

# 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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HERE IS THE SEVENTH INSTALLMENT OF . . .

## A Series On Tribal Customs In New Guinea

ELD. FRED T. HALLIMAN  
(New Guinea Missionary)

Wanalobo—The Battle Spirit

The battle spirit is a female spirit who inhabits ponds, lakes, etc., scattered around over different parts of the Duna territory. There is a pond near Kelabolo (quite some distance from our mission) called Yu Ane, meaning, Female Water. The battle spirit would be entreated to give strength, wisdom, and to protect the warriors. After the fight the warriors would return to the pond and have a pig feast and a ritual is called rimango. The tribesman who directed the feast always determined how many pigs should be killed. When pigs were killed some of the pigs would be cut off, wrapped in banana leaves and thrown into the pond where it would float for a while and then be devoured by the Battle Spirit. Young men, married, were considered to be

favorites of this spirit and while wandering near the pond could hear her laughing. But young women who went near the Battle

with illness or death which no number of pig sacrifices could appease.

Oge

Oge is typical of many personal rama spirits. There used to be a tribal chief near Kelabolo named Gelo who was a fight leader and a sorcerer. The spirit Oge belonged to Gelo and he, Oge, and his two brothers, Turi and Giraboli, were responsible for guarding Gelo. It seems that the more important the man the more of these spirits he had to protect him and if one did not have pigs to sacrifice occasionally or friends that would help him out it would be better not to have these protecting spirits since the spirit had to be appeased occasionally. Oge, like all the other rama spirits has always existed, but how he came to be Gelo's spirit is unknown, but so long as Gelo kept him appeased he would keep Gelo from illness. Oge was useful in other (Continued on page 2, column 2)



ELD. FRED HALLIMAN

Spirit's pond during menstruation could be killed by the Wanalobo. Also, men whose wives were menstruating kept away from the pond lest they also be stricken

### Life

To the preacher life's a sermon,  
To the joker life's a jest,  
To the miser life is money,  
To the loafer life's a rest.

To the soldier life's a battle,  
To the teacher life's a school.  
Life's a great thing for the thinker,  
But a folly to the fool.

Life is just one long vacation  
To the man who loves his work,  
But its constant dodging duty  
To the everlasting shirk.

To the faithful, earnest worker  
Life's a story ever new;  
Life is what we try to make it—  
What, my friend, is life to you?

### One In Christ

"In Christ there is no east nor west  
In Him no south nor north  
But one great fellowship of love  
Throughout the whole wide earth.

In Christ now meet both east and west,  
In Him meet south and north,  
All Christly souls are one in Him  
Throughout the whole wide earth."

## Some Louisville Baptists Compromise With Rome

On page 12 of The Western Recorder (the state paper of Kentucky Baptists), July 13, 1967 is there is an article and a picture that is enough to make a man buzzard puke. Donald S. Whitehouse, pastor of the Shawnee Baptist Church in Louisville, Kentucky, is shown on a tour to two Catholic churches who spoke at the Wednesday night service of the church the subject "A Catholic Ministering to Baptists."

First of all, they, nor any other men have any business speaking publicly in a Baptist church. Let your women keep silence in the churches: for it is not permitted unto them to speak; they are commanded to be under obedience as saith the law."—I Cor.

THE FREUDIANS EAT CROW

Dr. Francis Braceland, former president of the American Psychiatric Association and now editor of the American Journal of Psychiatry said that premarital sex was growing out of the so-called new morality have significantly increased the number of people in mental hospitals. The same warning was given by leading psychiatrist of Los Angeles.

Strangely enough, many of the devotees of Freudian psychiatry were advocating that we rid of "white, Protestant, Puritan ethics a few years ago. This is proof enough that their theories are unproven. In the present time educators on the binge of teaching sex education in our school system. The morals of the new generation of teachers coming out of our universities causes one to wonder whether we want these people to handle this important subject. Each day the government wants to take over more responsibility from the parents.

million Baptists during the Dark Ages, then no Baptist church should be guilty of denying the faith by having such persons speak from a Baptist pulpit.

Finally, for a Baptist preacher to put a priest or a nun in his pulpit, or before his people to preach, he should have his ordination revoked. He should be excluded from the fellowship of Bible-believing Baptists. He should be shunned by all Bible-believing Baptists just as we all would shun a plague or cholera or smallpox. Such a man is a renegade to Christ, a disgrace to all living Baptists, and worse than that, a compromising stigma to all our martyred brothers and sisters of the past.

May God bless Baptists in the days to come!

"Enclosed is \$5.00 to renew THE BAPTIST EXAMINER. I enjoy it very much and when I am through with it I pass it on to my sister."

Miss Elda Hoffman  
(Pennsylvania)

## Letters From Our Readers Scattered Far And Near

"Please accept the enclosed as my contribution. I am a 'Baptist Examiner Baptist.'"

Russell Daugherty  
(New York)

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Mrs. C. W. Smith  
(Florida)

"Enclosed is a check for \$10.00 for ten subs to THE BAPTIST EXAMINER. I love and appreciate the doctrines of grace that are upheld in this wonderful paper. May God use this means to enlighten some on this list to the wonders of God's grace!"

Robert L. Poindexter  
(Texas)

"In Christ I greet you and all that help you in getting out the best paper on the whole truth and Gospel — the truth as it should be taught in any true (Continued on page 8, column 5)

## An Important Question For Churches Of This Century

CLAUDE H. CREECH

A Lay-Member of  
Calvary Baptist Church

"Should A Scriptural Church Indulge In Eating, Drinking, Entertainment and Other Amusements In The Church?"

We answer with a positive, No. This should not take place in a Scriptural church. However, we wish to first point out what is, or is not, a Scriptural church, or what are the Bible requirements for a church to be Scriptural.

Moreover, it is needful for us to point out that there are many churches (so-called) which are not true churches of the Lord, but are only "synagogues of Satan" (Rev. 3:9). Satan is the adversary of God, from Genesis 3:15 through Revelation 20:10, when he is cast into the lake of fire. Satan has not only been the adversary of God, but naturally the adversary of God's people, and the churches of the Lord Jesus Christ.

The Scriptures are literally filled with passages that show how

Satan has tried to thwart God's plans in trying to destroy Jesus, His people, and His churches. We do not have space to bring all His deceitful workings, but we must say that Satan is a great imitator. As Jesus did build His church while here in the flesh, Satan has many imitations of these true New Testament churches in our present day.

In many of our worship services Satan has complete control (Job 1:6, 7; 2:1). From these and many other passages, we learn that even though Satan may not have complete charge of all of our churches today, he is there to sow his seed (Mt. 13:25, 38, 39) and to blind (II Cor. 4:4). He catches away the Word from some (Mt. 13:19). He has false apostles and deceitful work- (Continued on page 6, column 1)

### THE BOOK OF LIFE

It was an ancient custom for free cities to have a roll-book containing the names of those having the right of citizenship (Ezek. 13:9). Likewise God has a register-book of those "Whose citizenship is in Heaven (Phil. 3:20). God's roll book is called in the Bible "the book of life." This is fitly for the book of life is the roster of God's elect who are to inherit eternal life.

Once our name is written in this book it is there for all eternity. The Lord Jesus has promised, "I will not blot his name out of the book of life" (Rev. 3:5). Christ will never blot the names of His faithful and chosen ones out of the book of life.

