

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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THIS IS THE FIFTH INSTALLMENT OF . . .

Series On Tribal Customs In New Guinea

ELD. FRED T. HALLIMAN
(New Guinea Missionary)

Duna Religion

The Duna religious system is a complex system, almost unbelievably so for a people primitive. When I went there I knew nothing about the Duna, but nevertheless they were a very religious people. Almost every phase of their life was connected in some way to their ritual and religious practices. Of course as already mentioned their religion was much different from Christianity and yet there is enough about their beliefs and practices as regards to the hereafter to point one back to a distant time when their fathers knew the truth.

The Rinini

The Dunas believe that the

rinini is an immaterial part of their personality — ghost or spirit that is immortal. To them dream-



ELD. FRED HALLIMAN

ing is no more or less than rinini movements and experiences

which the dreamer watches. They have often sat and talked with me for long periods of time about their dreams and predicting future events as a result of what they saw in the dream. To them a dream is more than just a dream; it is a reality taking place. It was about two years before I learned why that they would cut the children's hair and always leave two or three bunches, usually one at the front and one at the back and sometimes one in the center. The rinini or ghost may escape through an invisible opening in the skull and if all the hair had been cut off there would be no way of escape except if one or two places of concealed escape were left the rinini would not be made angry and therefore

(Continued on page 8, column 1)

The Young Preacher

A mother was present at the setting aside of her son to the ministry. Afterwards he preached to a large congregation; and his mother, pleased with her boy's faithful words, wrote this poem.

He held the lamp of Truth that day
So low that none could miss the way;
And yet so high, to bring in sight
That picture fair — the world's great light —
That gazing up, the lamp between,
The hand that held it scarce was seen.

He held the pitcher, stooping low
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink, when sick and faint;
They drank — the pitcher thus between,
The hand that held it scarce was seen.

He blew the trumpet soft and clear
That trembling sinners need not fear;
And then, with louder note and bold
To raze the walls of Satan's hold:
The trumpet coming, thus between,
The hand that held it scarce was seen.

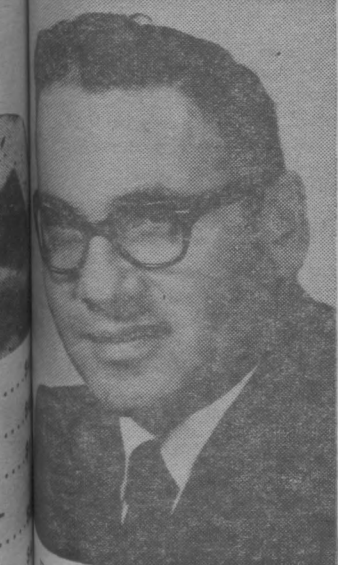
But when the Captain says, "Well done,
Thou good and faithful servant — come!
Lay down the pitcher and the lamp;
Lay down the trumpet — leave the camp;"
These weary hands will then be seen
Clasped in those pierced ones — naught between.

Rev. 22:17, What Does "Whosoever Will" Mean?

ELDER JOE WILSON
Winston-Salem, N. C.

And the Spirit and the bride come. And let him that is athirst come. And whosoever will, let him take the water freely." —Rev. 22:17.

The doctrine of sovereign grace is clearly taught in the Bible.



ELDER JOE WILSON

doctrine of the unconditional, predestinating, irresistible and eternal grace of God is probably a Bible doctrine. The doctrine and the related doctrine of Total Depravity, Limited Atonement, and Perseverance of the saints are Baptist doctrines. These things are a vital part of the historic position of Baptist churches, and are the present position of sound Baptist churches.

So-called Baptist Churches teachers who do not teach the doctrines of Sovereign Grace have departed from the historic faith of true Baptist churches, and are wearing the mask of a false and honorable history. They are trying to be what they are not, and are deceiving the world, and even turning Baptist churches against the Bible and of true churches.

The above quoted verse is used frequently, or I could better say

misused by the enemies of the sovereign grace of God. The phrase "Whosoever Will" in this verse is used constantly by the enemies of Grace. Again I should say misused, for they certainly do not know the meaning of this verse, and use it to support a doctrine that is not taught in the Word of God. I once preached before some independent Baptist preachers (?) on the Spirit's work in salvation, showing why, and how the Spirit worked in this matter. When I finished the song leader got up and said, "I still believe in whosoever will." Some of the preachers were greatly offended by the sermon. Well let us examine for a while the truth of this verse, and the truth about "whosoever will."

In this verse salvation is set forth as the Water of Life, and very appropriately. Water is essential to life. Water is refreshing. Nothing will bring more joy to a thirsty man than a good, cool glass of water. Likewise, salvation through Christ is essential to spiritual and eternal life, so that a man without Christ is dead.

"He that hath not the Son of God hath not life." 1 John 5:12. (Continued on page 2, column 3)

An Announcement As To The Work In Solomon Islands

By F. T. HALLIMAN
Chicago, Illinois

Dear friends,

I wish to make an announcement concerning the New Guinea Mission work.

Recently Elder Ralph Doty of Fossil, Oregon has announced his desire and intentions of going to the Solomon Islands and taking over the teaching end of our work there on Bougainville. As most of you will recall for over two years now I have been going there when time permitted doing mission work and a few have been saved and now we have four preachers on Bougainville. Brother Doty will be going there to start a teaching ministry especially for the benefit of the preachers.

We believe this to be a very essential part of our mission work there and Brother Doty will be continuing not only what we have already started, but he will be able to give full time to it and will spend whatever time is necessary there with the native preachers to see that they are well taught and indoctrinated. This will be

(Continued on page 2, column 1)

Not A Useful Christian If Hide Stuffed With Error

ELDER ROY MASON
Aripeka, Florida

Sometime ago a question was asked of the Forum in which the questioner said "If the Baptist Church is the true church, then why does God bless so mightily the efforts of those who are not Baptists?" The questioner then went on to mention that some "loose" Baptists seem to be reaching many people, while there are true Baptist churches that "seemingly can't make a go of it."

In answering I mentioned that an examination of the Great Commission reveals that making disciples takes precedence over baptizing and teaching to "observe all things" that Jesus commanded. My further suggestion was that some preachers become so taken up with certain less important teachings that they come to have a barren orthodoxy, for they continually harp on their pet doctrine or doctrines, while stressing the "making of disciples" very little. Other, and lesser orthodox Baptists along those lines, may go all out in seeking to win the lost to Christ, and may be blessed to a greater degree.

Two differing reactions came

my answer, and both erroneous. One was that it is a lot better to be off doctrinally, and to be zealous in seeking to win souls, than it is to be doctrinally sound and lack such zeal. That it is better to be Arminian and evangelistic than to be straight on election and Hardshell in attitude. That reaction seems to proceed upon the idea that I was rather



ELD. ROY MASON

excusing doctrinal looseness. The truth is, I did nothing of the kind.

Through a lifetime in the ministry I have never tried to avoid anything taught in the Bible because it might render me more popular. Openly and plainly I have always sought to teach my church the whole truth. The Bible indicates that women should wear a covering on their heads when in the public worship of God. I taught that. It teaches that women should keep silent in mixed assemblies. I taught that until my church became committed to that view, and strictly obeyed it. The Bible teaches absolute, unconditional election, and no one sat under my ministry very long without knowing my convictions along that line. And so with all of the other teachings of the Bible. No, I do not believe that a person is likely to be a better soul winner, and a better worker for the Lord by virtue of being heretical along a lot of lines. The question is, WHY OR HOW CAN (Continued on page 2, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"HOLINESS BECOMETH GOD'S HOUSE"

"Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever."—Psa. 93:5.

Here is one of the most challenging, striking, inspiring passages of all of God's Word—"Holiness becometh thine house, O Lord, for ever." I think that all of us ought to realize it. I think that every one of us should know that this is true, yet I am afraid that too many times we fail to realize that holiness becometh the house of the Lord.

For fear that we might not realize it, may I say at the very outset, that the place of God's presence must be a holy place.

You can't have God's presence unless it be in a holy place.

When God spoke to Moses calling him to the task of leading the children of Israel out of the land of Egypt, and into the land of Canaan, He said:

"Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is HOLY GROUND."—Ex. 3:5.

God is about to speak to Moses to give him directions for a lifetime of ministry, and He said, "Moses, take off your shoes and just stand barefooted in My presence, realizing that you are actu-

ally standing on holy ground; and stand there because I am giving you a holy call, and I want you to feel that you are in the holy presence of God Himself."

That same thought runs all the way through the Word of God. For example, we read:

"In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, (Continued on page 3, column 1)

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Solomon Islands

(Continued from page one)

a minimum of two years and after that as the Lord leads whether to remain there or to join us on the island of New Guinea. Brother Doty has visited the Macedonia Baptist Church in Chicago, Illinois, preached there and was questioned by the church as to his doctrinal beliefs, intentions of length of stay, and many other things. The church found him to be sound in every respect and voted to send him out as a missionary to carry on the teaching ministry and/or as the Lord leads there on the island of Bougainville. Brother Doty will be working as a part of the Sovereign Grace Baptist Mission, under the authority of the Macedonia Baptist Church, Chicago, Illinois.

