

# The Baptist Examiner

"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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## A CHURCH IS ORGANIZED IN NEW GUINEA

BY FRED T. HALLIMAN

Koroba, Free Bag  
Care Sovereign Grace Baptist Mission  
Via Mount Hagen  
Territory Papua - New Guinea

Dear Friends in Christ:

Greetings to each of you in the name of the Lord Jesus Christ.

I always enjoy writing to you through THE BAPTIST EXAMINER, and reporting on the progress of the work here, etc., but it gives me a special joy to be able to write the contents of this letter.

About five years ago I realized that my ministry was about to come to a close in America, at least for the time being, and that I would be serving the Lord in New Guinea. Almost from the first day that I realized this and before I knew what the people looked like or what part of the island I would be working, I began praying for souls to be saved and the saved to be baptized and formed into New Testament Churches. I have labored to this end since being here in New Guinea. It has not always been easy and many times had not the love of Christ constrained me, I would have been tempted to give up, but as I look back over

the past few years, I rejoice as I see the hand of God working steadily for the ultimate glorification of His Son; and when I realize that He has been able to use a Hell-deserving sinner to bring about His purpose, it makes me fall prostrate at His feet and praise Him for choosing me as one among many to carry out His purposes here in New Guinea.

As most of you will recall from my reports through TBE, soon after the first of this year, the Lord began to save a few of these natives. There has never at any time been any mass professions or public demonstrations such as trying to "pray them through at the mourner's bench," though



FRED T. HALLIMAN

there has been much "travail of soul" on my part to see them enter the Kingdom of God. There have been several others since about March that have made professions of faith in Christ. Until some made professions of faith, "I knew nothing about them but Christ and Him crucified," but immediately after some had been

saved by His grace I started teaching the saved "all things" commanded by our Saviour. I have been happy in teaching these folk the elementary truths of God's Word and have rejoiced to see them steadily grow in grace.

I never felt at any time there was any need to hurry up and baptize any of them, but felt rather, especially in these early stages of Christianity among them, it would be better to wait until they had had plenty of time to sufficiently prove themselves. Some of them live a long way from the mission and have not been able to attend all the services during the week; some, though I believe they are saved, fit into the category of what Paul calls "carnal Christians," and some were deferred from baptism at this time because they had not progressed very much in our doctrinal classes and had asked for more time to learn some things before they received baptism.

### The First Baptism

Eleven of the professing Christians had hardly missed a service for several months and had shown unusual interest in the Lord's work. They were anxious

to receive baptism and said they were ready to live or die for Christ and wanted to serve Him to the best of their knowledge.

For some time we had set the date of baptism for the 27th of October. Word had spread through the area for many miles in all directions and on the morning of the baptism the mission grounds was a scene of activity and excitement. Many folk had walked for the most part of Saturday to get here and so they stayed here on or close by the station that night. I did not have room to house all of them for the night, so some slept in caves nearby, some slept with friends that live close by the mission. Many had left their homes in the night and had walked for several hours, arriving only a short time before the services started.

They came from the Levani Valley to the West, far up the Tumbuda Valley to the North, some had arrived from Koroba, 13 miles to the South, and some had come from the Paru Valley, a day's walk to the East. This was the largest crowd that we have had for a service since we have been here. I decided to make the (Continued on page 5, column 3)

## The Sins of the Tongue

"Suffer not my mouth to cause thy flesh to sin."--Ecc. 5:6.

By BOB L. ROSS

(2 Sam. 16:9).

But David was content to leave Shimei to the Lord. He believed that God would take care of the whole affair. Likewise, we ought to leave such vain talkers to the Lord. If they deserve vengeance, then it belongs to the Lord.

If a Christian sins against us with his tongue, it might be to such an extent that we should obey Matthew 18:15. We should do this rather than retaliate or tattle to others. But if a lost person is guilty of speaking evil of us, then we should simply bear it, leaving it with the Lord.

### The Tongue and the Heart

"Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). (Continued on page 3, column 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "THE RAM -- THE LAMB"

(Read Genesis 22:1-14).

This is one of the most popular passages in the Word of God, and it is one of my favorite Scriptures. It is one that I read quite often for my own spiritual edification.

I would like for you to notice that Abraham named the place Jehovah-jireh. Here is the reason he did so. Listen:

"And Abraham called the name of that place Jehovah-jireh: as it is said to those day, In the mount of the Lord it shall be seen."--Gen. 22:14.

Now the name in itself carries a tremendous signification, for the word "Jehovah-jireh" means "the place where the Lord has provided." Actually, God had provided a substitutionary ram. He had provided the ram that was being

substituted for Isaac. Actually, God was the one who had provided, and accordingly Abraham named the place Jehovah-jireh, meaning "the Lord, our Provider."

I. ISAAC, A TYPE OF THE SINNER.

I want you to see that Isaac, as he was bound, was a type of the sinner in his natural state without God. When Isaac was tied and put upon that altar, and the old father Abraham stood by with the knife ready to sever his jugular vein, and send his soul into eternity, to use his body as a sacrificial offering upon this altar that he had built -- when Isaac was thus bound, it is a picture to us of the spiritual state and the spiritual condition of every

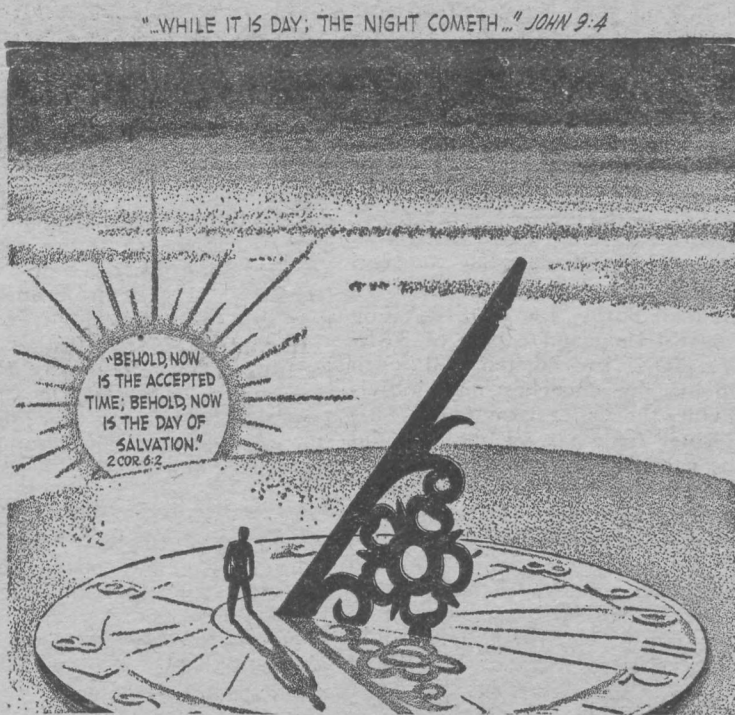
unsaved man outside the Lord Jesus Christ. Would to God that you could see Isaac bound as the type of the sinner who is bound in his sins.

You don't have to get away from the words of the Lord Jesus Christ to realize the truth of this, for we read:

"Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin."--John 8:34.

As Isaac was bound, he is a type of every sinner, who is bound by his sins, for Jesus said that any man who commits sin is a servant of that sin. Let's see that by way of illustration.

Here is some young, puffy, virtuous girl who has never used a profane word in her life, yet in a moment of provocation, she (Continued on page 5, column 5)



## Now!

Are you a lost sinner, without faith in Jesus Christ as your Saviour from sin? When do you expect to be saved?

Do you know when our gracious God says is the time for you to look to Christ and receive His free redemption? God says it is NOW!

"Behold, NOW is the accepted time; behold, now is the day of salvation" (II Corinthians 6:2).

While you might be thinking about waiting until you do certain things, God says NOW is the time for salvation. Why now? Because there is no promise of a tomorrow; only a promise of an eternity. Right now is the time for sinners to be saved through trusting Christ as Sin-bearer and thereby having complete redemption from all sin.

### Boast Not of Tomorrow

We are warned not to think ahead, as if we had plenty of time in the future. Listen:

"Boast not thyself of TOMORROW; for thou knowest not what a day may bring forth" (Proverbs 27:1).

"TODAY if you will hear His voice, harden not your hearts" (Hebrews 3:15).

How unconcerned man is! Yet God warns him of the urgency of the hour! How taken up we are with life, cares and our selfishness, yet God says:

"For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matthew 16:26).

### Sin Separates

The one thing that NOW separates between a sinner and God is sin. "Your iniquities have separated between you and your God" (Isaiah 59:2). The only way for a sinner to NOW stand acceptable in God's sight is to have sins removed. You can't take them away yourself. They can't be prayed away. They can't be forgiven without their being paid for. (Continued on page 8, column 5)



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JOHN R. GILPIN

Editors

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## Examiner Editorials

**MEETING IN FLORIDA** — I was recently with Pastor George Boyer and the Ahava Baptist Church at Plant City, Fla., for a two-week meeting. The church had been praying and working prior to my coming and I don't know when I enjoyed preaching in a meeting any more than this one. Readers of TBE were in attendance as visitors almost every night, coming from various parts of central Florida. The Lord's presence and blessings were felt and some visible results of His power were manifested. While there, I preached over the radio program sponsored by the church and for the benefit of our readers in the area between Tampa and Lakeland, we want to pass along the following information about the broadcast: it may be heard each Sunday morning at 9 o'clock over Station WPLA. Also, any one in the area looking for a church to attend may get in touch with Pastor Boyer by writing Box 151, Plant City, Florida.

**SALVATION SENT TO MISSIONARIES** — Each month we mail out a number of free bundles of SALVATION to missionaries on foreign fields. Actually, this costs us more in postage than it costs to mail SALVATION to our United States mailing list. If there are those in our reading audience who would like to share in this ministry of sending free papers to missionaries, to be used in their work, then we welcome your support.

**NEW TRACTS** — We have recently printed some new tracts, subjects as follows: *Atheism* by C. W. Bronson; *Not Saved?* by Spurgeon (100 for \$1.00); *Saved* by Bob L. Ross (100 for \$.50); *Away!* (100 for \$.50); *"Sin" and "Sins"* (100 for \$.50). Free samples (enclose 5c stamp). The tract by Brother Bronson is free, but we request that a sufficient amount to cover postage be sent with your order.

**SERMON OUTLINES** — You will notice a sermon outline in this issue. We hope to have one in each issue of TBE for an indefinite period of time. Preachers

are welcome to make use of these in any way—except taking them and preaching them without studying the subject for themselves. We don't believe in taking an outline and preaching it in this manner; but if a preacher can be helped in preparing a sermon or have a message suggested by such outlines, then we are glad to print these.

