

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries  
 "To the law and to the testimony; if they speak not according to this word  
 it is because there is no light in them."—Isaiah 8:20

VOL. 37, No. 15 ASHLAND, KENTUCKY, MAY 11, 1968 WHOLE NUMBER 1536

OUR FAITHFUL VETERAN MISSIONARY . . .

## TELLS OF NEW GUINEA LABORS

By F. T. HALLIMAN  
 New Guinea Missionary

thing like completed a tour of most of the out-stations. I still



ELD. FRED HALLIMAN

have the Levani Valley to visit as yet, but perhaps by the time

or before you read this I will have spent some time in there also. Due to the length of my recent patrol and the vastness of our work here to be described, this article and report, will of necessity, be quite lengthy, and I am going to suggest to our dear editor that he break it up into two or more articles, however, as usual the details will be left to him.

I will leave most of the details concerning the work for later on in the article and a final analysis at the end, but will just say at the outset that after being away for a year I am more than pleased at the progress that has been made during my absence. However, I suppose little else than real progress could be expected when the work was left in the hands of one like Brother Roberts. While most, if not all of you, know that Brother Roberts came here without any experience

### SAY THERE!!

In this issue you will find a letter entitled "Say There!!" It is printed on Page Two.

This letter was sent out first, to the individuals who support TBE on a monthly basis. Three of our friends who know something as to the inner workings of our paper, upon receiving this letter, contacted us by phone, and said they thought this letter should be printed as a part of TBE, that everybody might know the facts stated therein.

Accordingly, we are printing it in this issue, and we would urge you to make it a point to read it at once.

at all as a missionary and had he previously been experienced in any ordinary mission field the adverse conditions which he would have and did find here would have made his experience practically nil. Yet, in spite of all these disadvantages and lack of previous experience, he has done a marvelous job. Not only has he maintained the standard of progress being made when he came, but in many phases of the work it has far excelled anything that we had been able to accomplish. (Continued on page 2, column 2)

I fear the church lost sight of its main business centuries ago when it surrendered its prerogative. (Continued on page 6, column 5)

## Evangelism, Biblical, and Also, The Modern Variety

MILBURN COCKRELL  
 Carriere, Miss.

II Tim. 4:5

"Evangelize" means "to spread the Gospel of Christ, to preach the good news of the death, burial and resurrection of Christ to every creature." In plain words, evangelism means to



MILBURN COCKRELL

gospelize the world. It is not persuading a person of one faith to embrace another faith, nor is it to get members in your particular church or denomination. True Scriptural evangelism does not set a goal for a certain number of converts, and then work to reach that goal. Scriptural evangelism does not seek to bring a person to a little decision for Christ, nor does it try to make the world Christian. It is far more than this.

True Scriptural evangelism is the preaching of the gospel of the Lord Jesus Christ under the power of the Holy Spirit to the hearts of sinners and leaving the results in the hands of God as to whether any one is saved or ever will be saved.

THE CHURCH HAS LOST SIGHT OF HER MISSION

The chief business of the

church is to publish the gospel to guilty sinners. The commission did not say send or support, rather it said go preach the gospel to every creature. According to modern day interpretation of the great commission, Matt. 28: 19-20 should read, "Go ye, therefore, and organize churches wherever you can, line them up with your group, teach them to support all the work, especially the colleges and seminaries (I liked to have said cemeteries), and, lo, you will be a good missionary, and you shall have praise from the leaders at headquarters." But the commission did not say that. It said that all the church was to go preach the gospel. It is said of the Jerusalem church that they "went everywhere preaching the word," and this is what a church must do to carry out the great commission. Is your church carrying it out?

I fear the church lost sight of its main business centuries ago when it surrendered its prerogative. (Continued on page 6, column 5)

## Some Disappointments of New Guinea Mission Work

By FRED W. ROBERTS  
 (New Guinea Missionary)

Typical Life in New Guinea

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James 1:12.

We heard of an incident over the news which I would like to pass on. A mission here in New Guinea wanted to help their people so they decided to set up an agricultural station. They leased six hundred acres. They bought a bull, cow, and six goats. The cow broke its leg and had to be killed. Shortly afterwards the bull drowned. Then five of the goats got an unknown disease and died. Guess what happened to the other goat? A snake bit it, and it died also. To top this off, all of the young men who were in training got married and moved away.

Just after Brother Halliman went to America, it started. A small hog of Brother Halliman's broke his hip some way or other,

and I had to kill it. In June when the height of the famine came, everyone said that we would not be able to get anything for the hogs to eat. I asked the government officers, other missionaries, and natives for a radius of seventy miles about getting food for the hogs — all said there was no



ELD. FRED W. ROBERTS

hope of getting any kind of food. On June the first I killed two boars — leaving a pair of hogs for breeding. In November one day on the way to the house from the school (for preachers to read), a native informed me that the only boar left was sick. I said to myself that he must be crazy — anyway I hoped he was. At first sight I knew he wasn't going to last very long. He didn't either — in two hours he was dead.

The dogs were getting the chickens, so one of the natives said he would make a trap to catch the dogs. One morning I forgot to unset the trap before opening the chicken house door. You will never guess what happened — a chicken ran straight for the trap and he was dead before I could get to him. On top of that it was so tough that we couldn't eat it.