When is our name written by God in the book of life? Arminians with a pet dogma to defend and Pelagians with a preconceived, false notion declare that it takes place in time after we believe. But this human imagination is erroneous and totally without Biblical warrant. I doubt that any one would have ever come (Continued on page 8, column 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "A GREAT HOUSE FOR A GREAT GOD"

(The first sermon preached in Calvary's new church building).

"And the house which I build is great: for great is our God above all gods."—II Chron. 2:5.

These were the words of Solomon as he was preparing to build a temple which took the place of the tabernacle, which was God's first dwelling place with man. Solomon says that he is going to build a great house, and the reason is, because "great is our God above all gods." In other words, he is going to build a great house for a great God.

May I remind you that a great God deserves a great house. It

always grieves me whenever I find God's people living in nice homes, yet worshipping in a shack. Many times I have been invited to preach where the building itself was a very, very poor building—not much more than a hovel—and as I looked about, I saw that the people themselves lived in nice houses. I say, beloved, a great God deserves a great house.

I think as we look about this morning that you and I can say we see here the beginning of a great church building. If you will look carefully at the building we are using this morning for the

first time, I think you can see the beginning of a magnificent structure; and some of these days, you will see the balance of this house completed, and we will rejoice then, just as we do today—being able to meet in it, after not having had our own building for so long.

This building, I might say, both in its present state, and when it is completed, is the product of vision, cooperation, and labor. I don't think I have ever seen a church more united, or more solidly behind the building of a church building, than Calvary (Continued on page 3, column 1)



Gossip is like mud on the wall--you can wipe it off, but it leaves a spot.

## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN ..... Editor

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to Christ in belief and understanding (John 6:37).

III. We believe that Christ died and made atonement for only the sins of the elect of God (John 10:14-15). Christ could not have died for those who would not believe, for then His death would have been in vain; for those in unbelief are bound for a Devil's Hell, (John 10:26).

IV. We believe that the Gospel of Christ is the power of God unto salvation. It is the Gospel preached which brings salvation, not the faith of the individual, for salvation is by grace through faith (Ephesians 2:8-9). It is the Spirit of God Who quickens the individual, thus making him alive, and willing to receive the irresistible grace which God so freely gives (John 6:63).

V. We believe that those who were given to Christ in the Covenant of Redemption shall persevere to the end, (John 5:25). The individual who abides in Christ does so because "God worketh in him both to will and to do of His good pleasure" (Phil. 2:13). To

# YOKED TOGETHER IN REVIVAL EFFORT



ELD. JOHN L. STEPP  
Rome, Ohio

Elder Wayne Cox of Memphis, Tennessee, will be conducting a revival meeting for Brother John Stepp and the Grace Baptist Church of Rome, Ohio, August 14th through the 20th.

Loving both of these brethren, and thanking God for the churches of which each of them is pastor, we take pleasure in announcing this meeting in their behalf. We would truly urge all of our friends, who can do so, to attend and those living at a distance, we would ask that you please remember this meeting in prayer.

The Grace Baptist Church is located one mile south of Route 6 on Route 45, and four miles north of Orwell, Ohio, on Route 45. Anyone traveling Interstate 90 should turn south on Route 45, and 14 miles south to Rome, Ohio. It is only one mile from this junction to the church.



ELD. WAYNE COX  
Memphis, Tennessee

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sum it up: "whatsoever God doeth it shall be for ever; nothing can be put to it, nor anything taken from it." (Ecc. 3:14).

VI. We believe that the Church is local in every sense, independent in body, democratic in its government and missionary in practice; that Christ is her head, and that He, and He alone, dictates our practices through His Word; further, that the Bride of Christ shall be taken only from the Local New Testament Church, those who have received scriptural baptism, from a Church which has the proper authority, by our faith in God's Holy Word. Those who constitute the "bride" shall be presented unto Him as a chaste virgin without blemish or spot (2 Cor. 11:2).

There are many other beliefs in keeping with the Word of God which we hold with reverence, but they are too numerous to explain here; however, we at the Sovereign Grace Missionary Baptist Church of Hobbs, New Mexico, do invite any and all to come and worship with us.

Eld. Donald L. Chance, Pastor

### Fred T. Halliman

(Continued from page one)

ways also—he would give Gelo wisdom in directing the fights and giving "pep" talks to the warriors before each fight. Oge would help Gelo work the men up into such a frenzy that they fairly shook with emotion and could hardly help but fight. Each time Gelo had a personal pig sacrifice it was directed to Oge and his brothers. Gelo was a powerful and respected man, it was he who decided how many pigs should be sacrificed to Wanalobo, the water spirit. Gelo also could put a spell upon someone and cause death. We have two men, like Gelo, in our immediate area, one named Hundia and the other Kaie. Hundia is the most powerful among the people that I have seen and while he has been saved he is still respected as a leader and

wise man among the people.

### Heyoloabe

Heyoloabe is much like the hunting spirit, Balendali. He is a male spirit who has always existed and if properly placated will give pig fertility. Often when he is hungry for pork he will cause pig and human illness by entering the people or the pigs. He may be persuaded to leave a person with up to four pig sacrifices. Hunuluabe, is another spirit known to have one eye in the center of his forehead but little is known about him.

### Tiri and Tinali

These two male rama spirits are responsible for the condition of the earth; they work sometimes with the Mother-of-the-ground spirit, Tindi Angia. They cause rivers to change their course, landslides, new springs, etc. Also, they can cause illness but do so only if they are offended or are hungry for pork. Tiri is known to put small stones inside of knees causing great pain and he may do this at the bidding of a sorcerer, such as Gelo, Hundia, etc. Both of these rama spirits are characterized by their living within brown stones with one protrusion like a neck. Mostly elderly folk (those whom might be likely to have rheumatism in their joints) are affected by these two spirits.

### Spirit Stones

These rama spirits embodied various stones, and of various shapes, and they were called awi and were kept in the spirit huts, below known trees, and carried in one's string bag. They were used for spells and were greatly respected. At the time of a pig sacrifice they were smeared with blood. Other stones in which ancestral spirits or ghosts lived were smeared with pig grease. Rana-le-gao (sitting black magic) is a small stone about two inches long with four legs or imperfections sticking out in different directions. Nearly every Duna spirit house had a Ranalegao stone. The stone was placed in a small leaf fence and then a pig was sacrificed and the blood and fat rubbed on the stone. As a result of this sacrifice they would receive good gardens and healthy large pig litters. I have known these sacrifices to last up to a month when a new garden was planted. Only men who knew magic could make this sacrifice inside the spirit house which had been specially built for the Ranalegao stones and these houses were strictly taboo for anyone except the spirit men. While only these men could approach these spirit houses, the rest of the folk could meet at another place appointed by the spirit men and partake in the sacrifice from afar off. There was another stone called Himugu Kui, which was a very large round stone, perhaps a meteorite, used in magic spells called himugu gao. Another long pestle like stone was also used in some sort of magic and this stone was called Kendege.

### Deba

The deba stone was placed near the scene of a murder and the rinini (spirit of the victim) was said to return to the stone sometime within the year. Following the return of the spirit to the stone (how determined is uncertain) the stone was placed with the other spirit stones and the fat of pigs, never blood, was applied to it during any pig sacrifices in the area.