I have personally known Brother Doty for about 9 years and do not know of a sounder man any where, nor do I know of one better qualified for the job that he is going to undertake. For the most part Brother Doty was raised in the Hawaiian Islands and has an advantage over most people in island life and the habits of island people. He has had a wide experience in many things and capable of doing most anything he sets out to do. Personally I consider him to be a very valuable asset to the Sovereign Grace Baptist Mission.

Concerning the offerings for the New Guinea Mission work, the church has voted to make that one mission fund and the offerings that come in for the work will be divided up on a proportionate basis and used accordingly. For the last two or three months most churches that were sending in offerings were in effect doing that anyway as they would send them to the church and stating to use the money for the work as the church saw best. After conferring with the church on this matter I recommended to the church that we put this all under one general fund and then let the church work out the details of it and so that is what the church voted to do.

If there is any church or individuals that object to this policy and you desire for any reason to continue to designate your offerings for any individual or any special part of this work you may feel free to do so and the church will comply with your wishes. If the offerings come in undesignated they will go in the general fund to be used for the work, whatever the need be.

Brother Doty would like to visit as many churches as is interested in his coming and you may write either directly to him at this address, Elder Ralph Doty,

Box 6, Fossil, Oregon or let Brother Gilpin know as you write to him and Brother Gilpin will forward your message. If possible, Brother Doty would like to be ready to leave and go back when we do and in view of this we would like to ask as many of you as would be interested in supporting this kind of ministry to invite him to your churches and get personally acquainted with him.



Hide Stuffed

(Continued from page one)

A PERSON BE A BETTER OR MORE USEFUL CHRISTIAN BY HAVING THEIR HIDE STUFFED WITH ERROR?

And besides, let us remember something right here. JESUS WARNED AGAINST OUR BREAKING EVEN THE "LEAST OF THE COMMANDMENTS, AND TEACHING MEN SO" (something that every loose preacher does). He said that we fixed ourselves to lose our rewards, and to have a very small place in the Kingdom. (Read Matt. 5:19).

A second reaction to my Forum answer seemed to be in the form of a doubt about the correctness of my assertion that some preachers come to so harp on some favorite but less important doctrines that their churches lapse into barren orthodoxy. I still think that I was right in what I had to say. In fact I know it, for I have seen illustrations of this many times. Beyond doubt there are some truths of the Bible that are more important than others. Jesus said so. Read Matt. 23:23 and you will find Jesus rebuking the Pharisees. They were so strict about tithing that they even tithed their garden vegetables, but Jesus said, "And have omitted THE WEIGHTIER matters of the law..." Then he added, "HYPOCRITES!" So then, some teachings are "weightier" or more important than others.

Did Jesus disparage the things of smaller importance? Certainly not. Speaking of their tithing he said immediately, "THESE YE OUGHT TO HAVE DONE, and not to leave the other undone." We are to hold ALL THE TRUTH, and none are better, more useful Christians because they are Arminian, or because they ignore the things that are considered unpopular by the many today.

But we ought to hold the truth in proper balance.

It has always been my joy to preach to large congregations, and there were always a number of lost people present. Consequently, I always spent some time in every sermon trying to make plain the gospel, and appealing to the lost to turn to Christ. And people were saved in large numbers. I recall that a man who had become very interested in Bible study, rather reproached me once for not dwelling more on doctrine. "So much of your preaching is to the lost" he said. Another man—a very unspiritual man, grumbled and said, "Why does Bro. Mason talk all the time about Jesus-Jesus-Jesus?" My answer to both was this, "I can't see lost people filling the congregation and not tell them about Jesus and His power to save."

But some pastors get enamoured with a certain doctrine—maybe one that they had a hard time accepting, and they harp on that to the neglect of the gospel. A ministry of that kind will be barren. I succeeded a man once in a pastorate and his favorite theme related to women wearing hats to church. Hats! Hats! Hats! People heard this theme over and over, but there was little said to the lost about Christ and salvation. I had not been pastor long until a woman came to me and said, "When are you going to preach on women wearing hats?" I believed as my predecessor had believed, but I felt that Christ and salvation was the more important theme, and we began to have people saved.

Another pastor got worked up

over the evolution issue until he tanned old Darwin's hide nearly every service, but congregations dwindled and practically none were saved. As a pastor I had no more time for evolution than he had. In fact, I believe that the theory of evolution is a colossal lie, and I said so, but I spent little time on this theme. Christ crucified for sinners was my central theme, and I began to see rank, raw sinners turn to the Lord.

Preacher brethren, we may all have a tendency to ride a certain doctrine—especially if we encounter opposition to that doctrine, but this can be counteracted if we will make central in our preaching Christ and people's need of salvation. But won't the elect be saved? Certainly they will, but God has ordained that our preaching should be the means of reaching the elect.



Whosoever Will

(Continued from page one)

Salvation is refreshing and brings great, true, and lasting joy to the soul. Oh! We need, we must have, we cannot do without this water of life; this salvation we have in and with Christ.

Anyone who is athirst is invited to come and take the water of life freely. Now let us notice that this is not a general, unlimited, unconditional invitation. The more I think on this matter, the more I am persuaded that there are no general, unlimited, unconditional invitations in the Bible, but that the invitations of the Bible pre-suppose and are based upon a previous work of the Holy Spirit in a man, before they are made effective to salvation.

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vation. Search and see if this be not so relative to Bible invitations. After all what invitation will avail to a dead man, apart from the life-giving work of the Holy Spirit? Certainly this invitation which is so widely used by the Arminian is a limited and conditional one. It is not to all men everywhere, but is to the soul made thirsty by the work of the Spirit.

Dear friends, dead sinners are not thirsty for the salvation of Christ. Look around you, observe those with whom you come in contact, and see if they are concerned about, and hungry, and thirsty for Christ, and His salvation. Sinners who hate God are certainly not thirsty for God and the Scriptures say:

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

Thirst presupposes the live giving work of the Holy Spirit. Thirst is an evidence of life. If we would observe a man pleading for a drink of water, we would know by that very fact that he was not dead. Now the unsaved are thirsty for the things of the world, for the things of sin, but have not the least concern about, nor desire for the things of God. The Holy Spirit must give the sinner a thirst before that sinner will ever come and take of the water of life.

Herein is the fatal flaw in the so-called gospel of the Arminian. The gospel of the free-will, not recognizing the dead condition of the sinner—the utter and complete helplessness of the sinner—completely fails to meet the need of the sinner. Compare the

gospel of free-will with the gospel of sovereign Grace. The free-will says if you are thirsty come, if you are hungry come, if you will step out, or come forward, or pray through, etc., etc., then Christ will save you. However, the sinner is dead and cannot meet the conditions imposed by the Arminian gospel. Sovereign grace makes a man thirsty, and then gives him the water of life; makes a man hungry, and then gives him the bread of life; makes a man alive, and then bids him exhibit and exercise that God-given life. And only the gospel of sovereign grace will answer to the condition of totally depraved sinners—will meet the need of dead sinners—and all who are truly saved, are saved in this one and only way of salvation.

Whosoever will is invited to come. Notice again that this is not a general, unlimited unconditional invitation, but is limited to a specific class of people and the limitation presupposes and demands a previous work of the Holy Spirit. It is not a whosoever invitation. Most people quote this as if it said whosoever, whosoever, and that was all it said. I know of no such invitation in the Bible. It is a whosoever WILL invitation, and I know of no more particular, limited and conditional invitation than this. Brethren, the invitation is limited to those whom the Spirit has made, or will make willing. They are the only ones invited. It is not an invitation to all men everywhere, and whoever uses it in this way is perverting the Word of God and teaching a heresy with no Scriptural foundation.

Mr. Arminian, what about the whosoever won'ts? Have you ever thought about them? You use this verse as if it destroyed the truths of sovereign grace, whereas it is one of the bulwarks of Calvinistic theology. All men by nature are whosoever won'ts. Only those made willing by the Spirit, are whosoever wills, and these are the only ones invited in this verse. Search as you will, study the different translations, dig as deeply as you can, and you will never find room in this verse for one "whosoever won't." Now where is the much talked about universalism of the Arminian? One thing for sure, it is not in Rev. 22:17.

Let us look at a few Scriptures. "And ye will not come to me, that ye might have life." John 5:40.

"No man can come to me, except the Father which hath sent me draw him." John 6:44.

These verses clearly teach that no man will of himself come to Christ.

To teach that a man of himself, of his own free-will can or will come to Christ, is to utterly and completely deny the doctrine of total depravity. Now this is a doctrine that pervades the whole of the Word of God, in its dealing with man. It is so prominent that theologians of all shades and teachings are forced to use this term and talk as if they believed it, no matter how they contradict it and deny it. I make bold to say, and I wish you would seriously consider what I say: that no man who denies salvation by the sovereign, electing, effectual, eternal grace of God can possibly believe in the Biblical doctrine of total depravity. A sincere honest belief in total depravity will of necessity—of logical and Scriptural necessity—lead one into the other doctrines of sovereign grace and Calvinistic Theology.

To teach that a man of himself, of his own free-will can or will come to Christ, is to deny many verses of the Word of God. All those Scriptures which speak of the depravity of man, of his helpless condition, of his enmity to God are thus denied and perverted. All those Scriptures which speak of the blessed work of the Holy Spirit in salvation are perverted. All those Scriptures which give the full, complete glory for salvation to God, and to God alone, are denied or perverted. Oh! do you not see that the

free-will preaching of the Arminian does not only pervert truth in the Bible, but it and perverts the whole Word of God, and all of its precious truths. Friends, we throw away the blessed Bible, and write another, completely different book for religious purposes, if we hold to the Arminian gospel of free-willism.

