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The Baptist Examiner

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

VOL. 36, No. 26



ASHLAND, KENTUCKY, JULY 29, 1967

WHOLE NUMBER 1496

Calvary's Annual Bible Conference To Be Held Labor Day Week-End, September 1-4

We trust that every person who plans to attend our coming Bible Conference will keep the information which we are passing along in this article and bring it with you when you come to Ashland.

OUR CITY'S LOCATION

Calvary Baptist Church's annual Bible Conference will be held Labor Day week-end, September 1-4, and we are looking forward with much expectancy to greeting our many visitors from various states.

Ashland, Kentucky, is located in the extreme northeast corner of the state, on the southern bank of the Ohio River. It is in what is known as the "Tri-State Area"—Kentucky, Ohio, and West Virginia.

Ashland is about twenty miles west of Huntington, West Virginia, and about seventy miles from the West Virginia's capitol city, Charleston.

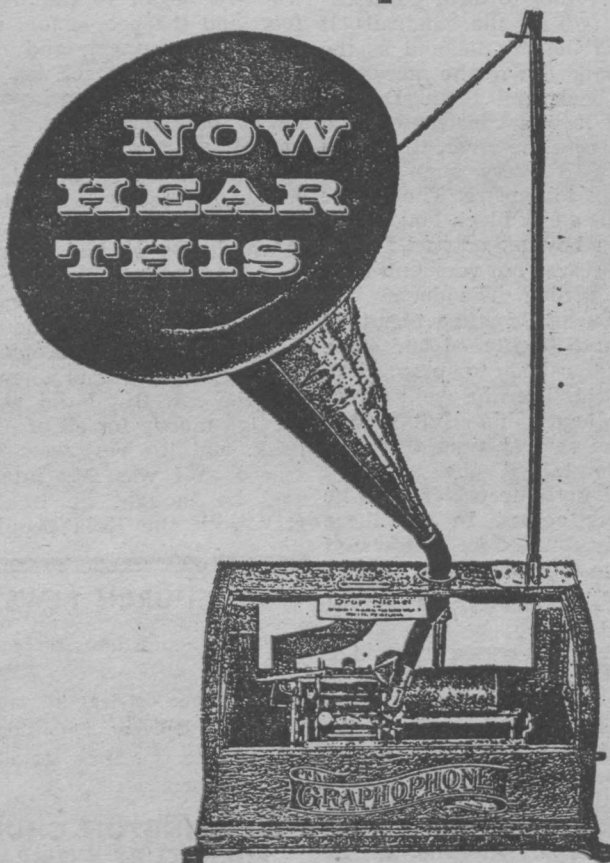
Ashland is about 150 miles east of Cincinnati, both cities being on the Ohio River.

Our city is just 130 miles east of Lexington, Kentucky, and about 200 miles east of Louisville.

HIGHWAY TO TAKE

Being located in rather hilly country, the highways into Ashland are not the straightest in the world. We would suggest that those of you coming from the southern states use only the following highways: I-64 from Lexington; I-75 from the central south (as far as Lexington) then take I-64; 23 from the south; 60 from Charleston, West Va., in the east. It is strictly slow traveling on most of the other highways of eastern Kentucky.

Those of you coming from Missouri, Kansas and other midwestern sections will find better and faster traveling if you come through Cincinnati, rather than Louisville and Lexington. I know the map may lead you to believe that the Evansville-Louisville-Lexington route is shorter, but believe me, it isn't. When I go to St. Louis or some other place in that section, I always go to Cincinnati and from there take Highway 50 (from Cincinnati to Ashland, take 52).



WHEN IN ASHLAND

We are asking all of our guests to come to Calvary Baptist Church, 3339 13th Street, where

A Brief Word Concerning The Editor's Condition

Seemingly, quite a number of our readers, in some manner or other, have learned that the editor of THE BAPTIST EXAMINER, has suffered a stroke, by way of facial paralysis, approximately three months ago, from which he is slowly recovering.

We wouldn't be mentioning this other than the fact that a great number of our readers keep asking about the circumstances of my facial condition.

Of course, I would like to see a miracle—I would like to get well at once. However, seeming-

you will be registered and assigned your place to sleep while here. After registering, you may do what you wish, but please register first.

Calvary Baptist Church is located on Highway 60 to the west. Here is how to find the church without any difficulty:

(1) If you enter Ashland from the north, you will cross the Ashland-Coal Grove Bridge, just four miles east of Ironton, Ohio. As you come off this bridge into Ashland, go straight four blocks until 12th and 13th Streets become one. Follow 13th Street south for about a mile and a half, and you will find our church on the right side of the street.

(2) If you enter Ashland from the west, you will be coming into town on Highway 23, which is also Winchester Avenue. You simply stay on Winchester until you come to 13th Street, (which is only eight or nine blocks from the city limits after you enter). Then turn right on 13th, and follow it about two miles until you

(Continued on page 3, column 3)

Fred W. Roberts Goes On 8-Day Missionary Patrol

ELDER FRED W. ROBERTS
(New Guinea Missionary)

For some time I had been considering making a trip up to and across the Strickland River where Brother Halliman went just before he returned to America. I wanted to go for two reasons. One reason was, I wanted to see the country and preach to the Kola people who live on the other side of the Strickland, and the other reason was to try to persuade one of the young men that had come back with Brother Halliman, and which had gone back, to return to the Mission Station in order to continue teaching him so that one day we could use him as an interpreter. When first planning this patrol



ELD. FRED W. ROBERTS

I heard various stories as to the length of time it would take. Some said it would take five days from where we left the road, others said it would take three or four, and one said we might make it in two if we really walked fast. Not knowing the area nor the length of time required to make a trip makes it difficult in trying to prepare by way of supplies, etc.

Finally, I had made all necessary preparations and on Monday morning, April 17, I left the Mission at 9:50 and by 12:30 had arrived at the place where we were to leave the road. I had planned to go on to Lake Kopiago to pay a visit to the government officer in charge, but learned that he was out on patrol so I parked the car and then began to hire some men to help carry the supplies. About 4:00 P. M. we reached a place called HAIUWI. There are several professed Christians here at this place and many of them were waiting when we arrived. After resting and some refreshments we held a preaching service and I preached from Luke 19:1-10. I went to bed early that night to try to get a good night's rest for the next day's walk.

Shortly before 7:00 A. M. the next morning we were leaving Haiuwi headed for a place called (Continued on page 2, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHAT KIND OF A BEING IS GOD?"

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3.

I am sure you recognize that there are a lot of false ideas in this world relative to God. Most people think of God at best as just a big man. In fact, the Bible even goes so far as to tell us how men think of God. Listen:

"Thou thoughtest that I was altogether such an one as thyself."—Psa. 50:21.

I am sure that there's many a person today who thinks of God as just a man—a big man, a glorified man, but a man nevertheless.

There are others who think of God as something they can see by way of an idol toward which they worship.

Sometime ago, I read of a town in one of the countries of Europe where on a bridge they had a number of images of God. One shows Him as a baker, one as a farmer, another as a warrior, and another as a hunter. Every one of those images—twelve in number—is different, so that individuals, as they come into town, can bow and worship the image that represents their craft. If the man is a farmer, he will worship the farmer-god. If the man is a baker, he will worship the baker-

god, and so on.

I am satisfied that there is many a person today who thinks of God as an idol. We read:

"And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt."—Ex. 32:4.

This was at the time when Aaron made the golden calf. When that calf was fully fashioned, they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." In other words, they looked upon (Continued on page 3, column 4)

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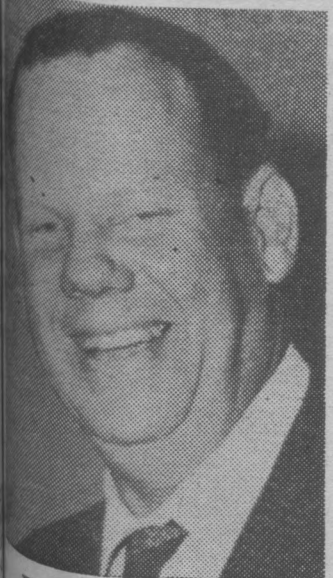
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Why I Am Going As Missionary To The New Guinea Territory

By ELD. RALPH A. DOTY
Fossil, Oregon

Why does a pastor suddenly decide that the Lord has a work for him half way around the world? The answer to this is, of course, that he does not "suddenly" decide anything. I believe that the Lord makes him more and more aware of the need in a particular field and so impresses him that at last he is no longer able to think of anything else. At the time Paul was at Troas and one night he had a vision of a man from Macedonia standing and calling to him saying, "Come over into Macedonia and help us." Now I have not seen an actual vision but I believe that I have nevertheless heard the call,



ELD. RALPH A. DOTY

Come to the South Pacific and help us." When Bro. Halliman came through Hawaii on his way to New Guinea many years ago he stayed with us a week or so during this time of fellowship. Bro. Fred spoke often of the need for more laborers in that area. Bro. Halliman said that he was going to pray that the Lord would one day direct my steps to that area of the world. Now at the time, doing a mission work in New Guinea was the furthest from my mind. So shortly after Bro. Halliman and his family boarded the plane for the South Pacific my family and I boarded a plane and came back to the mainland where I have been pastoring the Lord's church in Fossil, Oregon ever since.

We always rejoiced to read about Bro. Halliman's work in New Guinea but for quite a few years the thought of my going to that area never entered my mind. I was frankly appalled to hear more brethren did not seem to hear a call to that field to do great work. Then in 1965 an occurrence which I suspect may have far reaching consequences. One Sunday, between the Sunday School and church, a

THE SURE WORD OF PROPHECY

Prophecy is the foretelling of future events by virtue of direct communication from God. About one-third of the Bible is prophecy. Some of the Biblical prophecies have already been fulfilled, while others are yet to be fulfilled. We can rest assured that the Lord will fulfill all unfulfilled prophecies at the times appointed. He has said: "I will fulfill the word that I shall say, and the word that I shall say shall come to pass" (Ezek. 36:36). Peter called prophecy "the sure word" (I Pet. 1:19). Why is there so much prophecy in the Bible? God put it there not to assure His children of His triumph, but also to enable them to map out the details of the future. Prophecy is history written (Continued on page 28, column 1)

Merely going into a church does not make you a Christian any more than going into a garage makes you an automobile.

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Baptist People

JOHN R. GILPIN Editor

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Fred W. Roberts

(Continued from page 1)

Yudu. By about 12:30 we had arrived there, but this was a miserable five and one-half hour walk. This is limestone country and much of the time one walks over bare, hot rocks, and the sun really bears down. To make things worse, there is no water to be found between Haiwi and Yudu, so by the time I arrived there, I felt like I was almost dehydrated. Today I saw my first snake in New Guinea — a small black one, discovered lying in the pathway by the guide, and also killed by him.

We always hold services at the places where we arrive, regardless of the time or the number of people. That afternoon there were not too many people there, due mainly to a pig feast being held not too far from there, but we held a preaching service and I preached on the Second Coming of Christ.

After services that afternoon there was much talk in the camp among the cargo boys about crossing the Strickland River bridge and I learned that most of them were scared and getting cold feet. As I had not seen the bridge, I did not know what to expect, so I prayed earnestly that the Lord would give me wisdom to cope with whatever situation that would arise. To add to anxiety and confusion that was already in the camp, I could hear and sometimes see large rats running in and out of the house where I was staying, and that night the rains came and I had a hard time keeping dry due to a leaky roof.

We arose the next morning by 4:30, and by 6:15 were on our way, and the foliage was so wet I soon was soaked to the waist. Just under two hours we had come to a clearing where we could see the Strickland gorge, and not too long after that we were near the place of descent. My first impression as I looked down that mountainside was that

it was too steep and that I was scared, but since the cargo boys did not say anything, I followed them. As we began the descent, I soon discovered that it was very dangerous, and for about 200 feet I was afraid to stand up straight, and as we zig-zagged down the mountain I held on to what little grass there was. After this first part it was not quiet so steep, but it was still very hard to descend, and before I had reached the bottom I had fallen many times.

When finally we had reached the river and I saw the bridge, it was really a shock, and at first I wasn't in any hurry to cross it. The doctor boy (one of our Mission medical assistants) said he would cross first and that suited me fine. I noted the bridge was made of vines, some large and some small, three of which were lashed together to form the decking, and two for the handrails. It sagged in the middle and as the wind came down the gorge, it swayed back and forth. Due to the way it was constructed and swung across the river, it seemed certain with every step that it was going to capsize. The bridge was about a city block long. After the doctor boy had crossed, I went across, but was not very enthused about returning. The doctor boy started back and after about 30 feet became frightened and came back and asked to pray first, which I did. Then he went across and I followed him, but it was worse the second time than the first. We talked the situation over and my interpreter said he was going across. In all, there were only four of us that would cross it, so this meant that I could only take my bedroll and a minimum of supplies.

After we had crossed the bridge and started up the mountain it suddenly dawned on us that the guide was on the other side of the river and none of us knew the trail. We started up the mountain and stumbled onto the trail and for the first five hundred feet my life was totally in the Lord's hands. If He had not wanted me in New Guinea — just one slip and I would have been dead. This was the steepest mountain that I have ever climbed. We were walking on loose rocks about 5 inches deep and every time a rock started down the mountain it went all the way to the bottom. I made the mistake of looking down one time and I became so scared I actually froze and could not move for several minutes. Finally, we were on solid ground, and while the trail went practically straight up, we were not afraid of slipping any more.

About three-fourths of the way we saw the first natives which were as friendly as anyone I have ever met. We were fortunate that the doctor boy could speak enough of their language to get us by. He inquired where the trail was that led to the Baptist Mission, and to our surprise we found that we were on it. Our new friends were seemingly happy to see us and gave us three of the largest sweet potatoes that I have ever seen. I asked them if they had ever heard of Christ before, and they told us they were going to a Seventh Day Adventist Mission. After a chat with them, and their sores had been doctored, we were

off again to the arduous climb. Due to the hot sun, the lack of water, and my not being in shape for that kind of walking, just before we finally reached the top I thought I was going to have to lie down and sleep for several hours before going on.

At about 2:30 p.m. we arrived at the new building that had been built for worship services, and just before arriving there it started to rain, but that would have been welcomed a long time before. Upon arriving, all of us lay down to rest for a while. I found it very hard to concentrate on preaching, but after everyone arrived we held services and I preached on John 3rd chapter.

After services we went about a mile or so to the place where Bro. Halliman had camped for 5 days before coming back to America. We began to inquire about food and the people told us they were very hungry and did not have anything to sell us, so that night we ate wild mushrooms and sweet potatoes. Later, I had a can of sardines to eat.

When I tried to go to sleep that night all I could do was to think of the mountain and wonder if it would be as bad going back as it was coming. We were within about a day and a half walk of a airstrip and I even thought of flying back to Lake Kapiago and then walking over to where I had left the car. But I did not have enough money for all of us to fly back, and the rest were just as scared as I was. My interpreter said he thought he would just stay with the Kola people, and

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if it had not been for Karen and Paul, I would have been tempted to do the same.

The next morning I got up late and had sardines and a sweet potato for breakfast. I told the cargo boys that if we didn't get some food pretty soon we would be going back, but after the morning service I was informed that food had arrived. They had brought plenty of sweet potatoes, native peas, corn, several eggs from some sort of a large bird (about three times the size of a normal egg), plenty of sugar cane, and something that is very much like our asparagus. I really enjoyed eating supper that night as I had begun to get tired of sweet potatoes. I found it very hard to preach when you have to use two interpreters. I brought back two natives to learn Pidgin English so that one of them can act as an interpreter next time I go back (after they build another bridge).

Friday we decided to start back and at about seven we were ready to start down the mountain. We could only see about one hundred feet ahead of us, due to heavy fog, and that made it even more eerie, as you couldn't even see where you might land in case of a fall. At first, the interpreter was too scared to start down, but after the doctor boy and I went down about two hundred feet, we discovered it was not too steep the rest of the way and he was finally persuaded to come. After we were about a third of the way down, one of the locals told of his dad falling down this mountain and getting killed in the fall. By about 10:00 a.m. we were across the river and I was

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on my way up the other side of the mountain. I thought of many things on the way up that mountain and did a lot of praying, and I noted that the natives did a lot of praying also. Fairly close to the top we all stopped and had prayer, and the first thing we did upon cresting the mountain was to pray and give thanks to God for safety. Before starting on, we had some sugar cane to eat and tried to drink some water, but it was so hot we couldn't drink it. It was not long (Continued on page 28, column 3)



Ralph A. Doty

(Continued from page one)

sister came to me and asked me what the situation was going to be for those heathen in far off lands who had never even heard of Jesus or the gospel of salvation. I quoted several Scriptures to her and then thinking what an opportunity this was to elaborate on the need for missions, I proceeded to preach quite a little message to her emphasizing the need for God's people to support missions and also the desperate need for missionaries on foreign fields. Since our church was helping support Bro. Halliman I made several points on the fact that he had more places to preach than he could handle and needed help. I am not sure whether the sister was moved by my message or not but as I went up on the platform and sat down behind the pulpit a still small voice seemed to say to me, "Why don't you go?" I can remember smiling and thinking to myself how silly this all was; that the Lord certainly was not going to call me. But from that day to this I have never been able to get that thought out of my mind. I eventually mentioned this to my wife who became quite upset and expressed considerable disinterest in New Guinea — to put it mildly. I wrote to Bro. Halliman and related my experiences and also my wife's abhorrence of the whole idea. This was as far as things progressed at that time.

When it was announced in TBE that another brother was going to New Guinea I sort of felt like

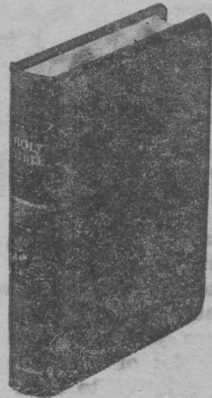
I was "off the hook" — no longer obligated; but later when it was announced that this brother was not going I once again had a burden for the South Pacific. When Bro. Fred Roberts and the Lord leading him to New Guinea and subsequently to the Pacific I thought that once again I would be relieved of my burden, but now I felt no such relief. I reasoned with myself that surely now that Bro. Halliman had a conditional help the Lord certainly had no use for me in that area. I was happy in my pastorate in Oregon and tried to dismiss thoughts of the South Pacific from my mind.