**SOME PRINTING DELAYS** — We are somewhat behind on TBE, as well as on some other material we hope to get printed. The Simon Muse booklet has not been printed and we owe a copy to a number of you who sent in subscriptions in the Simon Muse subscription drive. Also, the booklet on *Questions on Predestination* is yet to be printed. We are now working on a booklet edition of the special issue of TBE on the Sovereignty of God. In time, we hope to have all of these printed.

**SALVATION "SUFFERING"** — It looks as if churches — even sound ones — just aren't interested in distributing the Gospel. While several thousand copies of SALVATION are distributed each month by churches and individuals, the paper is actually "suffering" for what we know should be a greater response. Does your church use the paper? If not, why not? Surely, you can't complain about the price of \$2.00 per 100. The cigarettes, chewing gum and soda-pop money spent by most church memberships amounts to far more than that. Or would Baptist people rather buy those things than spend for the sake of the Gospel? We wrote several dozen PERSONAL letters to a number of our PERSONAL acquaintances about using SALVATION and only a handful have replied. I'm surprised and really discouraged at such a lack of interest. When I know that churches are not using some other form of printed material to distribute the message of the Gospel, it is very discouraging when they will not use SALVATION. Well, the Lord willing, we will keep printing it and trust the Lord to raise up some people to distribute it. It's really a shame on a lot of Baptist churches when a Church of God in Pennsylvania orders a large bundle each month and many Baptist churches who know about the paper do nothing in distributing it! —BLR.

## Kennedy to Speak for National Council

For the first time in history a President of the United States will address the General Assembly of the National Council of Churches on Tuesday night, Dec. 3. It is anticipated that 10,000 representatives of 31 cooperating denominations will be present in

## Graham in the News

An article in the St. Paul Dispatch for Sept. 10, 1963:

"Some 13 years ago, Billy Graham was ripping into movies in his stirring speeches at his many rallies and religious crusades. Today, Hollywood looks upon the evangelist as a friend. Graham has modified his stand on the motion picture since 1950, and these days . . . recognizes that movies . . . can not only entertain but inspire . . . and that many of Hollywood's films do exactly that. He flatly does not subscribe to the traditional view of blanket condemnation of screen product which espouses a general boycott of movies because none of them are any good. Instead, the silver-tongued evangelist backs the idea of picking and choosing—so that proper and deserving films get public support and those which are shoddy or objectionable get box office condemnation . . . Graham cites films like *A Man Called Peter* and *The Ten Commandments* and *The Robe* and says they can promote Christianity in a manner that missionaries never can do. He admitted that his work keeps him from seeing too many movies, but that he does catch Hollywood's more outstanding films." —Blu-Print.

**RALEIGH, N. C. (AP).** — A Southern Baptist evangelist will preach at a Roman Catholic college next week, thanks to a Jew.

The evangelist is Billy Graham. The Jew is Harry Golden. Golden, author and lecturer, introduced Graham to the head of Belmont Abbey College at Belmont, N. C. The invitation followed.

The sermon will be Graham's first before a Roman Catholic body.

"I think," said Graham, "that it is evidence of the ecumenical (Christian unity) spirit in the world today."

**BILLY GRAHAM, Bonn, Ger., 1963** — Evangelist Billy Graham said Friday it would be a tragedy if the next Roman Catholic Pope does not show Pope John XXIII's desire to reconcile all Christians. "I admired Pope John tremendously," the Rev. Mr. Graham told a news conference at the start of a preaching mission in West Germany. "I felt he brought a new era to the world."

In contrast, Martin Luther said, in 1610 A.D.—"Previously I said the Pope is the Vicar of Christ. I recant. Now I say the Pope is the adversary of Christ and the Apostle of the Devil."

Philadelphia to hear President John F. Kennedy speak on the subject, "Our Liberties, One and Indivisible."

The seven-day meeting, Dec. 1-7, will feature a program centered around the man in the pew. The avowed aim of the participants who will be present is to seek to determine what God wants His church to be and do in a time of change. They hope to carry their conclusions back to the men and women in the pews throughout the nation.

Plenary business sessions are planned for the entire week, but spokesmen maintain that the primary purpose of the Assembly will be to learn how the church can more surely involve itself in the conflicting and frightening issues of daily life in this generation if it is to remain relevant to man.

Most major non-Catholic denominations are allied with the National Council. This will be the sixth General Assembly.

## "I Should Like to Know"

The questions and answers now appearing in this column are being compiled for publication in book form. We are now accepting advance orders for the book. Invoices will be sent to purchasers when the book is printed and its price determined. Order yours NOW.

**Was Judas Iscariot ever saved?**

No. Jesus called him a devil shortly after He chose him. John 6:70.

**Did Judas fall from grace?**

No. He couldn't do so, He was never in grace. He fell from his position as an apostle, but not from grace. Cf. Acts 1:25.

**Does salvation by grace license sin?**

A thousand times, no! In reality, salvation by grace does just the opposite. It makes a man realize just how much he owes the Lord, and consequently causes him to live closer to the Lord. If one were saved by his own works, then he owes himself, but if saved by grace, he owes everything to Jesus. Instead of salvation by grace giving a license to sin, it actually puts a curb on sin and causes the recipient of grace to live even closer to his Lord. Cf. Eph. 2:10; Titus 3:8.

Paul even says that God's grace teaches us to live soberly (as unto ourselves), righteously (as unto others), and godly (as unto our Saviour). Cf. Titus 2:11-14.

**Is "the mercy seat" a place for prayer?**

The word for mercy-seat is found only twice in the New Testament—Rom. 3:25 and Heb. 9:5. In Rom. 3:25 it is translated "propitiation." In both passages it refers to blood, not to prayer, certainly not to tears or emotion. Christ is our propitiation or mercy-seat.

**Is the Moody Bible Institute of the Baptist faith?**

No. It is inter-denominational. J. M. Gray, former head and one of the most prominent teachers of the Institute, was an Episcopalian. Other writers and teachers are Presbyterians, Methodists, Baptists and what not. It is wholly given over to unionism. Many of their writings, however, are Biblical and sound and profitable to read. It is not safe, however, to circulate any of them unless you know what is in them or know the writers. They are very unsafe on the church and the ordinances and all phases of church truth.

**Is there a possibility of falling out of grace?**

Not if the Lord Jesus is God and truthful. He said: "Him that cometh unto Me I will in no wise cast out." Not unless the Devil and the believers in apostasy can put one over on God and get one of the elect. The Book says: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." Rom. 8:29, 30. That is a five-link chain extending from eternity past to eternity future and God plainly says that not one that God foreknew before creation will fail to be glorified when time ceases to be. All the balance of Rom. 8 piles up too many arguments equally unanswerable, as does the whole Gospel of John and many other Scriptures.

**What is the soul of man?**

The soul of man is the immortal part of a man as contrasted with the body. It is the part of man that survives physical death. The soul is the real person, while the body is the earthly house in which the soul lives. See II Cor. 5.

**How do we know that the thief on the cross had not been baptized?**

Because he did not believe on Christ until after he (the thief) was crucified. Any baptism administered before he believed would have been null and void.

**What about the sweetheart parties in the church building?**

They are out of place. Neither the church as a body nor its building exists for entertainment or social activities.

**Should we pray for the lost?**

Most certainly. Rom. 10:1-3; John 17:20. A preacher who denies this is affected by Hardshellism, and is badly in need of getting himself straightened out. The doctrine of everlasting election does not rule out our praying for the lost and using all Scriptural means in evangelism. However, let it be understood, that the passages given do not authorize, suggest, or even hint at the mourners' bench, which deserves to be condemned unreservedly by all who love the Word of God in its purity.

**How are we to try the spirits? (1 John 4:1).**

By the Word of God. See Isa. 8:20.

**What do you think of this statement, taken from a Baptist publication: "Deborah appears to have been the first woman preacher"?**

It is false in toto. Deborah was a judge and a prophetess. She was not a preacher in any sense of the word. The Scriptures make it plain that the only place where Deborah either judged or prophesied was under the palm tree in her own home; wholly private, never public. Judges 4:5. The only thing that even looked like any kind of public speaking was a duet sung by Deborah and Barak in Judges 5.

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We hope to see you on Thanksgiving Morning.



# The Errors of Rome

**GARLAND COFIELD**  
in "The Messenger"  
Holland, Michigan

In the popish religion, the church is the center of authority not the Bible. Instead of salvation resting upon the finished work of Christ plus nothing, human works are introduced. Here two pillars are destroyed. Romanism developed its works into three categories:

In the MASS, Jesus is no longer thought of as having finished His work at a given time on the cross, but He is considered to be constantly suffering. Those participating in the MASS are offering Christ in an active sense.

In the sacrament of Penance. Suffering in the present makes up for what one lacks in positive good works. The suffering, they say, has actual value.

In the concept of Purgatory the value of suffering is projected into the future.

In the Roman system, God is not as holy for He accepts less than perfection. This system says that men are saved by the merit of good works, but man must earn the merit of Christ. The final deliverance from Purgatory is based on man's having earned Christ's merit. This is achieved through good works and suffering in the present life and the suffering in Purgatory. When this is achieved,

one has merited the merit of Christ. This means that one has less than a completely Holy God for here God accepts man on something less than perfection.

It is true, sadly true, that many Protestant denominations do not stand for the two previously mentioned basic pillars of truth. They are a far cry from their founding fathers who decried Rome as the "mother of harlots." Liberal Protestantism will move toward Catholicism and liberal Catholicism will move toward Protestantism. John the XXIII sent official observers to the General Assembly of the World Council of Churches in 1962. Presently, many Protestant leaders and observers are attending the Ecumenical Council II in Rome.

We can expect this practice of unity to increase. And why not? THEY BOTH HAVE THE SAME BASE! They have both denied what the apostles contended for and the martyrs died for.

This means we must stand just as clearly apart from the current trends of liberal Protestantism as we do from Roman Catholicism and Communism. This cannot be done in the flesh—it must be done in the power of the Holy Spirit. It will require courage.

If true evangelicals fail to stand, we will eventually be of no real help in the salvation of individual souls—no help in the night of blackness of this twentieth century.

struction, and their lips talk of mischief" (Prov. 24:12).

Let us notice some of the sins of the flesh which are closely related to the tongue:

## I. The Tongue—Instrumental in Sin's Entrance and Consummation

The tongue has always been the devil's greatest weapon. Sin entered this world through the tongue. Satan used the serpent's tongue in talking to Eve and perverting the Word of God. He said, "Ye shall NOT surely die" (Gen. 3:6). The addition of the little three lettered word "n-o-t" brought into mankind "s-i-n."

As sin had an entrance through the tongue, it will have a consummation through the tongue. The political beast of Revelation 13 will have a mouth speaking great swelling words. The second beast (of the same chapter) will have a similar tongue and will also deceive people by causing the "image" of the first beast to speak (Rev. 13:14-15). The apostate religious whore of Revelation 17, who rides upon the political beast, will be "full of names of blasphemy" (v. 3), indicating a wicked tongue.

