man it leads directly to those states of mind which are the sure precursors to destruction.

2. The Creator, Who made us, and to Whom we must give account, is no respecter of persons, and He will bring every secret thing into judgment. The seducer and his victim will shortly stand at the bar of that Judge Who will render to every man according to his deeds.

3. Let it be remembered that a female is, like us, a moral and accountable being, hastening to the bar of God. Let us consider the worth of that soul which, unless a miracle interposes, must, by the loss of virtue, be driven into that path which leads to endless despair; and we ask whether there be a crime whose atrocity more justly merits the deepest condemnation than that which, for the sake of a momentary gratification, will violate all these obligations, outrage all these sympathies, and work out so wide-spreading and interminable a ruin?

REVEALED RELIGION

The precepts of revealed religion on this subject may be briefly stated.

1. The seventh commandment of the decalogue is, "Thou shalt not commit adultery." The term adultery here is intended to designate impurity of action of every kind.

2. Our Saviour, in reference to the law of chastity, in His Sermon on the Mount, teaches us fully the extent of this precept. "Ye have heard that it hath been said by them of old time, Thou shalt not commit adultery. But I say unto you, that whosoever shall look upon a woman to lust after her (to cherish impure desire) hath committed adultery with her already in his heart. And if thy right eye offend thee (cause thee to offend), pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Matt. 5:27-29). That is, as I suppose, eradicate from your bosom every impure thought, no matter at what sacrifice; for no one who cherishes impurity even in thought can inherit the kingdom of Heaven.

I need not multiply quotations from both the Old and New Testaments, which show that God has classed uncleanness among those crimes which especially bring down His judgments upon men. Let

every one, then, remember that whoever violates this command, violates it in defiance of the most clearly revealed command of God, and at the price of his own soul.

I remarked above that the law of chastity forbade the indulgence of lascivious or impure imaginations, the harboring of such thoughts in the mind, or the doing of anything by which such thoughts could be excited. Licentiousness in outward conduct never appears until the mind has become defiled by impure imaginations. Hence, the necessity of the utmost vigilance in the government of our thoughts, and in the avoiding of all books, all pictures, all society, and all conduct or actions, of which the tendency is to imbue our imaginations with anything at variance with the purest virtue. No man can take fire in his bosom and his clothes be not burned. Hence, it is that immodest dancing, and all amusements and (Continued on page 8, column 4)

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Its Constitution or Articles of Faith were adopted in session on November 4-6, 1854, at Elam Baptist Church, Emanuel County, Georgia. It is as follows:

FIRST: We believe in one only true God and that there is a Trinity of persons in the Godhead: The Father, The Son, and The Holy Ghost, and yet there are not three Gods, but one God.

SECOND: We believe that the Scriptures of the Old and New Testaments are the Word of God, and the only rule of faith and practice.

THIRD: We believe in the fall of Adam and the imputation of his sins to his posterity; in the corruption of human nature, and the impotency of man to recover himself by his own free will ability.

FOURTH: We believe in the

everlasting love of God to His people, and the eternal election of a definite number of the human race to grace and glory, and that there was a covenant of grace or redemption made between the Father and the Son, before the world began, in which their salvation is secure, and that they in particular are redeemed.

FIFTH: We believe that sinners are justified, in the sight of God, only by the righteousness of Christ imputed to them.

SIXTH: We believe that all those who were chosen in Christ will be effectually called, regenerated, converted, sanctified, supported by the Spirit and power of God, so that they shall persevere in grace, and not one of them finally lost.

SEVENTH: We believe that good works are the fruit of faith, and follow after justification, and that they only justify us in the sight of men and angels, and are evidences of our gracious state.

EIGHTH: We believe that there will be a resurrection of the dead and a general judgment, and that the happiness of the righteous, and the punishment of the wicked will be eternal.

The Dying Infidel

(Continued from page one)

prosperity and fame; but the Most High appeared to permit him to rise to the pinnacle of glory, only that he might sink with deeper ruin to the gulf below, and thus afford a more impressive warning of the efforts of his folly and his sin.

