

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

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

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A CHALLENGING LETTER FROM . . .

BRO. HALLIMAN IN NEW GUINEA

By FRED T. HALLIMAN
 Koroba, T.P.N.G.

Mission where our first church was organized, however due to the lack of having wine to observe it with I could only teach on it



Eld. Fred Halliman

until last Sunday in the late afternoon service the church observed it for the first time. I think

it was just as well that we have waited this long to observe it for when we did (when I say we I actually mean the church here, I did not partake of the emblems most naturally), every thing was done decently and in order. We had the largest crowd at the church for the service that we had ever had. The church here will hold about 500 people and it was filled and many were standing on the outside. Although folk were here from all the other six organized churches and most of the outstations, no one except the members attempted to partake of the emblems when they were passed around. While they had been taught not to I thought that perhaps since this was the first time they had ever seen this sort of service some attempt might be made. And while I could not partake of the emblems myself it was a blessing to be present in a service of this sort (Continued on page 6, column 3)

Missionary Roberts Is Our Type Baptist On Salvation

HOPES TO LEAVE FOR NEW GUINEA TO JOIN BRO. HALLIMAN IN EARLY DECEMBER

"But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord," Jonah 2:9. Jonah probably knew more about physical deliverance than any of us will ever know, for he was in the whale's (actually a big fish) belly for three days and

liverance." The word salvation comes from the Greek word sotēria (owthpia) which denotes deliverance. So then when we are saved we must be saved from something. Salvation is the deliverance from penalty, power, and presence of sin. Let us look at these briefly.



Eld. Fred Roberts

three nights before God delivered him onto dry ground.

Webster defines salvation as, "Deliverance from the power and penalty of sin; redemption; also a source, cause, or means of de-

Salvation is a deliverance or freedom from the penalty of sin or eternal death in a literal hell, through the sacrificial and vicarious death of Christ on the cross. "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus," II Tim. 3:15. We who have been saved know that deliverance is by the Lord Jesus Christ through His Word. It is in the Bible where we find that we are lost, a sinner, condemned to hell, totally depraved without any hope, carnal, lustful, etc. By the Scriptures we find that we are totally helpless, and by the same Bible we see where the Holy Spirit must convict; there must be a new birth (one from heaven) and there must be deliverance from the penalty of sin. The penalty of sin is, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ," Rom. 6:23. The deliverance from death (eternal separation from God) is in Christ, because Christ (Continued on page 8, column 4)

RALLY DAY SLOGAN . . . AN OFFERING FROM EVERY READER

You Believe Christ Died For All, You Have An Atonement That Does Not Atonement

By BOB NELSON
 Milan, Michigan

We have been told on every hand that God's love is everlasting (Jer. 31:3) and that it is unchangeable. If today you tell the vile, rebellious sinner that Christ loves him and then tomorrow he dies and goes to hell, will God love him tomorrow? If He does love him what proof is there of it? On this basis then you will have to say that Christ died and atoned for the sins of Esau as well as Jacob, for Cain as well as Abel, Judas as well as Peter, and that He loves them one day and hates them the next day.

3. Christ's salvation is not really salvation.

The Scriptures make it crystal clear that Jesus came to save His people from their sins. By this

we mean all the consequences. Yet, when men qualify the atonement by saying "IF men will

THE CLASP OF CONFIDENCE



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believe it, they shall be saved," then it is not really salvation but an offer of salvation. Thus, in my text mean a great deal to us, whether we sing them with our lips, or whether we merely read them. This morning I would like to use this passage of Scripture with the understanding that it is to be applied unto the hearts and lives of each of us, as well

This Special Day Which Means So Much To Us Is Just Around The Corner

OUR SLOGAN . . . AN OFFERING FROM EVERY READER!

Each year, this paper observes Rally Day — a special day in which we ask all our readers to share especially with us of their material blessings for the ongoing of this paper, and the promotion of the truth for which it stands.

God has been exceedingly good to us in providing for this paper's continuance ever since it was launched on February 4, 1939. We believe He has provided for us because of the truth for which we contend — forgotten truth — which the vast majority of Baptists are ignoring today.

Your editor has worked hard to give you a paper which honors God and His Word. Those who know all circumstances, know that is has been a sacrificial ministry.

Now in view of all this, we call upon our readers to remember us on this special day of November 24. We ask that you make this a day of special prayer, and that you send a special offering for the payment of our accumulated obligations.

We consider each one who contributes on Rally Day is giving us a clasp of confidence. We are asking for this especially this year.

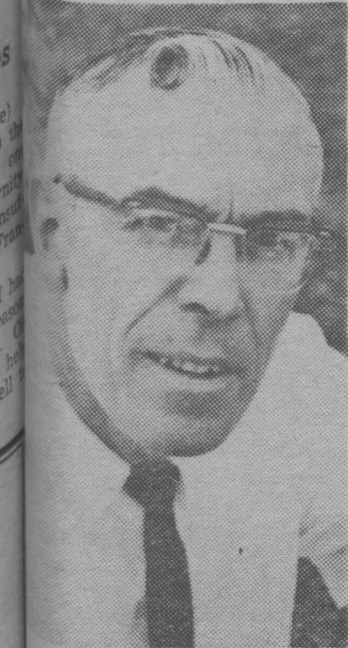
Many often write that since they did not have a large offering, they have sent nothing — waiting rather until they might have a larger sum to send. This year our slogan is — AN OFFERING FROM EVERY READER. If you cannot send a hundred dollars nor a dollar, send whatever you can. We want every reader to share with us in this Rally.

If you live close enough, then visit with us on November 24. Some always come to see us on this occasion, even driving a good distance to do so. We will be gathering to open the envelopes, tabulate the offerings, and read the letters from our readers. To make this day one of success, we ask you to —

- (1) Pray much about it.
- (2) Write us an encouraging letter.
- (3) Send us an offering.
- (4) Visit with us if possible.

No doubt many of you will cooperate thus with us. The enclosed postage-free envelope is for your convenience. Please don't put it off. We believe that God will put it into the hearts of many to do His will relative to TBE. Therefore we are relying on Him for the success of this day, and thus all praise shall be to Him.

We have always said: Trust the Lord and tell His people. This we have done, and we wait today for your letter and offering.



Eld. Bob Nelson

a failure. Right now there is a number of people enduring the heat of hell and torment, plus millions daily who reject Christ and bring mockery upon His name. Is Christ powerless to change these people and deliver their souls to heaven? How can the Son of God be unable to save those who are the objects of His love. Christ's love is changeable.

"I will sing of mercy and judgment: unto thee, O Lord, will I sing."—Psa. 101:1.

This is one of the psalms of David. David is often spoken of as the sweet singer of Israel, and again and again in these various psalms that were written by David, he speaks of his singing unto the Lord.

I have always been just a little envious of the person who has a good voice and can sing. I realize that it is a gift from the Lord and nobody is able to sing unless the Lord has given to him such a gift. I sit here waiting to preach on

Sunday and I thank God for those whom I hear singing in the congregation, and for the special songs that Brother Bobby sings for us, and I rejoice for the songs that we have to sing. As I say, I am just a little envious of anybody that can sing. At the same time, I realize the words we have in my text mean a great deal to us, whether we sing them with our lips, or whether we merely read them. This morning I would like to use this passage of Scripture with the understanding that it is to be applied unto the hearts and lives of each of us, as well

as to the experience of David, when David said, "I will sing of mercy and judgment: unto thee, O Lord, will I sing."

THIS IS A SONG UNTO THE LORD.

God must have all the praise. David was not singing unto himself, nor was he singing unto Saul, who was the first king of Israel. He wasn't singing unto the Levites, but he was singing unto the Lord. That leads me to say that so far as our singing is concerned, it is to be unto the Lord. (Continued on page 2, column 2)

RALLY DAY NOV. 24 . . . PLEASE PRAY, ATTEND, GIVE, WRITE!

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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Catholic Stamp To Be Issued By P.O. In December

When summer has gone, can Christmas be far behind? Not in the world of stamps.

The U. S. Post Office Department has now made public the design of the 1966 Christmas postage stamp. The five cent stamp, which will be printed in five colors, is scheduled for issuance on Nov. 1. First day ceremonies will be in Christmas, Michigan.

The new stamp is the fifth in the series of holiday stamps and is expected to sell in large quantities. The Post Office has put in an initial print order of 1,200,000,000 (one billion, two hundred million).

The main design features a painting by Hans Memling, Flemish master of the Renaissance, entitled "Madonna and Child with Angels." The painting now hangs in the National Gallery of Art, Washington, D. C. as part of the Mellon collection.

Postmaster General Lawrence F. O'Brien stated: "This stamp design is entirely appropriate to the spirit of Christmas and at the same time will be a miniature reproduction of an outstanding work of art."

—Herald-Advertiser, Huntington, W. Va. 10-9-66

EDITOR'S NOTE: The design of this stamp shows Mary seated on a throne. The Christ Child has his hand on a missal (this is the Catholic book containing the prayers and rites for celebrating Mass and is

used by the priest at the altar).

How Catholic can we get? You ain't seen nothing yet; just wait until the Johnsons and the Kennedys get through! Some of these days, America will wake up to realize that the Catholics have completely taken over.



"The Singing Saint"

(Continued from page one)

Whenever we offer praise — whether we praise Him in prayer, or whether we praise Him in song, or whether we praise Him with our lips by way of testimony, it is to be unto the Lord, and not unto anyone else. Listen:

"WORTHY is the Lamb that was slain to RECEIVE POWER, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, BE UNTO HIM that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, AMEN. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."—Rev. 5:12-14.