"So then it is not of him, willethe, nor of him that runneth, but of God that showeth mercy." Rom. 9:16.

"He will have mercy on whom he will have mercy." Rom. 9:15.

These verses forever deny free-willism in the realm of salvation.

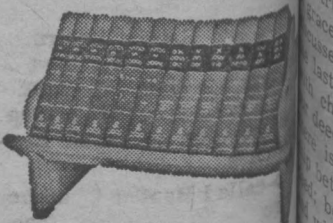
To teach that a man of himself, of his own free-will can or will, come to Christ, is to the saving difference to man—to give man room to boast, and to rob God of glory that is His due. No man would come he would be saved, but he will not come thus Arminianism lies totally inadequate and helpless before truth of man's depravity. Sovereign grace steps in and not offer to save) but saves the whole elect family of God.

God knowing man's depraved condition—God foreknowing it would be utterly useless to offer man salvation, and lead up to man—God, I say, and a multitude to be saved, and in spite of their depravity, and the Holy Spirit working effectually in them, gives them will to come, and they do and are eternally saved. John 6:36, 37. "Ye also have me, and believe not (total depravity). All that the Father giveth me (unconditional election) shall come to me (in grace) and him that cometh to me I will in no wise cast out (eternal security)."

You will say to me, you Arminians that is, if these things be true, then why should we be missionaries? It is the question of, why preach the gospel, if some are elect. It has asked times without number by Arminians who were defeated by their theological arguments and has been answered as many times as asked. Let us answer once again.

We preach "whosoever will" because "whosoever will" can come and take the water of life freely. We expound the passage. We emphasize the truth of man's will by nature, life giving power of the Spirit, and that whomsoever the Spirit makes willing, not only can, but praise God, he will come. We preach this to all men everywhere, for we know not who the elect are. We pray that the giving power of the Spirit will accompany the preached word, and we rejoice in the assurance that sovereign grace gives us, that our preaching will not be in vain. We preach because we are commanded to do so. We preach simply for results, not for great numbers, but for the commanded to preach and obey Lord. We preach "whosoever will" (Continued on page 7, column 2)

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"Holiness"

(Continued from page one)
with twain he did fly. And
cried unto another, and said,
HOLY, HOLY, HOLY, is the Lord
hosts: the whole earth is full
his glory."—Isa. 6:1-3.

I wish you would notice that
the king, had a most
wonderful reign. It could be said
his was the "golden age" so
as Israel was concerned. The
people were so busy looking at
him, they didn't have time to
look toward Heaven. But now that
King Uzziah has died, they take
their eyes off King Uzziah, and
look beyond an earthly
king to the heavenly throne of
Himself, and around that
throne where God sits, they see
the seraphims. So holy were the
seraphims that they burned in
their own holiness, yet when
they stood in the presence of Al-
mighty God, they covered their
faces with their wings that they
might not look upon God in all
his holiness.

When the Word of God says
one of the seraphims cried,
holy, holy, holy, is the Lord of
the whole earth is full of
glory." I say then that the
place of God's presence must be
a holy place. In fact, it is always
a holy place. When God would
lead the children
of Israel out of the land of Egypt
to the land of Canaan, He call-
ed them from holy ground; and if
He would reveal to us the sera-
phims praising Him, we would
find that everything that
He asks of us, He asks that it be
holiness.

Listen:
"Beseech you therefore, brethren,
by the mercies of God, that
you present your bodies a living
sacrifice, HOLY, acceptable unto
God, which is your reasonable
service."—Rom. 12:1.

In the first eleven chapters of
the book of Romans the Apostle
Paul has been discussing great
truths of the Word. He has
been talking about the doctrine
of depravity, the doctrine of
justification by faith, the doc-
trine of God's eternal election,
the doctrine of the security of
the saved, and other doctrines as
well, but especially those four
truths so far as the doctrines
concerned have been
discussed in these chapters. In
the last five chapters, beginning
with chapter 12, he talks about
the relationship between one's
creed and his life, and what he
believes and what he does. We find
here a tremendous relationship
between the first eleven
chapters, and the last five chap-
ters of the book of Romans. In
the first eleven chapters, he pre-

sents the creed. In the last five
chapters he demands deeds on
our part. The first thing he asks
is that we present our bodies to be
"a living sacrifice, holy, accept-
able unto God," which he de-
clares is our reasonable service.

I would have you notice that
the very place of God's presence
must always be a holy place. If
it be that God is calling a man,
as he called Moses, he is standing
on holy ground. If it be a place
where God is being worshipped
by the seraphims, then it is a
place of holiness. Or if God would
have us to present our bodies in
sacrificial service to Him, He
wants our bodies to be holy un-
to the Lord.

Oh, how our bodies are so con-
taminated by the things of this
life! How we need to remember

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that if we are to present our
bodies as a sacrifice unto God,
we need to be sure that even
the body that we present to God
is a holy body before Him!

The same truth is presented to
us again. Listen:

"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."—Eph. 1:4.

Notice that it does not say that
we should be holy and without
sin, because that is an impossi-
bility, but it does say that we are
to be without blame.

I always illustrate it like this:
Here is a little girl just learning
to sew. The mother picks up
some sewing the child has been
doing, and she finds some big
stitches and some little stitches,
some ugly stitches and a few
beautiful stitches. She doesn't fuss
at the child, because the child
has done the best that she could.
She is not perfect, but she is
blameless. She hasn't presented
perfect sewing, but she has done
what she could—blameless be-
cause she did the best that she
could.

Beloved, that is exactly what

God has chosen us to do. He has
chosen us before the foundation
of the world that we should be
holy and without blame. It doesn't
say without sin, but without
blame. We should live up to the
light, and the knowledge that we
have of the Word of God and if
we do, then we are without
blame.

I have often thought so far
as our church is concerned, that
God expects more of Calvary
Baptist Church than of most any
other church in the country, be-
cause I think we have been ex-
posed to a little more of the Word
of God than the average church
has. If you are going to be with-
out blame, you have to live up
to the light that God has reveal-
ed to you.

You will notice that He chose
us for one purpose — that we
should not only be without blame,
but that we should also be holy
before the Lord. As I consider
this text, it reveals that the very
place of God's presence has to be
a holy place. God called Moses,
and it was holy ground on which
Moses was standing. God reveal-
ed himself as the object of wor-
ship on the part of the seraphims,
and it was a holy God that they
were worshipping, and singing
about. Then God tells us that He
has chosen us before the founda-
tion of the world for one pur-
pose—that we should be without
blame, and holy before Him in
love.

Notice again:

"In the body of his flesh
through death, TO PRESENT
YOU HOLY and unblameable
and unproveable in his sight."—
Col. 1:22.

What a challenge this verse
presents to us! The Lord Jesus
Christ has saved us that we should
be holy, unblameable, and unre-
provable in His sight. God wants
you to live in such a way that
even God can't reprove you. God
wants you to live in such a way
that even God can't blame
you for what you do. God wants
you to live in such a way that
your life is a holy life of service
and belief.

Listen again:

"For a bishop must be blame-
less, as the steward of God; not
selfwilled, not soon angry, not
given to wine, no striker, not
given to filthy lucre; But a lover
of hospitality, a lover of good
men, sober, just, HOLY, tem-
perate."—Titus 1:7, 8.

Beloved, this is talking about
the preacher, and it says that a
bishop must be holy. What a
statement! The first time I read
it, I said to God, "I am not ready
to be a preacher." Beloved, I
don't know a man in the ministry
that is ready to be in the min-
istry. I don't know a single in-
dividual in all this world who
is ready to be a servant of the
Lord in the light of this Scripture,
for it says that a bishop must be
holy.

Notice another Scripture:

"Because it is written, BE YE
HOLY; for I am holy"—I Pet. 1:
16.

If you will go back to the

book of Leviticus, you will find
the basis from which all of these
sayings are written. It says that
God is holy, and that you and
I are likewise to be holy. That
doesn't mean that you and I will
be as holy as God is, but it does
say that God is a holy God, and
that you and I ought to be holy
before the Lord.

Now my text says, "Holiness
becometh thine house, O Lord,
for ever." In the light of my text
and the other verses of Scripture
which I have read, you can see
why the place of God's presence
must be an holy place. You can't
read these verses without realiz-
ing that the place of God's pres-
ence has to be holy.

Now I want to give you four or
five illustrations.

I

ISRAEL IN ELI'S DAY.

Eli was a good man but he was
a doting father — the kind of
father that allowed his children
to get by with just anything.
Eli was a judge, and when he
got old and unable to do all of
the work, he put his sons to work
under him. These sons of Eli
were evil boys. They were covet-
ous, they were adulterers; in fact,
there isn't much that can be
named so far as the flesh is con-
cerned but that these boys excel-
led in regard to it.