I tried another solution on the dogs. Brother Halliman had a .22 rifle, but it was broken so I sent it to the shop air mail to have (Continued on page 8, column 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "MEPHIBOSHETH"

(Read II Samuel 9)

The subject selected for me this morning is the story of Mephibosheth. In this story, there is a great deal of drama for we find a king with a kind and loving heart desiring to bless the descendant of his closest friend.

As we read the story, we find a servant with a great knowledge, for he knows where the one the king is desiring to bless lives; he knows his name and his condition in this life. He explains to the king that this man is lame on both of his feet and that he lives in Lo-debar. The king then sends for this man, who lives in fear of

the king, and brings him to himself, erases his fears, and makes him a ward of his kingdom, with the assurance that this man is

This is the 1966 Bible Conference message of Elder Austin Fields, one of the members of our weekly forum. We are happy to have this message to share with our readers.

no more to live in bondage, but is to be considered as his own son.

On the surface, it would seem

that this is just an ordinary story. It is my prayer that the Holy Spirit will enlighten our minds to show us that there is nothing ordinary about this story. In reality this is a perfect picture of you and I who also live in Lo-debar, who are crippled on both our feet, who live in fear of the king, and who have no hope of ever enjoying the great things of the king. This story is highly typical and is therefore a picture of salvation by grace.

Now with this in mind, let us take up this story that I might show you why I believe it to be (Continued on page 4, column 4)



## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN ..... Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

Published weekly, with paid circulation in every state and many foreign countries.

### SUBSCRIPTION RATES

One year — \$2.00; Two years — \$3.50  
Five years — \$7.00; Life — \$25.00  
CLUB RATES: 15 or more — each \$1.50

When you subscribe for others or secure subscriptions — each \$1.50

BUNDLES: 10 to 50 copies to one address \$10.00 for each 10 years; 60 to 100 copies to one address, \$9.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? Notify us three weeks in advance. The Post Office does not forward second class mail and they charge us 10c for each "change of address" notice. Please save us this expense.

Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

## Editor Visits With N.T. Baptist Church In Cleveland, Ohio

One the weekend of April 27 and 28, it was our exceedingly great pleasure to visit with the New Testament Baptist Church of Cleveland Heights, Ohio, of which Brother Paul Tiber is the pastor.

I always get a blessing from these visits I make to various churches, and in a special way I was blessed by this trip I made to Cleveland. In the providence of God, we organized this church several years ago, and it is a joy to see how God has blessed them through the years and to see that they have remained true to the Faith, in spite of everything that has arisen to turn them aside from the truth.

I would say, after making this trip, that there is no other church that I have visited with that I consider more sound in the faith or more true to the Word of God than this one.

Brother Tiber has been their only pastor, and he has done an exceedingly good job of pastoring this church, and for this we are most grateful.

It was a joy to sit in Sunday School class on Sunday morning and hear Brother Walter Cook lead the discussion concerning the 18th chapter of Genesis. How I thank God for his teaching to the class and for the discussion that arose on the part of the men of the church!

It was a joy to notice also that every woman in the church had long hair, and likewise she wore a covering when she came into the services. This is as it should be, and I take pleasure in remarking on this, that the example of these Christian women might be a help to other Christian women elsewhere. If I might pause in this report to do a little preaching,

I might say to every woman who reads this article: "Woman, let your hair grow out; don't look like you are shorn. When you come into God's house, wear a covering everytime."

I spent Saturday evening in the home of Brother Tiber, and his wife, and wonderful family. I don't know when I have ever been more impressed by an entire family than I have been by this one. Truly God not only laid His hand upon Brother Tiber when he called him to the ministry, but He also has blessed his family with a spiritual and Scriptural outlook on life that amazed me in this modern generation. Those seven children are a blessing to know, and we thank God for the fine job of pastoring the church and rearing a family which has been done by Brother and Sister Tiber.

On Saturday afternoon, while in their home, several members of the church came in to visit with us. It was a season of fellowship whereby they asked questions and discussed various things pertaining to the work of our Lord for about two hours. It was good to meet these members of the church, and of course, on Sunday morning, we met the balance of them in the services, and for our fellowship with the church, the pastor, and various members of the church, I bow my unworthy head this morning, and thank God for having made this visit.

May God bless this church in days to come. If I were you, as a reader of this paper, and lived within that area, I would make it a point to contact this church to visit and worship with them. I say this especially because this church has such a high regard for the doctrines of grace, the authority of the church, and the premillennial return of our Lord. May God's blessings be, and abide, upon them in the days that are before us.

## Fred T. Halliman

(Continued from page one)

Long after Brother Halliman has gone on "to rest from his labors," the results of what Brother Roberts has done and is doing will continue to bear fruits. Most any old cook can bake a cake but it takes one with a special art to make a frosting that not only looks good but is good. Likewise, anyone of you could have done what I had done before Brother Roberts came, but few of you could fill his shoes. God is using him to "put the frosting on the cake that not only looks good but is good." I say in no uncertain terms that Brother Roberts is God's man in God's place doing God's work.

### A Month's Patrol

I realize that Brother Roberts has already written an article on this patrol and that there will, no doubt, be considerable overlapping, however, since I kept a day by day diary and much of my article will be quotations direct from the diary as it was written out in the bush, and also since there usually is a difference in the style of composition of any two writers perhaps my article won't be too boresome after hav-



# Say There!!



We know that papers aren't supposed to come right out and say that times are hard. However, in this respect, THE BAPTIST EXAMINER is different to all others. Through the years, our slogan has always been, "Trust the Lord, and tell His people."