The "man of sin" (2 Thes. 2:3) will be one who "with all power and signs and lying wonders" will deceive people, so that they will "believe a lie" and be damned (2 Thess. 2:10-12).

When Christ returns to war against the wicked, He will use his tongue! "The Lord shall consume with the Spirit of His mouth" (2 Thess. 2:8). "Out of mouth goeth a sharp sword, that with it He should smite the nations" (Rev. 19:15).

As sin entered by a tongue, so shall it be finally overcome by a tongue.

## II. The Tongue and the First Murder

In Genesis 4 is the account of Cain's murdering his brother, Abel. Verse eight clearly reveals that the tongue played a major role in the scheme of Cain's sin.

"And Cain TALKED with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him" (Gen. 4:8).

Cain was a farmer, and Abel a shepherd (v. 2). Ordinarily, they would have been in separate parts of the country, doing their work. But Cain "talked" to Abel and somehow got Abel to the place where he wanted him and there struck his death blow.

Cain's "talk" was evidently the kind we read of in Proverbs 29:5: "A man that flattereth his neighbor spreadeth a net."

That is precisely what Cain did in perpetrating this murder. And hasn't this been the pattern of premeditated murder in all ages? The murder of Uriah by David was engineered by the tongue. The murder of Jesus Christ was the result of wicked men taking "counsel" together (John 11:53). Judas' betrayal of Christ in this sin was through the tongue (Matt. 26:14, 15) and the telling kiss of his lips (Matt. 26:49).

## III. The Tongue and Adultery.

God's Word says, "Thou shalt not commit adultery" (Exodus 20:14). But the tongue of the wicked seeks the violation of this command.

"For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil" (Prov. 5:4).

"To keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids" (Prov. 6:24, 25).

"That they may keep thee from the strange woman, from the stranger which flattereth with her words. . . So she caught him, and kissed him, and with an impudent face said unto him . . . Come, let us take our fill of love until the morning: let us solace ourselves with loves . . . with her much fair speech she caused him to yield, with the flattering of her lips she forced him" (Prov. 7:5, 13, 18, 21).

"The mouth of a strange woman is a deep pit" (Prov. 22:14).

Notice the references here to the lustful woman's "sweet talk"

# A FEW EXAMPLES OF ROME'S BLOODY, TORTUROUS PERSECUTIONS

These documented accounts are in Italy during the persecutions by the Papacy (Roman Catholic Church)—January, A. D., 1655.

"Giovanni Pelanchion, for refusing to turn papist, was tied by one leg to the tail of a mule, and dragged through the streets of Lucerne, amidst the acclamations of an inhuman mob, who kept stoning him, and crying out, 'He is possessed with the devil, so that, neither stoning, nor dragging him through the streets, will kill him, for the devil keeps him alive.' They then took him to the river side, chopped off his head, and left that and his body unburied, upon the bank of the stream.

"Magdalen, the daughter of Peter Fontaine, a beautiful child of ten years of age, was ravished and murdered by the soldiers. Another girl of the same age they roasted alive at Villa Nova; and a poor woman, hearing that the soldiers were coming toward her house snatched up the cradle in which her infant son was asleep, and fled toward the woods. The soldiers, however, saw and pursued her; when she lightened herself by putting down the cradle and child, which the soldiers no sooner came to, than they murdered the infant; and continuing

the pursuit, found the mother in a cave, where they first ravished, and then cut her to pieces.

"Jacob Michelino, chief of the church of Bobbio, and several other Protestants, were hung up by means of hooks fixed in their bellies, and left to expire in the most excruciating tortures.

"Giovanni Rostagnal, a venerable Protestant, upwards of fourscore years of age, had his nose and ears cut off, and slices cut from the fleshy parts of his body, until he bled to death.

"Cypriania Bustia, being asked if he would renounce his religion and turn Roman Catholic, replied, 'I would rather renounce life, or turn dog'; to which a priest answered, 'For that expression you shall both renounce life, and be given to the dogs.' They, accordingly, dragged him to prison, where he continued a considerable time without food, until he was famished; after which they threw his corpse into the street before the prison, and it was devoured by dogs in the most shocking manner."—page 110.

(All this in the name of Christ. This treatment still prevails where Roman Catholics have "state" control, i.e., parts of Central America, etc.).

and flattery. This is her weapon to bring in her prey. It takes spiritual power to resist this weapon and to overcome. Joseph was subjected to the tongue of Potiphar's lustful wife, but he was strongly dedicated to God and resisted (Gen. 39:7-20). The youth in Proverbs 7, however, was a "simple one" and was easy prey for the evil woman. He went after her "as an ox goeth to the slaughter, or as a fool to the correction of the stocks" (v. 22). He didn't stop to consider that "her end is bitter as wormwood, sharp as a two-edged sword" and that "her feet go down to death; her steps take hold on hell" (Prov. 5:4, 5). Neither did he realize that "her guests are in the depths of hell" (Prov. 9:18).

## IV. The Tongue Takes God's Name in Vain

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain" (Exodus 20:7).

How do people take the Lord's name in vain? In several ways:

(1) By professing His name and living in sin. Many say, "I believe in God." Many profess faith in Him as their Saviour. Many say, "Lord, Lord," yet—as we read in Titus 1:16—"in works they deny him, being abominable, and disobedient, and unto every good work reprobate." To profess belief in God and then to live as if there were no God is taking His name in vain.

(2) By using His name in an idle, useless manner. People get into a bad habit—yea, a sinful

habit—in using "Lord," "God," and "Jesus" in an idle manner. It gets to be so common that people who do so don't notice what they say, nor does their use of divine titles mean anything to their hearers. Thus, the Lord's name is used "in vain."

(3) By blaspheming His name. Those who are infidels and supposed atheists are guilty of this sin. The Jew who spits at the name of Jesus is guilty, likewise. The modernist who denies the attributes of Jesus Christ and teaches "another Jesus" is guilty. Many "blaspheme that worthy name by the which ye are called" (James 2:7).

(4) By profaning His name. It is practically "common talk" for people to use a title of our Lord in profanity and "black guard." Those who aren't accustomed to mingling "God" in a string of curse words, will use "Jesus Christ" or "Christ." The Lord's name is thus brought down into the gutter of the lowest form of vile language. The Lord will not hold men guiltless for this profaning of His holy name!

## V. The Tongue Bears False Witness

"Thou shalt not bear false witness" (Exodus 20:16).

"A man that beareth false witness against his neighbor is a maul, and a sword, and a sharp arrow" (Prov. 25:18).

Gossip, back-biting, tattling, half-truths, lying, exaggerations, slander, implications, suggestive terms hearsay—all come under the category of bearing false witness. (Continued on page 4, column 2)

## Sins of the Tongue

(Continued from page one)

The tongue of the wise is like silver" (Prov. 12:18).

The tongue reveals the condition of the heart within. As a physician says, "Stick out your tongue," in his examination of a patient, so the tongue may be examined to see what is the inner spiritual condition of a person.

A bad tongue reveals a bad condition in the heart. Jesus said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37). This is true because the words of the mouth reveal the condition of the heart. Notice these verses, which reveal the connection of the tongue and the wicked:

"A naughty person, a wicked man, walketh with a froward mouth" (Prov. 6:12).

"Violence covereth the mouth of the wicked" (Prov. 10:6).

"The mouth of fools feedeth on foolishness" (Prov. 15:14).

"The mouth of the wicked poureth out evil things" (Prov. 15:28).

"Be not envious against evil men, neither desire to be with them. For their heart studieth de-

## THE BIBLE ALPHABET ON THE HOLY SPIRIT

**Advocate**, to plead in us. "I will pray the Father, and He shall send you another Advocate (John 14:16, R.V.)."

**Pointing**, for power. "Hath made us" (2 Cor. 1:21).

**Baptism**, to profess Christ. "One Spirit are we all baptized into one body" (1 Cor. 12:13).

**Comforter**, to cheer. "He will give you another Comforter" (John 14:16).

**Reviver**, to alarm. "He will revive the world of sin" (John 14:16).

**Director**, to guide. "Led by the Spirit of God" (Rom. 8:14).

**Refresh**, to refresh. "I will be as a new" (Hosea 14:5).

**Earnest**, to assure. "Which is the earnest of our inheritance" (Eph. 1:14).

**Lightener**, to reveal. "The light now shineth" (1 John 1:9).

**Fulness**, to enrich. "Be filled with the Spirit" (Eph. 5:18).

**Manifest**, to manifest. "The fruit of the Spirit is" etc. (Gal. 5:22).

**Guide**, to lead. "He will lead you into all truth" (John 16:13).

**Glory**, to remind. "The Spirit of Glory, to remind. 'The Spirit of Glory and of God resteth in you' (1 Peter 4:14).

**Helper**, to enable. "The Spirit helpeth our infirmities" (Rom. 8:26).

**Spirit**, to sanctify. "Grieve the Holy Spirit of God" (Eph. 4:30).

**Dweller**, to occupy. "The Spirit of God dwelleth in you" (Rom. 8:16).

**Revealer**, to reveal. "He will show you things to come" (John 16:13).

**Joy**, to gladden. "Fill you with joy . . . through the power of the Holy Ghost" (Rom. 15:13).

**K. King**, to rule. "The Lord is that Spirit, and where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17).

**L. Life**, to ennoble. "The Spirit of Life" (Rom. 8:2).

**Liberator**, to free. "Hath made me free from the law of sin and death" (Rom. 8:2).

**M. Mark** of God, that we are His. "Also sealed us and given us the earnest of the Spirit" (2 Cor. 1:22).

**N. New nature** Begetter. "That which is born of the Spirit is spirit" (John 3:6).

**O. Oil** of gladness. "God hath anointed thee with the oil of gladness" (Psalm 55:7).

**P. Power**, to strengthen. "Strengthened with might by His Spirit" (Eph. 3:16).

**R. Renewer**, to invigorate. "The inward man is renewed day by day" (2 Cor. 4:16).

**S. Searcher**, to search. "The Spirit searcheth all things" (1 Cor. 2:10).

**Sanctifier**, to separate. "Sanctified by the Holy Ghost" (Rom. 15:16).

**T. Teacher**, to instruct. "He will teach you all things" (John 14:26).

**Spirit of Truth** to arm. "The Spirit of Truth" (John 15:26).

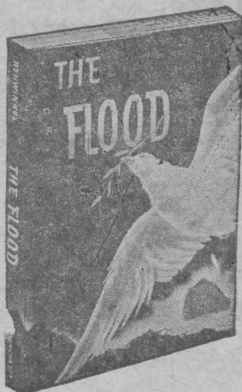
**U. Uncion**, to empower. "Ye have an unction from the Holy One" (1 John 2:20).