You will notice that these were not singing praise unto anyone except unto the Lord.

We have a repetition of this when all the glorified saints of God sing praise unto the Lord. Listen:

"And after these things I heard a great voice of much people in heaven, saying, ALLELUIA; Salvation, and glory, and honour, and power, UNTO THE LORD OUR GOD."—Rev. 19:1.

"And again they said, ALLELUIA. And her smoke rose up for ever and ever."—Rev. 19:3.

"And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; ALLELUIA."—Rev. 19:4.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, ALLELUIA: for the Lord God omnipotent reigneth."—Rev. 19:6.

Thus you can see in every one of these verses that the praise is unto the Lord. I wish I could impress this upon you. As much as you enjoy Brother Bobby's singing, we shouldn't praise Bro. Bobby, but we should praise the Lord for it. As much as we enjoy Bro. Clyde's teaching on Sunday morning, we shouldn't praise Brother Clyde, but we should praise the Lord for it. In other words, all praise belongs unto Him. David makes this so clear when he says, I will sing of mercy and judgment: unto thee, O Lord, will I sing.

I say then, we need to remember that our praise is unto Him, for He is the Lord God omnipotent, and He must have all the praise, and the glory, and the

honour of our worship.

II

THIS IS NOT A SONG WE CAN SING IN HEAVEN.

This is not a song that we can sing in Heaven, and neither is it a song that can be sung in Hell. I say, you couldn't sing this song that David is singing, in Heaven, for he says, "I will sing of mercy and judgment." Beloved, there isn't going to be any judgment in Heaven, so you couldn't sing this song in Heaven, and it could not be sung in Hell, because there is no mercy in Hell. Therefore, this song couldn't be sung either in Heaven or in Hell.

There is some singing done in Heaven, for we read:

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." — Luke 15:7.

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15:10.

In Heaven they do praise the Lord, they do have joy, and they do rejoice over sinners that repent.

Beloved, in Heaven they do not sing of judgment, because there will be no judgment there, and in Hell they do not sing of mercy, because there will be no mercy there. In fact, they do not sing in Hell. There is not one indication in the Bible that there will ever be a song in Hell.

I often think about the fellow who comes to church and hears us sing:

"Amazing grace! How sweet the sound,

That saved a wretch like me! I once was lost, but now am found,

Was blind, but now I see."

The man that comes to church and hears that song, and then dies and goes to Hell, will never sing it one time in Hell.

I think of that great song that we sang this morning, "When I Survey The Wondrous Cross." I think of it, and I rejoice for this truth, that it is a good song to sing now, but it will never be sung in Hell.

My text tells us of David singing of mercy and judgment, and I say to you, it is a song that could never be sung in Heaven, because there is no judgment in Heaven, and it is a song that could never be sung in Hell, because there is no mercy in Hell. I say then, it is a song that we only can sing here within this world.

III

WE CAN'T SING OF MERIT, BUT OF MERCY.

You will notice that in my text, David is not singing of merit. He said, "I will sing of mercy and judgment." There is not one indication of singing about our own merit.

After all, beloved, isn't that the tenor and the way the Word of God would lead us to believe? There is no singing about merit in Heaven, and we certainly ought not to sing about merit here in this world, for none of us have any merit in God's sight. Listen:

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

"Who hath saved us, and called us with an holy calling, NOT ACCORDING TO OUR WORKS, but according to his own purpose and grace."—II Tim. 1:9.

You can easily see that we are not saved by our own works, and we are not saved by our merit. There is no reason for us ever to think of singing about our own merit. David said, "I will sing of mercy and judgment."

I think about the man who lives in this world depending upon his works. We know that such an individual is not going to Heaven. We know that the Word (Continued on page 3, column 1)

BRO. GARNER SAYS GILPIN IS GROWLING ABOUT ELECTION. SAY, YOU OLD FANCY TWISTER AND TURNER, WAS BRO. CHARLES SPURGEON GROWLING OR DID HE REALLY PRESENT THE TRUTH ON . . .

The Limited Atonement

(From the NEW PARK STREET PULPIT, Volume IV, pages 70, 71)

By CHARLES HADDON SPURGEON (1834-1892)

Pastor, Metropolitan Tabernacle, London, England

Edited THE SWORD AND TROWEL; Author of THE TREASURY OF DAVID; AN EXPOSITION OF MATTHEW; THE SOUL WINNER; MORNING AND EVENING; LECTURES TO MY STUDENTS; numerous other works.

There are in the world many theories of atonement; but I can not see any atonement in anyone, except in this doctrine of substitution. Many divines say that Christ did something when He died that enabled God to be just, and yet the Justifier of the ungodly. What that something is they do not tell us. They believe in an atonement made for everybody; but then, their atonement is just this: They believe that Judas was atoned for just as much as Peter; they believe that the damned in Hell were as much an object of Jesus Christ's satisfaction as the saved in Heaven; and though they do not say it in proper words, yet they must mean it, for it is a fair inference, that in the case of multitudes, Christ died in vain, for He died for them all, they say; and yet so ineffectual was His dying for them, that though He died for them they are damned afterwards.

Now, such an atonement I despise — I reject it. I may be called Antinomian or Calvinist for preaching a limited atonement; but I would rather believe a limited atonement that is efficacious for all men for whom it was intended, than a universal atonement that is not efficacious for anybody, except the will of man be joined with it.

Why, my brethren, if we were only so far atoned for by the death by Christ that any of us might afterward save himself, Christ's atonement were not worth a farthing, for there is no man of us who can save himself — no, not under the gospel; for if I am to be saved by faith, if that faith is to be my own act, unassisted by the Holy Spirit, I am as unable to save myself by faith as to save myself by good works. And after all, though men call this a limited atonement, it is as effectual as their own fallacious and rotten redemption can pretend to be.

But do you know the limit of it? Christ hath bought a "multitude that no man can number." The limit of it is just this: He hath died for sinners; whoever in this congregation inwardly and sorrowfully knows himself to be a sinner, Christ died for him; whoever seeks Christ, shall know Christ died for him; for our sense of need of Christ, and our seeking after Christ, are infallible proofs that Christ died for us. And, mark, here is something substantial.

The Arminian says Christ died for him; and then, poor man, he has but small consolation therefrom, for he says, "Ah! Christ died for me; that does not prove much. It only proves I may be saved if I mind what I am after. I may perhaps forget myself; I may run into sin and I may perish. Christ has done a good deal for me, but not quite enough, unless I do something."

But the man who receives the Bible as it is, he says, "Christ died for me, then my eternal life is sure.

I know," says he, "Christ can not be punished in a man's stead, and no man can be punished afterwards."

"No," says he, "I believe in just God, and if God be just, He will not punish Christ first, and then punish me afterwards. No, my Son, He died, and now I am free from



Charles H. Spurgeon

demand of God's vengeance, so I can walk through this world safe, and no thunderbolt can smite me, and I can die absolutely certain that there is no flame of Hell, and no pit dugged; for Christ, my ransom, suffered in my stead, and, therefore, am I completely delivered. Oh, what a glorious doctrine! I would wish to preach it! What better testimony can we bear to the love and faithfulness of God than the testimony of substitution eminently satisfactory to all them that believe on Christ!

I will here quote the testimony of that pre-eminently profound John Owen:

"Redemption is the freeing of man from misery by the intervention of a ransom. Now, when a price is paid for the liberty of a prisoner, does not justice demand that he should have and enjoy the liberty so purchased for him by a voluntary consideration? If I should pay a ransom, and pounds for a man's deliverance from bondage to him that retains who hath power to set him free, is it contented with the price? were it not injurious to me and my family that his deliverance should not be accomplished? Can it possibly be conceived that there should be redemption of men, and those men redeemed? That a price should be paid and the ransom not commuted?"

"Yet all this must be made universal redemption be asserted, a price is paid for all, yet few delivered; the redemption of all consumed, yet few of them redeemed, the satisfied, the jailer conquered, yet the prisoners intralled; the 'universal,' and 'redemption' the greatest part of men perished." (Continued on page 8, column 1)



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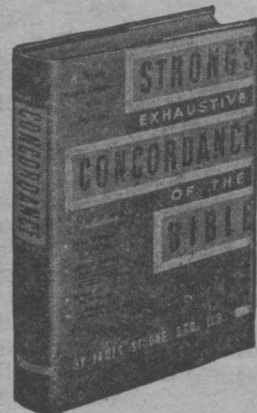
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THE BAPTIST EXAMINER

OCTOBER 22, 1966

PAGE TWO



STRONG'S CONCORDANCE

By JAMES STRONG

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\$15.75

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We are often asked which concordance is the best. The English reader who wants every Bible word, we think Strong's is by far, superior to all others.

CALVARY BAPTIST CHURCH

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Trust everything to Him who can never be taken from you and who will never leave you.

"The Singing Saint"

(Continued from page two)

God definitely shows us, and teaches us, that nobody is saved by his works. But suppose for the sake of argument that one individual might slip into Heaven, saved on the basis of works and merit. When they start to sing in Heaven, do you know what that man would do? He wouldn't sing. He would never be able to sing the songs of Heaven, for they will sing of the Lamb that was slain "to receive power, and wisdom, and strength, and honour, and glory, and blessing."

Suppose a man were to get to Heaven on the basis of his works. He wouldn't be able to sing in Heaven. He wouldn't be able to join in the singing up there, because all the singing in Heaven will be: "Worthy is the Lamb that was slain."