For example, when an offer-
ing was put upon the brazen
altar, God said that when the
sacrifice was completely con-
sumed, they could reach in with
a pronged hook and whatever
clung to it, the priest could take
for himself. That was what he
got for his food. But these sons
of Eli were so covetous that they
wouldn't wait until the offering
was somewhat consumed, or as we
would say cooked. When it was
first put on the brazen altar they
would put a fork into the offer-
ing and take it off. Accordingly,
the people of God got to the place
that they despised the offering,

because they realized that through
the offering these boys were
merely allowing their covetous
disposition to be apparent.

Time passed, and the people
didn't like the idea of coming to
the Lord. Beloved, God doesn't
always allow things like that to
go on forever, and God raised up
some enemies. The result was
that the children of Israel were
in battle, with the Philistines en-
camped round about them, and
the Philistines slew many of the
army of Israel—about 4,000 men.

Now, beloved, don't you think
it would be time to call upon
the Lord, and repent, if you had
an army of 4,000 men and they
dropped dead? Don't you think
it would be time to call upon the
Lord and say, "Lord, what have
we done whereby you have not
given us victory, but have for-
saken us?" I say it would have
been time for Israel to turn to
God, but Israel didn't. Instead,
we read:

"And when the people were
come into the camp, the elders
of Israel said, Wherefore hath the
Lord smitten us to day before the
Philistines? Let us fetch the ark
of the covenant of the Lord out of
Shiloh unto us, that, when it
cometh among us, it may save us
out of the hand of our enemies."—
I Sam. 4:3.

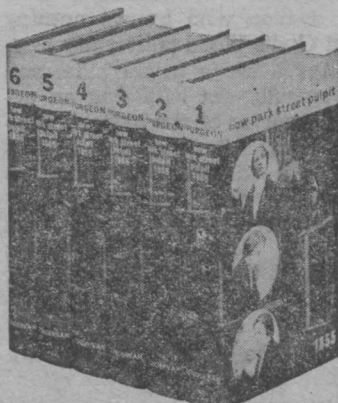
Notice, they blamed God for
what happened. That shows how
far removed from the Lord they
were. They were so far removed
from God that when they lost
the battle, instead of turning to
God to confess their sins, they
blamed God for it, and they said,
"Wherefore hath the Lord smit-
ten us to day before the Philis-
tines? Let us fetch the ark of the
covenant (which was symbolic of
God's presence). It may save us
out of the hand of our enemies."

Notice, they were looking at
the symbolism, rather than at the
reality. They were looking at the
(Continued on page 5, column 1)

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THE BAPTIST EXAMINER

JULY 8, 1967

PAGE THREE

The Baptist Examiner FORUM

"In the light of I Timothy 4:14, I Timothy 3:1 ff, and Titus 1:5 ff, what is the Scriptural procedure for the ordination of elders and deacons?"

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HOBBS

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and MISSIONARY

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Baptist Church
South Shore, Ky.



then God has not called this man to preach His gospel. It is to be feared that this is where so many churches fall short in their responsibility to God and man. I know a Baptist preacher who blows his top and flies into a rage at the least provocation. Yet Titus 1:7 tells us that an elder is not to be soon to anger (quick tempered). If you should put this man to a real test as to his qualifications as an elder you would find him lacking in most of them. God knows whether the man He calls meets His qualifications or not. He makes no mistakes, but His churches do sometimes. One, and a very important one, of these qualifications is that he is to be apt, or able to teach. I began teaching school when I was 20 years old, but before the Alabama State Board of Education gave me a license to teach in their schools they gave me a series of tests to see if I knew the things they wanted taught in the schools. They had to be assured that I knew something to teach before they would turn me loose on the children of Alabama. So many times it seems that a man's ability to gab gets him by on this score with flying colors. But you who would be in the class with Brother Mason and me if we were all in a great convention Sunday School class know that the empty wagon was the one that made the noise. It could be heard going down a rocky hill a mile away, but when it got there it had nothing in it.

No matter how much he can gab no man can teach God's precious Word until he knows something about it to teach. So the candidate should be tested, and tested closely as to his knowledge and his beliefs of the great cardinal doctrines of the Bible. If he is going to preach something other than the Word, let the Campbellites or somebody else have him. Baptists don't need him.

When all this has been done, the church is ready to confer the authority to preach the Word and to pastor churches. If the situation is such that the church as a whole cannot take part in the service, she may authorize her pastor to carry out her wishes in the matter. The laying on of the hands of the elders is the outward manifestation of the authority the church has already given. And the technical procedure, doing it according to Hoyle, may sometimes be stressed to the point of overlooking some of the more weighty matters. I find it hard for me to get too much concerned about the technical end of the service.

In ordaining an elder the first thing should be for the church to ascertain as nearly as is humanly possible whether the man to be ordained has really and truly been called of God. I Tim. 4:14 speaks of this as being given by prophecy. This word "prophecy" comes from PROPHETEIA which means to make known that which cannot be known by natural means. This being true, the one who is called is the only one who can really know of the call. So, since the church must depend upon his testimony, it is very essential that the church examine him closely. This is very essential today because of the fact that so many are going into the ministry as a profession just as they would law or medicine.

When the church has heard his testimony and has considered it prayerfully the next thing should be to check the man's qualifications. God has given us the qualifications of an elder in I Tim. 3 and in Titus 1. And if the candidate for ordination does not meet these God-given qualifications,

other men of the church that he is in favor of a certain thing that comes up and then he goes home and is told that he is not in favor of that thing, the church is in serious trouble. But still that very thing happens in some of the churches of the Lord Jesus Christ. It should not be so.

ROY
MASON

Radio Minister

Baptist
Preacher

Aripeka, Florida



It seems to me that after reading the Scriptures just referred to, the questioner should know as much about this as anybody else. Qualifications for elders and deacons are here laid down. Procedures in carrying out an ordination may differ. Perhaps the best thing I can do is to give an outline of a sample ordination service in my own church. During my last pastorate we ordained between fifteen and twenty of our members to the ministry, and quite a number of others as deacons.

One of our men was called as pastor by a church, and this church asked that we ordain him. Having been convinced by observation that the man met the qualification laid down in the Scriptures, and that he bore evidence of being called of God, our church authorized an ordination service, and authorized me as pastor to invite a number of other pastors and to plan a program for the meeting. We met on a specified night. The suggested program was read and was adopted. The candidate was asked to relate his Christian experience and call to the ministry.

This was indicative of his fitness for ordination so a presbytery was formed of the ministers present. One of the number led in questioning the candidate, with others joining in the questioning. Questions covered the fundamentals of the Christian faith, with special emphasis on the doctrines held by Baptists. After the examination, the presbytery retired for conference, and being fully satisfied with the candidate's answers, they voted to recommend to the church that it proceed with the ordination. A motion was then made by a member of the church to ordain him, and this motion was passed by the church. The candidate knelt down as the presbytery gathered about him. There was an ordination prayer offered, and the presbytery one by one laid their hands upon the candidate. This was followed by a brief charge to the candidate, outlining his obligations, and was followed by a charge to the church to which he had been called to minister, placing before them their obligations to their pastor. Following this there was a sermon appropriate to the occasion. The service ended with those present coming forward to shake the hand of the man just ordained, as they offered words of congratulation and well wishes. The arrangement just described is not inspired of course and may be varied, but it would seem to be commendable. I recall an instance in which the candidate read his own confession of faith and it was so complete and satisfactory that no questions were asked him. In another instance a man was ordained and those ordaining him were a very ignorant group. He was asked only one question, and no one seemed to think of anything else to ask him so he was ordained pronto! This would seem to indicate that there should be a careful list of examination questions prepared.

Elders from several churches should be in the ordaining council, since the one ordained will probably be exercising his ministry among the churches. When it comes to deacons, I personally do not believe that representatives from other churches need

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FRED HALLIMAN

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be called in, since they are to serve in that one church. And let me state that I DO NOT believe that when a deacon moves to another church he should be received as a deacon there. He is not acquainted with the situation and is not qualified to serve. It would not seem necessary to put candidates for deacon through a theological examination since they are to be "proven" by the church, which involves a life lived before the church for long enough period to make clear their fitness.

A lifetime of experience in the ministry has convinced me that deacons' periods of service should be rotated—that a church should designate certain deacons for active service for a certain period. This will serve to prevent deacons from seeking to boss things around a church.

AUSTIN
FIELDS

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Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



The proper procedure for the ordination of deacons and elders, is for a church to select from among her male members, men who meet the qualifications as laid down in I Tim. 3 and Titus 1.

The calling of men as deacons and elders is given only through the church. Now I am well aware of the fact that the Bible declares, "if a man desire the office of a bishop, he desireth a good work." Though he may desire the office of an elder, yet that does not mean that he is called of the Lord. The Lord has given to His church a guide line, to judge whether or not they who desire this office, are qualified to be ordained into that office. Many are the men who have felt within themselves the urge to become a deacon or elder, and because of this feeling they have entered into these offices without being sent.

"I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied." Jer. 23:21.

From this verse we can gather

that some go without being called. It is my firm belief that only sends through His church. A man may say I am called of the Lord yet they are members of false churches. I for one do not believe that they were called of the Lord. The qualifications for elders and deacons were not to false churches, but rather to the church which He built. Churches which were founded by some man are rejected as being which the Heavenly Father does not plant. If God did not call them would He call a man among them to preach and His Word? If He did, would not consist of God being called against Himself? The first then in the ordination of a deacon or elder is that he must be called, and that call can come through a New Testament Church.