The following awful description has been given of his last hours:

"It was during Voltaire's last visit to Paris, when his triumph was complete, and he had even feared he should die with glory amidst the acclamations of an infatuated theater, that he was struck by the hand of Providence, and fated to make a very different termination of his career.

"In the midst of his triumphs, a violent bleeding raised apprehensions for his life. D'Alembert, Diderot, and Marmontel, hastened to support his resolution in his last moments, but were only witnesses to their mutual ignominy, as well as to his own.

"Here let not the historian fear exaggeration. Rage, remorse, reproach, and blasphemy, all accompanied and characterized the long agony of the dying atheist. His death, the most terrible that is ever recorded to have stricken the impious man, will not be denied by his companion in impiety. Their silence, however much they may wish to deny it, is the least of those corroborative proofs that could be adduced. Not one of them has ever dared to mention any sign given, or resolution or tranquillity, by the premier chief, during the space of three months, which elapsed from the time he was crowned in the theater, until his decease. Such a silence expresses how great their humiliation was in his death!

"It was on his return from the theater, and in the midst of the toils he was resuming in order to acquire fresh applause, when Voltaire was warned, that the long career of his impiety was drawing to an end."

In spite of all the infidel philosophers who flocked around him, in the first days of his illness, he gave signs of wishing to return to the God he had so often blasphemed. He called for the priest, who ministered to him whom he had sworn to crush, under the appellation of "the Wretch." His danger increasing he wrote, entreating the Abbe Gualtier to visit him. He afterward made a declaration, in which he, in fact, renounced his infidelity.

This declaration was signed by himself and two witnesses, one of

whom was the Marquis de Villeville, to whom, eleven years before, Voltaire was wont to write "Conceal your march from the enemy, in your endeavours to crush the Wretch!"

"Voltaire had permitted this declaration to be carried to the rector of St. Sulpice, and to the archbishop of Paris, to know whether it would be sufficient. When the Abbe Gualtier returned with the answer, it was impossible for him to gain admittance to the patient. The conspirators had strained every nerve to hinder their chief from consummating his recantation, and every avenue was shut to the priest, whom Voltaire himself had sent for. The demons haunted every access; rage succeeded to fury and fury to rage again, during the remainder of his life.

"Then it was the D'Alembert, Diderot, and about twenty others of the conspirators, who had beset his apartment, never approached him, but to witness their own ignominy; and often he would curse them, and exclaim: 'Retire! It is you that have brought me to my present state! Begone! I could have done without you all; but you could not exist without me! And what a wretched glory have you procured me!'"

"Then would succeed the horrid remembrance of his conspiracy. They could hear him, the prey of anguish and dread, alternately supplicating or blaspheming that God whom he had conspired against; and in plaintive accents would he cry out, 'O Christ! O (Continued on page 7, column 5)

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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

In Red China, a pastor and two Christian girls were sentenced to death. As on many other occasions in church history, the persecutors mocked them. They promised to release the pastor if he would shoot the girls. He accepted.

The girls waited in the prison yard for the announced execution. A fellow-prisoner who watched the scene from his prison cell described their faces as pale but beautiful beyond belief; infinitely sad but sweet. Humanly speaking, they were fearful, but they decided to submit to death without renouncing their faith. Then, flanked by guards, the executioner came with a revolver in his hand: it was their own pastor.

The girls whispered to each other, then bowed respectfully before the pastor. One of them said:

"Before being shot by you, we wish to thank you heartily for what you have meant to us. You baptized us, you taught us the way of eternal life, you gave us holy communion with the same hand in which you now have the gun. May God reward you for all the good you have done us. You also taught us that Christians are sometimes weak and commit terrible sins, but they can be forgiven again. When you regret what you are about to do to us, do not despair like Judas, but repent like Peter. God bless you, and remember that our last thought was not one of indignation against your failure. Everyone passes through hours of darkness. We die with gratitude."

The pastor's heart was hardened. He shot the girls. Afterwards he was shot by the Communists. (JESUS TO THE COMMUNIST WORLD, 2-77).