The man who is depending upon his merit, and upon his works, and upon what he does for the Lord — that man would certainly be a misfit so far as Heaven is concerned, for he could never sing the songs of Heaven. He would be a man without a song throughout all eternity.

I turn to the Old Testament and I find the story of Joshua being plucked as a brand out of the fire. When I see Satan being burned before the angel of the Lord, and before Joshua to resist him, I hear the Lord saying to Joshua:

"Is not this a brand plucked out of the fire?"—Zech. 3:2.

A brand, beloved, doesn't get out of the fire. Rather, it has to be plucked out of the fire. And as we are concerned, every one of us had to be taken out of the fire of sin. We love it too much. We enjoy it too much. We had to be taken, or plucked, out of the fire of sin, or else we would have remained there eternally and forever.

I stand along side of Joshua the Lord, and Satan, and I hear the Lord saying to Satan, "Is not this a brand plucked out of the fire?" I realize that you didn't get out of the fire in ourselves, but we were plucked out by the matchless mercy and the grace of God.

Therefore, this text doesn't talk about merit, but rather of God, because it was the mercy of God that pulled us out of the fire of sin.

IV

WELL SING OF JUDGMENT.

There are some judgments that I can't sing about. I turn to God's word and I read about the last judgment that this world will see, and that is the judgment when lost souls are cast into Hell.

And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them. And the dead, small and great, stood before God; and the books were opened: and another book was opened, which is the book of life. And the dead were judged

out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:11-15.

This is the last judgment that the world knows anything about. It is the judgment of the wicked dead. You will notice that they were judged on the basis that their names were not written in the Lamb's book of Life, and in the light of the works that they had done while here in this world, as unsaved individuals, they were given their degrees of punishment in Hell.

Now, beloved, when I read about that judgment I see that there is not any appeal that can be made. I see every individual that comes to this judgment go to Hell. I see every individual that comes to this judgment of the great white throne go into a Devil's hell to suffer eternally in a burning fire. When I read that, I say, I can't sing about that. That is one judgment I can't sing about.

There is coming a time when unsaved people will be judged at this judgment, and there is coming a time when you and I then will be able to say "Amen" to everything that God does, because we'll know it will be right, and will be according to God's plan and God's program. But today, I can't say "Amen" as I think about that judgment. Only as I know that the Judge of all the earth will do right can I say "Amen" to it today, but so far as I am personally concerned, I am interested in seeing lost souls saved. I am interested in seeing lost men come to a saving knowledge of the Lord Jesus Christ. I am not interested in seeing men go into Hell. I don't want to see any individual cast into a lake of fire to burn forever. I want to see men saved and brought to a saving knowledge of the Lord Jesus Christ. Beloved, when I think about this judgment — this judgment of the great white throne — from which there is no appeal, and from which no individual will ever get a reversal — when I think of it, I can't sing about that judgment.

There is another judgment that I can't sing about, and that is the judgment of the angels, when the angels themselves are judged and cast into Hell. We read:

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."—Jude 1:6.

This is talking about angels that sinned, and it says that every one of those angels that sinned are in chains today. When you think about an angel, you think he ought to have wings to fly. You think he ought to have wings to soar through the heavens. But these angels that are spoken of here — these angels are all in jail. Every one of them is chain-

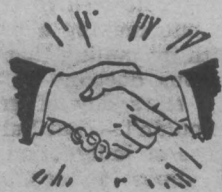
ed. They all have chains upon them. Why are they there? They are there to be judged. They are in darkness.

Can you imagine an angel that is not able to fly? Can you imagine an angel that is chained? Can you imagine an angel that is in a dungeon? Can you imagine an angel today that is shut up in darkness? Well, the Word of God says that there are angels that have sinned, who are thus reserved in everlasting chains, under darkness, unto the judgment of the great day. In other words, those angels are going to be judged, and from that judgment there shall be no appeal, and from that judgment there can be no reversal, and those fallen angels will go to an everlasting burning Hell, just the same as the unsaved that we read about in the book of Revelation.

Now, beloved, I can't sing of that judgment. I would like to see even the angels of God saved. If I could, I would be glad to preach to the angels that are in Hell. I know that God didn't have a purpose for their salvation. I know that God didn't intend that they should be saved. But so far as I am concerned, I would like to see lost ones saved, and I would be willing today, if I could, to preach to those angels who have sinned against God. I would be happy to preach to them if it could be possible, that they might be saved. I can't say "Amen," and I can't sing today about the judgment of the angels, when the angels themselves are cast into Hell.

While I cannot sing about the wicked dead being judged and cast into Hell, and while I can not sing about the angels that are to be judged and cast into Hell, there are some judgments that I can sing about. There is the judgment of the believer's works. Some of these days God is going to judge you and me on the basis

THE CLASP OF CONFIDENCE



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of the works that we have done. Listen:

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—II Cor. 5:10.

Now this is the judgment seat of Christ. This is the time when we come up before Christ to be judged in the light of the works of our lives.

I ask you, are you proud of your life? Are you proud of all the works of your life? Are you proud of the things that you have been able to do in the service of the Lord? I am satisfied that you and I will all say, "No, Lord; forgive us. We have fallen so far short. We have failed so completely." I am satisfied that everyone of us would say that we certainly are not proud of the lives that we have lived, and the works that we have produced. But along the way, there may have been some little good that you have done. There may have been some few good deeds that you have accomplished. There may have been some small amount of works that have been blessed of the Lord. Some of these days God is going to call every saint of His up before the judgment seat of Christ for one purpose — that we may receive the things done in the body. Beloved, all the things that have been done in your body, whether it has been good or whether it has been bad, will come before the Lord for judgment.

I don't mean to say we are going to be chastened then for the

YES, YES, BRO. D. N. JACKSON IS GETTING FURTHER FROM THE TRUTH IN HIS FANCY TWISTINGS AND TURNINGS OVER ELECTION. HE, ALONG WITH GARNER, WALL, CAUSEY AND BISHOP OUGHT TO READ . . .

Chosen, Redeemed And Called

By JOHN GILL
(1697-1771)

Pastored the church later pastored by C. H. Spurgeon; wrote a Commentary on the whole Bible in six large volumes; also a Body of Divinity and numerous other writings.

Augustus Toplady said of him: "If any one man can be supposed to have trod the whole circle of human learning it was Gill."

The subjects of effectual vocation, they whom God calls by His grace to His eternal glory (I Pet. 5:10) are those who are chosen: "Whom He did predestinate, them He also called" (Rom. 8:30). Election and vocation are of equal extent. The objects are the same, neither more nor fewer. They that were chosen from eternity, are called in time; and they that are called in time, were chosen in Christ before the foundation of the world. The "vessels of mercy afore prepared unto glory" are explained and described by such whom God hath called; not of the Jews

things that we have done that are wrong, because I don't believe that, but I do say this, that God is going to sort out the good and the bad, and God is going to reward us. Not one thing is said about anything that we have done that is bad, but all that is good that you and I have done, is going to come up for reward in that day.

I am looking forward to that blessed day. I tell you, I can sing about this judgment. This is one judgment that I can sing about — when the believer's works are all judged. I can sing about that.

I rather have in mind that there might be one or two good deeds that I have done. I rather have in mind that there might be one or two sermons that I have preached along the way that pleased the Lord. I rather have in mind that there may be one or two papers that we have sent out that might have brought honor and glory to God, or one or two sermons over the radio that may have pleased the Lord. I am looking forward to that day when my works shall have been judged, that I shall be rewarded on that day.

When I think about it, I say, like David, "I will sing of judgment." That is one judgment that I will sing of. I will be glad when God looks down and sorts out the good from the bad in my life and whatever little good there is, I shall be rewarded thereby.

Aren't you glad that the Lord is the one that is going to do the sorting? Aren't you glad that He is the one that is going to do the judging? Just think about your- (Continued on page 5, column 1)

only, but also of the Gentiles (9:23, 24). They are such who are in Christ, and secured in Him; for they are called according to the grace given them in Christ Jesus before the world began. And as grace was given them so early, they themselves, in some sense, must then have a being in Him; which they have through being chosen in Him, and thereby coming into His hands, they are secured and preserved in Him, in consequence of which they are called by grace.

Thus stands the order of things as put by the apostle Jude (V. 1).



John Gill

"To them that are sanctified by God the Father"; that is, set apart by Him in eternal election; "and preserved in Christ Jesus"; being put into His hands by that act of grace; "and called" in virtue of the foregoing acts of grace. They are such who are redeemed by Christ; vocation follows redemption, and is the certain consequent of it: "I have redeemed thee: I have called thee by thy name; thou art Mine" (Isa. 43:1).

Election, redemption, and vocation, are of the same persons. Those whom God has chosen in Christ are redeemed by Christ, and who are chosen and redeemed are, sooner or later, called; and the reason of their being called is because they are redeemed. "I will hiss for them, and gather them for I have redeemed them." (Zech. 10:8). Those that are called are for the most part either the meanest, or the vilest among men, the meanest as to their outward circumstances. "Not many mighty, not many noble are called." And the meanest as to their internal capacities; "Not many wise men after the flesh." The things of the gospel and of the grace of God, are "hid from the wise and prudent, and revealed unto babes" (I Cor. 1:26; James 2:5; Matt. 11:25). And oftentimes some of the worst and vilest of sinners are called by grace; publicans and harlots went into the kingdom of God when scribes and pharisees did not; attended the ministry of the Word, and were called by it, when they were not. Christ came, as He says, "not to call the righteous, but sinners to repentance" (Matt. 9:13; I Cor. 6:11).