In Acts 6 we find the church selecting from among her members, seven men to be deacons for her. Having selected them the church ordained them by the laying on of the hands of the apostles. Thus they were ordained as servants of the particular church. I fail to find a presbytery was ever called to question the deacons.

The ordination of an elder is much different than that of a deacon. The elder is one who is to be sent out to act for the church in her missionary endeavor. Therefore she is to call a presbytery, who will assist in ordaining the one whom she has called into the ministry. It is not the gift that is in the prophecy, with the laying on of the hands of the presbytery (elderhood)." I Tim. 4:14. After calling of the elderhood the church to question this candidate for ministry, concerning his knowledge of God's Word. "Lay hands suddenly on no man, neither take of other men's sins: thyself pure." I Tim. 5:22.

In this verse Paul warns us and us preachers as we lay hands suddenly on no man. That is we are not to lay hands upon him, unless we are sure his knowledge is sufficient to enable him to fight the good fight of faith. The only way for me to lay hands upon him and do it without partaking of his sin (if he were in error) by the process of questioning to determine his soundness of faith.

The church at Ephesus (Continued on page 5, column

The only difference between a buzzard and a gossip is that the buzzard waits till the person is dead before it tears him apart.

BRO. D. N. JACKSON AN ARMINIAN?

WE CONTENT THAT HE IS. HIS FRIENDS SAY HE IS. WE ARE REPRINTING THIS SPLENDID ARTICLE FROM A FORMER ISSUE OF TBE TO REFUTE HIS GROSSLY ERRONEOUS PERVERSION OF THE SCRIPTURES. EVERYTHING WE SAY IN THIS, HE HAS DENIED BY HIS PREVIOUS ARGUMENTS. MAY THE READERS OF TBE JUDGE WHO IS SCRIPTURAL.

EXPOSITION OF JOHN 1:12, 13— PASSAGE ON SOVEREIGN GRACE

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:12, 13.

Here is a passage to which much injustice has been done, not only by the Arminians, but also by Calvinists who have failed to vindicate the passage by emphasizing its truth and by pointing out the wicked wrangling done to it by Arminians. Often have tracts come to my hand in which the "decision card" or "decision blank" appeared at the end of the article. And many such "decision blanks" quote John 1:12, and state: "Sinner, you will accept the Lord, then God will give you power to become His own son."

Such a use of John 1:12 is not only a perversion of the meaning of the verse, it is an unjustified separation of verse 12 from verse 13. These two verses must go together. In fact, the two verses are one sentence! God did not divide the verse into verses; it was done by man for convenience sake. And there is no period after verse 12 to set it off from verse 13.

What, then, does the passage teach us?

First, we see in it the Depravity of Man.

Second, the Sovereignty of God.

Third, the Effectual Call.

The Depravity of Man is manifest in verse 12 of John 1, so we consider verses 12 and 13 in the light of it. The verse reads, "He came unto his own things, and his own people received him."

That is the passage as it should be read. And we see, then, how depraved is man! The Son of God came to His own chosen nation, His own people, His own Law, His own sacrificial grounds. His people (that is, the Jews) would not receive Him! "The world," says verse 10, "was not by him, and the world knew him not."

Depravity! Blinded by sin! Sinful men cannot see the glory of the only begotten of the Father. There is no beauty about Him that devoted man should desire Him (Isaiah 53:2). Not our Lord Jesus was particularly ugly, but they are blind to His real, divine beauty, just as the Jews would not receive the Lord. But they did receive Him. Notice, they "received" Him; they did not "accept" Him in the sense of choosing to accept or reject Him. But they "received" Him, as the disciples "received" the Holy Spirit on Pentecost (Acts 1:8).

The "receiving" of Christ is explained in the verse, "even to them that believe on his name." We have truly received Christ who are not born on His name. And since this faith is "the will of God" (Ephesians 2:8), Christ is truly "received" not merely "accepted."

These people were born of God. And we are told that their birth (their receiving of God) was not by their own will. It was by the will of God. Had they had their will in the matter they would never have come to Him (John 1:13).

The Sovereignty of God. God "will have whom he will." (Romans 9:18). And it is His unsearchable mercy on His part to save some of the Jews from the unbelief which characterized the others. Some did receive Christ. Why? It was God's will that they do so. They were not born into the family of God "of blood, nor of the will of the flesh, nor of the will of man, but of God."

It is enlightening to note that the phrase, "which were born," in the Greek reads, "which had been born." In other words, then, all who received Christ and believed on His name, had already been born of God. The new birth is the work of God, not the work of the sinner in any wise. The "will of the flesh" includes everything that leads to glorification. Conviction, repentance, faith, security, perseverance and glorification are all of the will of God and are "received" by the elect, not wrought out or performed by the elect.

The Effectual Call. Not all believed on the

Saviour, but some did. They did so only through the grace of God which drew them to Christ (John 6:44, 45). All did receive the general call to come to Christ: for John bore witness of that Light (John 1:7). But only those who received the particular, effectual call, believed on His name. It was the will of God that such should receive Christ and believe on His name, and so they did. God cannot be disappointed of His will and purpose.

Notice, now phrase by phrase:

"But as many as received him." These were the elect; for as it is with us today, only the elect come to the chief Shepherd (John 10:26, 27). The elect believe on Him, for all whom God has chosen He "causeth to approach unto" Christ (Psalm 65:4), making them "willing in the day of his power" (Psalm 110:3).

"To them gave he power to become the sons of God." This is a high honor, a very special favour, a great blessing to God's elect. By adopting grace, the elect are His. And the joy of the elect is to rejoice in this privilege, beholding "what manner of love the Father hath bestowed upon us that we should be called the sons of God" (1 John 3:1).

The "power" here does not refer to a power granted to some, if they will make use of it; but rather, to the honor and dignity conferred on elect persons. It is more honorable to have the privilege of being called "the sons of God" than to wear the name of the greatest living man.

"Even to them that believe on his name." This phrase is explanatory of the first phrase. Believing on Christ's "name" has reference to Christ Himself. For a name is simply a designation for the person. There is no power in the name apart from the person. For many say, "Lord, Lord," and name the name of Christ, but they are in the gall of iniquity and do perish (Matthew 7:21-23). And some who name the name of Christ do so to their own hurt, such as the vagabond Jews of Acts 19:13-16.

"Which were born, not of blood." For the elect are not the children of God by natural birth, but "children of wrath, even as others" (Ephesians 2:3). Only the birth of the Spirit (John 3:6) makes sons of God.

"Nor the will of the flesh." If there be such a thing as "free-will" (in the Arminian sense, that is), then it is of no use; for we are not born into the family of God by "the will of the flesh."

"Nor of the will of man." Neither by the will of parent, friend, priest, or preacher. Nay, not by the will of many crowded at a mourner's bench or elsewhere. God's will, not the will of man, stands (Daniel 4:35).

"But of God." The elect receive Christ, but they believe on His name, they become the sons of God, because it is His will. He has "predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Ephesians 1:5). He has "made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself" (Ephesians 1:9). And we have "obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." (Ephesians 1:11).

Thank God, it is of His will that we are saved, not our own, else we would yet be walking "according to the course of this world." (Ephesians 2:2).

None can make a Christian but He that made the world.—Hart

Zion's King gets no subjects but by stroke of sword in the day of His power. None come to Him but such as are drawn by a divine hand.—Boston

Grace is not effectual because freewill willeth; but free-will willeth because grace is effectual.—Parr

Regeneration does not come by the will of man . . . only God can do the work.—Gill

"Holiness"

(Continued from page three)

rather than what the ark contained. So they sent to Shihon and got the ark, and when the ark was brought into the camp, the word of God says that all the children of Israel shouted and clapped their hands and were happy because they were sure they were going to victory.

One thing for an individual to shout, and it is another for an individual to repent. He shouted all right, they had emotion, but there wasn't repentance on the part of the children of Israel, and they went into battle depending upon their own strength which was symbolic of

God's presence, instead of depending upon the Lord. The result was that they lost the battle and thousands of them were killed, including the two sons of Eli, the ark itself was captured, and Eli himself fell and broke his neck and died when he heard that his two sons were killed, and the ark was captured.

Now, beloved, I want you to notice very carefully: They could shout when they brought the ark into battle, but what they needed was to repent, that they might have God's mercy. They didn't repent; they shouted. They had emotion, but it resulted in nothing.

You remember how the Phil-

istines took that ark to their camp. They said, "This is Israel's God." Of course it wasn't; it was just symbolic of God. But the Philistines looked at it as Israel's God, and they put it in the house of their god, Dagon. They said that their god had accomplished much because—he was bigger than the god of Israel. They went to bed, and the next morning when they got up, Dagon had fallen off his pedestal. They picked him up and put him back on his pedestal. The next day Dagon had fallen over and burst himself wide open, and was broken into pieces. Then they realized that their god wasn't quite as good as the God of Israel after all.

Imagine, they shut the God of Israel up in the dark thinking that they could humiliate Him, but the God of Israel is victorious even in the dark.

Let's see what happened to those Philistines. Finally, they sent the ark back home. Twenty years pass by. Imagine people doing without God for twenty years. Imagine the people getting along without the holiness of God for twenty years' time. But the children of Israel did it. Listen:

"And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the Lord."—1 Sam. 7:2.