Lee Roberson, Jerry Falwell, and Jack Hyles and their college and seminary administrations say they do not believe in "irresistible grace," "limited atonement," and "unconditional election," according to a recent issue of the SWORD OF THE LORD. The article points out that they "do not want them taught in their schools."

The title of the article is: "They Repudiate 5-Point Calvinism." I commend Rice for this excellent title, for it indicates that he and these men do not believe any of the five points, a confession long overdue. Rice and his crowd claim to believe in depravity and eternal security, a view highly inconsistent with their views on the other three points. Have they at last gone whole hog on Arminianism? They should go whole hog or none.

Rice laments the recurring problem with the five points of Calvinism. Then he adds, "It comes up partly because some Baptist state-

ments of faith seem to endorse it." Had Rice been honest he would have said that the old confessions of the Baptists plainly teach the five points of grace. If anyone is skeptical, I ask him to consult the London Confession of 1644, the Somerset Confession of 1656, the Standard Confession of 1660, the Second London Confession of 1677, the Orthodox Creed of 1679, the Philadelphia Confession of 1742, the New Hampshire Confession of 1833, and many more.

T.B.E. will continue to publish the old Baptist confessions of faith which prove our Baptist forefathers believed in the five points of grace. This will be done to manifest that Arminian Baptists are dissenters and heretics.

University students in Britain spend twice as much on booze as on books. Whereas pubs get from every undergraduate \$64, bookstores get only \$35.

Two former members of the Children of God, Jack Wasson and David Jacks, have exposed the activities of David Berg, a former Christian and Missionary Alliance pastor who began a ministry among the hippies in 1968 at Huntington Beach, Calif.

Berg, or "Moses David," has issued more than 500 official "MO" letters in the past five years. They are placed above Scripture by members who see the Bible as containing God's Word for "yesterday" and the MO letters as having God's Word for "today."

Berg, the men say, has a long history of astrology, palm reading and that sort of thing. In his letters, Berg cites Abraham, Solomon, and David as examples so he can have extra-marital affairs with girls in the group.

Members are encouraged, the men said, to practice "religious prostitution" on the street in order to solicit members for the group. Parents were to be used and exploited and swearing was encouraged to help the disciples to relate to people on the street. All claim to be Spirit-baptized and pray in tongues, the men revealed, and practice healing ministries.

This religious group has 5,000 full-time disciples in some 800 colonies around the world.

An estimated 60,000 illegal abortions are performed each year on Israeli women by the country's 600 gynecologists. The Israeli Parliament passed the nation's first legalized abortion law on January 31 of this year.

The national board of directors of the Girl Scouts has endorsed the proposed Equal Rights Amendment to the Constitution. This is a shocking move on the part of this Bible-oriented organization.

The colonists brought by the king of Assyria in the place of the deported Israelites were called "Samaritans" (II Kings 17:27-29; Matt. 10:5; Luke 9:52; 10:33; 17:16; John 4:9, 30, 40; Acts 8:25). This name was a term of contempt to the Jews (John 8:48).

The Samaritans are increasing again after nearly becoming extinct. Only 390 members of the ancient sect were left at the time of the Six-Day War in 1967, but due to a "baby boom" since then, there are now 470.

About half of the Samaritans live in the Tel Aviv suburb of Holon, and the other half live on their sacred Mount Gerizim near Nablus on the West Bank.

There were an estimated 750,000 Samaritans at the time Jesus Christ related the parable of the Good Samaritan who rescued a traveler that had been beaten by thieves.

After the Arab conquest in the seventh century, there were only 300,000 Samaritans left. By 1948 their number was down to 300.

Rhodesian officials report that Communist terrorists abducted about 400 teenage African students from a Lutheran mission and marched them at gun-point across the border into Botswana for guerilla training.

Jeffias Diaz, the headmaster of the school, said that the terrorists were shouting and saying that everybody had to come and join the ZAPU — a Communist group.