It was no small thing for the Dunas to give up such worship as this. All their fears and hopes were in the spirits which embodied these stones—they gave them good gardens, many children, pigs, health, protection and good weather. Other missions in our area have taught the natives to believe that these stones were the dwelling place of Satan and the way to get rid of Satan was to bring these stones to a pig feast and put them in the fire and heat them for hours to cook their meal with and in turn they would destroy Satan and consequently by so doing all would be well with them from then on. This sounded logical to the native for after all they were looking for protection from the elements and the spirits and if they could get rid of these satanic spirits by burning the rocks which they dwelled in what more could they ask. This worked quite well for the other missions, that is until I started a series of services all over the country teaching on the doctrine of Satan as is found in the Scriptures and showing them how that neither Satan nor man could be destroyed by fire, even hell fire. Then the natives had their eyes opened to the fact that some folk had lied to them for they still had sickness, some of them died and even at times their gardens would fail. A lot of the Protestant Missions in New Guinea are doing in effect what the Catholics are and always have done, i.e., incorporating into Christianity the old

heathen practices and telling them that God will honor the old religion if they will honor Christ in the Christian services. This is one of the reasons that I am despised by missionaries there, in that I teach the natives the truth about things even when I know it is going to conflict with what they have already heard. The missionaries then accuse me of being a trouble maker, causing confusion among the people and trying to steal their sheep. However, in terms they use when talking about me are less favorable than the ones mentioned above. Still, among the Duna people I have already been mentioned as one of the worst things that a man can do and these missionaries as well as myself know that well. I tell the Duna folk "You can see that Halliman is not a Christian and is not teaching the Lord's Word for you can see for yourself that he is a thief because he is always stealing our people." However, even in the face of such accusations and others as bad as these the Lord continues to use His Word and truth that we preach to save folk and to lead them out of the heresy taught which they have been taught. Pray for us in our stand for the truth.

## Appreciated Letter

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JULY 22, 1967

PAGE TWO



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### "House . . . God"

(Continued from page one)  
Baptist Church has been. So I say that this church building is the product of vision, cooperation, and may I add, lots of labor, on the part of you, the membership of the church.  
This morning, as we gather here, there is a joy unspeakable—a joy inexpressible, that fills my soul. I thank God. Many are the times when this building has been under construction, that I have come here for various reasons, and as I have observed and watched, as progress was being made—I couldn't begin to tell you how many times I have bowed my head within this building and thanked God for it, and for the construction.  
So I say, there is an inexpressible joy that fills our souls as we meet together for the first time in this church building this morning.

It is very interesting, when I remember that there is no mention of a church building in the New Testament. Well, there are a lot of things not mentioned in the New Testament. You don't mention a song book. You don't find any mention of a collection plate. You don't find mention of a church pew, or a chair of any kind. I am satisfied they had seats. I am positive they had song books of some type or other. I wouldn't be a bit surprised if they had church buildings in the New Testament days church buildings that weren't mentioned.

Some brethren say that they didn't have any church buildings in New Testament times, because they were so busy preaching they didn't have time to build a building. Others say that maybe they were too poor to have a building. Still others say that there weren't any church buildings in existence until the third century—that up to the third century the disciples were looking for the coming of the Lord Jesus Christ and they didn't build church buildings until after they quit looking for the coming of Christ. I don't believe that. I don't think there has been a time but that true disciples have looked for the coming of the Lord Jesus Christ.

Neither do I think there ever was a time when all the churches were perfect. Some brethren seem to think they were, back in the first century. The fact of the matter is, I wouldn't be a bit surprised but what our church is just about as perfect, and as imperfect, as the seven churches mentioned in the Book of Revelation.

As I say, there is no mention of any church buildings in which they met, in the New Testament. There were various homes in which people met. For example, I read:

"Greet Priscilla and Aquila my

helpers in Christ Jesus. Likewise greet THE CHURCH THAT IS IN THEIR HOUSE. Salute my well beloved Epaphroditus, who is the first fruits of Achaia unto Christ."—Rom. 16:3, 5.

"The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with THE CHURCH THAT IS IN THEIR HOUSE."—I Cor. 16:19.

"And to our beloved Apphia, and Archippus our fellow soldier, and to THE CHURCH IN THY HOUSE."—Phil. 1:2.

The church that is mentioned here met in the house of Philemon, but the first one I read about met in the home of Aquila and Priscilla.

As I say, I am rather of the opinion, knowing they had churches, and knowing that those

skins, the tabernacle did not appear to be of any beauty, but once you got on the inside, you would see the beauty and the grandeur of the place in which they met to worship.

Look at that table of shewbread and the altar of incense. Look at that candlestick made out of beaten gold. Then go into the holy of holies, as the high priest did once every year, and observe the top of the ark of the covenant that was made of gold. I tell you, beloved, they had an expensive place of worship. I have tried to estimate how much that tabernacle must have cost. I wouldn't be a bit surprised if that tabernacle cost them close to three million dollars for the materials that went into its construction.

We find also in the Old Testament, that Solomon built a temple. And what a temple it was! If you will read the story of the building of that temple—the workmen they had, how it was built, and the furnishings it had—you will find that they built a tremendous building; and so far as cost was concerned, it was at a tremendous cost that this temple was erected. The tabernacle that we read about in the Book of Exodus was nothing to compare with the temple that Solomon built. In fact, you will find that the king said:

"See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains."—II Sam. 7:2.

Even though the ark of God was within curtains in the tabernacle, it was in a tremendously costly building; but comparing it with the house that Solomon lived in, Solomon felt ashamed. It grieved him that he lived in a permanent house, built of cedar, while the ark of God was still located in a house made of curtains.

I  
ONLY GOD IS MENTIONED IN CONNECTION WITH THE IMPORTANCE OF THIS GREAT HOUSE.

As we consider this magnificent temple that Solomon built, I say that only God is mentioned in connection with the importance of this great house—the temple, for Solomon said: "And the house which I build is great: for great is our God above all gods."

It is highly conspicuous to me that Solomon didn't mention his father. His father David had been a great man and had prepared much of the material out of which they built the temple. However, there is not one word said about how great was David, even though, as I say, David had prepared most of the material that was used. Still, at the same time, he wasn't mentioned.

Solomon had a good organization of workmen. We read:

"And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work."—II Chron. 2:18.

This says that they had 70,000 bearers of burdens, or 70,000

men who were occupied with the building of the temple. They had 80,000 to be hewers in the mountains, shaping the stone that went into the building of the temple. They had 3,600 foremen over that crowd. Talk about a crowd of men, by way of an organization, Solomon had it! It is marvelous to read in God's Word that they had 70,000 men to build the temple, 80,000 men to hew the stone before it was ever brought to the site, and 3,600 men set over that crowd as foremen to see that the work was done properly, yet there is not one word said about the organization. Solomon is as silent about the organization, as he was about the fact that his father already had prepared a great portion of the material during his lifetime. There was no praise for his organization, nor for his father.

At the same time, Solomon was king over a great people, but not one word did he say about the people over which he was king. In Solomon's day, the people of Israel really stood out so far as a great people were concerned. There wasn't anybody north or south that could compare with them. There was nobody by way of nations round about that could at all compare with the children of Israel, but Solomon did not say one word about the country over which he was king.

It is also highly conspicuous that Solomon had a lot of wisdom, a lot of wealth, and a lot of ability, yet there is not one word said here that he put anyone on the program to sing his own praises. Isn't it wonderful, when you stop to think about it, that they never talked about the organization they had; they never talked about the great father that Solomon had, that had prepared the materials; they never talked about the great country over which Solomon was reigning; they never put anybody on the program to talk, or sing, the

praises of Solomon?