Notice, they did without God for twenty years, and then they began to lament after the Lord. The Philistines, unsaved, ungodly, unrighteous and unredeemed, couldn't get along with Jehovah, and Israel couldn't get along without Him. Finally, they lamented. Notice what they did:

"And Samuel spake unto all the house of Israel, saying, if ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines."—1 Sam. 7:3.

Notice, when they went after that ark and brought that ark into battle, they said that the ark will save us in this battle, but Samuel says to the people, "Put away the strange gods and serve the Lord, and He will deliver you from the hands of the Philistines." What a wide difference in depending upon an ark, a big box, even though it was symbolic of God's presence, and depending upon the God Himself!

Samuel killed a lamb and offered it as a sacrifice, and then he took water and poured it out before the Lord. He said, "That water represents us. It shows just how strong we are. When it is poured out, it is wasted. We are just as strong as this water poured out on the ground. We have just as much strength as it has. We have to have God to have victory." The result was that the children of Israel turned back to God, and depended upon God, and the God that they should have turned to before—that same God now turns to them, and they win a victory the next day over the Philistines, and they say, "Hitherto hath the Lord helped us."

Notice this, beloved, when they came to the place they realized that God had to be in the battle there was victory for them but as long as they were depending upon the ark which was merely symbolic of God they were defeated. They even lost the ark itself, but when the time came, they poured themselves out before God, prostrate and helpless just like water poured out upon the ground, and when they offered that sacrifice as an atonement, and when they confessed their sins and turned from idols, God gave them victory over the Philistines.

I tell you, beloved, this is a marvelous illustration. This marvelously illustrates the truth that the place of God must be a place of holiness.

I say to you, you can't have the power of God, you can't have God's strength, you can't have God to be with you, or for you, unless you are holy. If we have unconfessed sins in our lives as we stand in God's presence, as the Israelites did, depending upon somebody else instead of God, and if we do not confess our sins and do not repent, but rather cry emotionally and depend upon things of the flesh, we can expect failure every time; but when we come to the Lord, like they came in Samuel's experience, realizing that the place of God's presence must be a holy place, we can expect assistance and help from the Lord.

II

ISRAEL AT AI.

Go back to the time when the

children of Israel came to the city of Ai. Just before they came to Ai, they had conquered the city of Jericho. What had they done in Jericho? You might say, nothing. They walked around that city once a day for 6 days, and 7 times on the seventh day, making 13 circumnavigations of the city. When they had finished doing so, the walls of Jericho came down and fell flat. God gave victory because the people were depending upon God.

Sometime afterward, they went against the city of Ai, a small city on the hill. The spies said, "There is no need for all of the people to journey up there. Just a little handful is all that is necessary. Take 2,000 or 3,000 people." So they went against the city of Ai, but the Word of God says that the people of Ai came out against them and smote the Israelites as they turned and fled, and 36 of those Jews died that day. They could not stand in the presence of the people of Ai.

Now what is the difference? When they won the battle of Jericho, all of the spoils of that battle belonged to God. God said, "This is your first battle. Everything you gain in Jericho is mine." I suppose that everybody there did exactly what God said, but one man, and that man was Achan. He saw a wedge of gold, and a wedge of silver, and a goodly Babylonish garment, and he took them to his tent and dug a hole in the ground and buried them so that nobody would see them—nobody, that is, but God.

What difference did it make that God saw it—nobody else saw it? Nobody else knew what he had done. But God knew, and when they went out to battle the next day, 36 died because of what Achan had done. Achan confessed his sin, and the Word of God tells how they stoned Achan and his family, and his cattle, and everything that he had was piled on top of them. That was the burial that they got. Then they went against the city of Ai, and what does the Word of God tell us? If you will read the story of Ai, you will find that they completely destroyed that city, and everybody in it. They burned the city, they hanged the king, and the cattle and the spoil of that city became theirs.

Just think—if Achan had only waited a few days, he would have gotten that wedge of gold, and that wedge of silver, for God said that all of the wealth of that city was theirs. But Achan wasn't willing to wait. Down in the valley (Continued on page 6, column 1)



The Forum

(Continued from page 4)

or tested each one who came to her stating that they were called of the Lord. She rejected all those who did not pass the test. It is my belief that this test was in the form of questions asked concerning the Word of God.

"I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars." Rev. 2:2.

For their action in rejecting those who were evil the Lord commended them. Would not it be proper for us to try all those who say they are called of the Lord or desire the office of an elder as did the church at Ephesus? The proper procedure for the ordination of an elder is to prove him, and if he is approved by the eldership, then lay our hands upon him as did the apostles, Timothy and Titus, who were commanded to ordain elders in every city.

The laying on of our hands is but a symbol of our approval of this man.

THE BAPTIST EXAMINER

JULY 8, 1967

PAGE FIVE

The Touch Of The Master's Hand

*'Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while,
To waste time on the old violin;
But he held it up with a smile.
"What am I bid?" Good folks he cried,
"Who'll start the bidding for me?
A dollar — one dollar — then two, only two —
Two dollars, who'll make it three?"*

*"Three dollars once; three dollars twice;
Going for three" — But no —
From the room far back a grey haired man,
Came forward and picked up the bow.
Then wiping the dust from the old violin,
And tight'ning the loosened strings,
He played a melody, pure and sweet,
As the caroling angel sings.*

*The music ceased and the auctioneer,
With a voice that was quiet and low;
Said, "Now what am I bid for the violin?"
As he held it up by the bow.
"A thousand — and who'll make it two?
Two thousand — and who'll make it three?
Three thousand once — three thousand twice —
And going — going and gone."*

*The people cheered, but some of them cried,
"We do not understand,
What changed its worth?" Quickly came the reply,
"The touch of the Master's hand."
And many a man with a life out of tune,
Battered and scarred with sin,
Is auctioned cheap, to a thoughtless crowd,
Much like the old violin.*

*A mess of pottage — a glass of wine,
A game — and he travels on.
He's going once — going twice —
He's going — and almost gone!
But the Master comes, and the foolish crowd,
Never quite can understand
The worth of a soul, and the changes wrought,
By the touch of the Master's hand.*

"Holiness"

(Continued from page 5)
ley Achan and his family and all his possessions are covered over with stones, but Israel won the battle when they went the second time to the city of Ai.

Beloved, I say to you, the place of God's presence must be a holy place. You can't expect God to give victory if there is sin within the ranks. Israel got no victory against the city of Ai because of the sin of Achan.

My text says, "Holiness becometh thine house, O Lord, for ever." A woman buys a new dress and somebody says, "That is becoming to you." She buys a new hat and somebody says, "That is becoming." Beloved, the thing that becomes God's house is holiness. When there is holiness, you can expect victory, and when there is sin, you can expect defeat, just as in the days of Israel at the city of Ai.

III

THE TENT OF MEETING.

Let's go back to the time when the children of Israel sinned in that they built the golden calf while Moses was up on mount Sinai. When Moses came down from the mountain, the people were all dancing naked around that calf that had been built by Aaron. Moses looked at that golden calf and said, "Aaron, what is this?" Aaron was ready with an excuse. He said, "The people gave me this gold, and I put it in the pot, and this calf walked out." He was lying. Aaron knew he was lying, even as he stood in the presence of Moses. Moses took that golden calf and ground it into powder, and put it into the water, and made them drink their god that they had been worshipping.

There was one tent called the Tent of Meeting, where God met with Moses and gave instructions. God said, "Moses, you move this tent outside the camp." We read:

"And Moses took the tabernacle, and pitched it WITHOUT THE CAMP, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the Lord WENT OUT unto the tabernacle of the congregation, which was without the camp."—Ex. 33:7.

God was made an outsider. The people had sinned so much that God was forced outside the camp. I tell you, beloved, the place of God must be an holy place and when this camp of Israel became an unholy place—where the people danced and walked nakedly about that golden calf, and Aaron lied—God moved His place of meeting on the outside of the camp. God cannot, and will not, tolerate sin, and the only way we can expect blessings from God is to try to the best of our ability to live holy lives. God does not bless except in the case of holiness.

IV

LAODICEA.

We read concerning this church of Laodicea:

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked."—Rev. 3:17.

In other words, God is saying to them, "You think you are somebody, but you are not. You are just a poor, wretched, miserable, and blind group of people. You are neither hot nor cold. You are just lukewarm. I will spue you out of my mouth."

Do you know what the word "spue" means? There is a little four-letter word; that means the same thing and that word is "puke." God said, "I am going to puke you out of my mouth." (Continued on page 7, column 4)

ENGROSSING EXPERIENCES

ELD. JIM WILLINGHAM
2734 13th Street
Ashland, Kentucky

"This Laodicean Church Age"

One of the most interesting experiences I have ever had, and one which perhaps illustrates this Laodicean Church Age, occurred in the summer of 1959.

Having finished my first year of college, I went to Wildwood, Fla. to stay with a friend, hoping for some revival meetings. For six long and discouraging weeks my friend and I enquired of various churches to see if they would be interested in having us for a meeting. The only church to consider us was the one in which we had placed our membership for the summer, a small rural church some few miles south of Wildwood. Alas, they never could make up their minds, and, as a result, we were finally forced to relinquish our plans, and I had to return home.