Accordingly, we have always called a "spade" a "spade," and thus tried to inform our readers as to our needs. Right now, we want to tell you that money is tight, and that a state of hard times exists. Most every businessman in these fifty states would agree with us.

We have gone approximately \$2,000 in the red in April. Possibly, since this is income tax season, our contributions are far from normal.

However, we can't believe all of our readers are so hard up that they can't assist us. Surely there are a few with large incomes, and many with small incomes, that can come to our aid, and just now we have to call upon all of these for their support.

There was a time when I was pastor of a fairly large church, with a good salary, and when these conditions arose, I went down in my "jeans" and paid the deficit. These days have long since passed away.

Our church pays me no salary—just don't have money for such a purpose. This is no reflection upon our church. Actually, there's no church anywhere that begins to compare with Calvary Baptist Church as to her contributions. Believe me when I say that in 1967, our church averaged \$37 per month per person for the entire year. In other words, each individual member averaged contributing \$444 for the year. These are figures taken from our church treasurer's records.

By the time we pay for our annual Bible Conference, and pay about \$500 on the deficit of TBE each month, pay for our new church building, pay some for missions, and pay our radio broadcast each Sunday, we are broke.

I do not get one penny from my work as editor of TBE. My utility bills and living expenses are paid by Economy Printers, which is the trade name of our job shop. The shop also gives US \$35 per week for groceries. That is our salary—that means salary for both Mrs. Gilpin and myself, since she works just the same as I.

I don't go out of town to preach often, but when I do, any remuneration that comes to me goes into our account of THE BAPTIST EXAMINER. For example, I went to Cleveland to preach on Sunday, April 28, and the church there gave me \$75.00. I think I would have been justified in taking this for myself, but as has been our habit for years, this went into the fund for the support of TBE. I have one brother in the flesh, and each year on my birthday, he sends me a cash gift, which likewise has found its way for many years into TBE fund. I mention these facts that you might know how we handle our finances.

In view of what we put into the paper, I don't think anyone should complain, when we come to you frankly, and say that times are more than hard, and financial difficulties are more than pressing.

This is just one of those times when we have to ask for your help—and speedily. Before you lay this issue aside, please ask God to direct you as to a proper answer, and as He leads and enables you, please go deep into your pockets in our behalf. God may know how we can get along without your financial response, but frankly, I don't know how. At no time in many, many months have we needed your help as we need it today.

May God grant that yours will be a worthy response.

Very sincerely,

John R. Gilpin



## THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By  
I. M. HALDEMAN

408 Pages

\$5.50

This is the best book we have ever read on the Tabernacle. It exalts the substitutionary, sacrificial work of Christ as that to which the Tabernacle system pointed. On nearly every page, our attention is called to something which typifies the work of the Lord Jesus Christ.

CALVARY BAPTIST CHURCH  
P. O. Box 910, Ashland, Kentucky, 41101

ing read his first. Apart from that, Brother Roberts was with me only part of 10 days of the month that I was out.

Notation. There will be many direct quotations from my diary and when this occurs rather than explain each time there will simply appear these symbols, D.Q. (for Diary Quotation), then "the quotation," and at the end of the quotation the two words, end quotation.

For several days I had been making some definite plans to make this patrol. There has to be some estimation of about how long one is going to be gone and then try to prepare accordingly. To cover the territory that I had planned I knew it would take me at least a month and it could last up to 6 weeks so I prepared for about 5 weeks and figured if I was out longer I would be close enough to home that I could send

in for more supplies if needed. I had one patrol box to carry supplies in, had borrowed one from the Government Station at Koroba, and had bought a few Army type Ruck Sacks to be used in a special area. For two or three days previous to Monday, March 18, I had put things in the patrol boxes that I knew I would be needing and on the morning of the 18th, after a sleepless night I arose at 5 a.m. Many things had to be attended to before I could get away.

Finally at 8:30 I was ready to leave the Mission Station. For the first five miles I was sending someone back every little bit with messages regarding things I had forgotten. It seems that no matter how long I take to get ready for a trip of this sort there are several things that I always forget. For the next three miles things

were uneventful, but after that I noted the going was getting a little hard. This was my first long patrol to start on since a year in America, and while I enjoyed the good food that was so graciously prepared for me while in America the thirty extra pounds that I gained while enjoying it was causing me considerable anxiety about now. Other than getting very hot and becoming more tired things were uneventful for the next five miles. We had been walking steadily for 13 miles now and my feet began showing some signs of getting sore so I decided to stop and change shoes as this

(Continued on page 3, column 4)

THE BAPTIST EXAMINER

MAY 11, 1968

PAGE TWO



## BOUGAINVILLE MISSIONARY IMPRESSIONS

By RALPH A. DOTY  
Missionary  
to the Solomon Islands

Today we had an earthquake! This is a surprising thing to me but no one else pays the slightest attention to them! Today's earthquake lasted perhaps thirty seconds and my house on its teak logs swayed slowly north and south with a little up and down motion thrown in. My kerosene lantern swung back and forth in an arc about 30 degrees. The first time this happened I was a little startled, but Bro. Uming just yawned and said, "Guria-Guria" which is the Neo-Melanesian for earthquake and refers to shaky knees. Since he was so calm, I did not get excited either. He informed me that this was something that happened all the time on this island and no one pays any particular attention to it. I thought about the Scripture which speaks of "earthquakes in divers (different) places" and decided that it apparently did not refer to this area as they have many earthquakes here each year.