HARTFORD, Conn. (EP)—More than 25 per cent of the pregnancies in Connecticut end in abortion, the state Health Department has revealed.

More than one-third of the abortions are for women under age 20. Teenagers account for only 13 per cent of the live births.

Tentative figures for 1976 show 6,604 abortions in Connecticut for the first six months — up 20 per cent from the same period in 1975.

LINCOLN, Nebr. (EP) — The Nebraska Supreme Court has up-

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held the state's 1973 death penalty law, ruling that it is not cruel and unusual punishment and meets the constitutional tests.

Nebraska's law is similar to the death penalty statutes upheld in the latest U. S. Supreme Court ruling. The Supreme Court struck down state laws which required blanket mandatory death penalties for specific crimes, but upheld those which provided special consideration for mitigating circumstances.

"Infant Baptism"

(Continued from page one)

neat farm-house, a woman came out and hailed me. She was the farmer's wife, a tidy German woman, whom I had met not long before at a country wedding. Coming toward the gate, she said: 'Pees you de minister at T?' I confessed that I was. Then she asked, anxiously: 'Does you pap-tize papies?' I acknowledged that I was in the habit of doing so. Then she came to business at once, in these words: 'Vell, den, I vants you to come right in, and pap-tize my dree little vuns.'

I told her how glad I would be to comply with her request, were it proper to do so. I then carefully explained the nature of the ceremony; that it was a covenant between the parents of the children and the church, in which they, together, gave the children to the Lord, and agreed to train them up 'in the nurture and admonition

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of the Lord'; when it was necessary that it should be observed in the presence of the church, and that at least one of the parents should be a member of the church. (Mr. Iams was at this time a Congregationalist, but afterwards became a Baptist). I invited her to bring her children to our meeting, to unite with the church herself, and then to have her little ones baptized.

"I was astonished at the effect of my quiet, matter-of-fact words. 'Ah, no,' she cried; 'it pees along vay to de town, and ve got no team. It pees a long time before ve can come to de town; and maype de poor leetle tings die, mit no baptism; an' den dey perish, shoosts like de peasts of the field; dey got no soul, no immortality, no eternal life; 'CAUSE DEY NOT PABTIZED!'"

"It was a cry of anguish. All her mother-heart seemed compressed into her poor, broken words. Her voice was tremulous with feeling, and every word seemed drenched in tears.

"Evidently, she was terribly in earnest, and regarded the baptism of her children as a matter of the highest moment, involving their eternal destiny. It was a fearful revelation to me. I had read about such distorted views of baptism; but they had always seemed to me exaggerated and impossible. I was amazed, shocked, and, for a few moments, thoroughly upset. As soon as I could rally my bewildered wits, I tried to convince her that she greatly overestimated baptism; that it had no saving virtue, and that her children would not be lost for want of it, even if they should die without it. But the training and prejudices of a life-time were not to be overcome in an hour.

"At length, in very desperation, I cried out: 'Do you really think I can give your children immortality, eternal life, by putting a little water on them?'"

"Her answer came swift, strong, and utterly confounding to all half-way Pedobaptists—'To be sure you can; and if you can't, VOT'S DE GOOD OF IT?'"

From this illustration, we see that infant baptism is misleading, and has a tendency to make the less intelligent class of people believe that it has a real saving power.

That infant baptism does not regenerate is evident from the fact that many persons, who were baptized in infancy, show by their conduct that they were never born again. Our jails contain many of them; and the moral state of Italy, France, and Spain, where the practice is almost universal, proves the fact.

4. It injures our children. It nourishes in them a vague idea that something has been performed towards their salvation, and that somehow they will be saved, because they are within the pale of the church. In the form for the "Public Baptism of Infants," in the Book of Common Prayer of the Protestant Episcopal Church, we find that, after the child has been baptized, the minister shall say:

"Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's church, etc."