Instead, Solomon talked about a great house for the great God. I tell you, only God is mentioned in connection with the importance of this great house.

I pray to God, beloved friends, that you and I might get our eyes off of bricks and blocks. I pray to God that we might be able to get our eyes away from stone, and sticks, and lumber, and floors. I pray to God that we might get our minds away from the things that make up this building, so that we could set our attention solely and wholly on the great God for whom this building has been built.

I repeat, only God was mentioned in connection with the importance for which this house was built. God was in their minds.

Did you ever go to Washington, D. C.? Have you ever looked at Washington's Monument? Isn't it amazing, the simplicity of Washington's Monument? There is no archive in it. There are no sacred papers nor sacred records stored there. There is no office in it where an officer might live, that would show people around, and say, "this is the place where I live, and this is the building that I am caretaker of." It has no vault in it for the storing of gold and silver. In fact, you will not even find a name carved on the outside of it. You walk all around this shaft, pointing into the skies, and you do not find anything concerning that shaft on the outside to tell you that this is Washington's Monument, standing 550 feet in the air.

Why is it that there is nothing stored in it? Why is it that no one lives within it? Why is it that there is no name on it? No name is necessary, because that monument is dedicated to the one who was "first in war, and first in peace, and first in the hearts of his countrymen."

Did you ever stop to think why it is they have "low" buildings program to talk, or sing, the (Continued on page 4, column 3)

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PAGE THREE



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## "House . . . God"

(Continued from page three)  
in the city of Washington, D. C.? Did you ever stop to think why they have no skyscrapers there? I will tell you why. They will never have a skyscraper in Wash-

ington, D. C. There is a reason: Nothing is to reach to the height of Washington's Monument. Nothing is to exceed it.

Beloved, as I think of this, I would remind you today that great is our God, and nothing should ever exceed the thought

of God so far as this building  
is concerned.

"The king's heart is in the hand of the Lord, as the river of water: he turneth it whithersoever he will."—Prov. 21:1.

Talk about a great God, who is so great that He can turn a king's heart from you, or to you, or against you. God is so great that He can turn an individual just like God can cause a street

of water to flow as it does. I can tell you, we don't serve a god of weakness. We do not serve a god who is a weakling. But Solomon said, great is our God.

Isaiah tells about in his vision of the Lord. Uzziah had been king for a number of years. His kingship was the golden age for the children of Israel. The

had a tremendous era of prosperity during the time when Uzziah was king. But the Word of God says that King Uzziah said:

"I saw also the Lord  
upon a throne, high and  
up, and his train filled the  
ple."—Isa. 6:1.

Why hadn't Isaiah seen the Lord before? Because Uzziah was on the throne and they didn't need the Lord. Well, when Uzziah died, Isaiah said, "I saw the Lord high and lifted up."

Then we read:  
 "Above it stood the seraphim;  
 each one had six wings;  
 twain he covered his face  
 with twain he covered his  
 and with twain he did fly."

and with twain he did  
one cried unto another, and  
Holy, holy, holy, is the Lord  
hosts: the whole earth is full  
his glory. And the posts of  
door moved at the voice of

The word "seraphim" means "a burning one." Those seraphim were so holy they burned in

were so holy they burned  
own holiness, yet when they  
in the presence of God,  
cried and covered their faces  
ing, "Holy, holy, holy, is the  
of hosts: the whole earth is

I tell you, beloved, that the kind of God that Solomon was talking about, and that kind of God we are serving

day. That is the kind of  
 preach to you today — the  
 God that can turn the  
 heart whithersoever He will.  
 same God that the

praised, calling Him  
same God that Solomon sp  
and said, "Great is our G  
Mat  
shab  
P

II  
THIS HOUSE IS TO BE

THIS HOUSE IS TO BE  
 5 CATED TO THE WORK OF  
 0 AND GLORY OF GOD  
 5 NOT TO THE SERVICE  
 0 MAN.

What was true of the temple is just as true of the church, or any church, today. It is truly dedicated unto the Lord. We are not in business to compete with the restaurants.

be pleased, I pray that  
never be the smell of fish  
chicken within these walls  
nothing against fish  
chicken. If you think I have

5 pare such a meal, and  
5 to your home and I will  
0 soon dispel any doubt  
have in your mind.  
temple was built for

0 of God. So is our church. I say we are not to compete with the restaurants.

0 Certainly, beloved, we  
to compete with the gymnasiums.

0 I know lots of churches whose program for athletics exceeds their program for academics many fold. I know one today in the Southern

Convention whose but  
for a tremendous outla we o  
year for their athletic pass  
Can you imagine a chur in v  
ing thousands of dollars to Je  
a year who s

athletic program in a  
Beloved, I say to you,  
need any ping-pong  
(Continued on page 5)

THE BAPTIST EX  
JULY 22, 1967  
PAGE FOUR



# BRO. D. N. JACKSON AN ARMINIAN?

THE LIGHT OF HIS DENIALS AS TO THE DOCTRINES OF GRACE, WHAT OTHER CONCLUSION COULD BE REACHED?

I JOHN 2:2 DOES NOT TEACH A UNIVERSAL ATONEMENT

And he is the propitiation for our sins: and not ours only, but also for the sins of the whole world." — I John 2:2.

This passage of Scripture is to the Arminian a source of universal redemption what Acts 2:38 is to the Campbellite theory of baptismal regeneration. But as the Campbellites pervert Acts 2:38, so all Arminians pervert this passage. Arminians insist that this passage means that Christ is propitiation for the sins of every single individual who ever lived (even for those who were in Hell when He died and for those who are in Hell now). At a glance at this Scripture, considered in the light of the rest of the Bible and interpreted in the light of our modern usage of the words "whole world," it would appear that the Arminian interpretation is correct.

But an adoption of this interpretation is due to the chief folly of Arminianism: improper investigation. Arminianism is based on perverted fragments of Scripture. It thrives on ignorance. Truly the Goliath, Arminianism, is brought face to face with the preciseness of truth, it falls to earth, a defeated foe.

First, let us notice the various uses of the Greek word for world, "kosmos," in the New Testament Scriptures, excepting the passage of discussion.

1. "Kosmos" is used of the world-system of order as in Matthew 4:8, etc. It means organized humanity — humanity in families, tribes, nations, etc.

"Kosmos" is used of the earth as in Matthew 24:3, etc.

"Kosmos" is used of the general public or classes of men, as in John 7:4, etc.

"Kosmos" is used of a group of followers of Christ in John 12:19.

"Kosmos" is used of the Universe, as in Acts 17:26, etc.

"Kosmos" is used of the whole human race, as in Romans 3:19, etc.

"Kosmos" is used of the lost only, as in I Corinthians 5:19; James 4:4, etc.

"Kosmos" is used of the non-elect, as in John 15:22; I Corinthians 6:2, 11:32, etc.

"Kosmos" is used of the Gentiles in distinction from the Jews, as in Romans 11:12, etc.

"Kosmos" is used as a figure of speech, i.e., metaphorically, as in James 3:6.

"Kosmos" is used of the inhabitants of the world before the flood, as in II Peter 2:5.

"Kosmos" is used of the elect of all times, of all races and of all nations, as in John 1:29, 4:42; II Corinthians 5:19, etc.

"Kosmos" is used of the believers only as in I Corinthians 3:16, 17, 8:12, etc.

II. So notice that the phrase "the whole world" is used in the New Testament to signify every individual.

Matthew 16:26 — "whole world" refers to things material and temporal. (See I John 2:15-17.)