When Bro. Halliman and I went to the West Coast Bible Conference at Citrus Heights one of the first things he began talking about was the need for some one to go to Bougainville Island in the New Guinea Territory to teach a group of preachers. Now the teaching of God's people has always been a burden to my heart and as Bro. Halliman related to me how the presence of God had brought about a set of circumstances where there were now a number of preachers on the island of Bougainville, some 1,000 miles from where Bro. Halliman and Bro. Roberts are working, who were ed some one to come over and teach them that they might be more effective in their overseas ministry, I began to be interested more and more about the area. It began to look as if the whole South Pacific might be opening up for Baptists. There are hundreds of islands in the area; the 12 larger islands counting the island of New Guinea) make up an area of 30,000 square miles. The island of Bougainville itself, is about 125 miles long by about 49 miles wide with an area of some 1,000 square miles. In 1940 there were about 60,000 natives on the island. There is a group of islands in that area, from the Santa Cruz Islands in the south east running 1500 miles up to the Admiralty Islands in the northwest, about 500 miles in width, which hundreds of thousands of natives live who have never

(Continued on page 3, column 1)

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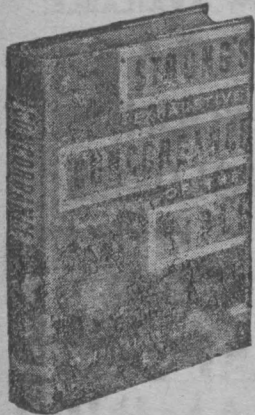
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70 ch. 2-8
40 ver. 7
18 Tim. 4-8
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THE BAPTIST EXAMINER

JULY 29, 1967

PAGE TWO

When God measures a man, He puts the tape around the heart instead of the head.

Ralph A. Doty

(Continued from page two)

heard the gospel of Jesus Christ. With a trained native ministry this whole area is open to Baptists.

On the way back to Oregon from the Citrus Heights conference I was telling my wife about the need for a preacher's school on Bougainville Island in the New Guinea Territory and about how I would like to go there for that purpose and also how it was too bad that she was not willing to go with me. She startled me a good deal when she turned and said, "But I AM willing to go."

Brethren, I was really startled, for I had avoided, for many years, the subject of New Guinea and any possibility of my going there. Now my helpmate is willing to go! Bro. Halliman with us a few weeks later in the Fifth Sunday meeting and we all discussed the subject at great length. After Bro. Halliman I spent two days "counting the cost" and began to feel as I had just prior to surrendering.

Eventually I surrendered to this and am now committed to the course of action unless the Lord closes the doors to our plans.

Those who have tried to analyze and evaluate the failure of missions in years past, in countries such as Red China and other areas, believe that the failure to provide trained native teachers led to the downfall of the work. Governments changed in many cases missionaries were forced out of the country and their churches in the hands of untrained natives. Both Bro. Halliman and Bro. Roberts

believe that if they were to leave the island of New Guinea the pastors and their churches would continue to hold to the truths Baptists have always held for. Those eight churches on the island of New Guinea are independent, self-supporting, and they will continue to be so no matter what government there may ever be in the island. I read recently of an organized Baptist Association that had spent one million dollars in the last 40 years and did not have as yet one single self-supporting native church.

Baptist churches will be as they are and for this we need to have trained teachers in the South Pacific. I have been fearful of making my own desires for the leadership of the Lord and for this I have been going very slowly in my plans for going to the New Guinea Territory.

Finally I would want to work with Bro. Roberts and Bro. Halliman and for this reason I have visited with the Maceo Baptist Church in Chicago and have been questioned by its members as to my doctrinal position. They have now voted to have me to the South Pacific as a missionary. There are many problems connected with a work as this, and many

details are yet to be worked out. It will be a cause of sorrow to us but our children will be left here in the states when we go. One of our daughters will be entering college this fall and the other will still be in high school. We believe that God will watch over our children's affairs as we endeavour to take care of some of His.

It is my continual prayer that if I have been mistaken in this call, that God will close the doors. I am concerned that our kind of Baptists make no more mistakes.

Some have asked how long I intend to stay on the field. Frankly, I don't know. I intend to stay as long as I feel God wants me there. The school work will take, I believe, a minimum of two years. We may come back then or we may stay on; just as the Lord directs. I have heard any number of missionaries make very positive statements as to NEVER coming back but I have tried in my ministry to ever be where He wants me as near as I can determine. And remember that I am not on Bougainville yet. We are moving along that line but we may never get there. Pray for us, brethren, as we make preparations to go to that field.

In the not too distant future, I will begin visiting our churches and will have an itinerary of speaking appointments set up.

In the meantime we would ask all of God's people to remember us in your prayers that we may know the Lord's will for us each day.

Editor's Condition

(Continued from page one)

ly, it is taking quite a good while to recover from this ailment, and apparently, all we can do is just wait on the Lord, until He gives us healing. Each of the doctors who have examined me have stated that for this type of paralysis, there is no known cause and no known cure. Accordingly, about all that we can do is get as much rest as possible, and wait on God for results, which are seemingly very slow in arriving.

In the providence of God, we have been able to keep going so far as our paper is concerned. Due to the fact that God has provided exceedingly efficient and courteous help to take care of the work, we haven't missed a week in getting the paper out, and I am grateful for God's goodness to us in this respect.

I feel so grateful to God that my condition is no worse than it is. At first, the entire right side of my face, from my chin to my forehead was numb. How thankful we are that this did not go any higher! If it had not been for the graciousness of God, this might have affected my brain, and I wouldn't be writing this brief note today. As it is, I am able to keep going, and I am anticipating complete restoration, and that God will use TBE with

its present editor for a long time yet to come.

I do thank all of our friends, who having heard about my condition, have sent sympathy cards and letters. These have been most deeply appreciated.

May I ask you to definitely remember me in prayer. I have a conviction that all healing must come from God, and I am asking you, our readers, in a particular way to pray for God's blessings in this respect. I think that ultimately, I will be completely well and I anticipate a long time yet in which to edit the paper. Yet, we must wait on the Lord that His will shall be done. It may be several months before this condition completely leaves. However, in view of the progress, that I have made thus far, I have every reason to hope for complete recovery.

Please pray for us!

Bible Conference

(Continued from page one) find our church on the right side of 13th.

(3) If you enter Ashland from the east, you will be on highways 23 and 60 (east), which for a time are on Winchester Avenue. Simply stay on Winchester until you come to 12th Street, then turn to your left. Go straight for four blocks until 12th and 13th become one. Follow 13th Street south for about a mile and a half, and you will find our church building on the right side of the street.

(4) If you enter Ashland from the south, you will most likely be on highway 60, which is 13th Street. After you reach the city limits, go about two blocks on Highway 60 (or 13th Street), and you will find our church building on the left side of the street.

To those of you who have visited with us before, we would remind you that we live on a hill. Just down at the foot of the hill on the west side of 13th Street, is the church building. In other words, the church is near to our home and those of you who know where we live shouldn't have any difficulty in finding the church.

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If you come by plane, you will land at the airport near Ceredo, West Virginia, just east of Ashland. Please phone us at the numbers above.

CHILDREN

We want you to feel free to bring your children. Several families always do. However, we expect your children to attend all the conference sessions, just as we expect all adults. Calvary Baptist Church is happy to provide meals and rooms for all our guests, but only that you might attend the Conference and be spiritually blest thereby. We do not allow any children to stay on the grounds where meals are served (which is Bro. Gilpin's home)

during Conference sessions.

A word also to the parents may be appropo: You are not welcome to come here to sleep through a Conference session, nor to go sight-seeing, nor to spend your time elsewhere. (Of course, mothers with young children that must have an afternoon nap are exempt). If you are coming for a spiritual blessing, we have plenty of rooms and food which is freely yours. Otherwise, please do not attempt to use our Bible Conference as an alibi to pamper your flesh.

We want you to come to our Conference and be our guest. Rooms and meals are gladly furnished to all. In fact, we insist you come to Ashland and let us provide for your entertainment. There are always a few, though, who think they are putting us to trouble, and therefore, go to a hotel or motel. If you insist on doing so, then please stay at one of the motels we recommend in this issue. (See ad on page 17). Please do us the courtesy of not going to any other.

The only cost any of our readers will have will be their transportation. All rooms and meals will be furnished freely by Calvary Baptist Church. Already six beeves are ready, and in our

When The Roll Is Called Up Yonder, Will You Be There?

freezer lockers. The hog you'll see on page 19 had twelve hams, plus a great many pounds of bacon. This hog came from a farm owned by an Episcopalian in Illinois, but that hog plans to enter the Baptist ministry, this coming Labor Day week-end. We hope you'll be with us to see the "laying on of hands" — that is, the hands on forks and knives. All seriously, we do want you with us.

By all means, come to the Conference. You are welcome, wanted, and invited!

"Being . . . God"

(Continued from page one) that golden calf which they had made, to be their god.

So I say there are lots of different ideas about God. Some think of God as a big man, some think of God in terms of an idol, but I think most people look at God in the sense of an old doting grandfather.

They say there is nothing quite as obnoxious as an old doting grandfather, who never sees anything wrong in what his grandchildren do, but rather, everything they do is perfectly all right. Even when they do wrong, he can forgive them easily. I think most people think of God

in the terms of such a doting grandfather.

Beloved, if I can, I want to erase those false, erroneous ideas from your mind. I hope when you leave here that you will not think of God as a big man, nor as just a man. I hope you will not think of God as an idol. I certainly hope you will not think of Him in terms of a doting grandfather, which you are able to turn any way that you wish, and change about in any way that pleases you.

GOD IS A SPIRIT.

We are told that God is a Spirit, for we read:

"GOD IS A SPIRIT: and they that worship him must worship him in spirit and in truth." — John 4:24.

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." — Luke 24:39.

Here the Lord Jesus makes mention of the fact that in His present state He was still the possessor of flesh and bone, but that a Spirit hath not flesh and bones as He had. He had not quite reached the stage yet when He cast off His natural body. He had not yet become a spirit being.

Notice again: "NO MAN HATH SEEN GOD at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." — John 1:18.

In the light of these verses, I would remind you that the Lord God is a Spirit. That is to say, you cannot see Him; He cannot be reached by our senses.

We talk about the five senses, but you cannot reach God with these five senses. The fact of the matter is, God cannot be measured. You can measure a man — his height, his circumference, and every organ of his body. But God is not to be measured.

I tell you, we ought never to allow ourselves to picture God as a man. He made the rocks, He made the trees, He made the stars, but He is in none of these. No visible, and no bodily likeness belongs unto God. Would to God that we might realize that God is definitely a Spirit.

That was the one thing that Moses tried his best, throughout all the wilderness wanderings of the children of Israel, to impress upon them that God was not made like man, but rather, that God was a Spirit. Listen:

"Take ye therefore good heed unto yourselves: for ye saw NO MANNER OF SIMILITUDE on the day that the Lord spake unto you in Horeb out of the midst of the fire: Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, The likeness of any thing that creepeth on the ground, the

(Continued on page 4, column 5)

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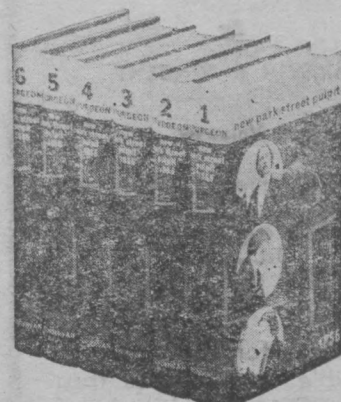
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THE BAPTIST EXAMINER

JULY 29, 1967

PAGE THREE

The Baptist Examiner FORUM

"Can you explain Romans 5:13, 'Sin is not imputed.'"

JAMES
HOBBS

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When there is no law, there is no sin, for sin is the transgression of God's law. (See I John 3:4). This is what the Bible teaches. However, it also teaches us that even though sin is not imputed (or charged), death reigns, (Rom. 5:14). My friends, all people reap the penalty of Adam's sin. Every person is guilty of sin and will be judged accordingly unless there is a work of grace.

What does this verse mean? It simply is another passage that teaches there are degrees of punishment as deeply or severely as the one who has heard and rejected. I realize that there are some who do not believe that there are degrees of punishment, but there are always some who reject even the most plain teachings of God's Word. Matt. 11:22 says, "But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." (Luke 12:47,48). Romans 2:6 says that God will render to every man according to his deeds and Rom. 12:12 tells us that they who sin without the law shall perish without law and they who sin in the law shall be judged by the law.

E. G.
COOK

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"Blessed (happy) is the man unto whom the Lord imputeth not iniquity." Ps. 32:2.

And "Blessed (happy) is the man to whom the Lord will not impute sin." Rom. 4:8.

Impute here in Rom. 5:13 is

from ELLOGAO which means to charge to one's account. Now, if Cain's sin was not charged to his account, then he has long since made up with his brother Abel, because there is no enmity in Heaven. If that wicked generation upon whom God sent the flood did not have any sins charged to their account they are basking in our Saviour's love today. And if Nimrod, the "daddy" of Mystery Babylon (the Roman Catholic Church) did not have his sins charged to him, then he has reached Heaven by means of his "new way to God" which he formulated. Do you believe that? No, you don't. Then, if all these wicked people before Sinai are not in Heaven, why are they in Hades if their sins were not charged to them?

We are told in the verse before us that "sin is not imputed when there is no law." Now if our Bible were like a dime novel, we could have learned all about it long ago. But Scriptures are more like a flowing well. When you have learned one thing about a certain passage there is always another thing to be learned about it. We will never learn it all. But that is no excuse for us not to study the Scriptures. A thirsty man would never say, since I cannot drink all the water from that flowing well, I just won't drink any of it. So, though we can never fathom the depths of this verse before us, let us see what we can get from it. Could it be that the first part of this verse "For until the law sin was in the world" is speaking of sin being in the world before the written law was given at Sinai? I believe that it is. But the thing we need to see is that nowhere in the Scriptures are we told that there was no law before Sinai. In Gen. 4:3, 4 we should see that Cain and Abel had an appointed time to bring their offering unto the Lord, an appointed place to bring it to, and an appointed offering to bring. In Heb. 11:4 we are told that "By faith Abel offered unto God a more excellent sacrifice than Cain." If these men had to guess at what to offer, how could Abel's offering be faith? In Rom. 10:17 we learn that "Faith cometh by hearing, and hearing by the Word of God." If Abel had never heard any Word of God, how could he have faith? He simply had to have heard the Word of God in order for him to have faith. In Gen. 26:5 we read, that "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." How could Abraham keep God's laws if he did not have God's laws to keep? Please remember that Abraham lived hundreds of years before the

written law was given at Sinai.

As I see it, there can be only one explanation to all this, and that is, God gave His laws to Adam and they were handed down from generation to generation by word of mouth. They did not have all the entire Bible. They did not need all the teachings concerning the church. But they were given that which they needed. The law was put in writing at Sinai, but they had been in possession of some of the law all the time, else how could Abraham have kept it? And since they had the oral law of God all the time, the sins of those wicked people were imputed, or charged to them. And since their sins were charged to them, they are in Hades today suffering because of them.

AUSTIN
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This verse was written to further explain verse 12, where the Holy Spirit and revealed that we became sinners as the result of the sin of one man (Adam), and the result of that sin was death. The Holy Spirit knowing that man would object to the thought that he is a sinner in Adam, and God would not be just to condemn him where there is no law, placed verse 13 in the Scriptures to prove to man that there has always been a law under which God can, and does, condemn every son of Adam.

The verse under consideration gives to us positive proof that sin did not commence with the giving of the Mosaic law, but was in the world from Adam until Moses. If sin were here, there had to be law; for sin is not imputed where there is no law. Now let us turn again to God's Word to give further proof that though the Mosaic Law was not yet given, men were under law and thus they were sinners.

"For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; which shows the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile, accusing or else excusing one another." Rom. 2:14-15.

Though these Gentiles did not have a written law, yet they had a law. Their own conscience showed forth their guilt before God. Furthermore no man could accuse or condemn another unless there was some moral standard to judge by; neither could one excuse another unless there were rules to govern by.

Some may object and say, "If there was a law before the Mosaic law, what was the purpose of the giving of the law?" The law was given to add to the gravity of the offense.

"Wherefore then serveth the law? It was added because of transgression." Gal. 3:19.

The law was added to make known to the transgressor the seriousness of breaking the commandments of God. The written law was added to the law of conscience thus revealing the sin in all of our evil works.

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law." Rom. 7:7.

The law then is not the cause of sin and death, but is the revealer of it. Many in our time believe that one is condemned because one violates the law of Moses. This is in error for it is not the breaking of the Mosaic Law that makes men sinners, but rather the sin of Adam is that which condemns the race, which

Paul explains to us in verse 12.

Therefore apart from law, sin was not imputed. Nevertheless it was there before Moses, and is to be reckoned with. This is manifest, for by sin came death, and death reigned from Adam to Moses. Even in cases where there was no wilful, conscious or deliberate sin.

"Even over them that had not sinned after the similitude of Adam's transgression." Verse 14.

During the time between Adam and Moses, infants came to the place of death, though not actually, wilfully committing sin, yet they were sinners, for the wages of sin is death. Read Rom. 6:23. Thus Paul gives positive proof that those who died in this time must have possessed Adam's fallen nature. There is a rule of nature which can never be violated: like produces like. Adam could not produce a saint. All he could bring forth was another sinner.

"For in Adam all die." I Cor. 15:22.

"Who can bring a clean thing out of an unclean? not one." Job 14:4.