There are two volcanoes on this island that occasionally erupt, but again nobody pays any attention to them. At Rabaul on New Britain Island a volcano right on the edge of town (which is even today smoking) erupted some time back and began to spew lava out all over the town. Eventually the pumice (Volcanic mud) was over two feet deep in the streets. Some people then began to be a little concerned, and one man went through town advising people that there was an evacuation boat up at the head of the bay but no one was interested in going anywhere, but all were determined to stay and see what else could possibly happen. After a day or so the volcano quieted down and the townspeople raked the volcanic mud out of the streets and onto their lawns and then found that it made the plants and the grass grow better than they ever had before!

In December of 1967 near the Tonga Islands in the South Pacific the sea suddenly boiled up and a volcanic cone stuck its nose up through the surface of the water and began to spew molten rock high into the air. The island eventually reached a height of 150 feet and about a mile in length. At this time there were several sharp quakes felt at Rabaul, about 300 miles from here. We think of the earth as being old yet in some places it is still being formed.

There are a number of strange things that take place on Bougainville. Every so often one can hear a strange noise — sort of a low roar which though quite loud seems a long ways off. The first time I heard it I was a little apprehensive as I did not know what it could possibly be. It con-

tinued for about five minutes and then got closer and closer and louder and louder and suddenly above the jungle to the northwest I saw a heavy rain rapidly approaching. In a moment we were being drenched by rain that was falling in literal sheets.

The noise I had heard was this heavy rain a mile or more away falling on all of the big leafed trees and plants in the jungle. Shortly after the earthquake this morning, I heard that same noise and the rains came and they have continued all day. It is pleasant to be in a snug house with a good roof and hear the patter of rain as one sits before a crackling fire with a good book, but some how out here in the jungle listening to the rain pelting down on the saksak leaves overhead and occasionally finding a way through the leaves and dripping on the floor, I find myself wishing the rain would stop.

It seems that every time it rains the mosquitoes, not wishing to get wet, I suppose, decide to have one



RALPH A. DOTY

of those occasional meetings, we sometimes hear about, and consequently all assemble on my front porch and in my dining room. There is no way to keep them out as there are open windows everywhere one looks and screens are unheard of on this island. These mosquitoes have a habit that tends to give me an inferiority complex. They ignore any natives that happen to be present and converge on me! I have heard that the little beasts look at humans as being all part of a giant Thanksgiving dinner. As with humans some prefer dark meat and some prefer white meat. They have two choices on my front porch . . . the natives present dark meat (without much dressing) and I present white meat with lots of dressing and most diners seem to like the latter combination!

There are two main types of mosquitoes on the island; the Culex which is the mosquito common to America and the Anopheles. The former gets a firm grip on his intended victim and from a horizontal position plunges his beak into a soft spot. The latter fellow, the Anopheles stands up at about a 45 degree angle and bites from that position. I always keep a sharp lookout for one who

bites from the 45 degree angle for that kind are carriers of malaria. Recently, however, I found out something rather disconcerting, namely, that the other fellow with the horizontal bite is a carrier of Filiria which I believe causes elephantiasis. So both of them may be dangerous. Not all mosquitoes would necessarily have either of the pathogenic organisms causing the disease, however.

The doctor tells me that I should not live in or near a native village because many natives have both diseases in their blood streams in some form. If an anasples mosquito were to bite a native with malaria and then bite me I would be infected. This is all very well for the doctor to tell me this, but due to the "ban" on Baptists renting any land, either I live in this native village or I have to get completely off of the island! This is another factor which does not make living on Bougainville the most delightful experience one could undergo. Of course, I take anti-malarial drugs every week — two fat white pills every Sunday morning which are supposed to keep one from getting malaria. Yet on the pill bottle it tells you what you are to do in case you still do get malaria! So I guess there is nothing the Australians are sure of.

Our preachers' school is forging ahead and the students apparently are learning Bible doctrines and putting them into practice in their churches. Bro. Isaac Uming, who pastors the church in the village where I am staying, used to preach in Siwai which I, of course, can't understand, but since I have been here he has been preaching in Neo-Melanesian which I can understand, but cannot yet speak with any proficiency. In several of his messages, I have noticed that he is putting doctrines learned in class before his people in their church meetings. This is good as the teaching of the Word makes the teacher learn it even better.

Last Sunday night the church bell rang at the New Canaan Baptist Church here in Nukui village and we assembled ourselves in the church building. When I say "the church bell rang" I put it rather loosely. What really happens is that someone beats on an old 3-inch shell casing left over from World War II and calls the worshippers together. I surely do wish these Baptist churches could get real bells. It is the same situation at Hanong Village at Jordan Baptist Church. Some how the banging on an old anti-aircraft shell doesn't seem to be a fitting way to call God's people to worship! A big bell would not be needed. I have seen bells on small boats not over 5 inches in diameter that would be far better than an old anti-aircraft shell. Anyway the shell casing is banged on in this village five times a week. Twice on Sunday, and again on Monday, Wednesday and Friday evenings when regular services are held, the pathetic banging on the old shell casing is heard. I imagine the Catholics and the Methodists sneer every time they hear it.

But last Sunday night the services any way were different. Bro. Doty tried to preach his first sermon in Neo-Melanesian! I chose my lesson from Acts 16 and told of the "Masalai Meri" who followed the apostle Paul and Silas around crying after them until Paul cast the demon out of her and was thrown in jail for his trouble. From there on it was the familiar story of the Philippian jailer. I can not as yet think in that language so I had most of my sermon written out and delivered it sort of haltingly, I suppose, and it was all over in ten minutes! But the natives seemed glad that I had tried and claimed to know just what I was talking about all the way through. They were being charitable I am sure. I hope that in six months I will

be able to think and speak in that language without hesitation.