Matthew 26:13 — "whole world" refers to the inhabited earth wherein the gospel has been preached or shall be preached.

Romans 1:8 — "whole world" refers manifestly to a limited number of people in a limited part of the earth. Probably restricted to the Roman Empire.

I John 5:19 — "whole world" cannot here refer to every individual since believers do not belong to a kingdom of wickedness, but belong to a kingdom of light.

Revelation 12:9 — "whole world" is not here applicable to believers either. See Matthew 22:24.

Revelation 16:14 — "whole world" here cannot possibly refer to believers, the elect.

Where we have Bible evidence that "whole world" is always used in a limited sense.

In the light of the foregoing, it would be an act of generosity on the part of anyone to audaciously maintain that this passage before us must mean every single individual. Such a spirit could only be found in one who is a slave to theory and is afraid of truth.

I shall now state what we consider to be, and might add, what men such as Owen, Gill, Knox, Calvin, Bunyan, Toplady, Watts, Newton, Chalmers, Goodwin, Haldane, Bishop, McBooth, Ness, Edwards, Spurgeon, and a host of others too numerous to mention, considered the teaching of this passage. We offer this in the form of a paraphrase: "And he is the propitiation for the sins of all who shall believe in Him from among the Gentile world."

Now we offer our reason for thus understanding this passage:

John was an apostle to the Jews, and he was the first to give the teaching of this passage to the Jews. "And when James, Cephas, and I, who seemed to be pillars, perceived that the things that were given unto me, they gave to me and the right hand of fellowship; that we should go unto the heathen (Gentiles), and they the circumcision" (Jews). — Galatians 2:9.

The Jews commonly used the word "world" to refer to the Gentiles. John Gill, a recognized scholar in Jewish religious literature, observes: "The word is more common in the Jewish writings, and to call the Gentiles the world; and the whole

world; and the nations of the world; hence the Apostle Paul calls them KOSMOS, the world, in Romans 11:12, 15."

(3) The idea which the Jews had relative to the Messiah's coming was that He would overthrow the Gentiles and condemn them, rather than save them. John who wrote particularly to Jews, to refute their teaching, strongly emphasized the fact that Christ came "not to condemn the world (Gentiles), but that the world (Gentiles), through him might be saved." — John 3:18.

Again we quote Gill on this point: "It was a controversy agitated among the Jewish doctors, whether when the Messiah came, the Gentiles, the world, should have any benefit by Him; the majority was, exceeding large on the negative side of the question, and determined they should not; only some few, as old Simeon and others, knew that He should be a light to lighten the Gentiles, as well as 'the glory of the people of Israel.' The rest concluded that the most severe judgments and dreadful calamities would befall them; yea, that they should be cast into Hell in the room of the Israelites. This notion John the Baptist, Christ, and His apostles purposely opposed, and is the true reason of the use of this phrase (whole world) in the Scriptures which speak of Christ's redemption. . . . When our Lord was discoursing with Nicodemus, one of their Rabbis, He lets him know that 'God so loved the world.' The Gentiles, contrary to their rabbinical notions, 'that he gave his only begotten Son, that whosoever of them 'that believeth on him, should not perish,' as they had concluded every one of them should; but have everlasting life; and that 'God sent not his Son into the world, to condemn the world,' the Gentiles, as they imagined, 'but that the world through him might be saved.' When the Samaritans believed in Christ, they declared Him to be 'the Saviour of the world,' the Gentiles, and so of themselves, who were accounted by the Jews as heathen."

In his comments on John 3:16, the learned Gill notes: "The Jews had the same distinction we have now, the church and the world; the former they took to themselves, and the latter they gave to all the nations around; hence with often meet with this distinction, Israel and the nations of the world. . . . It should be observed that our Lord was now discoursing with a Jewish Rabbi, and that He is opposing a commonly-received notion of theirs, that when the Messiah came, the Gentiles should have no benefit or advantage of Him, only the Israelites; so far should they be from it, that according to their sense, the most dreadful judgments, calamities, and curses, should befall them; was Hell and eternal damnation. 'There is a place (they say) the name of which is Hadrach. Zechariah 9:1. This is the King Messiah, who is sharp and tender: sharp to the nations and tender to Israel.' And so of the 'Sun of righteousness,' in Malachi 4:2, they say, 'there is healing for the Israelites in it; but the idolatrous nations shall be burnt by it.' And that there is mercy for Israel, but judgment for the rest of the nations."

This should be enough to show that when John says "our sins," he refers to the sins of Jewish believers; and when he says, "the whole world," he has reference to the Gentiles. John is not speaking of believers as opposed to the rest of mankind, but Jewish believers as opposed to the rest of mankind who believe.

(4) One of the most convincing arguments in the presentation of the true interpretation of this passage which we have ever seen, is given by Arthur Pink. Herewith we quote the argument:

"In the fourth place, when John added, 'And not for ours only, but also for the whole world,' he signified that Christ was the propitiation for the sins of Gentile believers too, for, as previously shown, 'the whole world' is a term contrasted from Israel. This interpretation is unequivocally established by a careful comparison of I John 2:2 with John 11:51, 52, which is a strictly parallel passage: 'And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation: And not for that nation only, but that also He should gather together in one the children of God that were scattered abroad.' Here Caiaphas, under inspiration, made known for whom Jesus would die. Notice now the correspondence of his prophecy with this declaration of John's:

'He is the propitiation for our (believing Israelites) sins.'

'He prophesied that Jesus should die for that nation.'

'And not for ours only.'

'But also for the whole world.'

That is, Gentile believers scattered throughout the earth.

'He should gather together in one the children of God that were scattered abroad.' (Pages 271-272 of "The Sovereignty of God.")

There are other arguments which we could present. We could present an argument upon "propitiation;" upon the advocacy of Christ, as is certainly connected with this passage (v. 1), and upon other minor points. But we have given what is obviously the proper meaning of the passage. Arminians cannot answer these arguments, but can only cavil and plead for their own theory of a universal atonement, which is the most absurd idea that was ever manufactured in a heretic's brain. As Gill said of Whitby, the champion of Arminianism, "so determined is this man to cavil at any rate!"

## THE ORIGIN AND PERPETUITY OF THE BAPTISTS

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### "House . . . God"

(Continued from page 4)

swimming pools; we don't need any basketballs; we don't need any baseballs, nor footballs. We don't need anything so far as these things are concerned by way of gymnastic equipment.

We are not in business to compete with the show houses. It has gotten to the place anymore that a lot of churches think that this is their business — to compete with the theatres. I want to tell you, I am not an entertainer. Instead, as Solomon's temple was dedicated to the worship and glory of God, and was not for the service of man, so this building that we occupy this morning for the first time is sure-

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ly dedicated today to the glory, and the worship, and the honor of God.

Beloved, I say that we ought never have any place for restaurants, and gymnasiums, and things of like nature. This building is not to be a social center. It is not to be a house of merchandise. I sincerely trust that there will never be an exchange of money within this building for anything by way of merchandise. Rather, I would like to see our building dedicated to the glory, and the worship, and the honor of God just the same as Solomon's temple was dedicated in that manner. No restaurants, no gymnasiums, no show houses, no social center, never to be used as a house of merchandise, never used for the physical needs of man, but rather it should be a house in which we worship God.