To me, proof cannot be clearer. The sin of Adam brought about our death both spiritual and physical, rather than the action of the sinner violating the law of Moses. There is no solution to the problem of infants suffering, and death coming to them except that the fall of the race was in Adam — not the actual sin of them individually.

ROY
MASON

Radio Minister

Baptist
Preacher

Arlpeke, Florida



The meaning is that sin is not charged, or set to the credit, of the person who has committed the sin.

Paul is saying that by one man's transgression, sin came into the world, and according to the warning of God death came as a result. Adam's posterity has inherited Adam's fallen nature, and death is the natural result of their sinning. However the law of the Ten Commandments was not given for a long while, and people were not chargeable for things against which God had given no law. The same thing is true today. Suppose that you are arrested and taken before the court. It develops that there is no law against the thing that the officer arrested you for. In that case you are set free. There are various traffic laws and regulations for which one can be arrested and fined today. Thirty years ago, when traffic was not congested, there was no law against some of the things against which laws have been passed in recent times. Until the laws were passed there was no arrest and fine for doing the things that are now unlawful to

do. Where no law is, offense is not imputed.

There is a wonderful side to this question of imputation. Some people expect to be saved by keeping the Ten Commandments, yet when examination is made it is revealed that they have only "kept at them." Every honest person has to admit that they have broken the laws of God. No one having sinned can by a superabundance of goodness pay off their past sin indebtedness. The practice of "doing penance" is an attempt to make amends for past sins, through self affliction, but it is no good. Men find themselves in a helpless state but God provides the solution through the imputation of the righteousness of Christ. He paid the sin debt in His death on the cross, and that payment is "imputed" or set to the credit of the believer. The Bible says, "Blessed is the man to whom the Lord imputeth not iniquity." That blessed man is every believer — every truly saved person. Christ died to pay for my sins, past, present and future. That's the reason I can't "fall from grace" — all my sins are charged to Christ's account, and his righteousness is imputed to me.

"Being . . . God"

(Continued from page three)
likeness of any fish that is in the waters beneath the earth: And lest thou lift up thine eyes unto heaven."—Deut. 4:15-19.

In these verses Moses is emphasizing the fact that God is not to be worshipped as an idol; that God is not to be considered as a man or as a beast; that He is not to be considered as the stars or constellations that are above us. Instead, he is trying to emphasize the fact that God is a Spirit.

I recognize that it is hard for us, who are mortal, to think of God in terms as a Spirit. We are used to seeing. We are used to smelling. We are used to hearing. We are used to feeling. We are used to tasting. In fact, we are used to approach people so that as the five senses are concerned. However, I would remind you that God is definitely a Spirit. We are to recognize that God is nothing more nor less than a Spirit, and we are not to approach Him as we would approach unto a man.

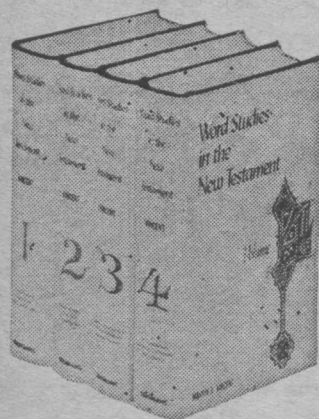
II GOD IS A TRINITY.

We read:

"The grace of the Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit, be with you all. Amen."—Gal. 3:14.

You will notice in this passage that all three persons in the Godhead are mentioned. It talks about the grace of the Lord Jesus, the love of God, the Father, and the communion of the Holy Spirit. You can see that God is spoken of in this passage as a Trinity.

There are many other passages of Scripture that likewise speak of the Trinity. (Continued on page 25, column 1)



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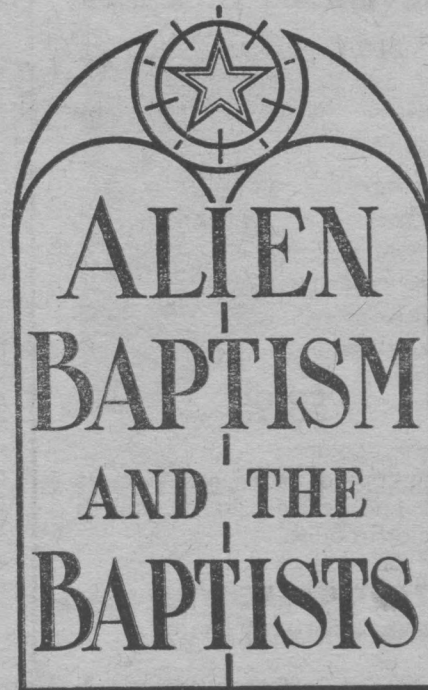
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PAGE FOUR



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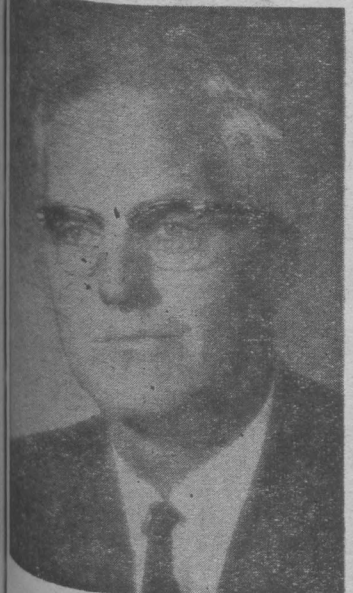
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See Full Announcement In This Week's Issue Of This Paper

Place Of Prophecy In Relation To Israel

ELD. WELLIE MIDGLEY
Truman, Minn."I say then, Hath God cast
away his people? God forbid."—
Rom. 11:1.Since the out-break of this new
war between Israel and the Arab
nations a few days ago, I have
felt led of the Lord to lay
aside the message I announced

Eld. Wellie Midgley

last week. The Communist propa-
ganda favors the Arabs while
there is a favoritism for Israel
in the United States. However,
we must remember that we have
given millions of dollars in for-
eign aid to the Arab nations. I
prefer to deal with God's prom-
ises and prophecies concerning

Israel. I will not take your time
merely to repeat what we have
read in our newspapers.

Historical Background

For upwards of 4000 years
amid all civilizations and under

Plato taught philosophy, or He-
rodotus wrote history, or Homer
recorded his Iliad of traditions
and memorials, the nation of
Israel was an organized, well-
established and civilized people.
Israel had a literature before

leaders and lawgivers like Moses,
statesmen like Joseph in Egypt
and Daniel in Babylon, a king
like David, or a wise man like
Solomon. No nation has ever pro-
duced men like the Hebrew
prophets, Isaiah, Jeremiah, Ezek-
iel and Daniel. Of course, we
must mention that Man, who is
above all men, the Man of Galile-
lee, the Lord Jesus Christ, who
is "of the tribe of Judah."

He foreknew? Through all that
turmoil of Gentile times, God's
purpose concerning Israel had
remained sure.

The children of Abraham, Isaac
and Jacob have been scattered
and peeled, meted out and trod-
den down as invaders have spoils
their land like overflowing
rivers. However, when the in-
iquity of the Gentiles is full,
God's patience will be exhaust-
ed, and the children of Israel will
come into remembrance again
and they will then be gathered
into their own land according to
Bible prophecies on the subject.

PROPHETIC FOREGROUND

The key to the future of Is-
rael as a nation is found in Dan.
9:24-27. If we understand this
passage, our difficulty with the
of commotion and change? Had
remainder of Hebrew prophecy
God cast away His people whom
(Continued on page 7, column 1)

A New Year Begins

"He came to my desk with a quivering lip,
The task was done.
I want a new sheet, dear teacher, he said,
I've spoiled this one.
I took the sheet so stained and blotted
And gave him a new one all unspotted,
And into his tired eyes smiled,
Do better, now, my child.

I came to God's throne with a quivering soul,
The year was done.
Hast thou a new sheet, dear Father, I said,
I've spoiled this one.
In place of the sheet so soiled and blotted,
He gave me a new one all unspotted
And into my tired heart smiled,
Do better, now, my child."

all conditions of government,
there has existed a distinct peo-
ple with laws, habits and customs
that are distinctly their own. The
history of the Jewish race is
without a parallel in human his-
tory. The Golden Age of Israel's
glory under her great kings,
David and Solomon, was long be-
fore the days of Greece and
Rome. Long before Socrates and

most nations had letters. That
literature, the Scriptures, is
more diffused today than the
literature of any other people.
Assyria has perished. Babylon is
in heaps. Rome has tottered and
fallen. Egypt has become "a base
kingdom" as the Bible foretold.
But the Jew has outlived all his
conquerors and walks unscathed
in the general wreck.

No nation in history has ever
had such manifest and visible
tokens of God with them. For
Israel, the Red Sea was divided,
but Egypt's armies drowned
therein. The Jordan was divided
so that Israel could enter the
promised land. They had been
miraculously fed in the wilder-
ness, and they were divinely
sheltered and guided by the pil-
lars of cloud and fire. By their
shout and the sound of ram's
horns the walls of a besieged
city fell down flat. The sun and
the moon stopped in their courses
to give them time to slay their
enemies. The angel of the Lord
defended them by slaying 185,-
000 Assyrians at one time.

No nation has ever given the
world a greater number of great
men, men of faith like Abraham,

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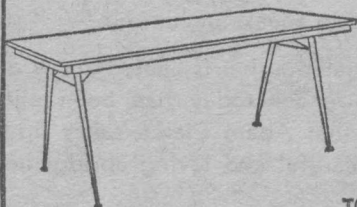
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twice. Serves 4.



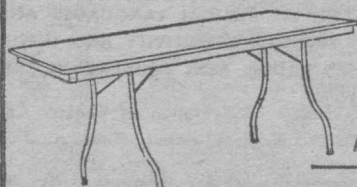
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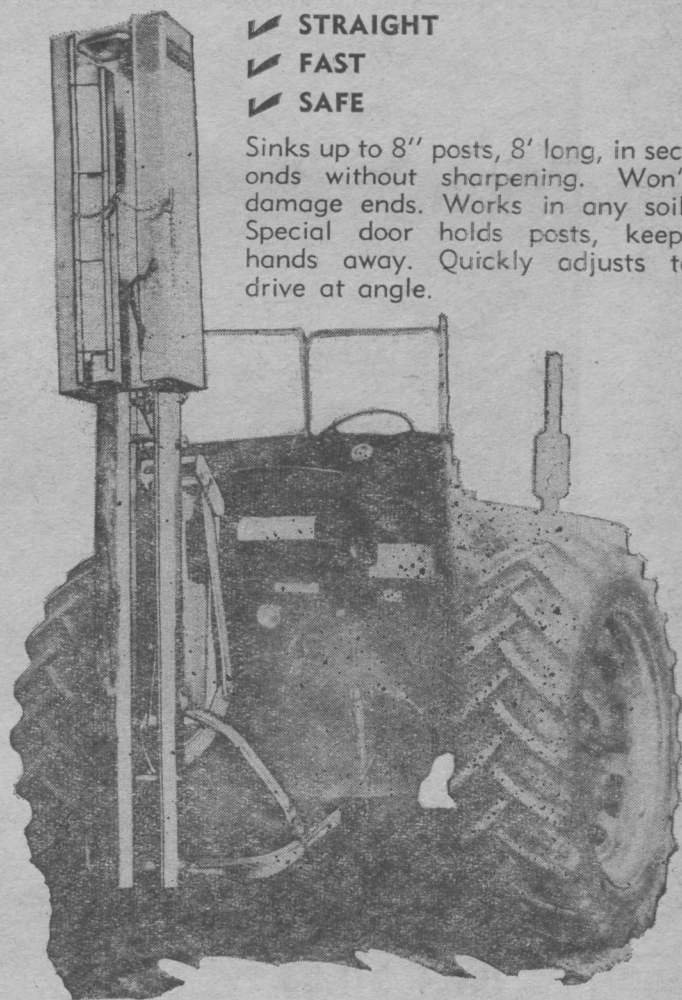
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Ecumenical Minded Baptists

One of the most interesting things I have ever done is to research Baptist church history. Naturally, it is a broad field, and in such study one strays into many nooks and crannies of history.

One illustration which has stuck in my mind concerns persecution under the inquisition in the 1300s. As you may know, the inquisition was organized shortly after 1200 and existed almost until the 1900s. Its effectiveness was somewhat shorter. However, this one incident was particularly outstanding. It seems that there were two heretical preachers living in what is now southern France. In order for them to practice their religion, to preach their beliefs, they had to actually live in the woods. These men were Albigensians. They lived in the day when the papal inquisition was near the height of its power. Naturally, the inquisitors were after them. In the records of the

inquisition as noted by the great historian of the inquisition, Henry Charles Lea, the case of these men is fully recorded. For a period of — I know it is hard to believe, but here it is — 25 YEARS, these men were pursued by the inquisitors, who could never seem to get there in time. That's right. For 25 long years these men lived in the woods, fleeing from one place to another, yet trying all the while to minister to their followers and to make converts.

How do we know these things. Well in the original records, the

people to whom these men witnessed would confess to the inquisitors that they (the Albigensians) had tried to hereticate them (make Albigensians of them). For 25 years, off and on, the description of these two men were noted by various witnesses. Finally they were captured, tortured, and forced to tell all they had done. One of them weakened under torture; he confessed and, if I remember correctly, was imprisoned for life. The other man was, of course, burned at stake.

Is it then any wonder, that a great historian around 1900-1920

said, "The greatest barrier on the road to Rome is the inquisition." Some people try to apologize for it. They say you have to look at the age in which they lived. Or they will say it was a mistake. But I want to say that it is the most reprehensible, the most foul, the most abominable institution, that ever existed on the face of the earth. Just this week in talking to a Catholic girl, I found that she only thought of the inquisition as having existed in Spain, and that it was completely under the domination of the Spanish King. Friend, the inquisition started almost 300 years before Ferdinand and Isabella of Spain made it so powerful in their own country. Furthermore, it existed in every country of Europe with the exception of England, and one or two of the northern countries. Even in England, at least, they had what was called the Episcopal inquisition (prior to 1500) which was an inquisition work of the local Catholic bishops.

Further, it was even worse than the German's extermination of the Jews. And I might add that it also persecuted converted Jews, whom it suspected as being soundly converted.

I just wish some of the Southern Baptist preachers who are so strong to have Catholic priests to speak in their churches would remember that no nation, no other church, no other organization or group has been as thorough, as ruthless, as devilish in the extermination of all dissenting or opposing or heretical groups.

Even the Communists, as terrible as they are, are just a bunch of Johnny-come-lately when it comes to this matter of searching out and destroying heresy. After all, the Communists have been at it for less than a hundred years. Roman Catholicism under the guise of the inquisition has been at it for almost 700 years. Furthermore, without that guise they have been at it since the days of Constantine, making them a machine of persecution for almost 1500 years.

History speaks out plainly. Tradition proves it clearly. Catholicism is a persecuting institution by the very nature of its organization and doctrine, all recent claims to the contrary notwithstanding. I challenge any person who disagrees to study the inquisition, study church history. Talk about a trail of blood. "Drunk on the blood of the saints" is a description that fits Rome better than any institution that I know, and I base my assertion on 5 years of study of church history. In the public library here in Ashland, Kentucky, is a condensed volume of the history of the inquisition by Henry Charles Lea's "History of the Inquisition of the Middle Ages." I believe that there is also a history of the inquisition in Spain by You Southern Baptists ought to use your public library more often, especially before you are inviting priests to speak. You Jewish people, before you are too chummy with Catholics, ought to read the history of the Spanish inquisition by that great Jewish historian who was at Oxford University.

We will all be better off, safer, if you please — if we all keep to our own denominations, and not go mixing in worship services with each other when our back-grounds are so diverse. Listen, the rulers, the religious leaders in Spain forced the conversion of the Jews to Catholicism. Then being dissatisfied with their conversion, they tortured them, to see if they had any Jewish practices. Thousands of Marranos, as the converted Jews were called, were put to death.

Well I must stop. But I will say this. I could go on and on. (Continued on page 22, column 1)

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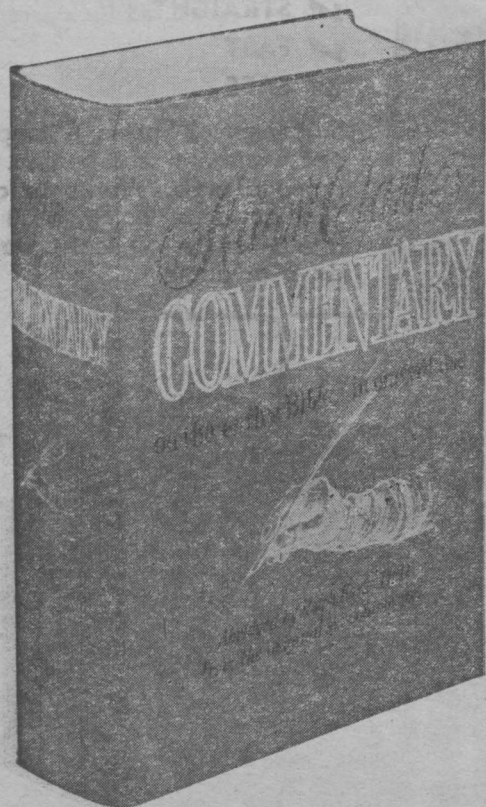
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Place of Prophecy

(Continued from page five)

will be greatly diminished. The predictions will be easily changed in their respective places when we understand this key message of prophecy. Because people will apply the prophetic scriptures to themselves, and will see little or nothing for the future. Paul wrote three great prophetic chapters in Romans: chapter 9, the past; chapter 10, the present; chapter 11, the future of Israel. He shows that the scriptures were branches of a wild

olive tree, and the Jews were the natural branches. Note Romans 11:15-18.

In Daniel 9 we find Daniel studying books which told him the seventy years were nearly expired (verse 2). Jeremiah 25:11 had told of the seventy years. Daniel gave himself to prayer and supplications. Daniel was studying these times in the first year of Darius (9:1). Nebuchadnezzar reigned 45 years, but he conquered Jerusalem in the second year of his reign, or 44 years. El-Merodach reigned 22 years in Babylon, Belshazzar

three years, and now Darius one year, for a total of 70 years.