**Understanding**, to discern. "The Spirit of Wisdom and Understanding" (Isa. 11:2).

**W. Witness**, to establish. "The Spirit Himself beareth witness" (Rom. 8:16, R.V.).

**Well of Living Water**. "The water that I shall give him shall be in him a well of water" etc. (John 4:14).

**Z. Zeal**, to inspire. "I will pour out My Spirit upon all flesh" etc. (Acts 2:17).



## THE FLOOD

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# The Conversion Of Saul - - Not By Water Baptism

Some salvation-by-water folk go to Acts 22:16 and try to prove a literal washing away of sins in baptism. However, a study of the Bible record will in no wise justify such a heresy.

## I

**Saul's Condition:** He was in a state of enmity (Romans 8:7), seeking to overthrow the church (Acts 9:1). He was a religious man, but lost (Phil. 3:4-6, Acts 26:4, 5, Gal. 1:13, 14). He was spiritually blind to the truth in Christ (Acts 23:1, Phil. 3:6, Rom. 7:8, 9).

## II

**Christ's Appearance to Saul:** This was an act of sovereignty. Saul was not seeking the Lord, but the Lord sought Saul! This is what the Lord always does in salvation, as men love darkness rather than light and do not seek God (John 3:19, Rom. 3:11). Saul (Paul) afterward said: "But by the grace of God I am what I am." (I Cor. 15:10).

It was God's own purpose that Saul be saved. "The God of our fathers hath chosen thee," etc. (Acts 2:14). See John 6:37, Acts 13:48, II Thess. 2:13, 14, Rom. 8:28-30; Eph. 1:4, I Thess. 5:9, II Tim. 2:10.

Christ was revealed to Saul as **LORD**. "Who art thou, Lord?" And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he (Saul) trembling and astonished said, Lord, what wilt thou have me to do?" (Acts 9:5,6). At this point Saul was converted to Jesus Christ as his Lord. At this point he repented of his past attitude toward Jesus and now believed in this same Jesus as Lord. He is now willing to do whatsoever his Lord tells him to do. So it is in every true conversion to Christ; the repentant believer loves Christ and his love motivates obedience to his Lord (I John 4:19, Gal. 5:6, James 2:14-26).

Saul called Jesus "Lord," and I Cor. 12:3 states:

"No man speaking by the Spirit of God called Jesus accursed; and that no man can say that Jesus is Lord, but by the Holy Ghost."

Calling Him "Lord" meant He was the Messiah (Christ), the very Son of God.

I John 5:51 says: "Whosoever believeth that Jesus is the Christ is born of God."

Saul "saw Christ," the Just One (Acts 2:14) and John 6:40 says:

"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

Also notice that Saul's prayer was acceptable to God (Acts 9:11); hence Saul was not a lost person at this time for "God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth." (John 9:31). Saul was certainly a worshipper of God and a doer of His will.

## III

**Saul's Baptism:** "Arise, and be baptized, and wash away thy sins, calling on the name of the

Lord." (Acts 22:16).

The death of Jesus Christ is what literally washed away our sins (Rev. 1:5); baptism, being the likeness of that death and a figure of it, openly and emblematically declares that our sins are washed away by Christ. Alexander Campbell stated: "Paul's sins were really pardoned when he believed, yet he had no solemn pledge of the fact, no formal acquittal, no formal purgation of his sins, until he washed them away in the waters of baptism." So Saul really was pardoned before he was formally declared pardoned by the ceremony of baptism. —Bob L. Ross.



## Sins of the Tongue

(Continued from page three)

ness God's Word condemns this use of the tongue in no uncertain terms. In fact, great emphasis is laid upon this sin. Note the Scriptures:

"These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren" (Prov. 6:16-19).

Of the seven abominations mentioned as being hated by the Lord, three specifically are sins of the tongue and all the others have a close relationship to the tongue. Let us notice other verses: "He that hideth hatred with lying lips, and he that uttereth a slander is a fool" (Prov. 10:18).

"An hypocrite with his mouth destroyeth his neighbor" (Prov. 11:9).

"A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter" (Prov. 11:13).

"A froward man soweth strife: and a whisperer separateth chief friends" (Prov. 14:25).

"A fool's lips enter into contention, and his mouth calleth for strokes. A fool's mouth is his destruction, and his lips are the snare of his soul" (Prov. 18:6, 7).

"He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips" (Prov. 20:19).

"Where there is no talebearer, the strife ceaseth" (Prov. 26:20).

"The words of a talebearer are as wounds, and they go down into the innermost parts of the belly" (Prov. 26:22).

"A lying tongue hateth those that are afflicted by it" (Prov. 26:28).

This last verse is very revealing. Those who are talebearers, whisperers, liars, and slanderers really desire no good for the one about whom they speak. They "hate" those "afflicted" by their tongue. What good could come of their malicious talk? Will it do the hearer good? No. Will it do the subject good? No. Will it do the talebearer himself good? No. Will it do good for the cause of Christ? No. What good is done? None at all.

The following poem expresses very well the evil of bearing false witness.

## "GOSSIP TOWN"

Have you ever heard of Gossip Town  
On the shores of Falsehood Bay,  
Where old Dame Rumor with rustling gown  
Is going the livelong day?

It isn't far to Gossip Town,  
For people who want to go.  
The Idleness Train will take you there  
In just an hour or so.

The Thoughtless Road is a popular route,  
And most folks start that way,  
But it's steep down grade; if you don't watch out,  
You'll land in Falsehood Bay.

You glide through the valley of Vicious Town  
And into the tunnel of Hate;  
Then crossing the Add-To Bridge, you walk  
Right into the city gate.

The principal street is called, "They Say,"  
"I've Heard" is the public well,  
And the breezes that blow from Falsehood Bay  
Are laden with, "Don't You Tell."

In the midst of the town is Tell Tale Park.

You're never quite safe while there,

For its owner is Madame Suspicious Remark,  
Who lives on the street, Don't Care.

Just back of the park is Slanders Row.

'Twas there that Good Name died;

Pierced by a dart from Jealousy's bow,

In the hands of Envious Pride.

From Gossip Town, peace long since fled,

But envy, and strife and woe  
And sorrow and care, you'll find instead,

If ever you chance to go.

## VI. The Tongue and Self-righteousness

"In the mouth of the foolish is a rod of pride" (Prov. 14:3).

"The tongue is a little member and boasteth great things" (James 3:5).

The instrument for the expression of self-righteousness is the tongue. Boasting comes forth from a heart of pride and raises it hoary head by the tongue.

The self-righteous Pharisees exposed their pride and arrogance via the tongue. "God, I thank thee, that I am not as other men are," prayed one of the Pharisees (Luke 18:11). Jesus said of them, "Ye are they which justify yourselves before men; but God knoweth your hearts" (Luke 16:15). In conversation with Jesus, one of them was "willing to justify himself" (Luke 10:29).

Such people are fitly described in the following verse: "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness" (Prov. 30:12).

Self-righteousness and self-justification are probably best illustrated by the adulterous woman described in Proverbs 30:20:

"Such is the way of an adulterous woman; she eateth and wipeth her mouth, and saith, I have done no wickedness."

## VII. The Tongue and Stealing

"Thou shalt not steal" (Exodus 20:15).

Can the tongue steal? Yes; it is one of the chief instrument of thieves. We read:

"The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death" (Prov. 21:6).

Riches gotten through a deceitful tongue are therefore ill-gotten and will bring shame upon the wicked man.

Zacchaeus had been one to steal with his tongue. When saved, he said, "If I have gotten anything from any man by false accusation, I restore fourfold" (Luke 19:8).

Men steal jobs by their tongue. They downgrade another man or



in some way undermine others and promote themselves.

Men steal political positions by the tongue. They misrepresent opponents; they make false promises; they raise false issues.

Character, before the eyes of the uninformed, is stolen by the tongue. "An hypocrite with his mouth destroyeth his neighbor" (Prov. 11:9). Christ was a victim of the sin of men. Paul was represented as saying, "Let us do evil, that good may come" (Rom. 3:8). The good reputation and recognized character of many preachers has been splattered with mud by the evil tongues of liars and hypocrites. If Satan's servants cannot find fault in a preacher, they will invent some malicious slander and pass it off as fact.

## VIII. The Tongue and Heresy

Heresy's foremost tool is the tongue of the heretic. It was so from the very beginning. Satan, speaking through the serpent, added to God's Word, completely perverting the truth (Gen. 3:4).

Writing of false teachers, Jude said they had a mouth which "speaketh great swelling words" (Jude 16). Peter, likewise, referred to the "great swelling words of vanity" of false prophets (2 Peter 2:18).

Every time the Bible refers to false prophets, their mouths are involved in condemnation. Paul wrote of them:

"For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake" (Titus 1:10,11).

## IX. The Tongue and Judgment

When Christ returns to this earth and the wicked are judged by Him, the sins of the tongue will be prominent in His judgment.

"Behold, the Lord cometh with

ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14:15).

"Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36).

In that day, every mouth will indeed be "stopped" (Rom. 3:19) as God lays open the books (Rev. 20:11-15).

**X. We Are to "Keep" the Tongue and Use it Wisely**

"Put away from thee a froward mouth, and perverse lips put far from thee" (Prov. 4:23).

"In the multitude of words there wanteth not sin; but he that refraineth his lips is wise" (Prov. 10:19).

"He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction" (Prov. 13:3).

"Whoso keepeth his mouth and his tongue keepeth his soul from troubles" (Prov. 21:23).

The ability to speak is too often taken for granted and certainly abused. We should guard our mouths and use them for the glory of God.

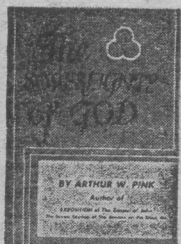
Use the tongue softly: "A soft answer turneth away wrath" (Prov. 15:1). This doesn't have so much to do with the softness of voice as with the content of your words. "A soft tongue breaketh the bone" (Prov. 25:15).

Use the tongue sparingly: "He that hath knowledge spareth his words" (Prov. 17:27).

Use the tongue faithfully: "Faithful are the wounds of a friend" (Prov. 27:6).

Use the tongue at the right time: "A word spoken in due season, how good it is!" (Prov. 15:23).

(Continued on page 5, column 2)



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## ON PURPOSE OR BY ACCIDENT?

Thirty-five years ago, possibly the most highly respected and revered man among the Baptists of the South was J. B. Gambrell. He was a Christian statesman, a born leader, a philosopher, and a man of the rare grace of exceedingly homely wit. He tells of a lady, neighbor of his, who said to him one day: "Bro. Gambrell, I like the Baptists, but there is one thing I can't get on to." He said, "What is it, my sister?" She replied, "This matter of election and predestination."