Do you remember the story of Moses when God called him to lead the children of Israel out of the land of Egypt and into the land of Canaan? The Bible tells us that as God spoke to him, He said, "Moses, take off your shoes, for the place whereon thou standest is holy ground." Would to God that this might ever be true with us, that this building might ever be holy ground.

### III

### THIS HOUSE IS DEDICATED FOR A THREE-FOLD PURPOSE.

Why did they dedicate the temple unto God? What was the purpose of it? It was dedicated for the same purpose that this church is dedicated today. It was dedicated for a three-fold purpose, just as our church today is being dedicated for a three-fold purpose — namely, it was dedicated to prayer, dedicated to praise, and dedicated to preaching.

This building, I say, is dedicated to prayer. Jesus said:

"My house is the house of prayer." — Luke 19:46.

If you will notice the New Testament closely, you will find that the New Testament churches were rather strong on the matter of prayer, for we read:

"And WHEN THEY HAD PRAYED, the place was shaken where they were assembled together." — Acts 4:31.

We say sometimes that prayer changes things, but I think it would be better if we would say that prayer changes people. However, this morning, instead of saying that prayer changes things, how about saying that prayer "shakes" things?

Notice again:

"Peter therefore was kept in prison: BUT PRAYER was made without ceasing of the church unto God for him." — Acts 12:5.

Peter was in jail. Why didn't somebody go his bond? Why didn't somebody bail him out? I dare say there wasn't anybody who could do so who was connected with that church. I dare say that he didn't have a friend, who would have been able to have done so. Why didn't they get somebody to speak a good word for him to the judge, that they might get him out? Nobody had that much influence. What could they do? They couldn't go his bond. They couldn't talk to the judge. What could they do? Just one thing — they could pray.

Do you mean to say that the church had gotten to the place that all it could do was to pray? Well, that was enough. Here was Simon Peter in chains. Between him and liberty were two chains, three gates and sixteen soldiers. Pretty soon, God changed all that, for Simon Peter gets up and walks out. Sixteen soldiers stand helpless. They are of no harm to him as he walks by them. Presently, three gates open of their own accord. Notice, between Simon Peter and freedom there were two chains, three gates, and sixteen soldiers, but the church prayed, and God brought him out.

Would to God this morning that we might realize that this building is dedicated unto prayer.

We read how after Solomon prayed, when the temple was dedicated, that the Lord appeared to him and said:

"If my people, which are called by my name, shall humble themselves, AND PRAY, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. . . . For NOW HAVE I CHOS-EN AND SANCTIFIED THIS HOUSE, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually." — II Chron. 7:14, 16.

Isn't it wonderful to read this, to see how Solomon's temple was dedicated to prayer? I say, beloved, God's house should be dedicated to prayer, as well.

You will notice that it was also dedicated to praise. They met there for the purpose of praising God.

We find in the New Testament (Continued on page 7, column 1)

THE BAPTIST EXAMINER

JULY 22, 1967

PAGE FIVE



## The Jew

Scattered by God's avenging hand,  
Afflicted and forlorn,  
Sad wanderers from their pleasant land,  
Do Judah's children mourn;  
And e'en in Christian countries, few  
Breathe thoughts of pity for the Jew.

Yet listen, Gentile, do you love  
The Bible's precious page?  
Then let your heart with kindness move  
To Israel's heritage;  
Who traced those lines of love for you?  
Each sacred writer was a Jew.

And then as years and ages passed,  
And nations rose and fell,  
Though clouds and darkness oft were cast,  
O'er captive Israel  
The oracles of God for you  
Were kept in safety by the Jew.

And when the great Redeemer came  
For guilty man to bleed,  
He did not take an angel's name,  
No, born of Abraham's seed,  
Jesus who gave His life for you —  
The gentle Savior — was a Jew.

And though His own receive Him not,  
And turned in pride away,  
Whence is the Gentile's happier lot?  
Are you more just than they?  
No! God in pity turned to you —  
Have you no pity for the Jew?

Go thee, and bend your knee to pray  
For Israel's ancient race;  
Ask the dear Savior every day  
To call them by His grace.  
Go, then a debt of love is due  
From Christian Gentiles to the Jew.

—Author Unknown

## Question

(Continued from page one)  
ers (II Cor. 12:13). He can even transform himself into an angel of light (II Cor. 12:14; Rev. 12:9). He hinders God's people (I Thess. 2:18), is the prince of the power of the air (Eph. 2:2), and an accuser of God's people (Rev. 12:10). However, Satan can only go as far as God permits.

Though these things should work for our good (Rom. 8:28), yet we are commanded to resist Satan (James 4:7), lest he get an advantage of us (II Cor. 2:10, 11). We are no match for Satan, and the only way we can overcome him is by the Word and the blood of Jesus (Rev. 12:11). Therefore, seeing whom our conflict is with (Eph. 6:12), let us try the spirits (I John 4:1), that we may not be deceived, and led by blind leaders (Mt. 15:13-14).

The original word from which "church" is translated is "ek-klesia," which primarily means "an assembly of called out persons." This eliminates Satan's false teaching that the church is an invisible, universal monstrosity, which probably 90 per cent of all professing Christianity cling to. We believe Jesus' words in Matthew 16:17, 18 makes it very clear that Jesus Himself founded His church while here in the flesh. Therefore, any imitation by Satan of a church being started after Jesus' ascension must be a synagogue of Satan and not a church of the Lord Jesus Christ.

The first qualification then for a church to be Scriptural is that it must be founded by the Lord Jesus while here in the flesh.

To those who wish to teach that the church had its beginning on the day of Pentecost, we point out the following to prove that the church was already in exist-

ence before Pentecost:

(1) The apostles were in it before Pentecost (Mt. 10:2; Luke 6:12, 13; I Cor. 12:28).

(2) The prophets and teachers were in it before Pentecost (Mt. 28:18-20; I Cor. 12:28).

(3) It had an ordained ministry before Pentecost (Mark 3:14).

(4) It had the same gospel before as after Pentecost (Mark 1:1; Mt. 24:14).

(5) It had a commission to preach, and did preach, before Pentecost (Mt. 10:7; Mt. 28:18-20; Mark 16:20).

(6) It had the authority to baptize before Pentecost (Mt. 28:19; John 4:2).

(7) They observed the Lord's Supper before Pentecost (Mt. 26:26-30; Mark 14:22-24; Luke 22:19, 20).

(8) There was church discipline before Pentecost (Mt. 18:15-18).

(9) The church had the keys of the kingdom before Pentecost (Mt. 16:19).

(10) The church kept records, having a church roll, before Pentecost (Acts 1:15).

(11) The church had a treasurer before Pentecost (John 12:4-6; John 13:29).

(12) The church had an election before Pentecost (Acts 1:15-26).

(13) To this church there were added about 3,000 souls on the day of Pentecost (Acts 2:42).

In the light of these facts, we cannot see why some insist that the church had its beginning on the day of Pentecost.

To qualify as a Scriptural church, it must be built out of the right material. We read that this church was built out of baptized believers, which were prepared by John the Baptist. John's baptism is the only baptism which is Scriptural. Read what God the Father said when Jesus was baptized (Mt. 3:13-17; Mark 1:9-11; Luke 3:21, 22; John 1:30-34).

The Bible teaches that all Scriptural churches must date back to John's baptism and be founded by the authority of Jesus Christ (Acts 1:21, 22; Luke 7:29, 30).

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Are You Ready?