As I looked back over this news letter it seems that I certainly have rambled around, but perhaps TBE readers will have gained some insight into the affairs of the Baptists on Bougainville Island.



### Fred T. Halliman

(Continued from page two)

sometimes gives the feet a rest. After about another three miles we met another missionary on a motorcycle. We talked for a few minutes and I found him to be quite friendly. Another mile up the road and we met another missionary on a motorcycle and he stopped also but I found him to be so completely anti-social that I wasted little time on him.

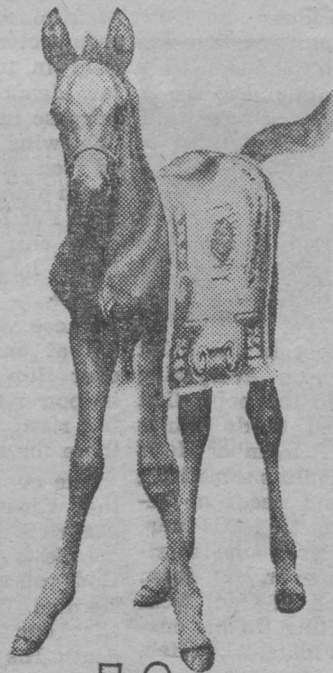
#### I Joined A Safari

D.Q. "Not long after this we met an old man that had been attacked by a wild boar and it had chewed nearly half through his left forearm just above the wrist," end quotation. I looked at the man's arm and could tell that he was wracking with pain. I first thought of administering medical aid to him but since the bleeding had just about subsided and he was not too far from a mission station where he could receive medical treatment I encouraged him to go on there. We questioned him as to how the event had happened and he explained that the wild boar had eaten up most of his sweet potato garden and had rooted up the rest so he tried to kill it with his hatchet. He only wounded it and then the boar attacked and somehow he managed to get loose and up a tree with only half of his arm chewed off. We sent the old man on his way and we soon met two other men that informed us that this same

boar sometime previous to this had attacked two other men and had mauled them so badly that eventually both of the men died as a result of their wounds inflicted by the boar.

While the old man that had just recently been attacked did not kill the hog he had sunk his hand axe in him and had inflicted a mortal wound and that meant that the hog would be a menace, attacking anyone that came within range, until it died from its wounds or someone finished killing it. It was soon decided that before anyone else was attacked unawares by the boar that a hunt should be organized to destroy the beast, so before long the big hunt was on. I have always wondered what it would feel like to join in hunting down some sort of a wild beast that was a man killer. While most folk do not think of a wild hog as being much of a man killer, it is only because of the ignorance of what these beasts can and will do especially after being wounded. They attack with lightning-like speed, from a crouched and hidden position and with all the ferocity of a roaring lion literally leaping at their foes the last 10 feet or so with such a force that upon impact they usually knock to the ground anything in their path. The truth of the matter is, pound for pound, a wild boar is one of the most vicious animals there is, especially when aggravated.

Soon we noted many warriors gathering, some with bows and arrows, some with long spears, and some with clubs and axes, both of stone and steel. I noted several men up in trees, some were afraid of being attacked and some were trying to locate the hiding place of the wild boar in the tall grass and wild cane. Like the old negro preacher (probably a Baptist) that went hunting on a Sunday morning, it is sort of (Continued on page 5, column 1)



## Vacation in KENTUCKY PARKS • Your dollars go farther

Department of Public Information, Section PDB  
Capitol Annex, Frankfort, Kentucky 40601  
Please send, without obligation, information on Kentucky's  
40 state and national parks, the finest in the nation.  
Name \_\_\_\_\_  
Street \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

**40** STATE AND  
NATIONAL PARKS  
The finest in the nation.



### BAPTIST CHURCH MANUAL

By J. M. PENDLETON

\$2.25

Nearly 200 pages of excellently written information as to the Nature, Officers, Doctrines, Ordinances, Government, Discipline and Duties of a church.

It also tells how business meetings are to be conducted; gives forms for letters; marriage ceremony; and church covenant.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE

P.O. BOX 910, ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

MAY 11, 1968

PAGE THREE



# The Baptist Examiner FORUM

"In II Cor. 5:15, speaking of Christ, we are told that 'He died for them and rose again.' Does this imply that He arose more than once?"

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

BIBLE TEACHER

Philadelphia  
Baptist Church

Birmingham, Ala.



Greek word was a form of "ego-iro" which means "to raise up; to arouse; to raise up again, or rebuild." You see the word does not mean raise again meaning He had been raised from the dead before but more like to rebuild (or rejoin) His body.

While thinking of this question I began thinking about the raising of Christ. There is a sense in which He rose more than once. He was raised up in a human body to be our sacrifice. He was raised up to be our example. Of course, He was raised to be the first fruit that we might know that we too will be raised. He was raised to be our hope. There are many reasons why He was brought into this world, and why He did not remain dead. Let us rejoice that we have a living Saviour and not a dead leader.

AUSTIN  
FIELDS

610 High Street  
Cool Grove, Ohio

PASTOR,

Arabic Baptist  
Church

Arabic, Ohio



That Christ is risen from the dead is a certain fact. The apostles were witnesses of it as is also the Holy Spirit. Just as surely as He died, it is certain that He did not die again. There was no need of Him dying again, and being resurrected again. His sacrifice paid in full the price that the law demanded so there was no purpose in a second resurrection. "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God." Rom. 6:6-10.