The law for that land of Israel required one year in seven for rest and no crop was to be planted. The children of Israel had disobeyed that law. God spoke through Jeremiah that those people would be put out of their land for seventy years. According to 2 Chron. 36:21 this captivity was "until the land had enjoyed her sabbaths, to fulfil three score and ten years."

While Daniel was praying, Gabriel came and informed him that seventy weeks, or heptads, were determined upon Daniel's people and upon the holy city (v. 24). The main feature of this 9th chapter is this 70 weeks. This passage is rightly called "the backbone of all prophecy." If we misinterpret this passage, all other prophetic themes must be bent in accordance with our misinterpretation here. Daniel had been concerned with that seventy year sabbath, and that 490 year period when one year in seven had not been observed. Now Gabriel speaks of 70 heptads of years. A "heptad" must be interpreted according to whatever subject is under consideration at that time. Therefore, in dealing with these heptads of verse 24, we are dealing with seventy sevens of years.

This cycle of seventy weeks is divided into three parts. These 490 years are distinctly determined upon Daniel's people Israel and upon the holy city, Jerusalem. Therefore, the time only counts when there is a remnant in Jerusalem, and owned of God as His people. God's time clock for Israel only operates at certain times. The time of this prophecy begins with the going forth of the commandment to restore and to build Jerusalem (verse 25). There is a command to build a house at Jerusalem in Ezra 1:2. Then in Ezra 7:13, Artaxerxes made a decree of liberty for all to go on their own freewill to help build that house at Jerusalem. But in Nehemiah 2 we find the decree we need. In Neh. 1, we find Nehemiah received a report concerning Jerusalem, and then he mourned over the con-

dition of the city. He reports to the king (ch. 2:3), and Artaxerxes issued a decree to rebuild the city and the wall. Nehemiah was to superintend the work.

This 490 year period began in the month Nisan in the 20th year of Artaxerxes Longimanus. The seven weeks, or 49 years, are probably the time required to complete the restoration of the city and the wall. Then there is another 62 weeks, or 434 years, between the edict and the coming of Messiah as a Prince. This Anointed Prince is none other than the Lord Jesus Christ, a priest forever after the order of Melchizedek. We note that Zech. 6:13 tells us that He shall be a priest upon his throne. When in past history has our Lord presented Himself as a priest and a king? It was not at His birth because he was only known as the carpenter's son. It was not during his earthly ministry, though he was anointed by the Spirit and revealed Himself as a priest by teaching the people, yet on one occasion they would take

Him by force and make Him a king. But He passed through their midst and went on His way.

At His entry into Jerusalem four days before His death, His manner changed and He allowed the crowd to sing, "Blessed be the King which cometh in the name of the Lord." Now the starting point of these heptads of years was when that edict was issued. The conclusion of the 69 heptads, or 483 years was at this time when Christ rode into Jerusalem on the colt. According to Ussher's chronology, ordinarily received as the most accurate chronology, Artaxerxes came to his throne in 474 B.C. His 20th year would be 454 B.C. When we add 483 years we come to 29 A.D. It is now allowed that Christ was born four years earlier than the change of our calendar allows, thus He was 33 years old in 29 A.D., the year of His death. You will also notice that the months correspond. The Jews might have known the very day on which to expect their Messiah (Continued on page 8, column 1)

Yesterday's Sun Went Down Last Night

*"Yesterday's sun went down last night
And the sun of tomorrow is yet to rise.
Only the sky of today is bright
Over the path where our journey lies.
We that would come to the goal at last,
Must wait to dream beside the way.
There is hope for the future
And help from the past,
But for work there is only today.*

*Yesterday's thread was used at eve,
And the thread of tomorrow is not yet spun,
Only today may our shuttle weave
Strands of gold in the web begun.
Heed, weave this lesson, and hold it fast,
Hold it and heed it along life's way.
There is hope in the future
And help from the past,
But for work there is only today.*

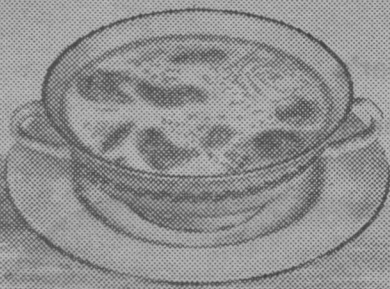
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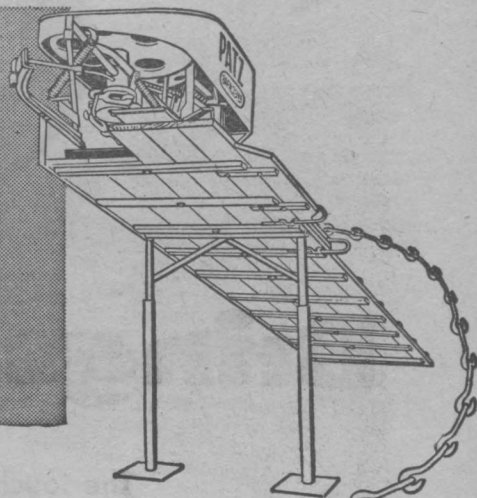
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Poor? No, of course not! Why! how could I be,
When Christ, the King, is taking care of me?

Tired? Sometimes; — yes, more than tired; but then,
I know a place where I can rest again!

Lonely? Ah, well I know the aching blight;
But now — I've got Jesus with me day and night.

Burdens? I have them; oft they press me sore,
And then — I lean the harder, trust the more.

Worthy? Oh, no! The marvel of it is
That I should know such boundless love as His!

And so, I'm rich; with Christ I am "joint heir,"
Since He once stooped my poverty to share.

Place of Prophecy

(Continued from page seven)
according to that edict and this prophecy in Dan. 9. Zechariah told them the manner of His entry into the city.

Messiah, the Prince, moved toward Jerusalem and wept over the city from the heights of Olivet. He offered Himself a King to the daughter of Zion, but, she saw no beauty in Him that she should desire Him. He was despised and rejected and just four days later that fickle crowd changed their message from the enthusiastic "Hosanna" and exultant "blessed" to the discordant shout of a riotous mob, "Crucify him, crucify him." He endured the horrors of that night when he gave His back to the smiters and His cheek to them that plucked off the hair, and He hid not His face from shame and spitting. Then came the mocking

trial in which the judges bribed false witnesses who gave incoherent testimony. Then at length the Anointed One was cut off. Daniel says, "but not for himself." The literal rendering suggests, "there was nothing for him." There were none of the glories which were to surround the person of Messiah. Instead of appearing as King of Kings, He was found in the form of a servant.

During His lifetime He was so far from possessing a kingdom and an everlasting dominion that He had no where to lay His head, and He was soon cut off from the land of the living. His painful mission in those days was to bear our griefs and to carry our sorrows; to be wounded for our transgressions and bruised for our iniquities; and to receive the chastisement which should bring peace to us that by His stripes we should be healed. He

came to make His soul an offering for sin. By pouring out His soul unto death, He was numbered with the transgressors and He bore the sins of many. He was cut off and "there was nothing for him" so far as kingly glory was concerned at that time.

FUTURE PROSPECTS

There is a distinct break between the end of the 483rd year and the seven years which still remain to be fulfilled. There is a very definite gap separating the 69th week from the 70th week. This prophecy now speaks of vengeance which shall follow the cutting off of Messiah. The city, the sanctuary, or Jerusalem and the temple, shall be destroyed. Now Jerusalem and the tem-

ple were destroyed by the Romans under Titus about 40 years after the death of Christ, but there is no mention of this last heptad or seven years. The interval continues. The spiritualizing and the allegorizing expositors go through all kinds of spiritual contortions and mental gymnastics to try to place this last heptad somewhere in past history. But their misinterpretations are found in their expositions and preachments all the way from Genesis to Revelation.

Then we are told that there shall be wars unto the end — a period fixed by God, but unknown by man. Terribly has this truth been verified as Jerusalem has been captured by Roman,

Persian, Saracen, Turk and British so that the city of our Lord's time is buried beneath layers of ruin in places. Now this ancient city is in the hands of the Jews again, and this may have great prophetic significance in the future.

From the appearing of Messiah, there occurs an undefined interval, a great interruption in the progress of the 70 weeks, and this undefined interval is not unnoticed in many Scriptures. But to retrace our steps, the city and the sanctuary were to be destroyed by the people of the prince that should afterwards come; and since it is added that this prince will meet his doom (Continued on page 22, column 3)



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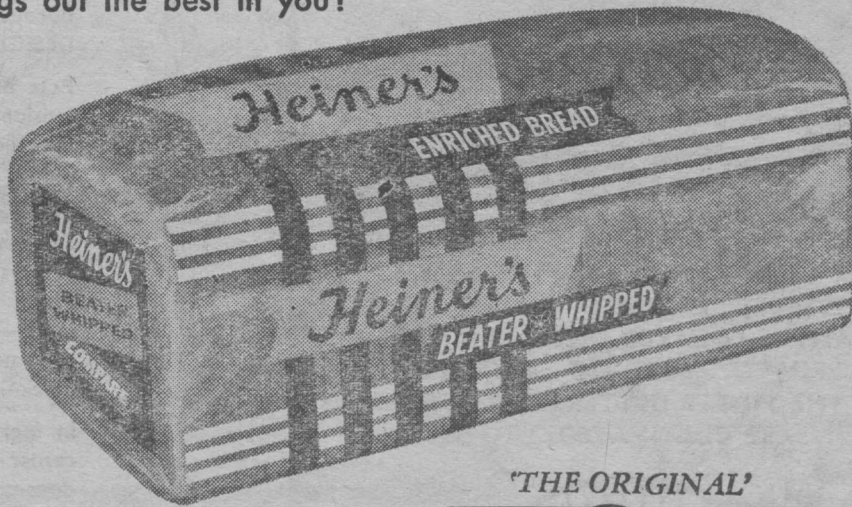
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Isaiah 52:14 "His visage (body) was marred more than any man, and his form more than the sons of men."

We are to be true to the whole counsel of God, but out of all the messages from God's Word we must preach on, there is one message that is doubtless the greatest of all doctrines. That is the love of God as expressed in the Cross of Christ."

Time would fail me to call your attention to the many passages in the Old Testament that point us to the suffering Saviour. Isaiah, the prophet of Redemption, tells us how He agonized there on the cross for us when he says, "He was despised and rejected of men; a man of sorrow and acquainted with grief. Surely He hath borne our griefs and carried our sorrows. He was smitten of God and afflicted. He was wounded for our transgressions, bruised for our iniquities, when His soul was made an offering for our sins and His stripes we are healed."

Yes, Isaiah foresaw by faith the cross of Christ and wrote about it.

David too viewed the cross when he divinely declared in Psalms 22, "My God, my God, why hast thou forsaken me?" He says about Christ, "that dogs compassed Him, and they pierced His hands and His feet." Psalms 22:16 David said this by divine inspiration about one thousand years before Christ was nailed to the cross.

The Cross of Christ was not an afterthought with God when man sinned. For Jesus, God's son, sat down with God the Father and God the Holy Spirit in the eternal council when the plan of redemption was drawn up. Jesus agreed in eternity to come to earth in the fullness of time, to give His life a ransom for many, that is for all that God had given to Him. He was in the plan of God as a lamb slain before the foundation of the world.

John indicated that in Revelation 13:8 as he wrote about Him, "who loved us, and washed us from our sins in His own blood."

Peter also was not silent as he recalled the death of Christ and was mindful of His own sins that helped nail Jesus to the tree when

Peter in the first Epistle, second chapter, 24th verse says, "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." Yes, the cross occupied no little place in the preaching of Peter.

But my friends consider the Apostle Paul. To me there never lived a greater human being. He was a scholar, but he never gloried in his scholarships. He was a Jew from the tribe of Benjamin, but he never gloried in his rich ancestry. He was a born leader among men, but he never gloried in his ability to move men. He was ambitious, but he never sought personal gain. He was a man of quenchless enthusiasm, but he never gloried in his superior zeal. He was a philosopher, but he never made philosophy the subject of a single discourse. He had one theme above all others and that was "Christ and Him Crucified." He might have preached about "Christ the Orator," or "Christ the Poet," or "Christ the Scientist," or "Christ the Socialist," but he did not. His testimony was, "I determined not to know anything among you, save Jesus Christ and Him crucified." He cries out "God forbid that I should glory save in the cross of our Lord Jesus Christ, of which the world is crucified unto me and I unto the world." Paul gloried in the Cross, and so must we. I think by God's grace, I have preached on the cross more than anything else. This is the gold mine in God's Word.

18 The Vicarious Suffering of the cross.

19. The Liberty the cross gives.

20. The Enemies the cross makes.

21. The Character the cross builds.

22. The Remission of Sins the cross insures.

23. The Peace the cross produces.

24. The Atonement the cross effects.

25. The Victories the cross gains.

26. The Redemption the cross brings.

27. The Soul-food the cross furnishes.

28. The Standing before God the cross establishes.

29. The Covenant the cross confirms.

30. The Testings the cross applies.

31. The Love the cross commands.

32. The Heaven the cross creates.

33. The Hell the cross destroys.

If there was ever a subject that is inexhaustible, the Cross of Christ is that subject.

How we love to sing songs about the Cross, just to mention a few you should remember.

1. The Old Rugged Cross.

2. The Way of the Cross Leads Home.

3. At the Cross.

4. Nailed to the Cross.

5. Beneath the Cross.

6. Must Jesus Bear the Cross Alone.

7. Near the Cross.

(Continued on page 10, column 1)

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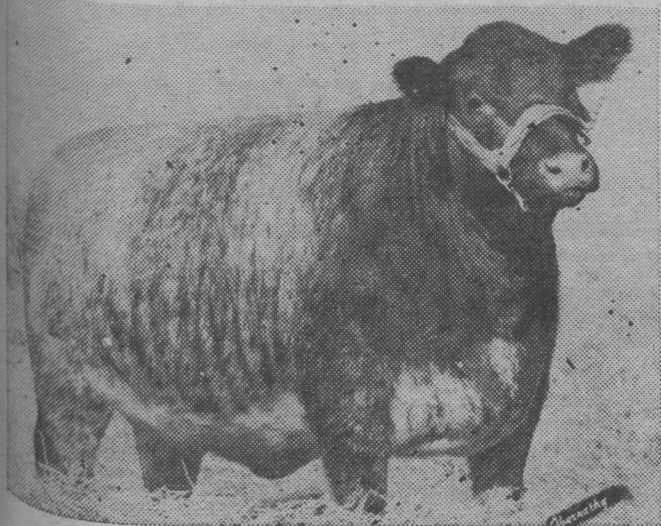
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10. The Relation of Peter to the cross.
11. The Relation of Judas to the cross.
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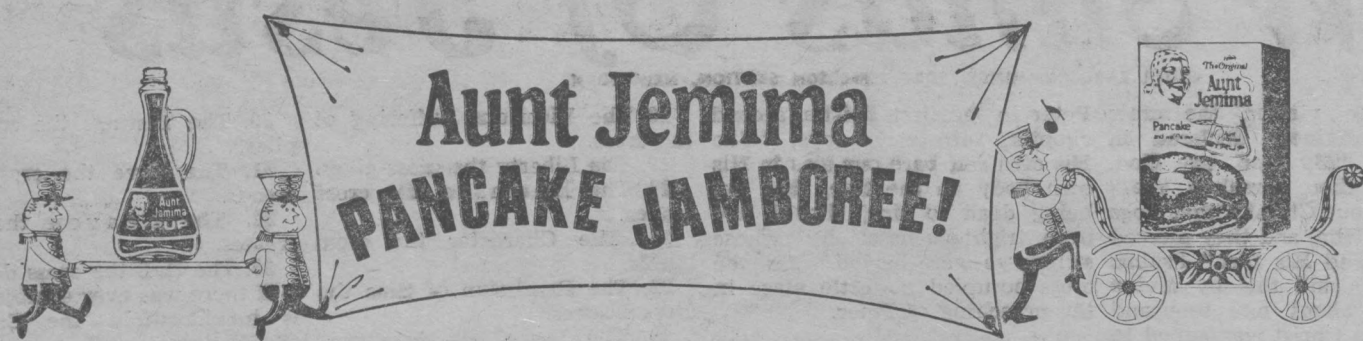
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the suffering Saviour's wounded body. I want you to see Him bound and beaten, slapped and scourged, mocked and mimicked, torn and tortured, wounded and whipped, spat upon, and Satanically blasphemed.

Medical science recognizes five different kinds of wounds, and Jesus suffered them all for us, and more.

This morning I'm going to preach on the cross of Christ as the Holy Spirit enables me, titled "The Wounds of Jesus." Our text is taken from Isaiah 52:14 "His visage (or body) was marred more than any man, and His form more than the sons of men."

I want you to view with me

(Continued from page nine)

8. When I Survey the Wondrous Cross.

9. There is a Fountain.

10. My Hope is Built.

11. Just As I Am.

12. There is Power in the Blood, etc., etc.

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I want to speak about the PHYSICAL SUFFERING of Jesus and mention these five different kinds of wounds.

1. The first I will mention is **CONTUSION**:

The contused wound is a bruise caused by a blunt instrument like a reed, or a rod, or even a fist. Mark 15:19 says, "They smote Him on the head with a reed." Then in John 18:22, "One of the officers which stood by struck Jesus with the palm of his hand." They buffeted Him, smote Him, and struck Him on the face.

Listen to what Isaiah says about it in the 50th chapter and 6th verse. "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid

not my face from shame and spitting." Did you know that every hair in the beard of Christ was pulled out by the roots and His face was beaten black and blue, and His cheeks were covered with spittle? "His visage was marred more than any man."