However, we had one encouraging thought: The Sunday before we left, the church baptized five boys and girls whom my friend and I had won through personal witnessing. Even at that, they couldn't make up their minds. I have often thought upon that incident in the intervening years. I do not know that those boys and girls were truly converted. Some of them, I do believe though, were soundly converted. However, the thing that disturbs me most is that the church was practically having a revival meeting unwanted.

Many churches are like that today. God sends a time of refreshing upon them, but so far as the church is concerned, it couldn't care less. Such churches always make me think of those verses in Revelation 3:15, 16.

"I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

How about you, dear friend? Are you cold or hot with regards to THE DOCTRINES OF GRACE? Are you cold or hot with regards to DOCTRINE OF THE LOCAL CHURCH? Are you cold or hot with regards to EVANGELISM? Are you cold or hot with regards to MISSIONS? Are you cold or hot with regards TO GOD'S WORD? IF YOU ARE LUKEWARM — Remember this

"I will spue you out of my mouth."

Impractical Impossibility Of Universal Church Theory

BURTIS WILLIAMS
Ada, Oklahoma

This is a great presentation of Truth relative to the church being local, rather than universal. I don't know Bro. Williams, but I take my hat off to him as to the manner in which he exalts the local church. I do not agree with Bro. Williams that all Baptists will be in "the bride," as he implies, but we give him a 21 gun salute for his position on the church.

The late J. B. Moody, a staunch defender of the Christian faith, had this to say about the Universal Church Theory (the belief that all the redeemed compose the church)—

"It is an immense, immaterial, imaginary imp; an impossible, imperiling imposter; an improbable, impractical impossibility; an invalid, invisible invention;— Spreading out into Shallowness, Enlarging into Littleness, and Increasing into Nothingness."

Those who attempt to "prove" the Universal Church theory, almost without exception, first state the theory and then search for Scripture to "prove" its truth. Anything can be "proved" with this kind of interpretation.

The confusion comes when people fail to make a distinction between the Family of God and the Church, a distinction the Bible clearly makes. The Family of God is composed of the redeemed of all ages, salvation alone being the condition of membership in the Family. The Church, or Bride, of Christ is different. A church is: A called out assembly of born-again, baptized believers, covenanted together to carry out the will and direction of Christ. Salvation, baptism, and a dedicated walk are conditions which must be met to be a member of the church or Bride.

Dr. B. H. Carroll, distinguished first president of Southwestern Baptist Theological Seminary, states: "Of the 117 instances of use (speaking of the word ecclesia, assembly and referring to the church) in the New Testament certainly all but 5 refer to Christ's ecclesia (church)." For example, Acts 8:1 "And Saul was consenting unto his death. And at that time there was a great persecution against THE CHURCH WHICH WAS AT JERUSALEM; . . ." This is one reference to Christ's local, visible ecclesia, or church. This church at Jerusalem

was the same church that Carroll organized during His personal ministry. Later other churches were organized by this church after the same pattern, their authority for so doing was given them by Christ in Matt. 28:18-20. This plan of mission work strictly adhered to by Baptists to this very day. All churches who have been founded on this foundation and after this pattern which Christ gave have the right to claim membership in the Bride of Christ. Those who have been saved but have not identified themselves with a local church who can trace her foundation back through the centuries to Christ, will not have that special place in Heaven as a member of the Bride of Christ.

The remaining 5 times the word ecclesia (assembly) is used in the Scriptures it is used in an abstract or generic sense. Bro. Carroll gives this example: an English statesman, referred to the right of each individual citizen to be tried by his peers.

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should say: 'On this rock my land will build her JURY and all power of tyrants shall prevail against it,' he uses the term jury in an ABSTRACT sense, that is, in the sense of an INSTITUTION. But when an institution finds CONCRETE expression, or becomes operative it is always a particular jury of twelve men, and never an aggregation of all juries into a big jury.

If the church is a Universal (Continued on page 7, column 4)

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That some day I'll go to be with Him,
Where all is peace and love.

The Bible says He'll come again,
Just as He went away;
And all the saints shall meet Him.
O, what a glorious day.

How I long to see His face,
The one who died for me;
I'll shout and sing His praises,
Through all eternity.

There will be no tears up yonder,
God shall wipe them all away;
We'll bask in heaven's splendor,
On that great eternal day.

MARSHALL EFAW
Chesapeake, Ohio

gible to become members of the bride of Christ (His church) however, being eligible and actually becoming a member of the body is two different things. To be a member of the Lord's church one must not only be eligible but also lawfully joined to the body. He is lawfully (Scripturally) joined to the body when he has had an experience of grace (salvation) and has submitted himself to the ordinance of baptism at the hands of a New Testament church that is patterned after that church Jesus built. This is what the Bible is teaching in Ephesians 5:23-25.

Baptists are not denying anyone the right to enter the gates of glory when they teach that all who are redeemed are not in the church. Church membership has never qualified one to enter Heaven, salvation alone can do that. What Baptists ARE teaching is that if one is to have that special place in Heaven as a member of the Bride or church, he must go all the way with Christ. He must experience the forgiveness of sin, he must be baptized by a Scriptural authority, and his life must be a living testimony of his new-found trust in Christ. Without all of these it is impossible to be a member of Christ's church.

Do you doubt that all this is necessary? Let us look to God's Word as our authority. In Matt. 28:18-20, Jesus was speaking to His church when He gave them both the authority and obligation to make disciples, baptize them (Continued on page 8, column 4)

Whosoever Will

(Continued from page two)

will" because this preaching leaves the sinner utterly without excuse. His condemnation falls upon his own head. He is utterly at fault and without excuse. Finally, we preach, because the preaching of the gospel is the divinely ordained way of calling the elect to the obtaining of the predestinated salvation.

We are not "Hardshells." The Arminian falls in the ditch of "The Word without the Spirit." The Hardshell falls in the ditch of "The Spirit without the Word." The sound Missionary Baptist walks down the middle of the road of God's truth of the Holy Spirit using the Word, and will not turn aside from the Word of God.

Sometimes I am asked if I would rather be a Hardshell or an Arminian. I used to puzzle over that, and examine what they taught to see which I would rather be. I have found the answer. Praise God, I would rather be neither one, but thank God I can be a true Baptist. II Thess. 2:13 tells us of the electing grace of God, choosing some men to salvation, and that this salvation is through the work of the Spirit and the belief of the truth. II Thess. 2:14 informs us that men are called to obtain this salvation through the preaching of the gospel. Now this truth is taught repeatedly in the Bible. See especially I Cor. 1:21; Jms. 1:18; and I Pet. 1:23-25. So we preach, because it is God's way of bringing in the elect, unto the salvation predestinated for them before the world began.

Friends, I would beseech you to study the Word of God. The Arminianism of today is flourishing because of the lack of serious, devout, prayerful study and preaching of God's Word. Arminianism is based upon a "scratch the surface" study of the Bible. And I might add the Arminian better not scratch too deep, and some places he had better not scratch at all.

My seeing that people do not dig into the Word, and my desire that they would, is one reason for my zealous support of The Baptist Examiner. I do not know of one thing we could do that would promote the cause of Truth more than to back with our prayers and financial support, and to

send out to others this paper. It has been a blessing to me beyond my power to describe. I do not know how many people have told me of the blessing this paper has been to them. A friend preached for me last Sunday, of how and why, he left the Southern Baptist Convention. One of the first things he said was how much help The Baptist Examiner had been to him. I told him I considered it the greatest missionary work I knew of, and he wholeheartedly agreed. So, brethren, get behind this paper and its noble editor, pray for him, and for the paper. Support it financially with a part of the income of the church. Send it to every member of the church and to others.

God bless you all and use this article to His glory.

"Holiness"

(Continued from page 6)

I imagine the Laodicean Baptist Church felt their pride drain away when God said, "You make me sick at my stomach — sick enough that I feel like vomiting you out of my mouth."

I ask you, is God in this church at Laodicea? Is He working with them? Is He directing them? No, beloved, for we read:

"Behold, I stand at the door, and knock."—Rev. 3:20.

Notice, God is on the outside, knocking. What a place for God to be! It is pitiful to think that the Christ who said, "I will build my church, and the gates of Hell shall not prevail against it," comes to Laodicea, and stands outside His church, and knocks to get in. Why? Because that church had forgotten the message of my text, which say, "Holiness becometh thine house, O Lord, for ever."

A HELP OR HINDRANCE.

We read:

"And whether one member suffer, all the members suffer with it."—I Cor. 12:26.

How many sinned in the day of Achan? Just Achan. But who suffered with him? The whole camp of Israel. Paul is talking here about the church, and he says that one member, if he suffers, is going to make everybody suffer. He is using the human body as an illustration.

I want to ask you, are you a broken bone in this church? Are you a busted ankle? Are you a spot in the eye? Do you see what I am saying? You are either a help, or a hindrance.

I am not saying that everybody

in a church has to be wrong for a church to be hindered. If one member suffers, all of the members suffer.

It just took one Aaron to make the golden calf, and lead the people astray. It just takes one joint in your body not to be working correctly to cause your whole body to react poorly. It just takes one member of a Baptist Church to cause the whole church to fail. I ask you, are you a help or a hindrance? In the light of what I have preached to you, and especially in the light of I Corinthians 12:26, you are either a help or a hindrance. "Holiness becometh thine house, O Lord, for ever."