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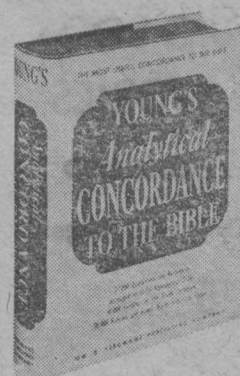
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The Baptist Examiner FORUM

"Please explain Genesis 6:3. Can an individual resist the work of the Holy Spirit to the extent that he refuses and rejects completely God's salvation?"

JAMES
HOBBS

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McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



No. It is impossible for a person to resist to the extent that he refuses and rejects God's salvation if he is one of God's elect.

Jesus said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37). And again we read, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." John 6:44.

We look further into the Scripture and we find that Ephesians 11:3, 4 says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

On the basis of these Scriptures as well as many others I say that all of God's elect will be saved. No one can come except he is drawn and all that the Father gives will come.

Genesis 6:3 is simply talking about the wickedness of man on earth and God was warning that He would bring destruction. We read that He did — in the form of a flood upon the earth that destroyed all but Noah and his family.

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



This verse is often quoted by the "free-willers" when confronted with the doctrine of the sovereignty of God. They try to put one verse of Scripture against another, in order to justify the sovereignty of God and that "He doeth what he pleases in the army of heaven, and among the inhabitants of the earth," that an Ar-

minian would point with pride to this verse, and in a very boastful fashion declare that the Holy Spirit can be resisted. By this, he hopes to destroy the sovereignty of God, but the truth of the matter is, this verse has nothing at all to do with salvation or the resisting of the Holy Spirit and His power.

In verses one and two of Gen. 6, we find that the sons of God, which are the children of God born into His family by the new birth, had unionized or married the daughters of men, and as a result of this union God declared, that His Spirit would not always strive with man, or the sons of God. He would give them the space of 120 years, and then He would pronounce judgment upon them, or destroy them from off the face of the earth. The cause of this warning and coming judgment was, that the sons of God had lost their separated position. When God's people lose this position, then they can expect God's hand of correction to fall upon them. "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and the table of devils. Do we provoke the Lord to jealousy? are we stronger than He?" I Cor. 10:21-22.

The word translated strive in this verse signifies "reason," or "to reason a cause" before the execution of judgment. Therefore this verse should read, my Spirit will not always reason with this people (sons of God) because of their sin, but I will give them the space of 120 years to repent and then I will execute judgment. God tells us the same truth in the book of Isaiah.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool. If ye be willing and obedient ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." Isa. 1:18-20.

The Holy Spirit strives or reasons with the sons of God through the Word. He has not changed from the time of Noah until now, and when a church which contends for the truth, unionizes with the daughters of men (Protestantism) they can expect that God will not always reason with them, but will come in judgment to correct the sin among them. Read Rev. 2:5-2, Cor. 6:11-18.

The true church (Baptist) has nothing in common with Protest-

antism, so brethren may we take warning and hold tenaciously to the truth, for God's Spirit will not always reason with us when there is a departure from the right way.

This verse has no reference to salvation, or that a sinner can resist or refuse God's salvation. The Holy Spirit does not strive or reason with unregenerated men, for the initial work of the Spirit in the realm of salvation is to quicken and make alive those whom God has elected unto salvation, and then through the witness of the Spirit (Word of God), He reasons with those whom He has quickened, that they might walk in paths of righteousness for His name sake.

To teach that this verse has reference to the work of the Holy Spirit in the realm of salvation is to teach a defeated Spirit and not only a defeated Spirit but also a defeated God-head, thus making the will of the sinner stronger than the will of God. How can he who is spiritually dead, without strength or wisdom resist Him who has all power both in Heaven and in earth? It is impossible for such a one to resist the advances of the Spirit. I know of nothing more absurd or ridiculous than the theory that a sinner can resist the work of the Holy Spirit in salvation.

ROY
MASON

Radio Minister.

Baptist
Preacher

Aripeka, Florida



I know of few Scriptures that have been more often perverted than this one. Time and again I have heard preachers and particularly evangelists seek to frighten people into making a profession of faith by pulling that false and ridiculous doctrine of "sinning away one's day of grace." Maybe I shouldn't — but I always have a sense of indignation, disgust, and almost nausea, when such a preacher piously quotes as his proof text, "My spirit shall not always strive with man."

This Scripture has no reference whatsoever to people sinning away their day of grace. It was not written to sinners in God's age of gospel grace. It was not written concerning the Holy Spirit's dealings with those who would hear the gospel, for the Holy Spirit had not come into the world in the sense that he is here now. Jesus said, "And He, when HE IS COME, shall reprove the world of sin, righteousness and judgment to come." This makes clear and certain that He HAD NOT COME to carry on that ministry.

What then does Gen. 6:3 mean? It means that the Spirit of God actuated the preaching of Noah during the days that the ark was being prepared, but those wicked people paid no heed. (Read I Peter 3:18-22 for proof of this.) Not one convert was made except members of Noah's family, and the Lord said in substance, "I'm not going to go on warning you forever. My Spirit has striven with you through the preaching of my servant Noah, but there is a limit, I will not strive forever. With the expiration of 120 years I will send the flood." That is exactly what happened.

But, cannot sinners of this day persistently resist the Holy Spirit until finally the Spirit sadly withdraws such that all possibility of salvation is gone forever, and such that when the sinner wants to be saved he cannot be saved? No!

What an awful doctrine! What a reflection on the goodness and mercy of God! Think of a sinner

wanting to be saved, and can't be saved! Any sinner who WANTS TO BE SAVED CAN BE SAVED, for "him that cometh to me I will in no wise cast out." But no sinner will want to be saved, unless prompted by the Spirit of God. And when the Spirit goes after a sinner he "fetches him." There is where "irresistible grace" comes in. It always happens that "as many as are ordained to eternal life believe." Jesus said, "All that the Father giveth me shall come unto me." Did he mean it? How are they made to come? By the prompting of the Holy Spirit, who never fails. No, men do not resist the Spirit until he withdraws such that they can't be saved even when they want to be, and this is true despite the thousands of "sobby" sermons to the contrary.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



Sometimes it is hard to see why God would permit errors to be made in the translation of His precious Word. It must be that He does it in order that those who will not believe and teach the truth may have a nail on which to hang their false doctrines. The word "strive" means to try hard to do something. It means to really struggle in an effort to be successful at what you undertake to do. If you believe that God ever tried hard to do anything, if you believe that He ever struggled hard to succeed

THE CLASP OF CONFIDENCE



November 24, 1966

at something and still failed to do it, I pity you. God would not be God if He were guilty of such a shameful failure.

God "predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will," Eph. 1:5. He did not strive to predestinate us. He did it, and He did it according to the good pleasure of His will. You and I had nothing to do with it, in fact, we were not even there. "Of His own will begat He us," Jas. 1:18. We had absolutely nothing to do with our being begotten since it was of His own will. We "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," Jno. 1:13. We had no more to do with our second, or new birth than we had to do with our physical birth, because it was of, or according to His will and not according to ours. Then in Heb. 2:4 "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to His own will." If you or I have any gift, or talent, to write, teach, preach, or to do any other thing, it is not because we willed to have the gift, but because He willed it so. Then we are told in Dan. 4:35 that "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay (stop) His hand." And in Eph. 1:11 we read, "In whom also we have obtained an inheritance being predestinated according to the purpose of Him who worketh ALL THINGS after the counsel of His own will." He does not say that He could work all things after the counsel of His own will, but He says He does it.

Then since we were predesti-

nated in the eternity of the past according to His will, begotten according to His will, and born again according to His will, and since He does according to His will in heaven, and on the earth, and since He does all things, or everything according to His will, what may I ask, Oh, what may I ask is there left for Him to strive for, or struggle for today? Since He not only can do, but does do everything according to His will, for Him to strive, that is, really struggle in an effort to do something and then fail to do it would be plain old untarnished hypocrisy, and my Lord is no hypocrite. He saved Adam who was hiding among the trees in the garden of Eden without His having to struggle, He saved Saul of Tarsus who was breathing out hatred for Him and His people rather than the air about him, without His having to struggle, and He saved E. G. Cook without His having to struggle. And since He could (and did) save those three men without a struggle, He can save anybody else He wants to save without having to strive.

Just what, then, is the meaning of the verse before us which says (authorized version), "My Spirit shall not always strive with man." Surely everyone who believes God's Word knows that He does not strive with anybody, or anything. He spoke the word, and the world was. And since He could do a thing like that, what is frail man that He should strive with him? This heretical teaching that God has done all He can do, but whether you are saved or not is up to you, was hatched out in the brain of old Satan, and it will end up in hell with him. I feel sure that when the old devil succeeded in getting the word "strive" inserted in this verse, he was beside himself with glee. He no doubt, said to himself, at last I have God trying to do something He cannot do.

It is true that the A.S.V. says strive, but in the footnote it gives the more correct rendering "rule in." This verse is not saying to that evil race of people who lived before the flood that God is striving, really struggling to save them from their awful condition, but rather it is saying that He will not always abide, or remain abiding among them in that He was in His saints who were living at that time, but He is warning them that the time was coming when that would cease to be so. He even tells them just how long (Continued on page 5, column 1)



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The Forum

Continued from page 4)
will continue among them.
translation which I have
"I will allow him another
years."
are prone to snatch a por-
of God's Word from its prop-
and from its plain con-
and try to apply it to our
concept in order to bolster our
conceived beliefs. In Gen. 6:3
is nothing said about indi-
as such, but rather to that
ed race of people in Noah's
warning them that they have
another 120 years in which
what they wish to do before
are destroyed. And when a
er takes this verse and ap-
to the lost in an effort to
him into the church, he
in all fairness to the lost
and to the Scriptures
it plain that the lost per-
as only another 120 years
ich to do what he plans to
that is what God told that
ed race of people, and if we
ing to use part of this verse
are the lost, we certainly
id use the rest of it. But still
ers will tell lost people that
pirit will not always strive
them and try to back up
statement with a mistrans-
in Gen. 6:3.