He said, "My sister, are you saved?"

She replied, "I am."

He said, "I believe you are too. Ever since I have known you, I have believed you were a saved woman."

Then he said, "I want to ask you another question. Did you save yourself or did God save you?"

She replied, "Why, God saved me, of course."

Then he said, "I want to ask you one more question. Did God save you on purpose or was it an accident?"

Answer that last question and you have solved the problem of election. Need not go any further.



# Why The Doctrines of Grace Are Consistent With Universal, Indiscriminate Invitations And Commands

By Bob L. Ross

Often said by both Arminian and Hardshells that Calvinism is inconsistent in believing practicing the preaching of the Gospel to all men without distinction. The charge of inconsistency is made upon the basis of our views on depravity and the atonement. Arminian reasons that our Calvinism makes preaching to all men vain and useless. He says we should not preach, if he believes in depravity, election and the atonement. He must exclude these doctrines in order that his free-willism can be maintained.

Hardshell, on the other hand, would exclude preaching to all men in view of the same doctrines. He says the sinner is not anything for himself and is to be saved, he will be apart from preaching.

Both Arminian and Hardshell charge Calvinists with inconsistency.

We ask, "What is consistent?" By what rule or measure do we determine whether or not Calvinism is consistent in regard to the things of God? Too often, the charge is the carnal reason of men rather than the Word of God. To believe and follow God's Word is what is consistent! Calvinism—yea, very often—contrary to our reason.

Is it consistent for God to send men to go before Pharaoh and request freedom for Israel? God already had determined that Pharaoh's heart would be hardened? (Exodus 4:21). Could he have said, "But why go to him, if his heart is hardened?" But Moses obeyed such vanity and obeyed God. It is better to believe and obey God than to doubt Thomas, denying a full view of everything before we will believe.

## We Are Consistent

There are three scriptural reasons why Calvinists are consistent in their faith and practice: 1. The preceptive command of God.

Men are plainly told to "preach the Gospel to every creature" (Matt. 16:16). Even if no one is to be saved, this command would stand and we would be consistent with our profession as disciples if we did not obey our Master's Word.

Commands directed to the lost men, in a general, indiscriminate fashion, to take them. They are called upon to—Acts 17:30; 26:20. Acts 16:31. Isaiah 55:3. Ezekiel 33:9; Acts 26:17. Their way — Isaiah 53:7. Matt. 11:28.

With these plain scriptural commands used in the Bible itself, we are on safe ground when we do the same.

It is to no effect to argue against this practice by saying men are unable to do these things (John 6:44). Was the sun able to stand still when spoken to by Joshua? Were the waters possessed of an ability when Jesus commanded them to be still? Were the dry bones able to hear when Ezekiel preached to them? Was the man with the withered hand able to stretch it forth in his own power when Christ told him to do so?

These did not possess any ability to do the things commanded, yet they did them under the accompanying blessing of God. So we are to preach the Gospel to bound sinners, believing that God will accompany the commands and invitations, freeing men from death and bondage in sin.

3. The examples of New Testament preachers. John the Baptist did not hesitate to call upon men in an indiscriminate manner to repent (Matt. 3:2).

Jesus Christ went out to the tomb of Lazarus, a dead man, and said, "Lazarus, come forth." The dead man came out. He did not raise himself, but God's grace went along with the Word and brought him forth (John 6:63).

Paul preached in the same manner as John, urging men to repent and believe (Acts 20:21). The same can be said of Peter (Acts 2:38) and the other apostles about whom we read in the New Testament.

Consistency is to believe the Bible and follow it, regardless of how inconsistent this may appear to our minds or the minds of others. Eventually, we will all see that GOD is consistent in all things and so is His Word.

## Sins of the Tongue

Continued from page 4)

Use the tongue without rashness: "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: Therefore let thy words be few" (Ecc. 5:2).

"The heart of the righteous studieth to answer" (Prov. 15:28). "He that answereth a matter before he heareth it, it is folly and shame unto him" (Prov. 18:13).

Use the tongue with restraint: "A fool uttereth all his mind: but a wise man keepeth it in till afterwards" (Prov. 29:11).

Use the tongue in love: "Speaking the truth in love" (Eph. 4:15).

Use the tongue with a consciousness toward God: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Prov. 19:14).

## CONCLUSION

Confessing Christ as Saviour is

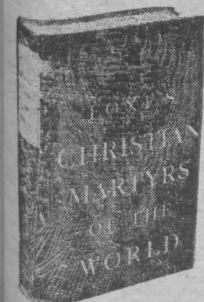
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the first use of the tongue that God accounts as being good (Rom. 10:10). From there on, we should use our tongues to praise God (Psalm 148), to pray to God (Acts 4:24), to witness for Christ (Acts 3:15), and to teach good things (Col. 3:16).



## Church Organized

(Continued from page one)

baptismal service and Sunday morning worship service one, and since the church building would not hold the crowd anyway, we moved down to the river where the baptism was to take place.

It was quite a job trying to get through the crowd to the place of baptism and as we were walking down the road to the river the people thronged about us, talking with excitement. It was not unlike scenes that are described in New Testament days, but once we reached the river there was no trouble in getting them quiet. This was something that none of them had ever seen before and they were anxious to see and hear what was done and said. By the time they all got settled, the river banks were literally black with natives and the road was filled.

The Lord led me to preach from the third chapter of Matthew on the baptism of Jesus and never will there be a more appropriate time or place to magnify the Lord's Word and to demonstrate exactly how the Lord was baptized, setting us a pattern thereby that we should follow.

After the sermon was over, the 10 men and boys and one woman walked into the river with me and one by one, starting with Hedebe, the 11 were buried in baptism and "like as Christ was raised up from the dead by the glory of the Father" (they also were raised up to) walk in newness of life" (Rom. 6:4). I always enjoy preaching on baptism in that I can demonstrate what is meant by the Gospel—the death, burial, and resurrection of the Lord Jesus Christ (I Cor. 15:1-4).

## Church Organized

Soon after the baptism, we assembled at the church building and organized the 11 into a New Testament church. This was a great experience for the newly baptized believers and was a great joy to be able to assist them in doing so. The new church has no pastor, though I am its temporary preacher and adviser. Also, as none of them can read or write, I am the church clerk and treasurer for the time being and they will need much assistance and supervision for a long time to come; but let us pray for them that God will begin to prepare them and raise up leaders from among them and that this will be only the beginning of many New Testament churches throughout this part of the world.

These Christians have been taught God's plan of missions from the very start of their Christian life and many of them have burning desires to reach others with the gospel, both in their own areas and in areas far removed from them. Most of them want to go with me when I go out on mission patrols through the Tumbuda and Levani Valley. One old man asked to go with me on a recent trip with the comment that, "It's the Lord's work and I want to go and do what I can." He walked with me up and over mountains for nine days straight, preaching every day and up to three times a day in different places.

The name of the new church is TANGGI BAPTIST CHURCH. Tanggi is the name of the area where we live and since a Baptist Church is the only kind that is revealed in the Word of God as being the church that Jesus built, to be Scriptural it had to of necessity be a Baptist Church.

## Recent Mission Trips

Recently I spent a week of preaching and teaching in the Tumbuda Valley. The Tumbuda Valley is the large valley to the north of us and is where the bulk of our work lies at present. I have three established preaching places in this valley and enjoy going to minister to these folk. I spent

## WONDERFUL STORY

Wonderful story of infinite grace,  
Story of One crucified in my place,  
Hanging forsaken between earth and sky,  
Shamed and tormented and left there to die,  
His kingly head bowed with the weight of my sin.  
(Foul was I, Lord, without and within.)  
Angels still carol the story through space,  
Wonderful story of infinite grace!

Wonderful story of infinite love,  
Wanting me there in Heaven above,  
Seeing me, blood-washed, as spotless as He;  
Building a home for a sinner like me.  
O, how it eases the pain I must bear,  
Only to dream of that home waiting there,  
Its windows aglow with the light from His face!  
Wonderful story of love and of grace!

—Martha Snell Nicholson.

most of the week at the far end of the valley where a large number of old folk live and always give good attendance to the services; also, I had some more work to do on a building at that place and this gave me ample time to complete that.

I returned from the Tumbuda Valley and was home three days before leaving for the Levani Valley. From a physical point of view, the Levani trip is always a dreaded trip and this time it was unusually hard in that I moved every day, preaching and teaching at different places up to three times a day. I have four preaching points established in this valley and preached at one new one, five in all, on this trip. When I have reached the far end of the valley I go up the Muller mountain ranges where I have two more preaching points. To make this trip and have some rest in between, it takes about fifteen days, but this time I made the trip in nine days, the last day walking what I normally do in two days.

While on this trip the headman of a tribe that lives between me and the Levani Valley talked to me about building a meeting house among his people and having regular services. God's hand can be seen working among these folk every day; pray for me that I may carry out His will as He directs me. Pray for the New Church and for the native folk in general. We always covet the prayers of God's saints for our needs, and we count it a joy to be able to pray for you.

Sincerely,  
FRED T. HALLIMAN.

## "The Ram-The Lamb"

(Continued from page one)

may take the name of God in vain and curse. That one experience of profanity may haunt her mind and soul for days to come, whereas some hardened sinner may take the name of God in vain hundreds of times a day, year in and year out, and that sin of profanity on his part may never bother him or hurt his conscience in any wise at all.

Don't you see, beloved, the more that a person sins — the more he commits sin—the more he is bound by sin—the more he becomes the servant of sin?

Or we may take it from this standpoint. Here is an individual who has never killed anybody, yet he may in a time of provocation commit murder. That sin of murder may rest heavily upon his conscience for days and weeks and months, and even for years. I remember a man who committed murder years ago. He told me that there was hardly a night that passed but that the man whom he had killed would awaken him by standing there, rubbing his cold icy hand over his forehead. He had never committed murder but one time, but that one time that he did commit murder caused days and weeks and months and years of suffering before he came to know the Lord Jesus.

In contrast, here is a gangster, or a pirate, who has killed and killed, maybe three or four or five individuals, or even more. It gets to the place where he thinks no more of killing an individual (Continued on page 6, column 3)

## BREAD

Bread is expressive of the Atonement of Christ, in the process it undergoes. From its birth, till it is consumed, the corn of wheat preaches to us.

1. The corn of wheat has to die, before it can bring forth more wheat. Christ uses this very fact as an illustration of the necessity of His death for us (John 12:24). He would have been for ever alone in His holiness and blessedness, if He had not died for us; and we should have been for ever alone in our sinfulness and misery.