These verses imply that death did at one time have dominion over Him, and held Him under its power for a time, but now He has risen for the justification of those for whom He died.

The context reveals to us why that Christ must die and rise again (See verse 14). This verse manifests the condition (before God) of all of those for whom He died. The Holy Spirit declares that our condition was one of death. His reasoning is that if one died for all, then all for whom He died were dead. This verse very forcibly proves the fallacy of freedom of the will. If man is

free to will, we must conclude he is not dead. The Spirit declares it is only reasonable to assume that if one died for the dead, then they were dead, thus the context reveals a dead sinner and a dead Saviour.

The Holy Spirit further reasons with us in v. 15 by stating, "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." We for whom Christ died should live for Him, seeing that He died for us and rose again. By stating that He rose again, the Spirit is telling us that though He died, yet death could not hold Him. He arose a victor over death, hell, and the grave, thus we are to live for a living Saviour. Ofttimes I see a picture of Christ on a cross, and it is hard to describe the feeling that comes upon me for I know that what I am seeing is a dead Christ. It is then that I bow my head and thank God that the picture is false, for the Bible pictures an empty cross; not only an empty cross but also an empty tomb. This makes me to know that I am serving a living Christ one that rose again.

When the Spirit says "rose again," I believe He is having reference to Christ taking to himself the life He laid down on the cross. "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and Six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body." Jn. 2:19-21. To raise His body, the life that left must be placed within His body again. God did this when He resurrected Him from the grave.

"Therefore doth my Father love me, because I lay down my life, that I might taken it again." Jn. 10:17.

He laid down His life and He took it up again, by resurrecting Himself from among the dead. Having abolished the penalty of sin by His death, He took up His life again for the justification of His people. Read I Thess. 4:14.

Now that Christ has arisen, or taken to Himself His life, and has ascended to the Father, we who were dead in trespasses and sins are now resurrected, because Christ had the power to lay down His life and take it up again. Our walk, talk, and work should be in such a fashion as to bring honor to His name—He who has taken unto Himself His great power and is reigning in glory. If necessary, we should give our lives for His cause. The reason He was born, lived, died, and took up His life again was for the sins of His people. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4.

translation" gives it like this: "Who for their sake died and was raised."

2. The Old Testament predicts only one resurrection of Christ. David speaks of it as follows: "Thou wilt not leave my soul in hell (Greek-hades) neither suffer thine Holy One to see corruption."

3. Christ Himself foretold only one rising from the dead. Luke 9:22 quotes Him as saying, "and be slain and be raised the third day."

4. The New Testament Scriptures plainly record the one and only resurrection of Jesus from the dead. (Matt. 28:1-7)

## "Mephibosheth"

(Continued from page one)  
a picture of us who are saved by God's grace.

"And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?"—(Vs. 1).

David (now king of Israel) in this verse becomes a type of God. His heart goes out to the descendants of his closest friend Jonathan. The word Jonathan means, "He whom God gave." Thus Jonathan is but a type of Him whom God the Father gave as a sacrifice for the sins of His people.

"For God so loved the world (elect) that He gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life."—(John 3:16).

You will notice in verse one that it was love in the heart of King David that caused him to desire to show kindness to the descendants of Jonathan. Oh, what a beautiful picture this is of the love of God for it was God who first loved us Mephibosheths.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—1 John 4:10.

The great heart of God goes out to us who are like Mephibosheth, destitute of anything good within ourselves, but because of Jesus Christ's sake, He blessed us with salvation.

May I also point out that the King is only interested in the descendants of Jonathan, and so it is true of God the King. He is only interested in a certain class of people—those who are the descendants of Jesus Christ through the covenant of grace made before the world was spoken into existence.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."—II Thess. 2:13.

Listen, the Lord in His prayer to the Father, tells us the same thing:

"As thou hast given Him power over all flesh, that he should give eternal life to as many as thou hast given Him."—John 17:2.

God is going to bless everyone, that He gave to the Son, with eternal life. He will not fail in this endeavor any more than David failed to bless the descendants of Jonathan. God cannot fail; therefore, when the angel announced the conception of Jesus Christ, he said,

"Thou shalt call His name Jesus: for he shall save His people from their sins."—Matt. 21:21).

The name Jesus is an elective name and the only way that you can call Him Jesus is to believe that He will save His people, whom God gave to Him from before the foundation of the world to save them from their sins. Read in Jn. 6:37-40.

It is the purpose of the Father to bless those that He gave to the Son from before the foundation of the world. This blessing is salvation. Most surely then salvation will be given to everyone that the Father desires to bless.

"But he is in one mind (purpose) and who can turn him? and what His soul desireth, even that He doeth."—Job 23:13.

However, across the pulpits of the Arminian churches, we hear the cry that God desires us because He foresaw that we would believe and repent. When we search the Scriptures for verification of that statement, we find the exact opposite to be true. The Scriptures tell us that God did look for such a person to bless, and what He found was not what these Arminians try to tell us.

"The Lord looked down from Heaven upon the children of men to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."—Ps. 14:2-3.

From these verses it becomes clear that there was no repentance in the fleshly man, for these gifts are not of the flesh, but rather of the Spirit. The only way that God could have foreseen that a sinner was to have faith and repentance was for Him to predestinate to give these gifts to whom He desireth to bless. May I again point out that the desire to show kindness was not found within the descendants of Jonathan, but because of Jonathan's sake. God never blesses a man because of what he is—rather it is because of His Son's sake.