The Singing Saint

Continued from page three)
What kind of a judge would
your own case? You cer-
would be a biased judge.
would be a mighty poor
if you were judging your-
I am glad that my neigh-
and the people that know
even the ones that live with
and know me best — I am
that they are not going to
me, for after all, it would
terrible thing for man to
us, for man can only see
outside, whereas God can
e motive. God can see the
God knows the motive be-
the life. What a blessed
it will be that one of these
e works. The Lord is going
the judging, and when that
comes, it will be a glorious
wed, I will sing of that
ent. I can't sing about the
ent of the wicked dead, for
d hate to think of any lost
ere this morning going to
can't sing about the judg-
of the angels, because after
aid and done, even though
angels have fallen, if it
ossible, I would like to see
aved. But, beloved, I can
out the judgment of the
e's works, because I know
the Lord of all the earth is
to judge me rightly, and I
that I am going to be re-
for whatever good that
s, for the Bible says, "That
one may receive the things
his body."

There is another judgment
can sing about, and that

is the believer's self-judgment.

We read:

"For if we would judge our-
selves, we should not be judged.
But when we are judged, we are
chastened of the Lord, that we
should not be condemned with
the world."—I Cor. 11:31,32.

If you will notice carefully, you
will see that this is following the
story of the Corinthians failing
to observe properly the Lord's
Supper, and these Corinthians
having failed to observe the
Lord's Supper in a proper manner
had been judged because of their
sin. The Word of God says that
some of them were weak, some
were sickly, and some had died.
God had actually killed some of
these Corinthians because they
had observed the Lord's Supper
in the wrong manner.

Then the Apostle Paul says that
if we judge ourselves, God would
not have to judge us. He says if
we won't judge ourselves when
we do wrong, God will have to
judge us, and if God judges us,
God has to chasten us for our
sins, like He did the folk at Cor-
inth.

Now look at this, if you will,
very closely. So far as you and
I are concerned, we sin. You
know it, and I know it. All of us
know that every one of us sin.
We know that each of us are sin-
ners in God's sight, and as sin-
ners, every one of us, with our
sinful nature, need to be on guard
every day lest we sin.

Paul says to this church at Cor-
inth, "If you would judge your-
self, God wouldn't have to judge
you, and if God didn't have to
judge you, God wouldn't have to
condemn you.

The same is true so far as we
are concerned. You know you
have a bad nature. You know you
have a sinful nature. What are
you going to do? You can't con-
trol it, for that sinful nature is
beyond your control. What are
you going to do about it? The
Word of God would indicate that
we ought to condemn ourselves
for allowing the things that we
permit.

Don't you allow things that you
know are wrong in your life?
Certainly. Well, God says we
ought to condemn ourselves for
it, and if we do, we won't be
chastened, but if we don't judge
ourselves for the things that we
do that are wrong — if we don't
judge ourselves for allowing such
evil ways on the part of each of
us — if we don't do it, then we
can expect the chastening hand
of God.

Beloved, I am glad for this
judgment on the part of God's
own. I am glad that I can come
to the Lord and say, "I have sin-
ned, and I judge myself. I know
that I have sinned, and I know
I have sinned grievously, and I
judge myself. I don't wait for you
to judge me, Lord. I pronounce
judgment on myself." I am glad
I can come to Him and confess to
Him my sins. I am glad I can
have self-judgment. I am glad
that I can do so, because when I
thus judge myself, God doesn't
judge me.

I can sing of that judgment,
can't you? Do you know what

would happen to you if you didn't
have self-judgment? God would
have you dead in no time. Be-
loved, if you didn't confess to the
Lord your sins, if you didn't tell
God your sins, if you didn't con-
fess them, and if you didn't ac-
knowledge them, and if you didn't
say, "Lord, I condemn myself for
my sinful ways — if you didn't
do it what would happen? The
same thing that happened at Cor-
inth. Weakness, sickness, and
death had come upon some of
them, and that would be your ex-
perience and mine.

Yes, I can sing of this judg-
ment. This is the judgment that
I like to think of so far as my
life is concerned. I don't like to
think about the fact that my life
is sinful, but since it is sinful,
and since I have a sinful nature,
I thank God for this judgment
whereby I can confess to the Lord
my sins and escape the chastening
hand of God. Like David, I will
say, "I will sing of mercy and
judgment."

There is another judgment that
I can sing about, and that is the
believer's sins that were judged
at Calvary. That is the judgment
that I particularly like to think
about — the fact that my sins
were all judged — not on me, but
on Jesus, and the punishment laid
on Him at Calvary. We read:

"Now is the judgment of this

IF YOU ADMIRE,
OR IF YOU DESPISE—

**BILLY
GRAHAM**

You Need to Read

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world: now shall the prince of
this world be cast out." — John
12:31.

What does this mean? Simply
this: The Lord Jesus Christ was
bearing the believer's sins. All
the believer's sins have been
judged in the Person of the Lord
Jesus Christ when He was lifted
up on the cross, and the result
of that judgment was death for
the Lord Jesus, but justification
for the believer. Praise the Lord
for that truth! My sins were judg-
ed in Jesus Christ, the punish-
ment fell on Jesus Christ, and I
was justified at the cross of Cal-
vary.

Aren't you going to sing with
me this morning? Aren't you go-
ing to join in song with me, when
with David I say, "I will sing of
mercy and judgment?" Yes, I will
sing of mercy, and I will sing of
this judgment, because the result
of this judgment was that Jesus
Christ died for my sins, but
thanks be unto God, I was justi-
fied by this judgment.

There is one blessed thing about
this judgment, and that is, the
man who goes to this judgment
will never have to face his sins.
Listen:

"Verily, verily, I say unto you,
He that heareth my word, and be-
lieveth on him that sent me, hath
everlasting life, and shall NOT
COME INTO CONDEMNATION;
but is passed from death unto
life."—John 5:24.

That word "condemnation" is
the word for "judgment," and it
says that the man who has be-
lieved on the Lord Jesus Christ,
will never come into judgment.

Oh, isn't it wonderful to know

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that my sins were judged in
Jesus? At the Cross of Calvary,
God looked down and saw my
sins on Jesus Christ, and God
judged me in Jesus, with Jesus
bearing my sins and suffering for
my sins at the cross, and now I
have the assurance that I will
never come into judgment one
time to answer for those sins.

Doesn't that lift you up?
Doesn't that make you want to
sing this morning, just to know
that your sins were laid on
Jesus Christ at the cross? The
judgment of this world fell on
the Son of God, At Calvary, He
paid our sin-debt. Think what it
cost the Son of God to be judged
for our sins, but think of the
marvelous blessing that came to
be ours as a result thereof, be-
cause since our sins were laid
on Him, we will never have to
face those sins, we will never
have to go to the judgment bar
of God, and we will just by-pass
the judgment of the sinner's sins.

"There is therefore NOW NO
CONDEMNATION to them which
are in Christ Jesus, who walk not
after the flesh, but after the
Spirit."—Rom. 8:1.

Right now there is no condem-
nation for the man or woman who
is in Christ Jesus. If you are
saved — if you have trusted Jesus
Christ, then your sins have been
laid on Him. Your sins have been

judged in Jesus Christ. The Son
of God has paid for those sins
and you stand with no condem-
nation resting against you today.

We read:

"Some men's sins are open be-
forehand, GOING BEFORE TO
JUDGMENT; and some men they
follow after."—I Tim. 5:24.

What a marvelous verse! Some
men send their sins on to Glory
and they are paid for by Jesus
Christ. Some men don't do that.
They look around when they get
to the judgment and there are all
the sins of their lifetime trailing
along behind them. You are in
one or the other of two classes
this morning. You have already
sent your sins ahead of you to
judgment, that have all been
paid for and already removed
from you, and when you come up
to stand before God, you will not
stand there to account for your
sins. The only judgment that you
will have, will be for the works
of your life since you have been
saved. But the man who dies
without Jesus Christ hasn't sent
his sins ahead. He turns around
when he gets to the judgment,
and there they are standing there
— a lifetime of sins ready to wit-
ness against one at the judgment
seat of Christ.

I say I can't sing about the
judgment of the wicked dead, and
(Continued on page 6, column 1)

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PAGE FIVE

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"The Singing Saint"

(Continued from page five)

I can't sing about the judgment of the unsaved angels, but I can sing about the judgment of the believer's works, because I think maybe there might be some little reward for me on that day. I can sing about the believer's self-judgment whereby we judge ourselves and the punishment of God doesn't fall upon us for our sins here in this world. I can sing of that judgment whereby the believer's sins were laid on Jesus Christ at Calvary and now I have no fear of ever coming into judgment — no fear of ever coming into condemnation — no fear of ever having to face my sins again, because my sins have been paid for in Jesus Christ. David said, "I will sing of mercy and judgment." Well, I too will sing of judgment this morning.

V

WE SING OF MERCY.