2. When the corn is ripe it has to be cut down; even so, when the fulness of time was come, Christ was cut off out of the land of the living (Isaiah 53:8); cut off by the justice of God in dying for our sins (Zech. 13:7); and cut off by death, that He might conquer the king of terrors, and overthrow him who had the power of death, which is the devil (Heb. 2:14).

3. Then the wheat has to be threshed. How intensely Christ was maltreated. He gave His back to the smiters, and His cheeks to them that plucked off the hair (Isaiah 50:6). "The chastisement of our peace was upon Him" (Isaiah 53:5). How much Christ suffered at the hands of wicked men! We have only to go over the scenes that immediately preceded His death for illustration on this point.

4. The corn has to be ground. Whether we think of the corn being bruised between the millstones as used in the East (Isaiah

28:28), or think of the corn as it is ground in the modern machinery of today, we are reminded of the bruising of Christ. "He was bruised for our iniquities" (Isaiah 53:5). Who can analyze such expressions as "He was made sin for us" (II Cor. 5:21). "He was made a curse" (Gal. 3:13)? Who can weigh that soul agonizing cry of Christ, "My God, My God, why hast Thou forsaken Me?" Well might Luther sit for hours pondering that mysterious exclamation, and at last burst forth in the following words, "God, forsaken by God!"

5. When the flour has been made into loaves, it has to be baked. The fire makes it into bread, so that we can eat it with pleasure. This reminds us of Christ, who has undergone the fire of God's judgment for our sins. He passed through the fiery baptism of God's wrath (Matt. 20:22), when He was condemned in our stead (Rom. 8:3, margin). It is because the fire has fed upon the God-appointed sacrifice that the coals from off the altar have a cleansing virtue, as is illustrated in the case of Isaiah, when the seraph applied the live coal to the unclean lips of the prophet, and said, "Thine iniquity is taken away, and thy sin is purged" (Isaiah 6:7).

6. When the bread is eaten, then the nutriment of the bread becomes part of the one who eats; and when Christ is received by faith, then we possess Him, and He becomes the life of our being (John 6:54).



# DIVORCE

Writing in the Los Angeles Times, Howard Whitman has some words of warning and of wisdom which should have been uttered long ago in our country. He is writing of the tragedy and moral bankruptcy of the divorce invasion of the American home. We have come to the hour when all of us, without exception, are affected by this social malady. Directly or indirectly, by our own faults or the mistakes of others, every American family, sooner or later, feels the bitter sting of this universal evil.

Innocent children are the most tragic victims. And in return, broken homes furnish the large majority of criminals that now threaten the solvency of our nation. Mr. Whitman says:

"If we have come to accept marriage as a temporary arrangement, why don't we say so? Why don't we change the vow? Make it read . . . to love and to cherish for the time being, or to live together until we get tired of each other, or to sue each other, to accuse each other, to abandon each other if the going gets rough.

"We don't change the vow because, in our hearts, we still believe in the ideal which those ancient lines set forth. An aspiration toward a permanent love relationship between male and female is something which is built into us."

Back of this tidal wave of divorce is the breaking down of private or individual morals. Divorce is almost universally and unanimously related to immorality. In most instances, the home breaks up after and as a result of the defection of either one or both parties from the path of rectitude. Any home relationship, based alone upon sex, is in deadly danger. This is because the marriage relationship must be a sacred and holy union or run the risk of failure. George Elliott Howard, author of "History of Matrimonial Institutions," defined marriage as follows:

"A solemn contract between a man and woman, by which they are united for life. . . . It has existed in all ages and probably in all nations. . . . It is not the invention of legislators, but arose from the instincts and necessities of society, and its continuance has been provided for by the dictates of experience."

Marriage, as an institution, has not failed us. It is we, as a generation, who have failed marriage. We have been called "the gutless generation" because so many of us cannot stick to our promises, because we pledge eternal love one moment and walk out the next; we have lost the meaning of loyalty; we are quitters.

The cold fact is that divorce is a proof of the lack of courage, resourcefulness and sound judgment in ninety-nine instances out of one hundred, and in most cases the blame can correctly be laid at the door of both husband and wife. They mutually pull down their home over their own heads. In thus working havoc with the marriage they do not even pause to think of their children and other innocent parties who will

suffer. The word, "selfishness" could truthfully be written over the portals of most broken homes.

There is another word that should be said in tones of thunder concerning the wrecking of homes by divorce. Professional divorce lawyers, divorce counselors, preachers who major on advising their young parishioners as to their marriage difficulties, are often guilty of exerting an evil influence, which is fatal. Many ministers, intent on helping their young friends, become the deciding factor in wrecking homes that might have been held together. The switching of pastors to counselors has been fatal. Mr. Whitman continues:

"Successfully married couples know that problems are a part of life and that the very growth of love stems from coping with problems together.

"Many men and women have behaved like spoiled children. They have gone into marriage expecting some magical solution to life's problems; a guarantee of ready-made happiness was what they wanted and they would settle for nothing less. When marriage failed to turn into this infantile fairyland, they turned their back on it; they quit.

"Shouldn't human beings be made of sturdier stuff? Shouldn't they know — by the time they reach marriageable age — that marriage is not a pat answer to happiness?"

The ordinary divorce court is itself shameless in dealing with the marriage relation. The judge grants divorces on a patented phrase, "extreme cruelty," which in reality means that the two parties involved have agreed on this expression, as has the court, as covering any and all involvements of the marriage that they now want broken. Here again, I refer to Mr. Whitman and his Times article:

"With children we accept the permanence of parenthood. We can have difficulties with our children sometimes, we can be angry with them — even furious with them on occasion—but we do not cast them out. We do not divorce our children. Anyone who abandoned his child would be at heart a blackguard and at law a criminal.

"We have loyalty to our country. This, too, may at times involve difficulty; it may require sacrifice. But when the going gets rough we do not turn on our country. For one who does we reserve the most contemptible word in our language: traitor.

"These are days when we call upon ourselves to toughen up, to relinquish some of the spoiled-ness and indulgence which has made us soft. A challenger has entered the ring of this world, flexing his muscles at us, threatening a knockout.

"While divorce once was looked upon as a most serious measure, to be considered only in the greatest emergency, it has now become accepted by many couples as an instrument of family policy.

"Russia knows full well what national weakness this engenders. In the 1920's the Soviet had nothing but scorn for the sanctity of marriage.

"Russia has changed. Today free love is heresy in the Soviet. Divorce is difficult.

"This is Russian realism in a new sphere. Russia has learned, through its free love adventure that the real strength of a nation is in its families.

"We have never abandoned, as Russia did, our belief in marriage and the family. But we have allowed it to sag. There is a new frontier for the free world in rebuilding marriage—both for the individual happiness and for national well-being."

America had best grow up on this divorce situation and face the practical realism of adult life. Else we are headed for the deep abyss. Nothing and nobody can save us from ourselves except ourselves. The very first thing for a man and woman, facing the peril of divorce, to do, is to face himself or herself. Usually both must face up.

We must cease to be infantile movie celebrities and become full grown men and women with the burdens of life on our shoulders and enough brains in our heads to cope with our problems.—Bob Shuler.

(Send 5c in coin or in postage to this paper for a copy of our tract, "Should You Get A Divorce.")

## "The Ram-The Lamb"

(Continued from page 5)  
than he would think of killing a snake or chicken. It gets to the place that murder means nothing at all to him. Don't you see, beloved, he becomes the servant of sin.

Look at Isaac bound, lying there upon that altar just about to be offered as a sacrifice, with his soul soon to be sent into eternity and his body to be used for sacrificial purposes. I tell you, beloved, it is a clear picture—an exact picture—a true picture of the sinner who is bound by his sins—bound to the extent that he is completely tied as a result of the sin of his life.

### II.

ISAAC, A TYPE OF THE LORD JESUS CHRIST.

## IN GROWING NUMBERS



Notice also Isaac as a type of the Lord Jesus Christ, who was obedient unto death. There isn't a hint that Isaac in any wise objected to what his father was about to do. That to me is one of the most interesting pictures in the Word of God. When the old father took Isaac out upon the mountain side, Isaac said, "Father, we have made a tremendous blunder. We brought the wood and the fire, but where is the lamb for the burnt offering?"

Now the wood and fire spoke of judgment. There was judgment, but there was no sacrifice. Isaac could see in no wise at all how there was going to be a sacrifice offered. I have often thought when Isaac asked, "Where is the lamb for the burnt offering," that that is typical of the Old Testament. The Old Testament could ask the question, but it remained for the New Testament to give the answer. The Old Testament could ask "where is the lamb?" but it remained for John the Baptist in the New Testament to point to the Lord Jesus Christ and to say:

"Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

I look at them as they went alone to the top of the mountain.

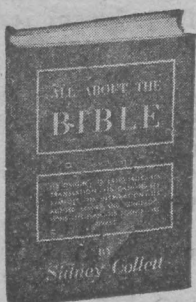
The old father answered Isaac, saying, "My son, God will provide himself a lamb for a burnt offering." There on that mountain, when Abraham revealed to Isaac that Isaac himself would become the sacrifice, there isn't a hint at all that Isaac objected to what his father was about to do. There isn't a hint that Isaac put up a complaint or rebelled in any wise at all. The fact of the matter is, Isaac is a perfect type of the Lord Jesus Christ who was obedient unto death.

The Word of God gives us a very startling revelation about the Lord Jesus Christ who was truly, and indeed, obedient unto death at the command of the Father. Listen:

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2:5-8.

As Isaac became obedient unto death, so the Son of God became obedient unto death when He came to Calvary.

We have the same truth pre-



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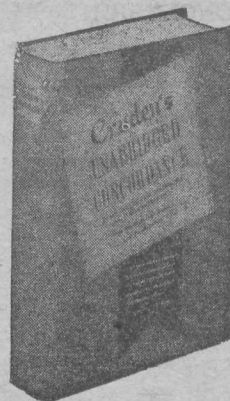
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## "There Always Will Be God"

cannot shell His temple,  
dynamite His throne:  
cannot bomb His city,  
rob Him of His own.  
cannot take Him captive,  
strike Him deaf and blind,  
starve Him to surrender,  
make Him change His  
mind.  
cannot cause Him panic,  
cut off His supplies,  
cannot take His kingdom,  
hurt Him with their lies.  
ugh all the world be  
shattered,  
truth remains the same,  
righteous laws still potent,  
'Father' still His name.  
ugh we face war and struggle  
feel their goad and rod,  
know above confusion  
ere always will be God.  
—Albert Leonard Murray

ed to us again. Listen:  
hen said I, Lo, I COME (in  
volume of the book it is writ-  
of me,) TO DO THY WILL,  
od."—Heb. 10:7.

hen said he, Lo, I COME TO  
THY WILL, O GOD. He tak-  
away the first, that he may  
lish the second."—Heb. 10:9.  
as Isaac was in perfect obe-  
to his father, and as Isaac  
to this place of sacrifice,  
ent unto the elderly father,  
e Lord Jesus Christ was obe-  
unto the Father. Isaac is  
a perfect type of the Lord  
Christ who was obedient  
death, dying in behalf of  
ers.