Let us use a supposition: Suppose that King David desired to bless Mephibosheth because of something within Mephibosheth. He would have never blessed him.

(Continued on page 5, column 3)

JAMES  
HOBBS

Rt. 2 Box 182  
McDermott, Ohio

RADIO SPEAKER  
and MISSIONARY

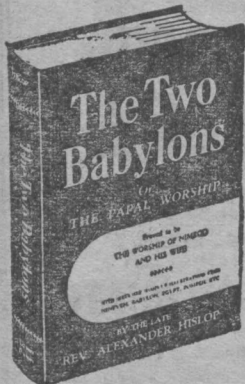
Kings Addition  
Baptist Church

South Shore, Ky.



We must not get in the habit of trying to reason everything that Christ did to the point that we think He had to do things more than once. Remember He is God and when He does something it is complete and needs no repeat performance. "... this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." (Heb. 10:12,13)

This question, however, intrigued me, so I looked into my Greek books. I find that the original



## THE TWO BABYLONS

By ALEXANDER HISLOP

330 pages — Cloth-bound

\$3.50

If you believe in hanging your stocking by the mantel at Christmastime, or if you have adopted any one of the dozens of Roman Catholic theological pretensions then you need to read this book. Mr. Hislop shows that much of our religious life today is nothing but paganism that has crept in through Roman Catholicism.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE

P.O. BOX 910, ASHLAND, KENTUCKY 41101

ROY  
MASON

Radio Minister

Baptist  
Preacher

Arlake, Florida



No, it certainly does not mean that He arose more than once, and for several reasons:

1. We have here a mere peculiarity of the King James version, as the translators use a common expression such as we often use today. Some other translators use a different expression entirely. For instance the new English Translation reads like this: "died and was raised to life." The Standard Revised Version, which has been termed the "Modernist's

THE BAPTIST EXAMINER

MAY 11, 1968

PAGE FOUR

## WHY WE BELIEVE IN CREATION NOT EVOLUTION

by

FRED JOHN MELDAU

Cloth-bound

343 pages

\$3.95



This book is now in its 3rd edition and is an irrefutable expose of the vagaries of the evolutionists.

The wonder of God's marvelous grace is exalted in this excellent book.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE

P.O. BOX 910, ASHLAND, KENTUCKY 41101



## Your best value in a pocket reference Bible!

only \$7.00

The palm size Amethyst Bible from Cambridge has all the exclusive features of more expensive editions—the same sharp 'open' print, the same superwhite India paper, the same comprehensive Concordance and new maps. The brand-new Ariston binding gives the utmost flexibility and durability. And the 'Budget Amethyst' has all the extras that make it the perfect gift—gold edges, presentation page and two piece box. King James Version. No other Bible like it—anywhere!

ONLY \$7.00

Order this lovely pocket Bible now

Use order coupon for prompt delivery

For the \$7.00 I am enclosing, please send at once the Cambridge Bible.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zip \_\_\_\_\_

### Fred T. Halliman

(Continued from page 3)

against my 'ligon, but I had carried my gun along. Before I realized what was happening, I had loaded my pump gun and had joined the hunt. This had turned out to be a real safari. Soon the spies in the trees gave the word that the boar was charging towards a large group of men. By now some 200 men and boys had arrived on the scene and the war cry began. It seemed within minutes, these natives, most of whom I had known now for many years, and whom I had become to know as comparatively quiet and semicivilized people, suddenly reverted back to the completely wild, primitive tribal folk as they were when I first knew them. More than once in those early days when I first came to this area of New Guinea, have I walked through the fury of battle between two warring tribes and persuaded them to lay down their arms and quit fighting long enough for me to talk to them. About the only thing that was missing now that I used to see those deafening drums, but the piercing screams and yells made up for anything that was lacking.

I soon realized that with this large, wild and excited, crowd of natives that I would never be able to shoot at the boar when he did come into sight for by now there was no order at all and no way of calming them down, it was every man for himself and every one was out for blood; however, I

noted about this time that I was getting about as worked up as the rest and so with the rest I pressed forward to see the villain that had caused the death of two men and had nearly chewed the arm off the third.

Soon the boar came into the open and with all the fury of a beast of this type he came charging with every ounce of strength left in him. Every one, seemingly for a split second, just froze in their tracks, but not for long. By now I had pushed my way to the front of the line and was standing fairly close to an elderly man when all of a sudden for no known reason the boar changed his course and headed straight towards where we were standing. The only thing I could think of in such a short time was to shove the old man out of the way and try to jump to one side myself, not time left to shoot and besides too many people would be in the line of shot. Just as the boar left the ground to make his final lunge in his charge towards us he was hit with no less than a half dozen spears and a dozen arrows. While he had been a brave warrior he had finally 'met his Waterloo.' In less than a minute after arrows, spears, and axes had pierced almost every inch of the boar's body. I have never seen anything so thoroughly saturated with deadly weapons as this animal was.

Now set in the victor's cry among the native folk and it sounded as if there were several thousand voices. After I had sort of pulled myself together and helped the old man up that I had

pushed out of the way of the oncoming boar I made a few pictures of the kill.