And in the Catechism, that is to be learned before a person can be confirmed by the Bishop, the candidate having been asked his or her name, is then asked:

"Who gave you this name?"
ANS: "My sponsors in baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

From the above it is clearly seen that the Protestant Episcopal Church teaches that infant baptism is a saving ordinance; and children are led to trust in it for salvation; and members of that church, when asked for their ground of hope, often say: "Oh! I was received into the church by baptism, and am therefore a member of Christ, a child of God, and an inheritor of the kingdom of

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heaven."

5. Infant baptism fosters prejudices. It causes children to repel the thought that their parents could have been mistaken, and so they refuse to search the Scriptures for themselves when they grow up. Or it may be that when they are converted, and behold the joy of others in baptism, they may wish to be baptized themselves; but are told: "You have already been baptized."

The more they inquire and search the Scriptures, the greater is their desire, and the more it seems their duty, to profess faith in Christ by baptism.

What shall they do? Shall they set at naught the rite that their revered parents thought proper to have performed, and so reflect on their belief? There is a fearful conflict between seeming duty to their parents and seeming duty to Christ.

But how dare they disobey His command? It is assuming a fearful responsibility; and the Christian who assumes it must have forgotten what the Lord says of those who love father or mother more than Him.

Your plain duty, and your only safety, is to do what you believe to be, on the whole, most agreeable to the word and will of Christ, at whatever sacrifice of your tenderest earthly feelings. In doing so you do not dishonor your parents; but you honor the sincerity with which they acted, and you do a duty towards your own children in setting the example of doing what you think is right.

The Lord's message to you is: "WHY TARRIEST THOU? ARISE AND BE BAPTIZED."

The Dying Infidel

(Continued from Page Six)

Jesus Christ! and then complain that he was abandoned by God and man. The hand, which had traced, in ancient writ, the sentence of an impious and reviling king, seemed to trace before his eyes, 'Crush then, do crush the Wretch.' In vain he turned his (Continued on page 8, column 5)

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LOUISIANA BAPTISTS

WILLIAM CATHCART
(1826 - 1908)

Louisiana, one of the Gulf States, was long a part of the territory of France, but was purchased by the United States in 1803. It has about 20,000 white Baptists and about 30,000 colored.

The sentiments of the Baptists were first propagated in this State by preachers from the contiguous parts of Mississippi. Eld. Bailey E. Chaney removed with his family into Eastern Louisiana, then called West Florida, in 1798, and settled with a number of other South Carolinians not far from Baton Rouge. He began to preach to his American neighbors, but he was not long without molestation. He was arrested and imprisoned at Baton Rouge by the Spanish authorities. But he purchased his liberty by promising to abstain from preaching in the future, and subsequently returned to Mississippi.

Soon after the cession of the French portion of the Territory, Joseph Willis, a mulatto, who was a licensed Baptist preacher, and who had been a co-laborer with Richard Curtis in Mississippi, boldly crossed the Mississippi River, and in 1804 preached at Vermillion and Plaquemine Brule. The following year he returned and settled on Bayou Chicot in St. Landry Parish, where he began to preach, and in 1812, with assistance from Mississippi, organized a church, of which he became pastor.

About the beginning of the present century a number of young ministers crossed into West Florida, at the peril of their liberty. By the labors of these, two churches were gathered on Pearl River, called Mount Nebo and Peniel, which were constituted in 1813.

Previous to 1806, Ezra Courtney,

who had settled in Mississippi in 1802, made frequent visits into the Felicianas and East Baton Rouge, and about that time removed and settled near the present town of Clinton, and in 1814 Hepzibah church was constituted. In 1819 West Florida was ceded to the United States. Other ministers



WILLIAM CATHCART

came into this part of the State. Elisha Anders settled in West Feliciana, Howell Wall and W. B. Wall in St. Helena. As early as 1818 a small church was gathered in New Orleans, and enjoyed the labors of Benjamin Davis.

West of the Mississippi Joseph Willis continued for several years to labor alone, and organized churches at Cheneyville, Vermillion, Plaquemine Brule, and Hickory Flat. In 1816 he was joined in this field by Ezekiel O'Quinn and Isham Nettles. On the 31st day of October, 1818, six churches met by delegates at Cheneyville, and organized the Louisiana Baptist Association, of which Joseph Willis

was elected moderator. Other ministers were ordained, and churches increased, mainly through the zealous labors of Mr. Willis.