### III.

#### ABRAHAM, A TYPE OF THE

you will notice, Abraham  
the initiative in all this. It  
the father that said, "Son,  
is the day for worship." It  
the father that prepared for  
ship. It was the father that  
the son to the top of the  
tain for worship. In other  
words, everything about this wor-  
that was carried on, on  
at Moriah, was at the instiga-  
of the father, Abraham him-  
self. Certainly, Abraham is a type  
of the Father, God Himself.

ance if you will, how Abra-  
spared not his son. When  
old Abraham to take his son  
and go into the land of  
Moriah, and there offer him as  
a sacrifice, surely that must have  
been a tremendous blow to Abra-  
ham. It must have been an arrow  
into his very soul. It must have  
been a knife thrust into the heart  
of Abraham. God said, "Take thou  
thy son, thy only son, whom thou  
lovest, and offer him there for a burnt  
offering upon one of the moun-  
tains which I will tell thee of."  
—Heb. 11:17-19.

Notice when Abraham the fath-  
er offered his son for a sacrifice on  
at Moriah for this sacrifice,  
God spared not his son. The  
sacrifice which was given to

Abraham as to the death of his  
son was, surely a bitter knife  
thrust into the heart and soul of  
Abraham, yet he spared him not.

I come to Calvary and I see  
the Lord Jesus Christ as He went  
to the cross. We read concerning  
Him:

"For God so loved the world,  
that he GAVE HIS ONLY BE-  
GOTTEN SON, that whosoever  
believeth in him should not per-  
ish, but have everlasting life."—  
John 3:16.

"He that SPARED NOT HIS  
OWN SON, but delivered him up  
for us all, how shall he not with  
him also freely give us all  
things?"—Rom. 8:32.

Beloved, Abraham did not spare  
his son, and my God didn't spare  
His Son, when He came to the  
cross of Calvary.

I speak to those who are fath-  
ers. I ask those of you to whom  
God has entrusted a child—those  
of you that God has honored by  
becoming a father, would it have  
been hard for you to do what  
Abraham did in taking his son to  
Mount Moriah? You know the  
answer as well as I, beloved. You  
know how exceedingly difficult  
it must have been.

I remember reading years ago  
of a family in a foreign land who  
were exceedingly poor, and it be-  
came necessary, it seemed, to sell  
one of the children into slavery  
in order that the rest of the fam-  
ily might survive. They began to  
consider which one of the four  
children they were going to sell.  
They said, "We can't sell the old-  
est, because he is the oldest—  
the firstborn. We can't sell the  
second one because he looks so  
much like his father. We can't sell  
the third one because he looks  
so much like his mother. We can't  
sell the baby because he is the  
youngest." And so they were fac-  
ed with a dilemma; they realized  
that something must be done in  
order that the rest of the family  
might survive, but they couldn't  
make up their mind which of the  
four children to sell. Therefore  
they decided that all would starve  
to death together rather than sell  
any of them.

Beloved, my God just had one  
son—a son that was a perfect  
likeness of the father, because He  
was as God in the flesh; yet as  
Abraham spared not his son, but  
offered him as a sacrifice, so  
God spared not His Son, but of-  
fered Him as a sacrifice for our  
sin.

### IV.

#### THE RAM, A TYPE OF SUB- STITUTION.

As Isaac is there upon that al-  
tar ready to be sacrificed, and  
as the father stood by the altar  
doubtlessly with a knife in his  
hand ready to slay him—as the  
father looked down upon his son,  
I am sure that Abraham's heart  
was filled to overflowing. I have  
often thought, what must the son  
have thought as he was waiting  
for the father to strike the fatal  
death blow. Then God directed  
that Abraham should look behind  
him, and there caught by his  
horns, in the thicket, was a ram.  
How did that Ram get there? You  
know, as well as I, that God put  
it there. You know, as well as I,  
that it was God's appointed time  
for that ram to be there. It was  
caught because God had him

caught specifically for Abraham,  
that Abraham might use this ram  
for a sacrifice instead of his son.

I can see Isaac get up from  
that altar when Abraham sets  
him free, and I can see that ram  
when he is taken from the thicket  
to die upon the altar as a substi-  
tute, in the stead of Isaac. I see  
Isaac go free because the ram  
died, and I say how marvelously  
perfect is the typology, for you  
and I, and every one of us, were  
bound in sin just as Isaac was.  
We would have all died and gone  
to Hell, if the Lord Jesus Christ  
had not died on the cross in our  
stead. Beloved, the only reason I  
didn't go to Hell is because Jesus  
Christ died on the cross. The only  
thing that kept Isaac from dying  
was because the ram died in-  
stead of him. The only thing that  
keeps me out of Hell is that Jesus  
Christ died on the cross for sin-  
ners.

When I think of it, beloved, my  
heart is filled to overflowing, my  
soul is joyful, and I remember  
the God that set Isaac free by  
the substitution of a ram is the  
same God that two thousand years  
ago set me free by the substitu-  
tion of His Son, Jesus Christ, at  
the cross.

I ask you, doesn't it just thrill  
your heart to read this—just to  
see how a ram died instead of  
Isaac. Then close your eyes and  
forget about that ram, and forget  
about Isaac. See all the elect of  
God that are saved, and shall be  
saved, and realize that every one  
of us would have gone to Hell  
to suffer for eternity in Hell—  
only for one fact—that two thou-  
sand years ago Jesus Christ went  
to the cross and died for us as a  
substitute, bearing our sins, dy-  
ing for the sins that you and I  
ought to have died for. I tell you,  
beloved, it ought to thrill the  
heart of every child of God just  
to know that he is not saved by  
any works on his part, but we  
are saved because Jesus paid it  
all.

As the old song says:

"Jesus paid it all,  
All to Him I owe;  
Sin had left a crimson stain,  
He washed it white as snow."

### V.

#### ISAAC FREE.

I wish you would notice that  
the Bible doesn't say one thing  
about Isaac after the sacrifice. I  
know he was free. Why? Because  
a ram died in his stead. The Word  
of God doesn't say one word  
though about Isaac after the ram  
was offered as a substitute in-  
stead of him, but I want you to  
see this truth, Isaac was free. He  
was set free.

The Word of God tells us how  
an individual gets free from his  
sin. Listen:

"And ye shall know the truth,  
and the truth shall make you  
free."—John 8:23.

As Isaac was set free by a ram  
dying in his stead, so we were  
set free the day that Jesus Christ  
died on the cross for our sins.

Oh, how I thank my God to-  
night for this truth. I am free  
from sin. Why? Because Jesus  
bore my sin on Himself at the  
cross. All my sin was laid on  
Him. Every sin I have ever com-  
mitted, and every sin I shall ever  
commit—every sin of my life,  
past, present and future—was laid  
on Jesus Christ at the cross. Be-  
cause of that, I am free from sin.  
The truth shall make you free,  
and Jesus Christ is the truth.  
He said:

"I am the way, THE TRUTH,  
and the life: no man cometh unto  
the Father, but by me."—John  
14:6.

The only way that man is ever  
made free from sin is through  
the Lord Jesus Christ.

### VI.

#### A TYPE OF RESURRECTION.

Can you tell me what Abraham  
had in mind when he offered his  
son Isaac? Can you tell me why  
it was he went through his part  
of this ordeal? Can you tell me  
what was that caused Abraham  
to proceed with the sacrifice of  
his son? I'll tell you, beloved. Lis-  
ten:

"By faith Abraham, when he  
was tried, offered up Isaac: and

## THE THREE CROSSES OF CALVARY

Luke 23:13-43

In the three crosses of Calvary, we have the whole story of sin  
in a nutshell. Christ died under sin (2 Cor. 5:21); one thief died in  
sin (Jn. 8:24); one thief died above sin (Gal. 3:13).

Christ died, putting away sin (Heb. 9:26); one thief died, con-  
tinuing in sin (Rev. 22:11); one thief died, having turned from sin  
(Pr. 28:13).

Christ died, opening a fountain for cleansing sin (Zec. 13:1);  
one thief died, refusing the cleansing (Heb. 9:22); one thief died,  
plunging in for cleansing (Rev. 1:5).

Jesus Christ occupies the central cross in our midst today. Each  
must turn to Him, or turn from Him. Pilate could not wash his  
hands of the matter, neither can you. Attempting to evade the  
issue in any manner is in reality turning from Him.

Let us LOOK AT EACH OF THE THREE CROSSES.

I. The Middle or Central Cross — Christ Dying Under Sin.— 2 Cor.  
5:21.

1. Murder by men (Acts 2:23), yet the purpose of God (Acts 4:28;  
1 Pet. 1:18-20). This was the plan of God (Lk. 24:44, 46).

2. Died a Substitute: Isa. 53:5, 6, 8; Jn. 10:11, 15; Mt. 20:28; 26:  
28; Rm. 4:25; 5:6, 8; 6:6; Gal. 1:4; Eph. 2:13; Tit. 2:14; Heb. 9:12,  
26-28; 1 Pet. 2:24; 3:18.

3. Victory in Evident Defeat (Gen. 3:15). Victorious over sin,  
Satan, death, and hell. (1 Cor. 15:54-57).

II. The Left Cross — The Thief Dying In Sin—Jn. 8:24.

1. He was rightly condemned—Lk. 23:41; Rom. 3:23.

2. He was filled with unbelief—v. 29. "If" is a sign of unbelief  
in people.

4. He was close to Christ, yet will be eternally separated from  
Him. (Rev. 20:11-15). John 3:18, 36; Rev. 21:8.

III. The Right Cross — The Thief Dying Above Sin—Gal. 3:13.  
Saved by Sovereign grace—I Cor. 4:7, 15:10. "One Was Saved that  
none might despair; yet only one, that none might presume."

1. Justly condemned—v. 41.

2. Black past; unholy character — Mt. 27:44.

3. In a helpless condition—hands and feet nailed. No chance for  
works, baptism, church, morality. Eph. 2:1.

4. He acknowledged his guilt—v. 40.

He realized his condemnation v. 40. He turned in repentance  
from sin—v. 40. He recognized Christ as Lord—v. 42; He turned to  
Christ for mercy—v. 42.

### Conclusion

1. It is the Crucified Christ Who Saves—I Cor. 2:2.

2. He is merciful to repenting sinners who truly want salvation from  
from sin—Matt. 11:28-30.

3. He will not turn His back upon the vilest—John 6:37; Isa. 1:18.  
—Bob L. Ross

he that had received the prom-  
ises offered up his only begotten  
son. Of whom it was said, That  
in Isaac shall thy seed be called:  
Accounting that GOD WAS  
ABLE TO RAISE HIM UP, even  
from the dead; from whence also  
he received him in a figure."—  
Heb. 11:17-19.