Why did David sing of mercy? Why would you and I sing of mercy? Well, the very first thing that comes to my mind is that I will sing of mercy because it is so undeserved. Not one of us ever deserved the mercies of God. Listen:

"I am not worthy of the least of all the mercies."—Gen. 32:10.

Beloved, what Jacob said to God in prayer is what I say to God every day of my life — "I am not worthy of the least of all the mercies." I will sing of mercy, because it is so undeserving. I am not worthy of it. I don't merit it. It is so undeserving.

Again, I will sing of mercy because it is so unexpected. You know that we ought to go to Hell. Every one of us ought to go to Hell, and the fact that God saves us, it is so unexpected. Let me give you an illustration of this out of the Word of God.

Mephibosheth was the lame son of Jonathan, and after David became king, David said, "Is there any of the house of Saul that is still living, that I might show him kindness for Jonathan's sake?" You remember that Jonathan and David were bosom friends. David wants to show kindness to somebody in Saul's house for Jonathan's sake. Somebody spoke up and said, "There is Mephibosheth. He is Jonathan's own son. He is lame on both feet. He can't walk." When Mephibosheth came into the presence of David, the

Word of God says that he fell on his face and did reverence David. Why? He was of the family of Saul. Saul had been set aside. David is the king. Now then it was only logical in those days when one man took over as king that he killed all the other household of the preceding king. Why? So that there might be no pretenders of the throne that would rise up and say, "I ought to be on the throne." Mephibosheth came into the presence of David, not knowing what David wanted. Mephibosheth came expecting that somebody would fall on him with a sword and cut his head off immediately, but instead, David said, "Raise him up. Let him sit at my table. Let him eat food at my table continually." What an unexpected turn of events!

Now, beloved, when I come into the presence of God I would expect God to throw me into Hell. I would expect God to cast me into eternal perdition. Of the mercies of God I will sing because they are so unexpected. We just don't expect God to do what He has done.

I will sing of the mercy of God because it endures. It just doesn't last for a little while. Sometimes our mercies are extended to others for a little while, but our mercies don't last, yet the mercies of God are extended forever. Listen:

"For his mercy ENDURETH FOR EVER."—Jer. 33:11.

I will sing of the mercy of God, for He is rich in mercy. His mercies are great.

I think the old song says: "My Father is rich in houses and lands,

He holds the wealth of the world in His hand."

He is, but He also is rich in mercy.

I thought the Bible said that God is rich in silver and gold. It does say that the silver is the Lord's, and the gold is the Lord's but it also says He is rich in mercy. There is not one piece of silver, and not one piece of gold that doesn't belong to God. He is rich in silver and gold, but He is also rich in mercy.

I thought the Bible says that God owns the cattle. He does. We don't own a single one. They all belong to God. If you have a cow, you are just a steward of it; it actually belongs to God. The Bible says that even the cattle of a thousand hills are His, but listen, God is not only rich in silver

and gold, God is not only rich in houses and land, God is not only rich in cattle and the beasts of the forest and the birds of the field — He is not only rich in these things, but God is rich in mercy.

I say, beloved, we will sing of mercy, because of the greatness of that mercy.

I will sing also of His mercy because it is a sovereign mercy. Listen:

"Therefore hath he mercy on whom he will have mercy, and whom he will be hardeneth."—Rom. 9:18.

Beloved, His mercy is sovereign. Whomsoever God wants to, He has mercy upon. You and I will never understand it. We will never in this world understand the mercies of God, for He is sovereign when He deals with us. He sovereignly extends His mercies toward us.

No wonder David said, "I will sing of mercy and judgment." That mercy — undeserving, unexpected, enduring, great, and sovereign. No wonder David would say, "I will sing of mercy and judgment."

CONCLUSION

Do you know when we can see both mercy and judgment in one picture? There is only one instance where you see judgment and mercy both at the same time. I can see judgment many times by itself. I can see mercy many times by itself. There is one time when I can see both judgment and mercy, and that was at that hill called Calvary where Jesus Christ was crucified. The judgment of God fell on my sins on Jesus, and the mercy of God was extended to me through Jesus. At the cross, judgment and mercy met. It was the mercy that flowed out from the cross whereby I am

THE CLASP OF CONFIDENCE



November 24, 1966

saved after the judgment of God had fallen on Jesus Christ when He suffered for my sins.

In closing, I come to my text, and I hear David saying again, "I will sing of mercy and judgment." Though I can't sing, I will join with David and I will hum it, I will chant it, I will whisper it, and if I can't do any better, I will merely mutter it to myself under my breath and, like David, "I will sing of mercy and judgment: unto thee, O Lord, will I sing."

He is the one that I will sing of today. He is the one that I will praise. I will praise Him for His mercy. I will praise Him for His judgment. This morning I will join with that sweet singer of Israel and I will say, "I will sing of mercy and judgment."

May God bless you.

the Tangi Baptist church, but it is my honest opinion that I witnessed it being observed for the first time on this entire island. Some of the churches, so called, that I know of over here when they attempt to observe the Lord's Supper they use either coconut water or just plain water and bananas.

Some Questions Answered

Some of these questions have been answered in private letters but since others have asked the same questions I feel that many might be interested to read the answers in THE BAPTIST EXAMINER.

1. How did you manage in building your house, did you just let every thing else go and start building or what? Figuring out how to get a house built and keep pace with a growing work like this is, I can assure you, was no small problem. Neither did it all happen over night. The time finally arrived when I knew I was going to have to build us another house for our old house was getting dangerous to live in. I didn't see how I could leave any of my work off and I knew we could not live where we were much longer, so I spent many hours at the place where I knew the answer would have to come from, the throne of grace. To start with I decided to spend two hours less in bed out of the 24 than I had been spending, in other words I decided to make it a 5 hour night instead of 7. With those two hours in hand I decided to try to add some more to them. I spend much time in consultation, both in private and domestic affairs as well as on spiritual matters. I decided to cut down on that during daylight hours. The natives soon learned that if they wanted to talk to me during the day they would have to do so while I was walking back and forth from my workshop to where I was building, if the matter was of such a nature that it could be discussed where I was building they came there otherwise they came to my house after dark. I had added considerable time to my two hours already. I had trained two of the native boys to help me with the sick, and common sores and ailments they were able to take care of. In the case of someone coming in sick that they were not able to take care of, the patient and any instruments for checking the sick were brought to the job where I was working and a diagnosis was made, the medicine prescribed, the sick taken back and attended to and I had missed but few licks with the saw or hammer. Only in the case of where someone had to be sewed up or a tooth pulled did I leave the job, and most of the teeth pulling waited until I would be going to or coming from lunch. Instead of taking off 1 hour for my lunch I decided to cut that down to the bare minimum, about 20 minutes. Things like feeding the hogs and chickens were taken over by the children and I trained a few of the natives to help me with a few

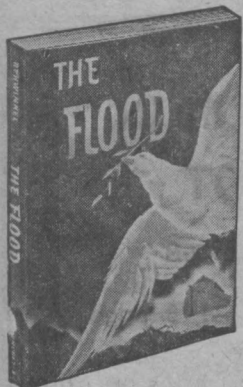
other things and so it was not long until I had worked myself up to a full 8 hour day in carpentry work 6 days a week and nothing was being left undone that had been done before; I simply got done at different times and in different ways than before. In four months I only missed one Saturday and that was when I left the mission on Saturday morning and walked across two large mountains to see an old man that had sent for me to come and see him before he died. I held a service near where he lived that afternoon after he got there and he was saved. The next morning I started back home and held two services the way back and was here in time for the evening service at the mission and back at work by 7 a.m. on Monday morning. During the time that I was so busy in building I managed to average about 6 times each week preaching. No we left nothing undone but managed to get what seemed the impossible done also.

2. How do you manage to kill and keep meat in a place like New Guinea? First of all it should be noted that while we are very close to the equator our present location is just over a mile above sea level, our altitude is 5600 feet. Therefore, we have a good advantage to start with. While the days are usually warm to very hot the nights cool off considerably. I know that it is commonly thought that you have to kill hogs in freezing weather and have cold weather for several days thereafter or else the meat won't keep, and I realize I am risking my reputation as being a truthful man when I say that the theory just won't hold water. I butcher my hogs late in the afternoon in the same manner that you would back home, that is in the same way not the same time of day, get them cleaned and gutted and then let them hang outside all night. The next morning first thing I take them down, cut them up and salt them down. They stay in salt for six weeks and then take them out of salt, hang them up and smoke the meat. The last hog that I killed, I guessed it weighed about 550 pounds on foot. Before I got it cleaned it started raining. I hung it up and it rained all night and the temperature was about 55 degrees. I have not tried the hams or shoulders for all I know they may be spoiled but I have eaten about a fourth of one of the middlings and it is as good as ever I ate.

3. What is your temperature there? We have an average of about 78 during the day and at night. Occasionally it will go as high as 88 degrees here during the day and a time or two I have noted a light frost at night.

4. How much do you have to pay for kerosene? It costs me approximately \$1.75 American money, to put one gallon of kerosene on the Mission Station.