When I read Stonewall Jackson's biography sometime ago, I jotted down some remarks about his Christian life which were of a very striking nature. One of them which was exceptionally remarkable, was his readiness to do the will of the Lord. If his whole Christian life had not been marked by such forceful action, one might be tempted to doubt the veracity of his statement concerning his readiness to do the Will of God.

Some one asked him this question: "Imagine that the providence of God seemed to direct you to drop your scheme of life and of personal advancement, and go on a mission to the heart of Africa for the rest of your days, would you go?"

General Jackson's eyes flashed as he instantly replied: "I would go without my hat."

If he were as constant about putting on his hat as my grandfather was, then he certainly was ready to go, for my grandfather used to put his hat on first of all when he arose in the mornings. It was always a rather humorous sight to see him with his hat on while still clad in his night clothes. Now if Stonewall was as methodical about putting on his hat — which is very likely because he was a man who was almost method mad — then General Jackson's first aim in life was to obey God, to do His will, to seek first His Kingdom.

The Word of God has this exhortation for every one of us: "But seek ye first the kingdom of God, and his righteousness; and all of these things shall be added unto you."

Dear friend, do you seek first the Kingdom of God? I tremble. What a responsibility is ours in this matter of **being ready to do the will of God. Are you ready? Am I? Are we?**

There are numerous Scriptural churches in our land today, all of which have been perpetuated from the one Jesus founded. However, the word "church" or "churches" is never used in the Scripture of any institution except an assembly of baptized believers.

We mention only one other requirement for a church to qualify as a Scriptural church and that is, it must have the right gospel, salvation by grace, through the

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shed blood of the Lord Jesus Christ (Mark 1:1; Mt. 24:14; Acts 10:43; Rom. 1:14-17; I Cor. 15:1-4; Eph. 2:8).

Not one of Satan's churches will qualify as a Scriptural church on any of the above requirements.

There are many other requirements in order that a church may qualify as a Scriptural church, which space will not permit us to mention. Therefore we will go directly to the question: Are amusements, entertainment, eating and drinking to be tolerated in a Scriptural church?

Of course the answer is a positive, No. What, then, is the mission of the church? In Mt. 28:18-20:

"And Jesus came and spake unto them (His church) saying, all power is given unto Me in heaven and in earth, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

This gives us a clear statement as to what our mission is as a church. These orders by Jesus, the Head of the church, is just as binding today as they were 2,000 years ago. So adding to, or taking from, this commission is the work of men, prompted by Satan, and is grievous to Jesus, Who loves His churches (Eph. 5:25) and purchased them with His own blood (Acts 20:28). The church is now Jesus' espoused Bride (John 3:29; II Cor. 11:2), and this marriage will one day be real (Rev. 19:7).

From the above Scriptures we see how Jesus loves His churches, and is jealous over them, and will soon receive them as His Bride, not having spot or wrinkle (Eph. 5:23-27). If we could only grasp these great teachings we would not even think of bringing these questionable things (amusements, entertainment, eating, etc.) into our churches. Listen to what Jesus has to say about these things (Mark 11:15-18; Mt. 21:12, 13; Luke 19:45, 46; John 2:13-16). He is saying in substance, "Do not mix the things of Caesar with the things of God," or "Mine

house shall be called a place of prayer."

Many of our churches provide for dancing, swimming pools, and all kinds of entertainment, which probably is necessary in order to keep the professional content and attending service but the fish and loaves are abomination in the eyes of thrice Holy God. No wonder He uses strong language in speaking to the seven churches of Asia (Rev. 1:4; Rev. 2 & 3).

We believe from a study of Scriptures that a true church of Jesus may apostatize to such an extent that the Holy Spirit may be moved, and it ceases to be a Scriptural church (Rev. 2:5). According to Revelation 18:2, seemingly, the church of Babylon was already dead. However, there were a few individuals (and again ones) that were faithful and a great promise given to them. So in enumerating the sins and needs of these churches of Asia, we see that Jesus is left on the outside knocking for entrance (Rev. 3:20).

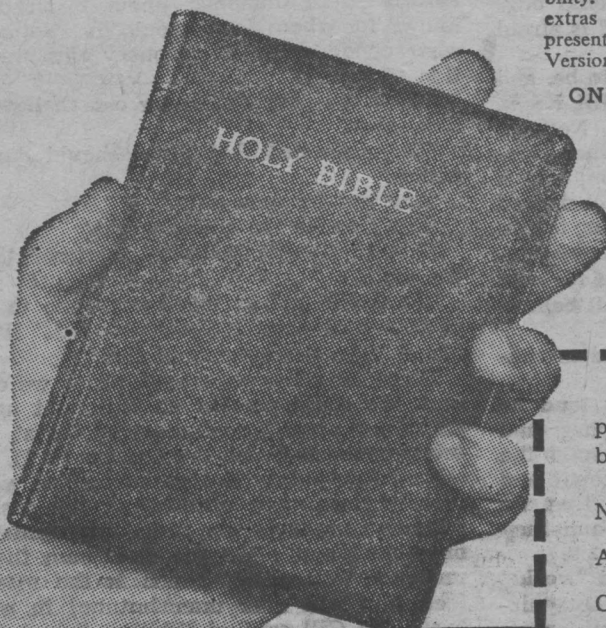
We find that the church of Laodicea had turned the Lord's Supper into an occasion of eating and drinking. Paul sharply rebuked them for this unscriptural practice (I Cor. 11:17-22), and find many weak and sickly members had been removed in the process (I Cor. 11:30).

We may question, How many so-called churches are there today? God's judgment in our day is their unscriptural practices. We believe the greater per cent of these is carried on in the "gogues of Satan." Therefore, the Lord does not immediately punish Satan's organizations, but will be judged and punished at the last day (Rev. 20:11-15).

It is pathetic but true, many of the world (unbelievers) have been pulled into churches, that the churches bring in these unscriptural practices in order to hold them. It is pathetic to know that so many seemingly sound churches have lost sight of the real purpose for which Jesus founded His church, and the responsibility of carrying out the Great Commission (Continued on page 8, column 2)

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House . . . God"

(Continued from page 5)  
praise was an important part of the church. Listen: speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody to your heart to the Lord."—Eph. 5:19.  
and the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our Lord, ye his servants, and ye that fear him, both small and great. Rev. 19:4, 5.  
it wonderful to notice how praised God? There is not a man in the Bible that would be that man was to be for anything. Rather, God the one to be praised.  
Who saved you? Who keeps you? Who guides you? Who directs you? Who took care of you the way to church this morning and kept you from getting lost? Then, beloved, praise the Lord who cares for you day by day.  
much of our praise we in our church services to a praise that is designed to stir the flesh. Much of our praise is designed to stir the flesh. I like "Amazing Grace! Sweet The Sound." I like a firm foundation, ye of the Lord, is laid for that song;  
the power of Jesus' angels prostrate fall; forth the royal diadem, crown Him Lord of all!"  
that song, Holy, Holy, I tell you, this temple that built in Solomon's day was for the praise of God, and church ought to be for the praise of God.  
temple was also dedicated preaching.  
there is a tendency on the part of churches today to minimize preaching, and dramas, and operas take the place of preaching. Too many of our churches the services are given over to dramas, and operas rather than preaching of the Word.  
Beloved, we always try to emphasize preaching, both in our services, and in our conferences.  
I can tell me sometime ago I was amazed when listening to our broadcast that we had one song in our broadcast that most all of the time was given to preaching. He said in the church where I go, that the other way around.  
last Sunday and my service, twenty-two minutes of preaching, and six minutes of singing.  
you, beloved, we have the "long suit" at Calvary Church, and that is the preaching of the Word of God. I can tell you this morning that it is true that this building will ever be a place for the preaching of the Word of God.  
Bible talks about preaching. We read:  
those days came John the Baptist, preaching in the wilderness of Judaea."—Mt. 3:1.  
not into the way of the Word of God. And as ye go, PREACH!"—Luke 10:5, 7.  
into all the world, and preach the Gospel to every creature."—Luke 16:15.  
PREACH THE WORD: be in season, out of season; reprove, exhort with all doctrine."—2 Tim. 4:2.  
to you, this house is dedicated to God today for praise; first, for prayer; second, for praise; third, for praise.  
gotten to the place now the pulpits are turned over many times to other people. Sunday night, it is turned over to the young people. Next night it is turned over to the young people. Maybe a temperance speaker, or someone for