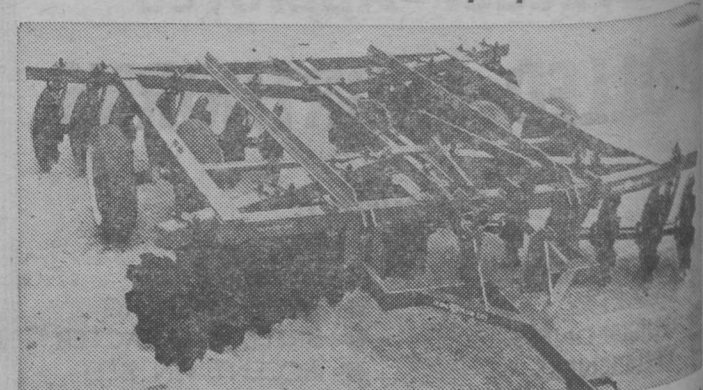
2. The next wound after the wound of contusion, is the wound of **LACERATION**.

The lacerated wound is produced by an instrument that tears the flesh as a whip. John 19:1 says, "Then Pilate therefore took Jesus, and scourged Him." This whip was a big black cord of rawhide with nine tails on the end, called the cat-o'-nine tails. On each of the nine tails was a piece of bone, or steel, or stone, that cut deep into the flesh. The back of the Lord Jesus was laid bare so you could see the white of His backbone. The Scriptures says in both the Old Testament and New Testament "that by His stripes we are healed." His body was marred more than any other man.

3. Thirdly, after the lacerated wound is the wound of **PENETRATION**.

The penetrating wound was made by a sharp pointed object as a thorn. Matt. 27:29. "And when they had platted a crown of thorns, they put it upon His head and they bowed the knee before Him and mocked Him saying, Hail King of the Jews." (Continued on page 11, column 1)

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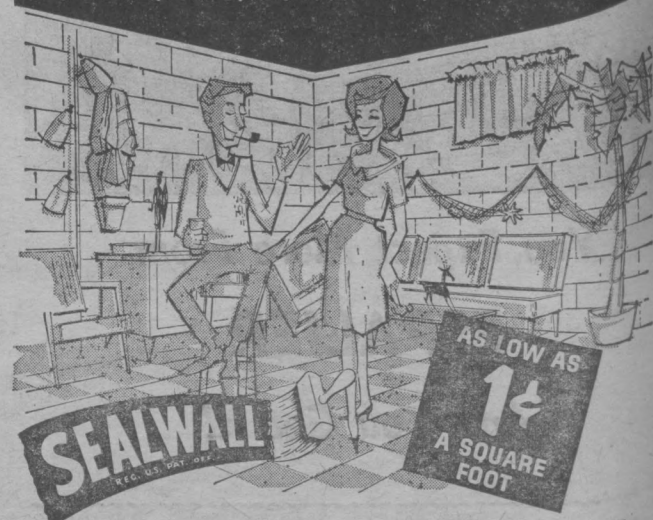
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Wounds Of Jesus

(continued from page ten)

Jerusalem thorn is much
than ours. It is, I am told,
three inches in length. With
the Roman soldiers pierced
Jesus. "Did ere such
sorrow meet, or thorns
so rich a crown?" He
more than any man
ever suffer. His visage was
more than any man.
The fourth wound known to
medical science in addition to the
wound, the lacerated
wound, the penetrating wound, is
the wound of PERFORATION.

perforating wound is pro-
by an object that pierces
the body such as a nail.
The 22nd chapter

says about Christ, "They pierced
His hands and His feet." John
20:25. Thomas said, "Except I
shall see in His hands the print
of the nails and put my finger
into the print of the nails . . .
I will not believe."

Jesus was NAILED to the
cross, suspended on earth be-
tween heaven and hell. Those
hands that fed the multitudes,
that healed the sick, that even
raised the dead, were nailed to
the cross for you. "See from His
head, His hands, His feet, sor-
row and blood flow mingled
down."

Yes, His visage was marred
more than any one you have ever
known.

5. The fifth wound known to
medical science is the wound of

INCISION.

The incised wound is produced
by a sharp edged weapon, such
as a spear. John 19:34, "But one
of the soldiers with a spear pier-
ced His side, and forthwith came
there out blood and water." John
19:37, "And again another Scrip-
ture saith, They shall look on Him
whom they pierced." His body
was marred more than any man
and His form more than the sons
of men."

These are the five wounds in-
flicted on the body of Christ
known to medical science, but
this my friends was only the phy-
sical suffering of Jesus. There is
much more in the cross of Christ
than this.

II. Next I want to say some-
thing about the SOCIAL wounds
inflicted on our Saviour.

The Physical Wounds were bad
enough, but the Social Wounds
were much worse. We could cer-
tainly not endure them, for He
suffered more socially than He
did physically.

Now as we think of the Social
wounds of Jesus, I want to say
something about His foes, His

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family, and His friends. This was
His society, the people He came
in contact with on earth.

1. His Foes hated Him without
a cause. They were always com-
ing to Him and tempting Him, to
try and find cause whereby they
might put Him to death. They
set up many false witnesses
against Him at His trial. They
said, "He spoke blasphemy, that
He is guilty of death." They in-
sulted His purity, they said, "He
hath a devil." They called Him
"a wine biber, a gluttonous man."
He was the song of drunkards.
They called him a deceiver, and
they called Him mad. They mock-
ed Him, they scorned and scoffed.

This crowd of society that cried
out "Hosanna in the Highest" a
few days earlier, cried out "Cru-
cify Him, Crucify Him," on the

day of His death. Pilate who was
guilty of the greatest miscarriage
injustice, could not find any
fault in Him and yet to satisfy
society, gave sentence that He
should be crucified.

But I think the worse wound
from His foes came when they
imputed that he was a bastard.
That he was born of fornication.
That He was an illegitimate child.
These are some of the wounds
from His foes.

2. Next let us see what the
Scriptures say about His Family.

Jesus said, "That a man's foes
shall be that of his own house-
hold." It must have been very
hard for Jesus to get any satis-
faction from His brothers and sis-
ters, because the Bible says in
John 7:5, "For neither did His
(Continued on page 12, column 1)

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The Wounds Of Jesus

(Continued from page eleven)
brethren believe on Him."

He worked faithfully at home with His foster father in the carpenter shop for some years until He was thirty. Then He walked 70 miles to be baptized of John and entered the ministry. As His family heard that He was going around saying that "He was the Messiah, the Son of God, and equal to the Father," one day it was too much for them, so while Jesus was teaching in the Temple they came after Him to take Him home, thinking Him to be insane. But when He was told that His mother and brethren were out-

side desiring to speak with Him, He simply said, as He looked around on them that sat in His midst, "Behold my mother and my brethren. For whosoever shall do the will of God, the same is my brother, and my sister, and mother." Mark 3:34, 35.

Yes, His own family thought He had gone crazy, was beside Himself, mad, insane, mentally unbalanced in thinking that He was the Messiah, God manifested in the flesh. The unbelief of His own brothers and sisters during His earthly ministry wounded Him deeply.

3. The wounds of His foes hurt much, the wounds of His family hurt Him more, but in relation

to these social wounds, the wounds of His Friends hurt Him the most. The very men that He chose to be His followers and to carry on His work, were wanted, at the time He needed them most. They all forsook Him at the cross.

Peter followed Jesus afar off and warmed himself at the devil's fire outside the High Priest's palace. When he was accused of being with Jesus, he denied with an oath, he used profanity, he cursed Christ and said, "I don't know Him." When another pointed him out as one of the followers of Christ, "he began to curse and swear," to save his own skin, Matt. 26:72, 73.

Peter denied Him but Judas



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betrayed Him. He betrayed Him in two ways. With a counterfeit kiss of affection as a hypocrite, and also with a lust and greed for filthy lucre, sold Jesus for 30 pieces of silver, the price of a slave. In Zechariah 11:12 we have the prophecy that was perfectly fulfilled. "So they weighed for my price thirty pieces of silver."

Then the Psalmist David writing under the Spirit of God expressed the feelings of Christ when he penned these words, Psalms 55:12, 13, "For it was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him; But it was thou, a man mine equal, my guide, and mine acquaintance."

Psalms 41:9 makes it even more clearer. "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Matt. 26:56 describes the deep pangs of sorrow, the awful wounds of being forsaken by His friends not only in Peter's denial, and Judas' betrayal but even John who for a little while stood at the foot of His cross and then was gone. "But all this was done, that the

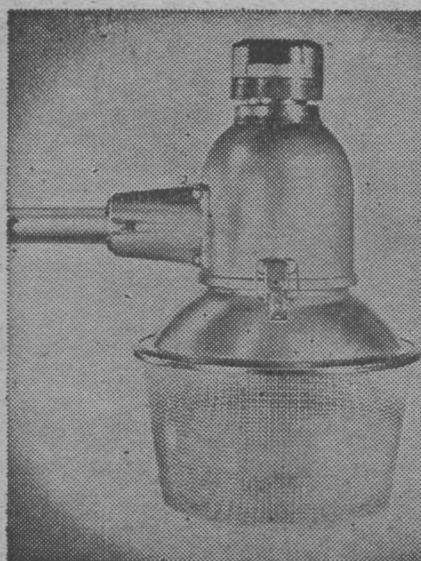
Scriptures of the prophets be fulfilled. Then all the disciples forsook Him, and fled."

I say the wounds of His body wounded Him deeply.

III. The wounds of our Lord Jesus Christ went deeper than physical pain, deeper than suffering, but cut down to the depth of His soul in the SPIRITUAL WOUNDS, laid on Him by both Satan and the Son of Man. Both afflicted Him while He was here. The old devil that He hated and the Heavenly Father who He loved most.

1. The first Messianic Prophecy way back in Genesis 3:15 that He would be bruised by Satan on the cross. The wounds were known by even before He got to the cross. For the Devil had visited many times before. Hebrews teaches us that He was tempted during the days in His flesh "was in all points tempted as we are, yet without sin."

At the cross Satan afflicted the worst, through the Priest, Scribes, and Elders, were demon possessed when he cried out, "Whosoever shall be a king speaketh of himself a king speaketh of himself." (Continued on page 17, column 1)



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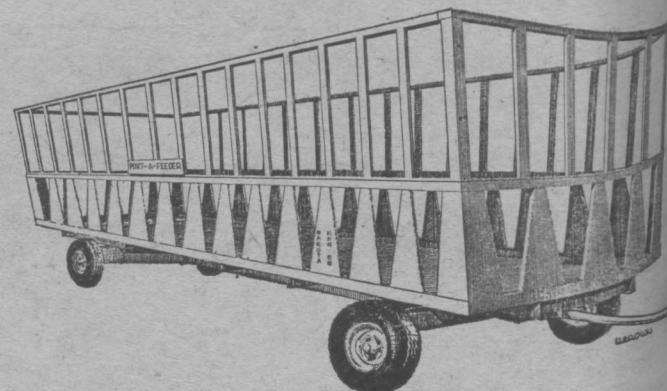
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The Wounds Of Jesus
(Continued from page twelve)
"Caesar." John 19:12.
"He stirred up the people,"
they shouted in accusation against
Jesus and in favor of Rome.
They were instant with loud
voices, crying out that He might
be crucified, and the voices of the
chief priests prevailed."
I say it was the devil's religious
crowd that struck Jesus on the


at Calvary. God's judgment of
sin, woe, wrath and fiery indig-
nation was cut loose at the cross.
2 Cor. 5:21, "For He (God the
Father) hath made Him (God the
Son) to be sin for us, who knew
no sin; that we might be made
the righteousness of God in Him."
Acts 2:33 declares, "Him, being
delivered by the determinate
counsel and foreknowledge of
God."
I tell you that Jesus suffered
more than any man could ever
suffer, physically, mentally and
spiritually. He endured the pain
and punishment of hell during
those awful six hours of agony
for every believer.
The worst spiritual anguish
that He ever knew was when
He was all alone on the cross for-
saken by friends, and forsaken by
God. No wonder He at last cried
out from the depths of His soul,
"My God, My God, why hast
Thou forsaken Me?"
If you want to see the exceed-
ing sinfulness of sin, look at Cal-
vary. If you want to see the su-
preme love of God, look at Cal-
vary. If you want to receive this
so great salvation, look now in
faith to Him who died for you,
as your substitute, as your sin
bearer, and obtain God's mercy
from the wounded Christ who
died at Calvary. Calvary is the
place of sin, of suffering and of
salvation. The place of liberation
from Satan and life from God.
For it is His blood that must
make atonement for your soul. It
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God. If you are ever forgiven of
your sins, if your soul is ever to
be saved, you must come to the
cross. You must believe that Jes-
us was wounded for you, and
died for you.
"For His visage was marred
more than any man, and His form
more than the sons of men."
May God help us to ever glory
in the cross, and to know nothing
but Christ and Him Crucified.



ELD. EARL CUMMINGS
one after the other, as they
rolled out in derision, "Proph-
et, who is it that smote thee?"
Luke 22:64.
They were demon possessed
men that cried out all at once,
"Away with this man, Crucify
him and release unto us Barab-
bas." They said, "He saved oth-
ers; Himself He can not save. He
trusted in God; let Him deliver
him now, if He will have Him."
He said, I am the Son of
God." Matt. 27:42, 43.
No doubt all the wiles of the
devil hurled at Christ on the
cross hurt him severely, but not
as much as the wounds that
were laid on Him by His Father's
wrath. The wrath of God was pour-
ed out without mercy on His Son

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WHO WILL BE THE . . .

CITY MISSIONARY

IN HEAVEN?

GEORGE OPOLKA, TROY, ILLINOIS

After having been associated with Southern Baptist Churches for several years, I have come to the conclusion that we must have a city missionary in Heaven. You ask me why? Well, for the following reasons:

Suppose that C. H. Spurgeon has been preaching for 200 years when Bro. Gilpin arrives in Heaven. How is Bro. Gilpin to find out where and when he is supposed to preach. What if a part of the bride (that is Baptist Churches started by Jesus) wants to ask a doctrinal question? Don't they have to ask the city missionary first? Didn't Paul have to check with the city missionary before he started a church at Corinth, to see if there were a need for a Baptist Church there?

care of these things? If we are supposed to be preparing ourselves for things we will be doing in Heaven, then what will the city missionary be doing, if the Lord has taken his job? You think maybe I have a wrong impression of what the city missionary's job is?

Let me give you an example of what happened to a preacher I know. He visited the city missionary in a large city and upon entering into his office he observed a large map with pins sticking in it. All of the pins had yellow heads on them except one and it had a red head. He asked what the pins indicated and was told that they represented all of the churches in the association. "You see that pin with the red head," the missionary said. "It

is the only church that doesn't have one of my preachers in it, but as soon as he leaves or dies we will get one of our men in." Does that sound like the Lord is the head of those churches?

Do you believe that when Jesus organized His church He said, "let's have a big chili supper Thursday night so all the members can get acquainted." Or, "let's have an area wide swimming party because Christians have to have fun too."

Now before you say that I have something against city missionaries (or supt. of missions as they are now called) let me go one step farther and say that if I can find no Scriptural reason for the existence of something then I don't believe it should exist! (Continued on page 20, column 1)

You say the Lord will take

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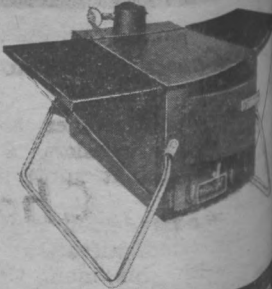
Hobart Noel
(Kentucky)

"Just a note to say that we do think of you and that God uses the paper as the greatest single missionary in the world. As long as He wills we want to help you keep it in our home and the many

other homes it visits each week.
Bill & Sheila West
(Maryland)

Just a few words to greet you in the name of our Lord Jesus and to send the names and addresses for some subscriptions. (Continued on page 20, column 1)

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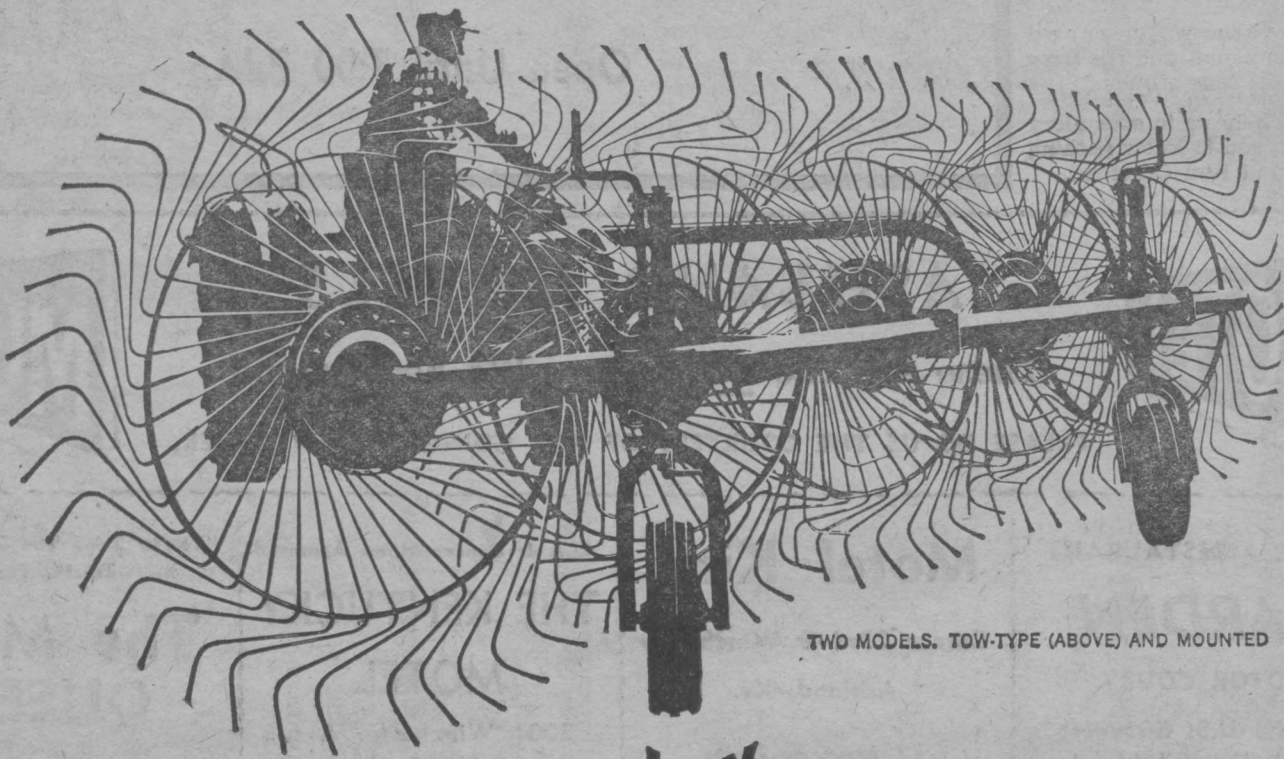
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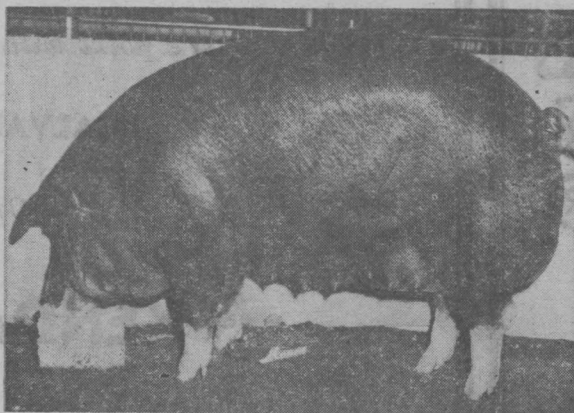
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Itinerary For Bro. E. G. Cook In Indiana, Michigan And Ohio In August

Brother E. G. Cook, our dear
and from Birmingham, Ala-
ma, who is a regular corre-
spondent with this paper through
Forum, is planning an itin-

erary by way of preaching en-
gagements in Indiana, Michigan,
and Ohio just prior to our an-
nual Bible Conference, which be-
gins the first day of September.