5. How far are you from Hagen, Lae, and Port Moresby? was not stated whether this means (Continued on page 7, column 1)



THE FLOOD

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Fred T. Halliman

(Continued from page one) once again. It had been about 6 and one half years since I had been in a church where the Lord's Supper was observed. Also I can feel quite safe in saying, that while many attempts have been made over the years, this was actually the first time the Lord's Supper was observed on the island. I do not believe that just any group that pops up and calls itself a church is in fact a church at all, and since the Lord's Supper is one of the two ordinances that belong to the church, it can only be observed by a duly authorized and organized church. So I not only witnessed the Lord's Supper being observed the first time by

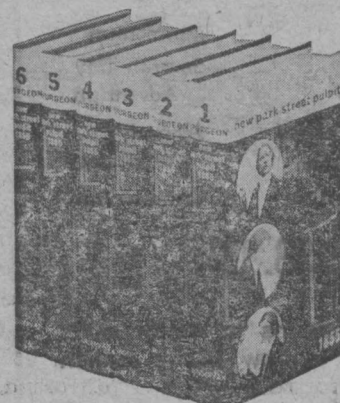
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OCTOBER 22, 1966

PAGE SIX

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WHY SHOULD A CHRISTIAN TITHE?

Sermon by Bruce D. Cummons
Massillon, Ohio

Bring ye all the tithes into the storehouse, that there may be seed in mine house, and prove now herewith, saith the Lord hosts, if I will not open windows of heaven, and pour out a blessing, that there shall not be room enough to receive it." Malachi 3:10.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6:38.

PREACHERS ARE ALWAYS TALKING ABOUT MONEY! . . . I guess so. So did Jesus. One out of six in Matthew, Mark and Luke is on the subject of money, and of giving to the Lord's work. Sixteen parables by Jesus are on the subject of money and Christian stewardship.

The Sunday magazine section of the Akron Beacon Journal has that a popular singer, Miss Barbara Striesand, receives \$35,000 for each singing appearance.

Another magazine reported that the Beatles would not appear for less than \$25,000 a night. Another paper stated that Bob Hope and Garry Moore make about one million dollars a year in the entertainment business. Elvis Presley was a millionaire while still in his 20's.

HAS ANY READER THIS PAPER EVER KNOWN A PREACHER WHO RECEIVED MORE THAN \$25,000 A NIGHT? I EVANGELIST, PASTOR, MISSIONARY, OR CHURCH MEMBER CHARGES SO MUCH FOR HIS SERVICE? No, you do not.

Churches and preachers do not charge for their services. God's work is supported by the tithes and offerings of those who love the Lord, and the cause of Christ. Churches struggle for existence, missionaries cannot go to the field, and poor circumstances; and a pastor must live and raise a family on a meager income. The average of his compensation, because churches are not supported with professing Christians, is "ROB GOD EVERY LORD'S DAY OF HIS TITHES!"

WHY TITHE?

The Bible Teaches Tithing This is God's plan for the support of the church. There are more than forty references to tithing in the Old and New Testaments. It is termed, "The Tithing," in Leviticus 27:30; it is established as the "tenth of our income; properties, accounts, and all that we possess" (See Genesis 14:20; Genesis 28:22; and Numbers 18:20-24).

Jesus verified tithing as God's plan for the support of the Lord's work in Matthew 23:23.

Paul talked often about the matter of giving, as in the fourth chapter of Philippians, and the second chapter of II Corinthians. (Especially chapter 8). In I Cor. 9, Paul

spoke of the support of the church and the ministry, and made reference to the Old Testament, and their plan of support. In I Cor. 9:14, Paul used two words, "Even so . . .", making it so plain that the plan used in the Old Testament was also the plan for the New Testament. As the Temple, and the Ministers of the Temple, and the spiritual program of God, was supported by TITHES AND OFFERINGS, "EVEN SO" SHOULD IT BE IN THE NEW TESTAMENT ECONOMY!

"STOREHOUSE TITHING."

The "Storehouse" of the Old Testament was the tabernacle, temple, or synagogue. It was the place of worship and service to the Lord.

The "storehouse" of the New Testament is the Church. The church is the place of worship, service, and fellowship for the Christian. The church is the place where people are "fed" spiritually, and from which the gospel goes out into all the world. It is the place from which people are married and buried. It should be the place of soul-winning and evangelism.

When I speak of the "church," I speak of it in the true Bible understanding of the word, which is "a local body of baptized believers," and not a "universal, worldwide, un-assembled, disorganized non-existent non-entity."

God only instituted two organizations, or institutions. One is the home, and the other is the church. These are the only two things I belong to. I have no time for the lodge, club, and extra-curricular organizations. My home and my church take all the time I have.

The tithe should be given to the local church of which you are a member. This is the work God has promised to bless. It is through the church that missionaries are sent out. It is through the church the preaching, teaching and instruction of the Word is given. According to Ephesians 3, it is the church that brings glory to our Lord and Saviour, Jesus Christ.

If you send an offering to a "radio evangelist" or some other work, that's up to you. The Bible teaches that the tithe belongs to the church, so I give MY TITHE AND MY OFFERING TO MY LOCAL CHURCH!

I know where the money goes, when I give it to my church. I see the souls saved, and believers following Christ in baptism. I know, personally, the 27 missionary families on the fields of the world. I know, first-hand the work and ministry and results of the radio ministry of the Baptist Temple, and certainly I give my TITHE and my OFFERING to the Lord's work, through the local church.

WHY TITHE? BECAUSE IT IS GOD'S PLAN FOR THE WORK OF THE CHURCH!

Again, Why Tithe?

Tithing proves your faith and your love to the Lord.

If you have trusted the Lord

for your soul's salvation, and you love the Lord with all your heart, the tithe is simply the beginning place in your giving. When you give of your tithe, you are saying, in essence, "I have trusted the Lord to save my soul. I love Him for saving me. I am thankful for my soul's salvation, and in turn I will obey Him, at least to the extent of giving my tithe, so that the work of God will prosper, and other souls may be saved through the work of the Church, and the preaching of the gospel of Christ.

WHY TITHE?

Tithing assures the blessing and smile of God upon your life.

God has promised that He will bless the tither above measure. He has promised that He will open the windows of heaven upon you, and pour out a blessing so great that you will not have room to receive it. The blessing will run over on others, and you will be a blessing to them.

God has promised that He will "rebuke the devourer for your sakes," meaning the devouring plagues, sickness, and curses upon the land. The tither can expect God's blessings materially, physically, and spiritually, in abundance.

Jesus said that if we give, it will be given back to us, "Good measure, pressed down, shaken together, and running over," in the same measure that you give.

I can give you testimony after testimony as to the Lord's giving back to people in abundance, as they gave of their offerings and tithe to the Lord. Many have paid off indebtedness, bought new homes, had salaries and incomes greatly increased, and literally prospered under God's mighty hand of blessing as they trusted Him in their giving.

This is not the purpose of our giving, but it is one of the promised blessings. Actually, a Christian gives BECAUSE HE LOVES, and God gives back in abundance BECAUSE HE LOVES!

WHY TITHE?

Tithing measures a Christian's Spirituality.

Our tithe and offering proves our opinion of Christ and His church. Can it be true that the sensual, sexual entertainment business is more important to people, than the soul saving business of Christ and His church? Where do you put your money? Jesus said, "Where your treasure is, there will your heart be also!" Is your treasure in this world and its "things," or is your treasure in the Church, the cause of Christ, and the work of redeeming lost souls?

A Christian who tithes consistently will normally be the most spiritual of the church.

A tither is in God's will. A tither believes God's Word, and the promises of God. A tither trusts God for daily needs supplied.

A tither has his prayers answered.

Tithing remedies the soul-destroying sin of covetousness.

Tithing is the basis of Christian stewardship, and is an expression of our love. (Remember the widow who gave all that she had. Oh, how much she loved!)

Tithing, by God's people, would meet every need of the work of the Lord.

Tithing, by God's people, would put their heart in the church, because "where the treasure is, there will be the heart also!"

TITHING, BY GOD'S PEOPLE WOULD BRING REVIVAL!

I have never known a consistent, conscientious tither to seriously backslide!

DO YOU GIVE YOUR TITHE?

Don't rob God and cheat yourself! God's Word is true, and He

will bless as you trust Him and prove faithful.

Be sure you are saved. Trust in the Lord with all your heart for the salvation of your soul.

Then be faithful to Christ. Obey Him in baptism, and in observing the Lord's supper. Study your Bible, pray, and witness to others (Continued on page 8, column 3)



Fred T. Halliman

(Continued from page 6)

air miles or road miles so I will give the approximate distance in both. Mt. Hagen, we are just about 1 hour's flight by Cessna aircraft which means about 120 miles. There is no road from where we live to Mt. Hagen, but if there were it would be between two and three hundred miles. Lae. From where we live to Lae it is approximately 375 air miles. There is a road from Lae to Mt. Hagen which is about 400 miles. Port Moresby. There is no direct air route from our area to Port Moresby. If there were, it shouldn't be over 200 miles, but the way the aircraft go from here to Moresby it is about 600 miles. There are no roads at all. There is only one road from the coast to the Highlands and that is the one from Lae to Mt. Hagen. There has been much talk and some surveying of a possible route from Madang to the Highlands that would link up with the Lae-Hagen road but since the cost will run into several millions of dollars it has got no farther than the air survey stage.

6. How much weight can a DC3 and a Cessna aircraft uplift? Regardless of the size of the aircraft the amount of weight uplift depends largely on two things, namely the height of altitude at take off and the length of the flight. For instance at sea level and on a very short run a DC3 will uplift 10,000 pounds, but say at Mt. Hagen which is 5600 ft. above sea level on a flight to Tari which is only about 35 minutes one way flying time, the same DC3 will only uplift about 5500 pounds. The pay load of a Cessna from Mt. Hagen to Koroba, depending on weather conditions ranges from 850 to 1000 pounds.

7. How can I locate Koroba on a map? If you will follow Latitude South to 5 degrees and 35 minutes and Longitude East to 142 degrees and 35 minutes, draw two perfectly straight lines until they meet and you will have Koroba pinpointed. We live 13 road miles West by just a little South of Koroba.