VI

THE CHRISTIAN'S MISSION.

In Mark 8, the Lord Jesus Christ is speaking to the multitude, and He tells His disciples to have the multitude sit down upon the ground. Wasn't it amazing that there was grass in that place? A Sovereign God from all Eternity prepared even a place for them to sit when they needed it. Then He said to the people, "Give ye them to eat." He could have miraculously caused the food to pass to the hands of the hungry ones, but He took a boy's lunch and miraculously multiplied it. Couldn't He just as miraculously have caused it to pass to the hands of the people there? I think so. I don't think it would be one bit difficult for God to cause the food to pass from His hands to the hands of that hungry multitude, that they might eat it. But He didn't do it. Rather, He said to the disciples, "Make them to sit down on the grass," and when they sat down, He said, "Give ye them to eat." Then the disciples took the food and passed it out to the hungry multitude.

I want you to notice this truth: the disciples were the channels, by which the hungry multitude might eat. That is what I would like for you and me to be. That is what I would like for our church to be. That is what I would like for every one of us to be—just be a channel, by which the Bread of Life might go out to others, and might flow forth from us to others.

May God help us that our lives might be channels of blessing, whereby we might help others along the way to the Lord, remembering that "Holiness becometh thine house, O Lord, for ever."

May God bless you!

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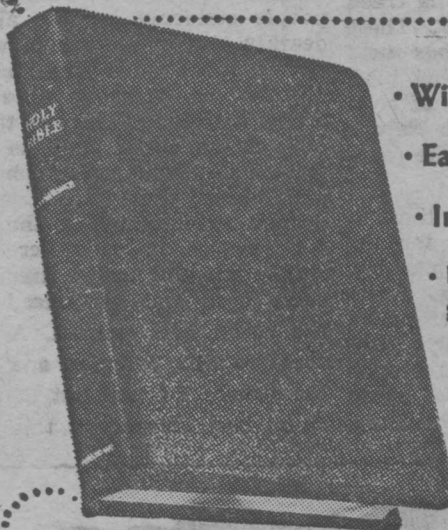
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Mrs. Ira Ferguson
(Mississippi)

Universal Church

(Continued from page 6)

and invisible body as Universalists claim:

—to whom was Christ speaking in Matt. 18:17? "... tell it unto the church ..."

—to what were the people added in Acts 2:47? "... the Lord added to the church ..."

—what was in Priscilla and Aquila's house in Romans 16:5? —how did God set some in the church, I Cor. 12:28?

—Why does the Scripture speak of a particular visible local church in Jerusalem in Acts 8:1?

My wife, because she was a woman, was eligible to be my wife. But being eligible and actually being my wife were two different things. She became my wife only when we were lawfully joined together. In the same manner, all saved people are eli-

Fred T. Halliman

(Continued from page one)
the child would be protected. After physical death, however, the rinini is thought to depart to a celestial dwelling place called Raluya. Raluya is a happy place where beautiful wig decorations are abundant, excellent arrows may be found there as well as good native clothing (reed skirts and net aprons). There one eats only the delicious meat of the beautiful Urungawi bird. There are Duna myths of men and women climbing to Raluya on the branches of the kake (umbrella) tree.

In contrast to Raluya, there is another dwelling place for the rinini after the owner's physical death, called Keriaga. Keriaga is a place that is surrounded by a high fence and only Yawa (nettles) are available for food and it is a place of sweet, great thirst, and no death. The Duna

is unable to explain why some rinini go to one place and some to another. There are myths of the rinini returning to the Duna valley in the form of a rat or bird from both places, and any rinini returning to earth are to be feared. One day at a preaching service a man put a spell on a large congregation by announcing that a rinini had been seen by him nearby in the bushes. The people suddenly became almost deathly still and the man whispering asked for a bow and arrow or axe. Someone gave him a bow with several arrows tipped with sharp bones and the man walked slowly towards the bushes with bow strung and arrow drawn. After watching the man for several moments creeping slowly into the bushes finally he came back and announced that the rinini had escaped. A bird could be seen flying off and after the service I found out that the rinini had escaped in this bird.

Names are often changed after death of a kinsman, lest his rinini return and recognize someone when his name is called and attack causing serious illness or sores. The rinini of a wife is especially dangerous if the couple have had no children. Seldom does a man want to keep a wife if she is unable to bear children. Older grandparents rinini are powerful and may return to cause sores and illness unless they are appeased with pig sacrifices. These sacrifices are held in the spirit huts near the ancestral graves. A portion of the meat or fat is thrown into the fire and designated as belonging to a certain ancestor spirit. If anyone does come down with sickness, regardless of what kind, the spirit is blamed for it and pigs will be sacrificed daily until the patient gets better or dies. Usually a witch-doctor is called in after four or five days (sometimes before), and he makes the sacrifice saying a ritual as he puts the meat into the fire. He collects pay for his services and if the patient dies he blames it on to the fact that the relatives did not call him in in time, they did not give him enough pay, or that the spirit was not satisfied with the amount of or the quality of the pigs offered. It is easy to see then how that the pig played one of the most important parts in the life of the Duna people. The pig not only served to buy their wives, and almost everything else they bought or traded for (as well as to compensate for murder, adultery, etc.), but most important of all was their usage to appease the spirits (burnt offerings).

Rama Spirits

The Rama spirits are considered to be eternal powerful spirits or deities (some rinini are thought to become so old and powerful as to become rama spirits), which control the weather, sickness, fertility and/or death. They punish certain offences or cause suffering at the bidding of spirit men. Only can we know to any degree of certainty when we have lived and worked with these folk as they were when I first went among them 6 years ago as to the extent of fear they had of these spirit men. Al Capone was a novice at threat and blackmail compared to these ancient spirit men of the Duna people. Hunger for pork may cause any of the rama spirits to attack, therefore they must be constantly offered pig sacrifices and placated with prayers, and of course a spirit man had to be on hand to properly administer these rites. Most of the rama spirits are considered good spirits, however, since they don't attack without reason. The majority are male and may have wives, although some like the Battle Spirit are female. The rama spirits are thought to embody oddly shaped stones and are honoured with temples — ramaanda — (spirit house) which are small thatched huts. I have several of these stones in my house in New Guinea. All of these are either oblong or round and always slick. Some are so round and slick, black in color, that it looks as though many months may have been spent in shaping and polishing these. It was these that the women and children and young men were not allowed to come near. Specific rituals were conducted for the spirits by the spirit men at the time of pig sacrifices. Spells are said over 5 different kinds of leaves, a stick is smeared with red clay and then the pig is hit over the head with the stick. If blood comes out of the pig's nostrils the ritual was correct. The rama spirits are supposedly very pleased with this ritual as well as the aroma of the pork cooking in the fire.

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Most of the spirits are associated with some sort of magic and are supposed to be pleased with the rituals and the sound of the spells, usually nonsense formulas said by the spirit men. They will then heal sores, illness, cataracts, rheumatism, or fulfill a wish for children and wealth. They give diviners wisdom in interpreting omens, e.g. an earthworm directly in front of a person indicates coming misfortune, or an attack from a rama spirit. A pig squealing for no apparent reason indicates coming illness in someone nearby and a pig sacrifice to the appropriate spirit should be made immediately. Another divination process brings to light the murderer of a man found on a trail. The skeleton was placed on a platform and the rib cage stuffed with toro (fern). The sorcerer asked questions which could be answered by yes or no — "Was it a man from such and such a place? Was it so and so?" A hollow sound in the skeleton indicated a positive answer. A female diviner could also show who the murderer was by a small red bag called *Ima Nu* (woman's bag), which would swing from her shoulder from the left or right to indicate a positive or negative answer. Some spirit men would make two sticks bump along the trail so that someone could find a lost pig or a lost axe for the pay of one cowrie shell.

The rama spirits were also entreated to cause people to commit a taboo. We have previously mentioned that stealing was taboo in Duna culture. A young man named Ega, stole a pig with his mother when he was a boy and the owner of the pig had a spell put on him and now Ega is considered to be a kleptomaniac. Temporary disability or death may be caused by eating an earthworm or putting one's finger in the ground saying a spell with someone's name.

In our next issue we continue with the spirits.

Universal Church

(Continued from page seven)
and teach them; all three were commanded. Those who are converted under the voice of the church, are obligated by God's Word and Christ's example to be baptized and then to be faithful followers. Jesus gave every believer the right example to follow when He went to God's authority on earth, John the Baptist, for baptism. Why did He come to John? "And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfill all righteousness." Matt. 3:15. One has not "fulfilled all righteousness" in his Christian life until he has been baptized, and placed his light "on a candlestick," Matt. 5:15.

The heartbeat of the Universal Church Theory is unionism. The present trend in religious circles is toward ecumenicalism, bringing all religious bodies into one big body. God has condemned such a body, Christ taught against the theory, those inspired writers

of God's Holy Word such a movement, without exception. God's chosen people of Old Testament times always line up with others not in pathy with their calling. People today, who have seated convictions about business and the purity of work, are going to be in if they are taken in by this of unionism as taught by who believe the Universal Church theory.

"And what agreement has the temple of God with idols? are the temple of the living as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and be a Father unto you, and shall be my sons and daughters, saith the Lord Almighty." Cor. 6:16-18.

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