Brother Cook will be with
Brother Keith R. Schuetz at
Mooresville, Indiana, on Wednes-
day, Thursday, and Friday, Au-
gust 16, 17, and 18.

He will be with Brother Dick
Miller and the Grace Baptist
Church of Jackson, Michigan, on
August 20 through 27.

Then on Monday night, August
28, he will be with Brother Oscar
Mink in Mansfield, Ohio.

And just before he comes to
Ashland for our Conference, he
will spend three days in Verona,
Ohio, with Brother O. B. Baker
on Tuesday, Wednesday, and
Thursday, August 29, 30, and 31.

Following this will be our Bible
Conference, and of course, Broth-

er Cook will be on hand to be
a blessing to all who are in at-
tendance. There just isn't any
better man or a better Bible
teacher than Brother Cook, and
we would encourage our friends,

MONEY TALKS

Someone tells of a discussion
between a Christian and a skeptic
upon the evidences of Christian
religion. Finally the skeptic said:
"We might as well drop this mat-
ter, for I don't believe a word
you say; and, more than that, you
yourself don't really believe it.
For to my certain knowledge you
have not given, in the last twenty
years, as much for the spread of
Christianity—such as the build-
ing of churches, or for foreign
and home missions—as your last
Durham cow cost." Yes, money
talks. Its consecration is the only
means to keep it from slandering
us.—Record of Christian Life.



BRO. E. G. COOK

who live within the areas men-
tioned, to visit him, and the
saints where he will be preach-
ing on this tour in August.

Appreciated Letter

"Enclosed a love offering for
the EXAMINER. The EXAM-
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It really feeds God's children
on Bible truths that we need to
know in order for us to be more
mature Christians."

Mrs. O. C. Whitaker
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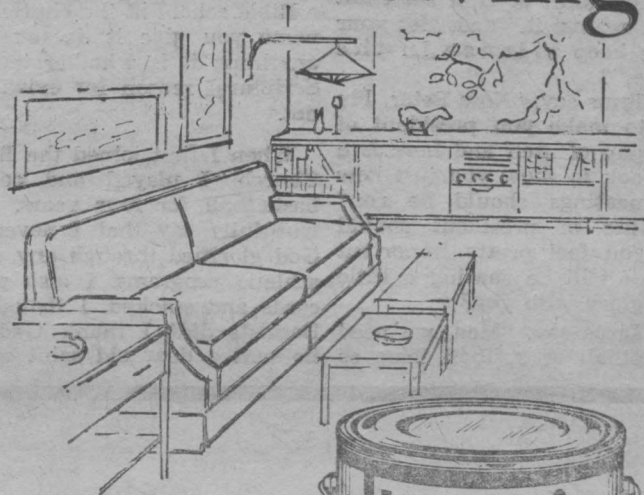
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EDENTON, NORTH CAROLINA — U.S.A.

City Missionary

(Continued from page eighteen)
Reasons why there should be more non-existent organizations in our Baptist churches.

Did Jesus say, "If the men in my church neglect their duties then I'll call in the women to take over their work?" Or did He say, "The gates of Hell shall not prevail against it," and, "let your women keep silence in the churches"?

Did Jesus say, "Now Peter, I'm going to make you president of this group of men and here is a little book to show you just how your meetings should be run? That title of president should make you feel pretty important and so I will be sharing a little of my glory with you."

Did Jesus say, "Men, we need a basketball or softball team so

we can get those Catholics, Lutherans, etc., to play on the team and give them an incentive to come to church. Besides, we need the exercise?"

Wait a minute, I see a good ole Baptist rushing up to ask me where I can find Sunday school in the Bible. Brethren, why did He set some in the churches as teachers if there were not to be a Bible school in the church. The name you give it doesn't mean anything; it is whether it has a Scriptural reason for existing or not.

When I first joined the Baptist Church, I played and coached basketball for four years. I can truthfully say that I never saw God glorified through any of the athletic programs. I also played cards and smoked. I thought all Baptists did! I thank God that he sent a dear old saint around

Patrick was a good workman. He made a good wage, but from the time his apprenticeship was over, he spent most of his money in the public house. Some of his "chums" who were active workers in the temperance cause, got hold of him, and through their influence Patrick signed the pledge. But his Sundays were spent in bed, or lounging about the house, reading novels and accounts of football matches as before. About this time Patrick was married. His wife had been brought up religiously, and wanted Patrick to accompany her to "chapel." Soon after this they both became

to expound the Word to me and caused me to realize that these were the ways of men and not God!

Have some of the things I said in this article irritated you? Do you still believe that man has improved upon the church that Jesus built or that we should re-evaluate them in the light of the Scriptures?

Or has that time come spoken of in 2nd Tim. 3:4 "lovers of pleasure more than lovers of God"? And "for the time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and be turned unto fables. (II Tim. 4:3, 4)

God's program has not changed. Man with his super-ideas and new fangled gimmicks are making church members but not born-again Christians! We had better spend more time in Bible study and prayer than in trying to up-date our church to fit modern society. The church-age is fast drawing to a close and Jesus is soon coming for his bride which must be pure and spotless!

Give God the glory that you may obtain the victory. I Corinthians 15:54-58.

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"members," and took an active interest in church affairs. Patrick was certainly changed but he had not yet been converted. He had now plenty of religion, but not yet Christ. Remember there is a vast difference between the two, reader.

Things went on for several years in this way, until one day coming home from his work, Patrick saw bills on the walls announcing that "Special Services" were to be held in a large hall by a "Converted Actor." This was something new in these parts, and out of curiosity, Patrick decided to go and "hear what the fellow had to say." He expected to see the "lapsed masses" there, but to his surprise he found the great building packed with a respectable and religious audience.

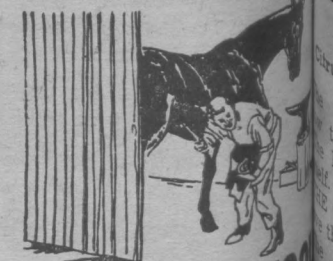
The preacher spoke on the necessity of the New Birth, and used the parable of the potter's vessel marred on the wheel (Jer. 18: 1-4).

"It had to be made anew," said the preacher. "So must you. Patching, reformation, religion can never save you or fit you for heaven. 'Ye must be born again.'"

This kind of preaching did not please Patrick at all. On the way home he said to a neighbor it was "nonsense, and made nought of good works at all." But although opposition was aroused, the hook of God's Word had entered his conscience, and he could not shake it out. Monday night found Patrick back hearing the "nonsense," and when he came home he told Sarah that he was a lost man. A fellow workman, hearing of his state, called to see him. He sat down by Patrick's side, told him the story of his own conversion, and read several verses telling of full, free, and eternal salvation for sinners. Patrick drank in the Word, and asked, "But is it all for nothing; must I not do something?" "It is finished," Jesus said so on the cross," was the answer. Patrick

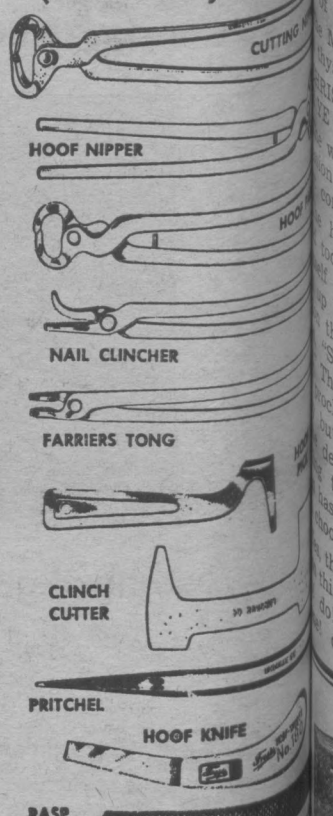
stood up, and grasping his neighbor's hand, he exclaimed, "that's where I've been wrong all the time. I've been doing nothing; Jesus did it all. Oh, what a fool I've been not to see that Patrick was saved by trusting Christ alone. He confessed Christ at once, and has lived to abide in the doctrine of the gospel for a godly life for many years." —Selected

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Letters

(Continued from page eighteen)
the EXAMINER. Thank you very much for the blessings I have enjoyed through the EXAMINER."

Mrs. W. G. Croft
(Florida)

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David Goldstein
(Illinois)

"Enclosed please find twenty dollars, an offering I should like to make to help with the expense of publishing THE BAPTIST EXAMINER. Thanking you for this privilege, I remain,

Eleanor S. May
(Georgia)

Broken

Jesus the Mighty One, broken for me.
Open my eyes, afresh I would see
The cross in its fulness, life-giving and free,
Jesus the Mighty one, break even me.

Savior, how often Thou hearest me say
"Oh, send a revival as humbly I pray,"
Yet I in my sin, drive the blessing away,
But now Lord, just break me, and have thine own way.

Each pretty resentment will have to go,
And every harsh thought must be cleansed Lord,
I know,
This critical "i" must needs be brought low
If Thy love, thro' me Lord, to others would flow.

At last precious Lord, I'm beginning to see
Just what it will mean to be "broken" for Thee.
I know it will cost, but I shall be free,
For the blood of Thy cross alone is my plea.

I would be kept Lord, so close to the cross.
That each tiny hindrance shall burn up as dross
And as I draw nearer, there shall be no loss.
Just Holy Ghost joy at the foot of the cross.

Then shadowed by Calvary, onward I go,
Praising — rejoicing, for now Lord I know,
That the secret of blessing, is keeping down low,
For as I am broken, I shall overflow.

—By Nell Hawkins

The Will--A Power Of Positive Self-Destruction

Eld. O. C. Harris
Grecian Heights, California

GRECIAN says: Man, rule himself.

ROMAN says: Man, rule himself.

CHINESE says: Man, im-

BUDDHIST says: Man, rule himself.

BRAHAM says: Man, rule himself in the universal.

MOSLEM says: Man, sub-

CHRIST SAYS: "WITHOUT ME CAN DO NOTHING."

world's religion is the ex-

on of man's sin against the

commandment.

due and cry across the

today is for man to free

up for man to pull him-

self by his bootstraps. In re-

salvation has its parallel. It is

Salvation is self-motivat-

ion. This is the liberal modern-

clation. In a different

but nevertheless with the

devestation, preachers are

ing their congregations that

as a free-will and that he

choose good.

there are but two religions

on this earth. One proclaiming,

do! do!" The other says,

done! done!" One says

an impassable, unbridable gap

salvation is of the will; the other says "Salvation is of the Lord." One argues from reason, consciousness and circumstances and within Christianity this system evades the Scriptures it cannot use. The other stands upon the



Eld. O. C. Harris

Scriptures as the revelation of truth.

Arminianism and Calvinism have been the names given to the two systems. Whatever the name in any age there has been an impassable, unbridable gap

between the two. The two confronting each other endlessly find the battleground to be the WILL and its freedom.

Is the will Independent?

Is it independent of God?

Is it independent of SELF?

Is it independent of its own nature?

Is it independent of the person's character and personality—Or is it?

Just what is the WILL? Is the WILL the chief thing in man, or is it the omega of action?

We find two powers that affect the will. The will being the power of willing. Can it be possible it is never prejudiced, directed or influenced? NO! In man, the sight of mind, the intellect is the first power to observe. The second power is emotion, feeling or desire. The WILL as the instrument of choice is always affected . . . Affected by the intellect and the emotions of man — the will being third in line after intellect and emotion. Notice the illustration of Eve's temptation. First she saw it, (beheld) then she desired it, (emotion) then she took it. (will).

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat."—Gen. 3:6

The performance is the same in all of us. The WILL is always affected by the intellect and emotion within us. These being depraved, and perverted, the result is the WILL follows along after them, declaring the same perversion.

The greatest seeming paradox confronting preachers is the Scriptural fact that man does not have a free-will, that man is impotent, yet he is responsible. Reason has led man to a theology of free-will instead of believing the Word, preaching the Word and believing God will free his people. They resort to all types of excuses to the denial of truth.

Man is free He is not bound nor is he coerced outwardly. Just what does this freedom consist of? Freedom to sin! Where in the Word of God does any affirmation exist to show otherwise? Man's nature being vile, corrupt and his path downward, the question is asked another way. "Who can bring a clean thing out of an unclean thing?"

The WILL is bound by intellect and emotion. Intellect and emotion are evil, earthly and sensual. Evil is called good, perversion reckoned to be right and thus blinded and deluded the judgment and understanding of the sinner is made complete by the god of this world. The WILL is bound, but man

is free. Likened to the parts of our body, the will is shown to be a **SUBJECT** — not the **KING**. The arm, the legs are but subjects of the total man, likewise the will is subjected to the desires of the total man. The desire to turn to God must come by the special intervention of the Holy Spirit who calls DEAD sinners to life and creates within them a willingness in the day of His power. The Scriptures are plain.

"When we were yet WITHOUT STRENGTH, in due time Christ died for the ungodly."—Rom. 5:6

No man can come unto me EXCEPT THE FATHER which hath sent ME draw him."—John 6:44

"It is the SPIRIT THAT QUICKENETH, the FLESH PROFITETH NOTHING."—John 6:63

"Because the carnal mind is enmity against GOD: for it is not subject unto the law of God, neither indeed can it be."—Rom. 8:7

"That which is born of flesh is flesh, and that which is born of the Spirit is spirit."—John 3:6

"Which were born not of the will of the flesh, nor of the will of man, but of God."—John 1:13

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

The work of the Holy Spirit is intervening, omnipotent and life giving. The state of man . . . demands a true account of his positions to be presented . . . **TOTALLY DEPRAVED** . . . We find comfort not in the so-called plans of salvation being parroted across the land today, but in the inspiration of God's Holy Word. "Thy people shall be made willing in the day of thy power."—Psa. 110:3

Free will must invent a spark of life to console its theology.

But where is the spark in Ezekiel's "vision of dry bones"? Free will cannot find a basis for preaching here if it is to remain true to its theology, for there is no life "dry bones, very dry, no flesh on them." But alas, God's Word says differently. We are to preach . . . "Son of Man cry! cry, come from the four winds, O Breath and breath upon these slain that they may live."

Again: where does free will have its pulpit at Lazarus tomb! Dead Lazarus, stinking Lazarus, where is your will? But again the intervening Omnipotent, live-giving voice says "Lazarus, come forth." And life is infused.

The bondage of the will is implied in the doctrine of regeneration: Man is born in this world passive — no act on his part contributed to his birth. Likewise we see the parallel to being brought into the family of God. Deny the parallel and you deny the new birth. Who ever heard of self-procreation?

Again we are a new creation. Another parallel — likened unto the first creation, Adam. Both creations have been the objects of power. An infusion into us something that was not there before.

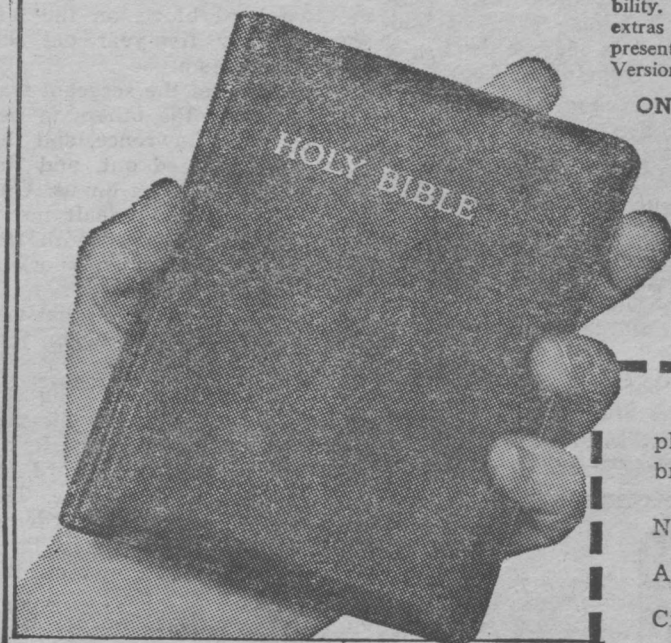
Faith is the gift of God. Gifts are given:

Man is brought into the family of God as an object of power. The power of the object is nil. We have none. Totally void if you please of energy unto good. Therefore "You who were dead hath he quickened."—Eph. 2:1. An object of power . . . GOD'S POWER.