8. What are the natural resources of New Guinea? Very little is known about the natural resources here, as New Guinea as a whole is virtually untouched. It still is, in the main, a virgin country. There has been quite a bit of gold found here, some copper and the search is continually going on for oil.

9. What do the natives grow besides coffee and cocoa? As a matter of fact, the natives grow

very little of anything at the present. There is considerable coffee, coca, and rubber trees here on the island now but all of these have been introduced. The natives in some areas now are beginning to plant, cultivate and harvest the crops from these trees but the majority of this business is owned and controlled by the white man. Besides these three things there is copra which is a product of coconuts, and a considerable amount of peanuts, also the tea industry has recently started here, but as I say most everything at the present is owned and controlled by the white man.

10. How is Koroba pronounced, Ko-ro-a or Kor-o-ba? Because it has three natural syllables in it most people tend to want to pronounce it Ko-ro-ba, but the correct pronunciation of it as the natives say it is Kor-o-ba.

11. Could you write a book on New Guinea? I am not an editor nor a writer in general but I could furnish enough information or material to write a volume of books on New Guinea.

12. Do any of the natives get married in church now? Yes, most of them do, and for the past couple of years all the Christians that I know of that have got married come to church to get married, however they still do and probably always will have their custom of obtaining a wife. The bride price is from 15 to 20 pigs. The size does not matter too much just so long as the amount is there, however one or two brood sows are usually required.

13. Do you ever eat any of the native food, I mean any they cook or prepare? Yes I eat with them quite often. After living in New Guinea for nearly 7 years I have acquired a stomach with an iron lining. I, like the natives, can eat just about anything now that don't eat me first. I have grown very fond of some of their food, some of it I eat only to be courteous and some of it — well I just say, "I'm not hungry."

14. What will you do with your house when you leave New Guinea for good? The house is not mine to do anything with. The house was built by me, but any money that was needed to buy materials came from the money the Lord had provided for the needs of the Mission, therefore the house as well as all the other equipment here belongs to the Mission. I expect to live in the house as long as I am here, but if and when I ever do leave for good the house will be passed on to whoever takes my place.

Well beloved, I have enjoyed answering your questions and any time you have any more send them on, as I have mentioned several times, when I am answering questions I know for certain that I am writing something that interests you most. May the God of all grace watch over and provide for all of you.

Sincerely,
Fred T. Halliman

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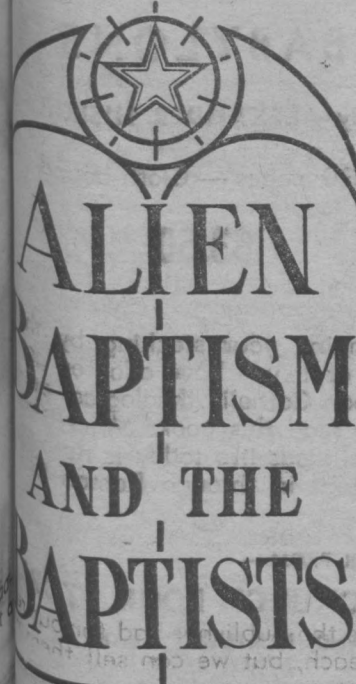
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Tithing

(Continued from page seven)
of Christ's saving power.

The tithe belongs to God, and an offering is never an offering until after the tithe is given!

God asks you to "prove" Him in this matter of tithes and offerings. Will you accept His challenge? Try Him and see! God cannot lie!

Then, if this sermon made you angry, it is evident that you are not a tither! Tithers don't get angry when preachers preach about giving!

If you became angry, it is evident that you are either lost, or terribly backslidden, and out of the will of God, and the plan of God and His Work.

Get into His work with all your heart, for blessings for time and eternity. You will share one day in the eternal rewards in glory, for your faithfulness here!

May God abundantly bless you!

Atonement

(Continued from page one)
there is a vast difference between an offer and true deliverance. There is a difference between a true completed redemption and a possible redemption.

4. God demands a double payment.

Especially in the Book of Romans and Galatians, we note that Christ fulfilled the demands of God's holy law by precept and penalty. If Christ paid the price on the cross for every sinner, then God would be unjust to demand the punishment again the second time from the sinner. Does God demand a double punishment for a broken law?

5. Distinguishing qualifications become meaningless.

Why are special classes of people mentioned in regards to Christ's purpose in the atonement? For example Christ came to save His people (Mt. 1:21). He gave His life for the church (Eph. 5:25, Acts 20:28), for His sheep (John 10:15) and for His friends (John 15:13). His seed Isa. (53:10), a special nation (John 11:51) and even God's elect (Rom. 8:32, 33). If the atonement of Christ is absolutely for every individual without any exception then one must question as to why the Holy Scriptures contain such discriminating language.

6. The success of Christ depends on sinful man.

Fundamental preachers and Christians on every hand give lip assent to the doctrine of total depravity that says all parts of man's personality have been affected by sin. This means his mind, conscience, emotions, and will are depraved to some extent. The Bible says man is completely deceived (Jer. 17:9), does not understand God (Rom. 3:11), has a defiled mind (Titus 1:5), and is accustomed to do evil (Jer. 13:3). After acknowledging that man is inherently corrupt, these folk tell you that any man without exception can be saved by choosing to accept Christ's redemption. Thus, the great eternal, infinite atonement depends upon sinful man. Can you even imagine the success of the great gospel of Christ being decided by a wicked-willed man? Not so! All those for whom Christ died will be saved because the Holy Spirit will bring about conviction of sin, give repentance, and new divine life, and then they will receive Christ as Savior.

A Conclusion.

After reading the above six brief statements, there is always some one who will ask, "What are you going to do with the words "all" and "world" that are related to salvation?" My answer is that these words have some qualifications and limitations to their usage. The word *all* often means all classes, kinds, and sorts.

See Mark 1:5, Acts 19:10, I Cor. 6:12, Luke 2:1, I Tim 6:10. The word *world* likewise may refer to a special group and it may refer to those who are not Jews. See — John 7:4, 12:19, Romans 1:8, and II Pet. 2:5. This should be proof enough without going into a voluminous word study.

If you still believe that Christ's atonement is absolutely universal in every sense of the word then you have:

An atonement that does not really atone—

A redemption that does not really redeem—

A reconciliation that does not reconcile—

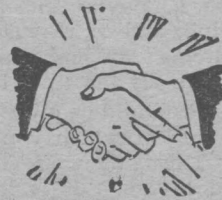
A satisfaction that does not truly satisfy.

Fred Roberts

(Continued from page one)
is the one that removed the penalty to all who believe. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ as a lamb without blemish and without spot." I Peter 1:18-19. Words can never begin to express the depth of the price that was paid for our deliverance.

Salvation is also a deliverance from the power of sin — a daily attainable experience of the "born again." The power of sin being

THE CLASP OF CONFIDENCE



November 24, 1966

the carnal man and Satan with his emissaries — demons. Christ is all-powerful — consequently we that have been saved have the full power over sin and Satan which is in Christ. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling," Phil. 2:12. We must have a Godly fear or we will never serve God. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it," I Cor. 10:13. God allows us to be tempted, but we are never tempted over our ability to cope with the problem. When we fall to sin, it is not God's fault — it is our fault. We have a deliverance from every temptation through

Christ, but those who do not study the Bible have no defense, because the Lord delivers us by the Bible. This part of taking place now.

Salvation is finally a deliverance from the very presence of sin, but will not be attained until death of those who die or the rapture of those who are translated. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time," I Pet. 1:5. We are kept by God until the time He desires to take us home. What a wonderful time that will be. As Paul said to die is gain, it will be wonderful to be in the presence of Christ, and to have His righteousness abounding instead of sin. In that day we will be totally delivered even from the very presence of sin to be in the righteousness of Christ. The greatest day a Christian will have is the day he comes before the Lord and is delivered from the presence of sin.

In conclusion, salvation is from the Penalty of sin—you must be born again, the Power of sin—you must live a Godly life, the Presence of sin—when we go to Heaven.

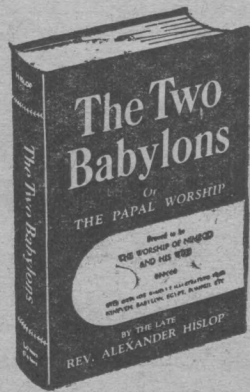
When I started this trip, I had great hope and expectation of going to Brazil; but the door closed to that area. I feel definitely led of the Lord to go to a foreign field as a missionary. At the time the Lord closed the door to Brazil, He opened the door to go to New Guinea.

We have joined the Macedonia Baptist Church, and I have been endorsed to go to New Guinea. The Macedonia Baptist Church because they are responsible for the work there. By the time this article appears in The Baptist Examiner, we will have already applied for a visa; as I only have a couple of small things to do before applying. The Australian Consulate told me that we should have our visa by November 1st or December 1, 1966 without any trouble. We plan to leave for New Guinea by the first of December 1966, the Lord willing.

Limited Atonement

(Continued from page two)
as irreconcilable as "Roman" and "Catholic."

"If there be a universal redemption of all, then all men are redeemed. If they are redeemed, then they delivered from all misery, actually or actually, whereunto they were enthralled, and that by the intervention of a ransom. Why, then, are not all saved? In a word, redemption wrought by Christ brings the full deliverance of the person redeemed from all misery, where they were inwrapped, by the price of His blood, it can not possibly be saved: so that the opinion of Universalists is unsuitable to redemption."



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