Notice God had said, "In Isaac  
shall thy seed be called." God had  
said that through Isaac, He was  
going to bless the world. Abra-  
ham knew that was true. Yet the  
same God that said, "In Isaac  
shall thy seed be called," said,  
"Take now thy son, thine only  
son Isaac, whom thou lovest, and  
get thee into the land of Moriah;  
and offer him there for a burnt-  
offering upon one of the moun-  
tains which I will tell thee of."  
God had said, "In Isaac shall thy  
seed be called," and the same God  
said, "Offer him as a sacrifice."  
Abraham said, "I have to do what  
God says." Therefore Abraham  
reasoned that God was going to  
raise him up, because God said,  
"In Isaac shall thy seed be called."  
Hence Abraham reasoned that  
there must be a resurrection.

Beloved, I want you to see this  
truth, though Abraham didn't lit-  
erally kill Isaac, he sacrificed him  
in his own heart. He sacrificed him  
in his mind so far as Abraham  
was concerned. The only thing  
that was left for him to do was

to plunge the knife into his son's  
body. In the mind of God, Ab-  
raham did exactly what he was  
supposed to do. Abraham reason-  
ed, God is going to raise him  
from the dead; there has to be  
a resurrection. He has said, "In  
Isaac shall thy seed be called."  
He tells me now to kill my son.  
I'll do it because God will raise  
him from the dead.

I tell you, beloved, I am thank-  
ful for the resurrection. It means  
a lot to me when I think there  
is going to be a resurrection some  
day. I am glad God is not going  
to be defeated. I am glad God is  
not going to be just half-winner.  
I am glad that God is not only  
going to get the soul, but some  
day God is going to get the body.  
He is not going to be just a half-  
victor, but He is going to be a  
whole-victor.

I went over to the cemetery  
this morning and I stood over my  
grandson Stephen's grave, and I  
thought about him this morning.  
He has meant so much to me all  
through the years. I stood and  
looked at it again this morning,  
and I thought, God can't be a los-  
er. He has to be victorious. This  
little body has to come out of  
the grave some of these days. If  
God just got the soul, then God  
is just half-victor, for the Devil  
would have the victory over the  
(Continued on page 8, column 3)

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—from Forward by D. M. Lloyd-Jones

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## THAT'S A LOT OF MONEY, BUT IT CAN BE DONE

We know that \$7,500 is a lot of money. This is the amount we need to finance free subscriptions to the preachers in the American Baptist Association, the North American Baptist Association, the Conservative Baptist Association, the Baptist Bible Fellowship and the General Association of Regular Baptist Churches.

Of course, if each person on our mailing list sent only \$1.00, the amount would immediately be raised!

Or, if 1000 of you were to send \$7.50, the money would be raised.

Or if 100 of you were to contribute \$75, this would be the necessary amount.

Or if 75 of you were to contribute \$100, we would have the \$7,500.

Since the issues announcing this crusade are now reaching our readers, money is gradually coming in and others have promised to give. We hope by January 1 that we have enough money on hand to begin sending TBE to all of these preachers. It will take about \$145.00 per week to mail the paper to them.

With these preachers in our reading audience, I think we as editors will have revived spirits in our work and TBE will be on its toes to be the best paper possible. During the new year, we are planning to run a new series of messages by C. H. Spurgeon on Sovereignty, and since most preachers respect Spurgeon, we believe these messages will go a long way toward helping lots of preachers learn some truth on this subject. We also will be emphasizing the doctrines that relate to the church. Many preachers, knowing only the universal church theory, could be helped on these matters. We have a whole stack of Arthur W. Pink's papers from which to take timely and enlightening articles. We also have the 1963 Bible Conference messages ready to be used. We believe we have the material to be read; what we want now is this audience of preachers to read it.

We believe the quickest route to a revival of Truth is through the message of the pulpit. If sound preaching is given to the people, then a great impact for the Truth will be made. We hope our present readers will realize the opportunity that we all have for spreading the Truth via THE BAPTIST EXAMINER during 1964. Join in with us in prayer and giving to send the paper to these preachers. Our Lord will be glorified!

### RECENT CONTRIBUTIONS

Franklin Russ, Illinois	10.00
Mrs. Gertrude Miles, Kentucky	1.00
James Frederick, Texas	50.00
Mr. and Mrs. J. H. Wheeler, Texas	40.00
Anonymous, Arcada Florida	5.00

We are anxious to see this fund grow, as we are overly anxious to add this great host of preachers to our mailing list. Many of these brethren representing these five groups are good and Godly men, although many of them are unsound as to the doctrines of election and sovereignty, as well as the truths of the church and all related doctrines. Many of these will accept the truth, if and when it is presented to them. We are sure we have a message that will be a blessing to them, and we call upon our readers to give liberally that we might send our paper for one year to each of these preachers.

### "Reach The Preachers" Crusade

Our Goal — \$7,500 To Pay For "Subs"

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Your prayerful support today will be deeply appreciated.

### "The Ram-The Lamb"

(Continued from page 7)  
body. But it can't be thus. That body is going to come out of the grave, too.

I stand with you tonight and I would point to your dead and to mine, and I would say, there is going to be a resurrection. We have the picture of it right here in the case of Isaac.

### CONCLUSION

The Lord Jesus said:  
"Your father Abraham rejoiced to see my day; and he saw it, and was glad."—John 8:56.

Who was He talking to? The Jews. He said, "Your father Abraham looked back to this very day when Abraham offered Isaac upon the mountain. He said, 'Your father Abraham rejoiced to see my day, and was glad.'"

Abraham looked at the figurative death of Isaac and the substitution of the ram instead of his son Isaac. Then he looked beyond it and he saw one day Jesus Christ was going to die for the sins of the elect, and when Jesus came, He said, "Your father Abraham rejoiced to see my day; he saw it and was glad."

I tell you, beloved, the one thing that will make a man glad—the one thing that will make any man happy—the one thing that will make any individual rejoice is to see Jesus Christ like Abraham saw Jesus, and that is when he offered the ram in the stead of his son Isaac.

I ask you in closing, have you seen Jesus? I am not asking if you have been baptized. I am not asking if you want to be baptized. I am not asking if you want to be a church member. I am not asking if you want a happy home. I am not asking you any of these

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things, but I am just asking you this, have you seen Jesus? Abraham saw Jesus as His substitute when he offered the ram, and it made him happy. Beloved, you will never be happy until you see Jesus Christ as your substitute. As the ram was substituted instead of Isaac, so Jesus died as a substitute instead of us; and the thing that made Abraham happy is the very thing that will make you happy tonight—the substitution of the Lord Jesus Christ.

May God bless you!

### BLESS GOD

"Bless the Lord, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities; Who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's" (Psalm 103:1-5). Notice seven things in these verses that the Psalmist blesses God for:

1. Forgiveness. All, not some of, the past sins forgiven, and not only so, but forgotten. In the eleventh of Hebrews, where we have recorded what faith has done, there is not a single word about the failures of these Old Testament saints. Why is this? Because, in the tenth chapter, God has said, "Your sins and iniquities I will remember no more."

2. Healing. It is the privilege of the child of God to know, that He can, if He wills, heal us of all our bodily as well as spiritual diseases.

3. Redemption. Not only past sins forgiven, but deliverance

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WHAT

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are you planning by  
way of a

## THANKSGIVING OFFERING

in behalf of our  
publishing work?

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WHAT

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from the power of sin, and soon from its presence.

4. Lovingkindness. Some people will do a kindness out of mere benevolence, but there is no love with it; not so with our Father. Recently, we saw an advertisement of a certain paper, which said it was the brightest, biggest, and best. Whether that is so or not, it is not for us to say; but we do know this, that our Heavenly Father gives the brightest, biggest, and the very best He has to give to us. Hence, in speaking, we have to get all the adjectives we can to express in some measure what He gives. His love is great love; His kindness is lovingkindness; His mercy is tender, great, plentiful, and everlasting.

5. Tender Mercies. Not doles of charity, but mercies given out of His loving, Fatherly heart, by virtue of His Son's work, and enjoyed in the Spirit.

6. Satisfaction. One of the Puritans has said that "man's heart is a triangle, so that if the whole world were in it, there would be still three corners left unfilled." But the believer has the work of Christ to satisfy his conscience, the word of the Father to assure his mind, and the presence of the Holy Spirit to fill his heart, so that there is not a single corner unoccupied.

7. Renewing. I remember a friend saying once, when going to a place to hold special meetings, "We are looking for a revival," and I replied that it showed they were in a bad state, as the Christian should live in a revival. Our inward man is, or should be, renewed day by day, not only when an evangelist is holding special meetings.

### CHRIST IS ALIVE

1. Alive to quicken. "Living Stone" (I Peter 2:4).
2. Alive to satisfy. "Living Bread" (John 6:51).
3. Alive to refresh. "Living Water" (John 4:10).
4. Alive to keep. "Living High

Priest" (Heb. 7:25).

5. Alive to save. "Saved in

life" (Rom. 5:10, R.V., M.).

6. Alive to reproduce. "Let

liveth in me" (Gal. 2:20).

7. Alive to glorify. "Glorify

Christ, who is our Life" (Col.

Now!

(Continued from page one)  
What you need is a sacrifice to remove them.

There is only one Sacrifice acceptable to God. This was sacrifice made by His Son:

"He appeared to put away by the sacrifice of Himself"

brews 9:26).  
"For Christ also hath once offered for sins, the just for the unjust, that He might bring us to God" (I Peter 3:18).

"Who His own self bare our in His own body on the tree" (Peter 2:24).

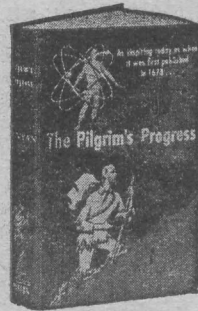
Right now, a needy sinner is without God, may know joy of sins forgiven. Sinner, may have your sins pardoned NOW. Would you like to KNOW right NOW there is Divine don for you?

Well, it can be yours NOW turning from sin and trusting Christ as your Sacrifice for sin. By relying solely upon Him, upon your own doings or promises, you have the promise of eternal life to every person who turns from sin and receives Son by faith as Saviour:

"He that believeth on the hath everlasting life" (John 3:16).

"Whosoever believeth in should not perish, but have nal life" (John 3:15).

Have you believed on the iour in this sense? Have you your heart relied on His word your redemption? We plead you to do so right NOW. We never for one moment's time gretted the day we saw our and saw Christ as a Saviour cast all our hope upon Him. won't regret it, either!



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