In 1822, Eld. Henry Humble settled on the Ouachita River, in the parish of Catahoula, and in 1826 the First church in Catahoula was established. Here, at a somewhat later day, labored Asa S. Mercer, John Hill, the Meridiths, Thomas and James, and many churches were gathered in the Ouachita region.

In 1820, Eld. James Brinson, with a number of other Baptists, settled at Pine Hills, not far from the present town of Vienna, and organized a church in 1821. Here they were joined by John Impson. They extended their labors westward, and gathered a church about four miles east of Mount Lebanon, called Providence. It was afterwards removed to Athens. Not far from the present town of Minden they found a few Baptists, whom they gathered into a church called Black Lake.

In 1837, a colony, most of whom were Baptists, removed from South Carolina and settled at Mount Lebanon, in Bienville Parish. In the company was Henry Adams, a colored man, who was an ordained Baptist preacher. A church was organized, and Mr. Adams became pastor. He was a man of some education, and was very much respected by the community. This church became one of the most active and influential in the State.

About the same time Elias George, Samuel J. Larkin, and William B. Larkin began to preach in Union Parish, and many churches were gathered in a few years.

In 1843, Eld. John Bryce, an eminent Baptist minister, was sent to Shreveport as collector of customs on imports from the republic of Texas. While discharging the duties of his office he preached in Shreveport and the surrounding country. In 1845 a church was gathered in Shreveport, and Mr. Bryce became pastor. His office of collector of customs having expired by the annexation of Texas, he continued to labor in this region until 1850. He was joined in 1847 by A. W. Jackson and Jesse Lee, two able ministers from Alabama, and on December 21, 1849, the Grand Cane Association was organized.

In the Sabine region the churches were principally planted and consolidated by the labors of Nathan H. Bray after 1847. There were a few churches before this planted by Willis and his co-laborers, but they were feeble and scattered. In 1848, Mr. Bray formed them into an Association called Sabine.

The Bayou Macon region, between the Ouachita and Mississippi Rivers, had but few Baptists previous to 1850. Shortly after this J. P. Blake and D. D. Swindall began their labors there, and in 1855 organized the Bayou Macon Association.

(THE BAPTIST ENCYCLOPEDIA, Vol. II, pp. 718-719, 1881 Edition).

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Duty Of Chastity

(Continued from page six)

actions which tend to inflame the passions, are sadly pernicious to morals. It is not enough for a virtuous woman to say that she suffers no harm from such associations; if she knows that they are the occasions of ruin to others, she much charge herself with the crime of being accessory to the undoing of others. It was Cain who asked, "Am I my brother's keeper?"

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The Dying Infidel

(Continued from page seven)

head away; the time was coming apace when he was to appear before the tribunal of Him he had blasphemed; and his physicians, particularly Mr. Tronchin, calling in to administer relief, thunder-struck, retired, declaring the death of the impious man to be terrible indeed. The pride of the conspirators would willingly have suppressed these declarations, but it was in vain. The Mareschal de Richelieu flies from the bedside, declaring it to be a sight too terrible to be sustained; and Mr. Tronchin, that the furies of Orestes could give but a faint idea of those of Voltaire."

In one of these visits the doctor found him in the greatest agonies, exclaiming, with the utmost horror, "I am abandoned by God and man." He then said, "Doctor, I will give you half of what I am worth, if you will give me six months' life." The doctor answered, "Sir, you cannot live six weeks." Voltaire replied, "Then I shall go to Hell, and you will go with me!" and soon after expired.

"The Frenchman first in literary fame, Mentioned him if you please — Voltaire? — The same, With spirit, genius, eloquence supplied, Lived long, wrote much, laugh'd heartily, and died. The Scripture was his jest-book, whence he drew Bon-mots to gall the Christian and the Jew. An infidel in health; — but what when sick? O! then a text would touch him to the quick."

—COWPER

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