A dead man arises to live by an intervening, Omnipotent, life-giving power.

The doctrine of inability directs the preaching to this intervening Omnipotent life - giving (Continued on page 24, column 5)

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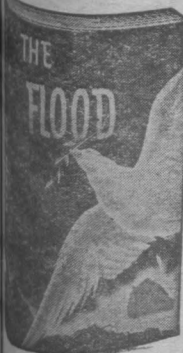
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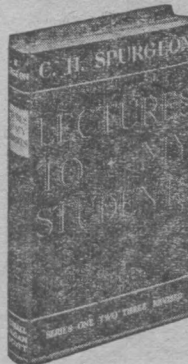
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Horrible, Atrocious Acts Of Persecution Heaped On Bible Believers In Columbia

William C. Easton, a Scottish Missionary in Colombia, makes this Sworn Statement of his own Experiences

We were holding a meeting of the Young People's Society of the Evangelical Church of Mariquita, Tolima. Eight of us were in the chapel; my wife Peggy Easton; my son Lawrence, five years old; five students; and myself.

We were about half way through the service and Gonzalo, a student, was discussing a Bible passage, when we heard heavy footsteps on the pathway to the door. We turned around to see a sergeant and three policemen of the national police enter. The sergeant walked straight up to the platform where Gonzalo stood be-

hind the pulpit, Bible in hand. He asked what the book was and demanded that it be handed to him.

The sergeant then asked why we were holding services. I told him that it was because there was freedom of religion in Colombia.

Just at that moment the Inspector of Traffic, Sr. Manuel Martinez, a plain-clothes detective, and a civilian, Sr. Jose Martinez, walked into the sanctuary. The Inspector of Traffic asked the sergeant what should be done with three Bibles and a hymn book he saw. The policeman replied, "They are all bad books and must be burned."

I explained to the sergeant that one of the Bibles was my personal property and that he had no right to burn it. Apparently he

had been waiting for some kind of resistance. He took one step backward, and whipped out his sabre and with the flat edge dealt me two hard blows on the left shoulder. My five-year old son let out a scream.

This action of the sergeant was the signal for the others to begin. My wife, Lawrence, and the girls were ordered out, and the police went to work on us. One leaped forward and dealt me a blow on the forehead with the butt of his rifle, which knocked me backward over the organ. I had no sooner regained balance than he clubbed me again just over the right ear.

As I stood dazed, wiping the blood off my face, I saw Gonzalo and Jorge lying on their backs on the platform, trying to ward off as many blows as possible. The sergeant called a halt and ordered the police to lead us outside. Then they made us lie down on the ground, and they kicked us, jumped on us, and jabbed us with rifles.

Then the sergeant ordered us to be taken to the police barracks. Bleeding, bruised and dirty, we were marched about eleven blocks, up the main street, through the best lighted and most populous part of the town. Upon entering the police headquarters we were denounced as Communists before the police clerk on night duty.

We were taken through into the back yard. We were made to trot around and around the yard. And each time we passed the police we were ordered to throw ourselves into a tank of water and wallow about in it.

Then there was more trotting around in our wet, dripping clothes, but this time we were given sticks to beat each other. When the police noticed any leniency on our part, we were

(Continued on page 23, column 1)

Place of Prophecy

(Continued from page 8)
in the last great outpouring of God's wrath, it is manifest that he cannot have appeared in past time. Since many messages have been preached on the anti-christ, we will now by-pass that subject.

How near this world may be to the actual entering upon all these things no man can say. It

when Mom's tired



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is the part of wisdom to learn from these prophetic Scriptures that you must turn to the Lord Jesus Christ alone for salvation.

There are six clauses in Dan. 9:24 that begin with the preposition "to." Some of these clauses have future significance. When transgression is finished, or sealed up, vision and prophecy shall be laid aside as no longer needed. We need to remember that prophecy was introduced as a great instrument of God to war against sin after sin had entered the world. When sin is put away, prophecies also shall fail. This day is still future to us, along with the anointing of the Most Holy of the Millennial temple.

The current events in Israel lead us to believe that many of these prophetic Scriptures will be much nearer fulfillment than they were a week ago. The things are moving, we who have been saved may not be saved by this time next week. No one knows the day nor the hour when the Lord will come. If we are not here next Sunday, we will be in heaven for Jesus will come for us all. The Jews are in control of Jerusalem, the time in some 2300 years. When God owns them as a remnant in that city, many events either will have place or they will take place with lightning rapidity. My friends, are you sure you are saved? If you knew this would be your last day on earth, are you sure you would be in heaven tomorrow? This insurance can be yours. It can be yours if you are going to live in Heaven after you leave this life. "Believe on the Lord Jesus Christ and thou shalt be saved."

Ecumenical Baptists

(Continued from page 6)
facts and examples from history to prove these things, but I am really interested in forestalling, hindering and opposing ecumenical efforts, BECAUSE when all the denominations are together in that outfit, THEY will turn on all who won't join with them. And believe me they will put the old papal inquisition in the shade. Within the last few years I have noted in various liberal media, discussion of things as stopping the Fundamentalists, and all these so-called off-beat groups such as Sovereign Grace Independent Baptist, being on radio. NOW, if they work that, then that is just the start. Mark my word, when they get in, who will get in, to the ecumenical camp, and they will get back with old mother Rome then a new inquisition will be for those who won't join. When it gets done, it will make the old one look like a has-been.

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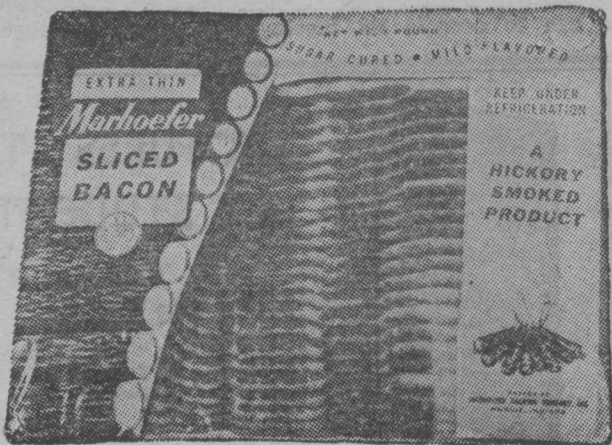


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Wonderful story of infinite grace,
Story of One crucified in my place,
Hanging forsaken between earth and sky
Shamed and tormented and left there to die,
His kingly head bowed with the weight of my sin,
(Foul was I, Lord, without and within).
Angels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

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

—Martha Snell Nicholson

Persecution

(Continued from page 22)
I was with the branch of a tree over the back and buttocks. Later we were ordered to lie on our stomachs and drag ourselves over the yard catching tufts of grass. This was painful and tiring business. During this process we were made to drink water from a filthy drain which ran across the yard. Police put their feet on the backs of our heads and pushed our faces down into the filth. Then came another round the patio with blows from the police as before.

At this point the Inspector of Police entered carrying my Bible, Pulpit Bible, Gonzalo's Bible and a Hymn Book. He called me and asked me questions about the Bible. This gave me the opportunity to tell them about the Word of God, salvation in Christ, and a changed life. I finished by saying it clear to them that in all of them they had done to us, we did not bear them any malice, that we desired for them only the blessing of God.

When I had said this, the Inspector put a bottle of gasoline in

my hand and ordered me to burn the Bibles. I said, "I don't want to burn them, because the Bible is the Word of God." However, a policeman raised a club over me, so I stooped down, sprinkled the books with gasoline, and set fire to them, but not before I made clear to them that fire couldn't destroy the Word of God.

With the burning of the Bibles, the running was stopped. My head wounds were bleeding freely. The three boys who were being tortured with me were behaving magnificently. No protest, no plea for mercy escaped them.

Nothing seemed too vile for the police in their work of humiliating us. One of the police ordered us to the latrine, and singling me out, made me take handfuls of human excrement and eat it. I then had to deliver it to the three boys, and they also had to eat it. (Following this they were forced to go through performances too obscene for public print).

Suddenly, all the policemen left us except one. He lined us up and ordered us to strip, which we did. He then got out his rifle. By this time I thought the end had come,

and told the boys so, adding, "But let us remember that we are in the hand of God, and not in the hands of these men."

He came over, cocked the rifle, and ordered us to pass into an adjoining yard. We found our feet sinking into loose chaff of threshed rice. As this chaff mounts up, it is burned off, bit by bit. Consequently, there is always lots of it smouldering. We could not see the policeman. We only knew he was on the other side of the fence with his rifle. At last he spoke, ordering us to roll ourselves over and over in the smouldering chaff.

Finally he called us back into the patio of the barracks. Still we were alone with him. His next order was for us to lie down on our stomachs and pull ourselves, as formerly, all over the place without bending our knees. It had been bad enough to do this with our clothes on, but now naked, and with our bodies sensitive from the hot chaff, it was agony. When the order was given to dress, we rushed to it.

At last he ordered us out of the yard into the lobby which leads off the street into the barracks. It was now half-past ten o'clock.

The thing we now dreaded was the return of the other police and the sergeant. We had not long to wait. Upon entering, they immediately commenced to slander us as Communists and heretics, threatening to kill us.

One of the boys had a shivering fit, but whether it was due to the cold or to the return of the police, I do not know. One of the police said to him, "You are cold, are you?" Then I gave you permission to go home, but you must run, do you hear?" He said the same thing to me, but I knew what he meant, and I answered, "I'll go if you give me official permission to go, but I'll walk." Saul (one of the students) said, "Don't accept, Don Guillermo. He'll provoke you to run and then shoot you under the pretense that you were trying to escape."

Jorge was still shivering and asked if he might walk up and down to exercise his limbs. He didn't realize what the answer to his request would be: "Exercise. You want exercise? Certainly you may have exercise." They paired us off and made us fight each other. When we gave each other only light blows, we were beaten with sticks and belts. From this they passed to a forced wrestling match, while they laughed uproariously.

After this Gonzalo and Jorge were ordered to drag me around the yard. They were made to throw me up in the air and let me drop to the floor. I came down with a sickening thud on my back. This was repeated several times.

We were lined up again, and I was singled out from the others and given a large beam about seven feet long. I was made to put this beam on my shoulder and trot around the patio with it. As I went around and around, they kept saying, "This is your cross. This is your cross."

Now they led us back to stand in the lobby. One of them said to me, "You're the wise man of the party, you're the preacher. Well, how about preaching a sermon?"

I answered, "With much pleasure." So I began to tell them of the love of God, the sinfulness of man, and salvation from sin. But I wasn't allowed to continue.

The policeman then interrogated the boys. "Do you love this man, and do you like his exhortation?" Two of them remained silent, and I couldn't really blame them. But he met his match in Saul. Three times he answered, "Yes, I love him and his doctrine." And each time he was slapped in the face. Here was the Spirit of Christ shining through a very ordinary Colombian boy. I thanked the Lord in my heart, when he turned his attention to me.

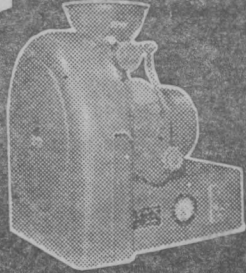
"Who are you?" he asked. "I am only a humble servant of Jesus Christ," I said.

His answer to this was to beat me with a belt around the neck and over the shoulders.

This conversation was cut

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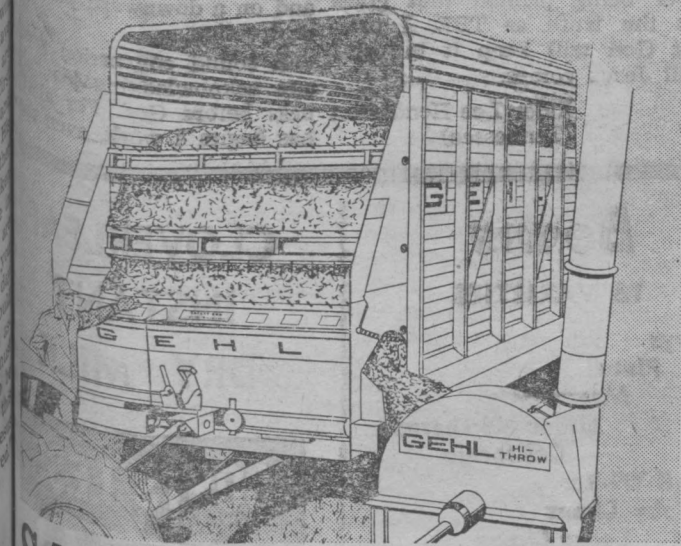
short by the arrival of the sergeant, who ordered us to be taken away to the jail. We were marched away with the warning "Anyone who tries to escape will be shot." We had quite a large cell to ourselves; as the door closed behind us, and we heard the bolt being shot into place, our cell became as a paradise. We sat down on the cement floor and leaned our backs against the wall. A silence descended upon us. No one spoke for a moment.

Then Saul said, "Let us pray." And he began by saying, "Lord this is nothing . . . We give thanks

for our sufferings . . ." We prayed for our persecutors, for our dear ones, and for our release.

Next morning a policeman came to take us to the mayor's office.

The mayor was seated behind his desk, while on one side stood the sergeant and on the other the policeman of the rice chaff affair. The mayor said, is if he were granting us some great privilege, "I have decided to set you all free, but on the condition that we settle the matter locally, without taking it any further." He meant, (Continued on page 24, column 1)



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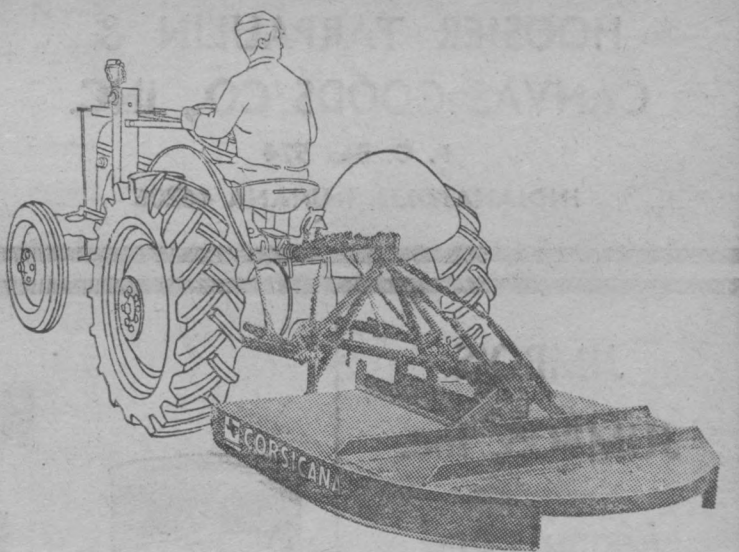
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And the clouds hang low and friends are few,
Is it true that my Saviour is planning for me
Yet I have no voice for song?

Is it true He is planning my whole life through
Each moment from day to day?
Does He love and care enough for me
To listen to all I say?

Yes, He's silently planning, dear one, for you
When the days are long and drear,
He loves and He cares so much for you,
Take courage and vanish all fear!

He is planning the very best for you,
Through tedious days of strife;
Just trust and cling close to the Blessed One
In the ups and downs of life.

Persecution

(Continued from page 23)
of course, that we were not to report the attack in Ibague or Bogota.

I asked the sergeant what his reaction was. He answered, "It's all right with me. But if you make any public propaganda against me in this town out of this affair, the next time it will be a shooting affair."

(Mr. Easton then described further molestations of Protestants in the town, and his futile attempts to obtain legal redress from the national government).

The Roman Catholic priest in Mariquita is reported to have said, at the 5 a.m. Mass the following: that it was strange that the town of Mariquita should be upset about certain excesses committed against some "gringo" Protestants, that everything that had been done with the Protestants

was all right, because they were Communists who denied the virginity of the Most Holy Virgin.

On July 7, I went to Bogota with my family. In the mission headquarters I was in bed for a week and received medical attention. From the blow I received in the chapel with the gun butt, I carry a scar on my forehead an inch and a half long.

Since the attack dozens of residents have expressed to me their sympathy. One businessman told me that 99 per cent of the people of Mariquita disapproved of what the police had done.

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Mrs. Frank Parrish
(Virginia)

"We reap so much good and blessing from your faithfulness in printing the Word. May our Lord open the windows of Heaven and grant you the poured out blessing."

Ralph W. Johnson
(Minnesota)

I have neglected to write you for some years to let you know I still enjoy The Baptist Examiner. I have been pleased many times — most of all by the sermons you have preached and printed. I have frequently used

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A TRIP TO THE CEMETERY

A business man, harassed and discouraged from overwork, took his problem to a psychiatrist. The psychiatrist promptly told him to do less. "Furthermore," prescribed the psychiatrist, "I want you to spend an hour a week in the cemetery."

"Why on earth do you want me to do that? What should I do in a cemetery?"

"Not much. Take it easy, look around. Get acquainted with some of the men already in there permanently. And remember, they didn't finish their work either. Nobody does, you know."

The Will

(Continued from page 21)
power, denounces fleshly effort and fleshly willings and makes a simple trust in Christ.

The sovereign election of God chooses what we could not choose. For the dead who could not regenerate is God giving eternal security is God working in us a work to finish. Contrariwise alone is seen as dead, helpless, and on a downward path of destruction.

A sound conversion produces one acknowledging his helplessness before God. For alas! has begun a work, even though

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"Being . . . God"

(Continued from page 4)

God as a Trinity. For example, we read: "For there are three that bear witness in heaven, the FATHER, the WORD, and the HOLY SPIRIT, and these three are one." — John 5:7.

You can therefore see that God is spoken of as a Trinity.

When on the day that the Lord Jesus Christ ascended back unto the Father, He met the disciples and said to them:

"Go ye therefore, and teach all nations, baptizing them in the name of the FATHER, and of the SON, and of the HOLY SPIRIT: teaching them to observe all that I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." — Mt. 28:19,20.