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some good cause. Beloved, do you know what happens when you turn over the pulpit like that? It just kills the church.  
I have seen folk catch and kill large turtles. Do you know how it is done? They just catch a turtle, and flop him over on his back. He may do some kicking. He usually does, but when he is turned over on his back, he is absolutely helpless.  
Beloved, if a church is turned over to young people, or to relief workers, or to temperance speakers, do you know what the results will be? Some few of the members may do a lot of kicking, but it will mean the death of

the church. There is only one thing that can keep a church alive, and that is, the preaching of the Word of Almighty God.  
Man, to be sure, can be kept alive artificially for a while. I saw a fellow sometime ago who was metastasized; that is, he was turning to stone. You could strike him any place on his body and he couldn't feel it. He had been that way for four years' time, and they were keeping him alive artificially. He was being artificially fed, but he realized that ultimately, the inside was going to turn to stone, the same as the outside, and it wouldn't be long until he would be gone.

Beloved, the same thing is true with the church. You can keep a church alive artificially for a while, but there is nothing but the preaching of the Word of God that can keep a church alive indefinitely.  
**CONCLUSION**  
Beloved, I believe they had church buildings in New Testament days. But whether they had them or not, Solomon had a temple, the Jews had a tabernacle before that, and we have a building here — a building which I am humbly proud of — a building for which I have bowed my head and thanked God

over and over again. As the temple in Solomon's day was only for the purpose of giving honor and glory to God, would to God that this building might always be the same — that God might be honored — that God might ever be glorified — and might it be dedicated to God from this day forward for the worship, the honor, and the glory of God, through praise, prayer, and the preaching of His Word.  
May the Lord bless you!



## Book of Life

(Continued from page 1)

up with the Arminian, assumption, if he did not have a thesis or pet dogma to defend.

Rev. 17:8 reveals that the names of God's elect were inscribed in the book of life before the morning of time. Of the followers of the Beast, John said: "Whose names were not written in the book of life from the foundation of the world." The clear inference is that from all eternity as many as God willed to be righteous through the righteousness of His Son, He wrote their names in the book of life. If the Lord saw my substance and recorded them in the book of His eternal counsel, "what days they should be fashioned, when as yet there was none of them" (Ps. 139:16 margin reading), could He not write my name in the book of life before I was saved? If God "declared" the end from the beginning, and from ancient times

the things that are not done" (Isa. 46:10), why must He wait until my spiritual birth in time to inscribe me as a citizen of Heaven? If God calls "those things which be not as though they were" (Rom. 4:17), He certainly must have put my name in His book of old. My name has been in the book of life "from the foundation of the world," not because I deserve salvation, but because He has set His everlasting love upon me (Jer. 31:3). How is it possible that any one should come to be written in this book through their good works, when the book was written "from the foundation of the world" and before men had done either good or evil?

No mortal knows his name is there until He is born of God in time, but let us not confuse man's limited knowledge with God's determinate counsel and foreknowledge. In Phil. 4:3 Paul said: "And I intreat thee also, true yokefellow, help those women which labored with me in the

gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life." Observe there are names written in the book of life and not characters and conditions. We cannot search into the book, or know whose name is written there, but we can conclude as Paul that those who labor in the gospel and are faithful to Christ and souls, have their names in the book of life.

Our Saviour taught us: "Rejoice because your names are written in Heaven," because you are chosen of God to eternal life and are the children of God through faith. All believers through grace have received the adoption of sons and so are enrolled among His family.

God invites "whosoever will" to enter the door of salvation. If men refuse to come whom can they blame but themselves for their eternal destruction? But when one listens to the gospel call and the Spirit impresses the message upon his heart and he says, "I am going inside; I will enter the door," and he presses his way in and it shuts behind him. It is then that he discovers that his name has been in the book of life "from the foundation of the world." If you dear friend, will enter the door, you will find your name has been in the book of life from the days of eternity.

## Question

(Continued from page 6)  
sion. So instead of the "upper room" (prayer, praise and supplication), the church has been turned into the "supper room." I Cor. 11:22 says:

"What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? what shall I say to you? shall I praise you in this? I praise you not."

We truly believe that if the kitchens and other amusements were removed from our churches that the membership would move in like proportion. There is a tremendous responsibility on our pastors in their preaching both to the saved and the lost. There also rests on each of us as church members to:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

There are too many who depend entirely on the pastor for their spiritual food. We should be like the Bereans, of whom the Bible says:

"These were more noble than those in Thessalonica, in that they received the word in all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

We believe that spiritual food is needed by the saved in our churches—the sincere milk of the Word for the babes in Christ, and the spiritually dwarfed (I Pet. 2:2) and the strong meat for those who are able to receive it.

"Of whom we have many things to say, and hard to be uttered, seeing that ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:11-14).

May our gracious Lord in His mercy always help us to remember that the house of the Lord is a sacred place, and is supposed to be dedicated and set aside for the worship of God.

THE BAPTIST EXAMINER

JULY 22, 1967

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Remember Bro. Halliman very definitely in prayer that God will bless all the churches he visits, and that God will give him travelling mercies and journeying grace.

## Letters

(Continued from page one)  
church. The paper has been a real blessing to my home. It has caused me to study more, and I can never thank God enough for the sweet hours of just meditation with Him."

C. A. Younce  
(Oregon)

"I was so pleased to see the article on Cremation in one of

the recent issues. I had worried so much about it. It seemed the Lord and you had answered my question. Then in this issue is an article I was glad to see — 'Baptist Layman's Letter to Christmas Card Sellers.' I have been severely criticized for not sending cards making presents. That article opened the eyes of many others who have the Lord, and TBE thank for opening my eyes."

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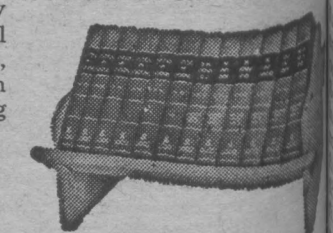
"Sure enjoy the EXAMINER and just wish that we had a church in this part of the country that believes like you do. We need to send some missionaries to Arkansas and teach these people some things about the Bible. They have a seminary here, but they sure don't teach these fellows anything."

C. A. Ratliff  
(Arkansas)

"Enclosed is a check for \$10.00 for THE BAPTIST EXAMINER to be used as you think best. The paper keeps getting better and heart rejoices every time I get my mail box and find a copy. I'll always be grateful to the pastor for sending it to me more than twelve years ago. I kept all the copies since then and gladly recommend it to anyone who desires to be EXAMINED by the Word of God. I consider it a privilege to help in this missionary work."

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