There are individuals who tell that the word "Trinity" is not to be found in the Bible, and therefore they reject the Trinity.

The Russellites, for example, are always emphasizing the fact that there is no such thing as the Trinity, simply because we don't find the word "Trinity" in the Word of God.

One day several years ago, I was preaching at the Raceland, Kentucky car shops. As I was arguing, there were two Russellite workers that were leaving. As they got into a conversation, one said: "Just be honest — just tell me — where do you find the word 'trinity' in the Bible. You say it's in the Bible."

"I will be a Baptist," he said, "I will be a Baptist." I admit the word "trinity" is not in the Word of God. But I want to tell these fellows, "While it is true that the word is not found in the Bible, it is true that the Trinity is found over and over in the Word of God."

For example, if we will turn to the first chapter of Genesis, we don't have to get beyond the first verse to find the Trinity.

In the beginning God created heaven and the earth." — Gen. 1:1.

In the English, we just have numbers — singular and plural — but in the Hebrew language there are three numbers: one is singular, two is dual, and three is plural. Now the word "God" that is used here, is singular, and is not dual, but plural, which would indicate that there are three personalities in the Godhead. So I say you don't have to go beyond the first chapter and the first verse of Genesis to find the Trinity in God's Word.

We are reminded over and over that God is a Triune Being. For example, we find God saying: "Let US make man in our image." — Gen. 1:26.

The word for "us" would indicate a plurality so far as God is concerned.

Then, we hear God saying: "Let US go down, and confound their language." — Gen. 11:7.

God is talking to these people

about the tower that they had built in the city of Babel, and the word "us," as used here, indicates that God is more than a unity — that God is a trinity.

Notice again: "And I will pray the FATHER, and he shall give you another COMFORTER, that he may abide with you for ever." — John 14:16.

Here, Jesus is praying to God the Father, that He will give the disciples another Comforter, which is the Holy Spirit, this indicating three personalities in the Godhead.

What is true here is true over and over again in the Word of God. For example, in the Old Testament, we have a hint as to the Trinity. Listen:

"And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." — Isa. 6:3.

This tells us how in the year that king Uzziah died, Isaiah saw the Lord, high and lifted up, and His train filled the temple; he talks about how the seraphims stood in the presence of God and cried, "Holy, holy, holy, is the Lord of hosts." I think, beloved, the very fact that they used the word "holy" three times is a hint of the Trinity, or that God is a Triune Being.

In the New Testament we find references to the Trinity. For example, when the Lord Jesus Christ was baptized, we read:

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the SPIRIT OF GOD descending like a dove, and lighting upon him: And lo a VOICE from heaven, saying, This is my beloved Son, in whom I am well pleased." — Mt. 3:16,17.

Here was Jesus in person; here was the Holy Spirit in the form of a dove to light upon Him; and here was God the Father speaking from Heaven in an audible voice. You have God the Father speaking, you have Jesus in person being baptized, and you have the Holy Spirit coming down to rest upon Jesus in the form of a dove. Certainly there couldn't be anything any plainer so far as the presentation of truth relative to the Trinity.

I want to read you another Scripture which likewise presents the same truth. Listen:

"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth JESUS accursed: and that no man can say that Jesus is the Lord, but by the HOLY SPIRIT. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same LORD." — I Cor. 12:3-5.

Notice, Paul was saying that no man can call Jesus Christ accursed, and no man can say that Jesus is the Lord, but by the Holy Spirit. So you see that all three persons of the Trinity are mentioned in this Scripture.

Notice again: "Elect according to the foreknowledge of GOD THE FATHER."

ER, through sanctification of the SPIRIT, unto obedience and sprinkling of the blood of JESUS CHRIST." — I Pet. 1:2.

Notice, Paul says that we are elect according to the foreknowledge of God the Father. The Father is mentioned, the Holy Spirit is mentioned, for he talks about how through the sanctification of the Holy Spirit, and Jesus Christ is mentioned, for he talks about the sprinkling of the blood of Jesus Christ. Therefore the three persons of the Trinity are mentioned in this passage of Scripture.

III

GOD IS A UNITY.

We read:

"Unto thee it was shewed, that thou mightest know that the Lord he is God: THERE IS NONE ELSE beside him." — Deut. 4:35.

There is just one God. He may be a Trinity so far as personality is concerned, but so far as essence is concerned — so far as being is concerned, God is a unity. There is only one God, for this Scripture says, "there is none else beside him."

Notice again:

"Hear, O Israel: The Lord our God is one Lord." — Deut. 6:4.

God the Father, God the Son, and God the Holy Spirit are a Trinity as to persons, yet they work as one so far as essence, and being, and nature is concerned.

We are told specifically that the Lord is a unity, for we read:

"Before me there was no God formed, neither shall there be after me." — Isa. 43:10.

Listen again:

"For there is ONE GOD, and one mediator between God and men, the man Christ Jesus." — I Tim. 2:5.

Beloved, I wish I could impress upon you that God is a Trinity — that all three work as one. They are three as to person, but they are one in essence, and being, and nature.

Take any three of you who are here this morning. You are three persons. You are not one because you are different. You have different goals, ideals and purposes in life, whereas God the Father, God the Son, and the Holy Spirit are three, yet those three are one from the standpoint of nature, and essence, and being.

IV

GOD IS OMNIPOTENT.

What kind of a being is God? Listen:

"I know that THOU CANST DO EVERYTHING, and that no thought can be withholden from thee." — Job 42:2.

There is not one thing that the Lord God cannot do. How it thrills my heart when I come to God in prayer, realizing my own weakness, and knowing just how weak we are in this world — how it thrills my heart just to know that we serve a God that can do everything. There isn't a thing that I could ask that is according to the will of God, that God is not capable of performing.

I ask you, would you have any desire to pray if you didn't believe in a God that was all powerful? Would you have any desire to come into His presence, and call upon Him, if you thought there were any limitations so far as His power is concerned? Oh, no, beloved! The very fact that God is all powerful — that He is omnipotent — is the reason why you and I can come to Him in prayer, because we know that there is nothing that He cannot do.

Notice another Scripture showing the same truth:

"But Jesus beheld them, and said unto them, With men this is impossible; but with God ALL THINGS ARE POSSIBLE." — Mt. 19:26.

Do you believe that all things are possible with God? I have a conviction that as surely as there is a God in Heaven looking down

upon us today that with God all things are possible. There isn't anything that you could ask, that would be according to the will of God, that cannot be accomplished. I tell you, we serve a God who is omnipotent — a God who is all powerful — a God who can do everything so far as His will is concerned.

I go back in the Old Testament for a remarkable illustration of this. There was a time when Jeremiah was told to buy his cousin Hanameel's field. At that time, the invading army was drawn up just outside the city. They knew in just a matter of time, the city was going to fall into the hands of this invading army. In spite of the fact that this invading army was outside the city ready to capture the city, God said, "Jeremiah, buy your cousin Hanameel's field that is in Anathoth."

The Word of God says that Jeremiah went to Him and made a proposition, and of course Hanameel, was only too glad to sell

his property and get some money in his hands, because he knew the city was going to fall into the hands of the invading army. He knew there was no possibility for them to succeed in the war, and he knew they were going to lose everything. He knew that it was a good opportunity for him to unload this field on Jeremiah, and get some money, and at the same time get rid of what was going to fall into the hands of the enemy. After Jeremiah had bought this field, he realized his predicament. Here he was owning this field that was going to fall into the hands of the enemy. What value was it going to be to him, yet he had done what God had said. Now he looks to God and says:

"Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is NOTHING TOO HARD for thee." — Jer. 32:17.

(Continued on page 26, column 1)



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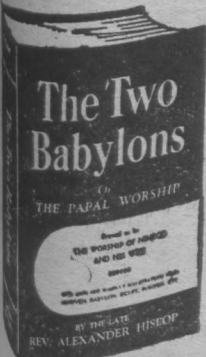
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JULY 29, 1967

PAGE TWENTY-FIVE

BRO. ROBERTS TELLS OF NEW GUINEA MISSION WORK

NOTE: Before Bro. Halliman left to go back to America we discussed various things that would have to be done and some of them were the general maintenance of the Mission. There are about 23 acres here on the Mission grounds and there are many buildings, all of which make up an integral part of the Mission and the work that goes on here, and like any other group of buildings there is always need of repair to some of them and at times new ones need to be built. But not only do we need to repair old buildings and build new one sometimes but there are various other jobs that have to go on around here. In some of these pictures can be seen some of the work that goes on here at the Sovereign Grace Baptist Mission.



When we get ready to put the sides on a native material house, partitions, or the flooring, we proceed in this manner. First, we go to the place where cane grows, cut it and bring it to the Mission. Then someone will start to beat the cane, as this old man is doing in this picture, until it becomes flat. Then it will be opened up and stacked neatly in a pile.



This picture shows some of the natives taking the cane that has been beaten until flat and opened, and then weaving it into a mat. There are several buildings visible in the background of this picture, all of which have sides made of mats like you see being made in this picture. This picture was made just in front of our house a short way.



There are various other jobs around the Mission that have to be attended to almost daily and one of them is that of removing the dirt after cave-ins or land slips. Due to so much rain here and the contour of the ground, very often the side of a hill, road bank, etc. will give way, and unless it is taken care of almost immediately, extensive damage to the area would result. In this picture two of the natives can be seen removing the ground. Whatever the occasion might be to transfer dirt, it is done in this manner, as we have no wheelbarrows, and, in most cases, could not use them if we did have.

"Being . . . God"

(Continued from page 25)
Jeremiah realized that even though there was an invading army on the outside of this city,

soon to capture the city — in spite of that, he knew there was nothing too hard for God. God had told him to buy the field and he had done what God had said. Now he looks to God and says,

"There is nothing too hard for thee."

I tell you, beloved, it certainly thrills my soul to tell you that God is omnipotent — that there isn't anything that God can't do.

The Psalmist describes God as being omnipotent. Listen:

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathered the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. FOR HE SPAKE, AND IT WAS DONE."—Psa. 33:6-9.

Talk about power! Talk about omnipotence! This tells us specifically that God spake, and whatever He said was done.

Notice again:

"For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still."—Psa. 107:25-29.

Can you imagine an individual on a boat, and it looks like that vessel might sink at any time? That individual looks out from his ship and sees the waves as they rise up to their mountainous heights, and he sees them as they go down into the depths. It looks like there isn't anything that is going to keep him from destruction, yet the Word of God says that God calms those waves.

Beloved, God made those waves, and God caused them to rise up like a mountain and to go down into the depths. Then God spoke and the waves became calm. I tell you, it takes a God of power to do such things.

I am glad that I don't preach to you a God who is a weakling. I don't preach to you a God that wrings His hands in despair, and who does not know which way to turn nor what to do. I don't preach to you a frustrated God. I am glad that I don't talk to you about a God who is so weak that He doesn't know which way to turn. Rather, I am glad that the God I talk about is a God of omnipotence. There isn't anything that God can't do.

Aren't you glad that you have a God of all power — a God of omnipotence — that you can call upon? When you go out tomorrow, you don't know what kind of a problem you are going to run into. You don't know how you are going to need to pray tomorrow. You may come to the place where you don't have anything at all with which to feed your family. You may come to the place tomorrow that you have all kinds of burdens and problems. Beloved, it is good to know that the God who is preached to you from this pulpit is a God of omnipotence — He can do all things.

V

GOD IS OMNISCIENT.

When I say omniscient, I mean that God knows everything.

What do you know this morning? Not much. But what you do know, you had to learn. You had to go to school. You had to be taught.

They say that regardless of how dumb a person was, the ancient Greeks could take a club and knock that person in the head, and he would become an intellectual giant immediately. I think the mythological characters of Greece have allowed their imag-

(Continued on page 27, column 1)

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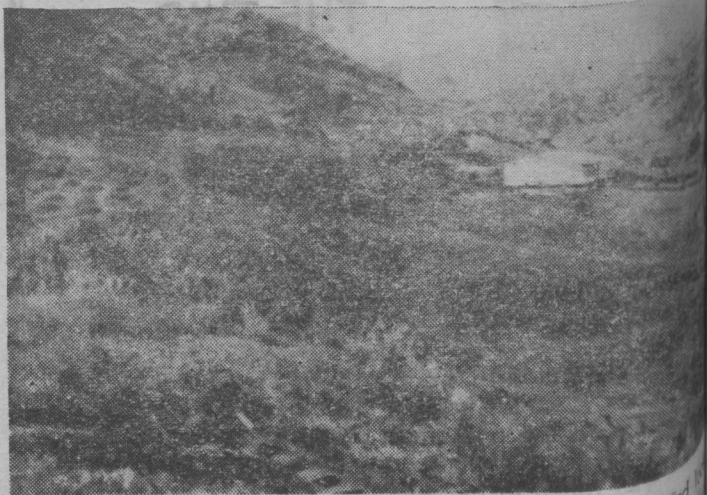
Besides the work around the Mission that needs daily attendance there is preaching that has to go on also. These pictures of these pictures will tell you something of our preaching activities. In this picture I am standing in front of a church building where I had just finished a service. This is one of the largest churches from the standpoint of membership there is over here. There are about 150 members here of this church.



In this picture is portrayed my wife and son as well as some of the natives standing in front of a building where we had just finished services. This is not a church here but a mission. My wife likes to attend the preaching services at these various places and does attend many of them that can reach with the Landrover.



All of the preaching places can not be reached by car. In fact, only a few of them can. In this picture I am starting to another place to hold services. It is about 45 minutes walk from the Mission Station to where I am going to preach when this picture was made. While it is hard on flesh to walk over this kind of country, we count it a great privilege to be able to serve the Lord in this ministry.



This picture was made standing in our front yard looking south. Bro. Halliman's house can be seen in this picture and one or two other small buildings. Every day we look at the house and think of the Hallimans and will truly be glad when we can look over there and see some of the occupants of the house stirring around. In our correspondence with Bro. Halliman we learn that they are very anxious to get back and we will be happy to see them return.

"Being . . . God"

VI

VII

VIII

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CONCLUSION

"Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what

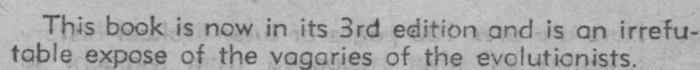
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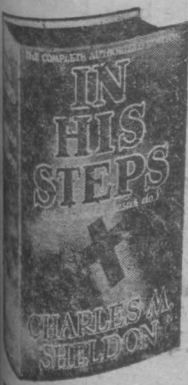
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R. LAWRENCE CRAWFORD _____ Hayward, California
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SATURDAY MORNING

JOE SHELNUTT _____ Benton, Arkansas
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DAVID O'NEAL _____ Bristol, Virginia
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JOSEPH M. WILSON _____ Winston-Salem, North Carolina
"Lessons from Calvary Needed in Apostate Times"
FRED T. HALLIMAN _____ New Guinea

Prophecy

(Continued from page one)

ten in advance. By reading and studying it we can know something about the future. A study of this important subject is like reading the headlines of a newspaper fifty years from now. Such knowledge will cause us to "occupy till He comes." The preacher or Bible teacher who does not study the prophecies of the Bible is lost in this unfriendly world without a chart or compass.

The fulfillment of prophecy proves the Bible to be the inspired Word of God. Only God

could have foretold the events of the future for man is ignorant of what a day may bring forth. Fulfilled prophecy gives proof of God's power and foreseeing wisdom. It furnishes evidence that God actually saw the end from the beginning.

Some deluded souls say, "I preach Christ, not prophecy." But the truth of the matter is that if they preach Christ they preach prophecy. John said that the "testimony of Jesus is the spirit of prophecy" (Rev. 19:10). John meant by this that all prophecy points to, centers in, and revolves around Jesus Christ. So all prop-

hecy is about Jesus.

In these days of widespread neglect of the prophetic word, some would do well to consider Paul's exhortation to the Thessalonians: "Despise not prophesyings" (I Thess. 5:20). To fail to study the prophetic Word is tragic and inexcusable.



Fred W. Roberts

(Continued from page 2)

before I discovered that one can of sardines and one sweet potato that I had eaten for breakfast was not enough to carry me through, but I couldn't stand anymore sweet potatoes, the sardines were gone, and the sugar cane does not fill up, so I had to wait until we got back to camp.

About 1:15 p.m. we arrived back in camp and I think I was happier than anyone. I immediately opened up a can of peaches and ate them with some cake and tea. How wonderful it was to have some American food again! After relaxing for a while, I preached on the judgment seat of Christ. This sermon was preached harder and longer than any other message on the trip, and that, sitting down, as I was still too tired to think of standing up to preach. The building was completely filled.

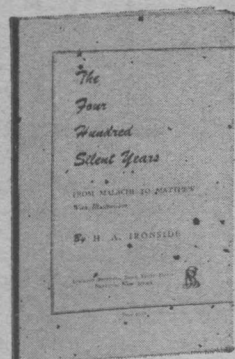
Saturday there was a pig feast at this place so we decided to stay for it, since we were not in too big of a hurry to leave any-

way after the day's walk before. When the pigs were ready, they brought half of a pig for the cargo boys and me. I didn't know that Bro. Halliman paid for the pig in a case like this, so I didn't offer to buy it. It was not too long before there was an uproar in the camp and it didn't take me long to find out that it was because I had not paid for the half of pig. I had no idea how much to offer for it, but soon discovered that one dollar was enough, and after payment was made everyone was happy again.

In the afternoon, while the food was cooking, we had services again. The church was full and some were standing on the out-

side. After the service, folks people professed to be saved. Halliman and the mission- the Lord allowed me to reap the harvest — if indeed they really saved.

The next morning we left for Haiwi and had a service there in the afternoon. Morning we broke camp for the last time and after arriving at the road where we had the car the cargo boys were off, I went on to Lake Kapi- for a while, and then about 5 p.m. I was back at the Mission Station. My first long hard was finished and I was happy to be back home.



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