D.Q. "During all the excitement of the wild boar hunt I had forgotten about being tired but shortly after all this was over and we were on our way again, I noted that I was not only tired but for some reason was sort of weak. With some simple calculations I discovered I had already walked 20 miles, so we decided to make camp at the first promising site. We were told that it was about a mile up the trail to where a Government Rest House was located. Almost every foot of the rest of the way was up hill getting progressively steeper and when finally I reached the top and the rest house I was almost completely exhausted.

Twenty-one miles, the hot blazing sun, and a wild boar hunt had been almost too much for me the first day out," end quotation. So ended the first day of my patrol. There will be more articles to follow in this series under the heading "PATROLLING BEHIND THE RANGES."

### "Mephibosheth"

(Continued from page 4)

for we will find ere I bring this message to a close that there was nothing good within this lame man who lived in Lo-debar. Cannot I say the same about each of us; there is nothing good within us. If God waited until some good thing showed up within us to bless, He would have to wait forever for there is nothing good with the best of us Mephibosheths.

Perhaps in my next statement some of you may disagree. Though you do, I still believe it is the truth. The point of issue is that repentance and faith are not the causes of salvation, but rather the results, or fruits of the inward working of the Holy Spirit. We know that repentance and faith are the gifts of God, and God does not give these to dead men. Dead men cannot believe, blind eyes cannot see, deaf ears cannot hear. Those who do believe and repent, do so because of the inward working of the Holy Spirit which precedes the giving of faith and repentance.

In our story, we find David taking the initiative for Mephibosheth will not come. If mercy is to be extended, the king must do it for there is no hope of Mephibosheth ever making advances toward the king. He is afraid and helpless, and as far

as physical strength is concerned, he cannot come. If he is ever to be brought into the presence of the king, the king must take the initiative. What a wonderful picture this is of the Father's work in salvation. Not only did He take the initiative in election, but also in actual redemption.

"But when the fullness of the time was come, God sent forth his son, made of a woman made under the law. To redeem them that were under the law, that we might receive the adoption of sons." — Gal. 4:45.

It was not the sinner sending or taking to himself the power of free will, thus determining his own redemption, but God sending His Son to redeem those that were under the curse of the law. The Lord further states:

"For the Son of man is come to seek and to save that which was lost." — Luke 19:10.

Can't you see God taking the initiative in the realm of salvation by sending His Son to pay the price of redemption, thus releasing us from the curse of the law. This was done without any consulting of the sinner, but rather because of His love for Jesus Christ and those whom He gave to Him.

"And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet." — Verse 3.

Desiring to bless the descendants of Jonathan, the king brings before Him his servant, whose name was Ziba and asked him if there were any left of the house of Saul that he might show kindness to. Ziba, the servant, knew all about the descendants of Jonathan. He knew Mephibosheth's physical condition — knew he was lame on both feet — knew how this lameness came about, and where he lived. From this I can gather that Ziba is not an ordinary servant because he is possessed with a vast amount of knowledge.

In this drama, Ziba is a type of the Holy Spirit who knows all about the elect, their physical condition, the cause of their lameness, and where they live. The name Ziba means the planter, and this is a further revelation that he is a type of the Holy Spirit. We know that it is the work of the Holy Spirit to plant within us Mephibosheths the new nature of God and quickening us

to eternal life through His work. "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." — John 6:63.

Furthermore, the Holy Spirit knows all the elect, and where they live, because he has appointed the bounds of their habitation.

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." — Acts 17:26.

Now that we can see that Ziba is a type of the Holy Spirit, I can say that the whole God-head has a part in salvation. The Father desires to bless because of the love for His Son, and the Holy Spirit applies the desires of the Father to the hearts of us Mephibosheths. It is His work in the world to quicken and make alive those that the Father desires to bless.

"And you hath he quickened, who were dead in trespasses and sins." — Eph. 2:1.

Not only does the Holy Spirit know about us, but we find in type here that He knows our name, for Ziba reveals in verse 6 the name of the descendant of Jonathan was Mephibosheth.

"To him the porter openeth; and the sheep hear his voice: AND HE CALLETH HIS OWN SHEEP BY NAME AND LEADETH THEM OUT." — John 10:4.

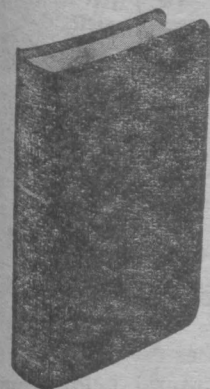
It was no accident that his name was called Mephibosheth for this man is but a picture of that which all of us are by nature. His name means a destroying shame. When I look at myself and see nothing but corruption, sin, rebellion, selfwill and opposition to that which is good, it is then that I am made to realize that I am the Mephibosheth of our lesson for I surely was a destroying shame. Let us listen as Isaiah tells us about our shameful condition before God.

"Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it." — Isa. 1:5-6.

When I first realized that Isaiah was talking about my condition, before God, I will confess that I did not know what he meant, but it did raise the question as to why God sees me in (Continued on page 6, column 1)

### A Lifetime Possession . . .

## THE CAMBRIDGE COMEO BIBLE



BOUND  
IN  
REAL MOROCCO

Leather Lined

ONLY  
\$11.95

Available In Black, Red, or Blue

SAMPLE  
TYPE FACE

13 "I am Alpha and Omega, the beginning and the end, the first and the last."

2nd ed. 7, 8.  
3rd ed. 7, 8.  
4th ed. 7, 8.  
5th ed. 7, 8.  
6th ed. 7, 8.  
7th ed. 7, 8.  
8th ed. 7, 8.  
9th ed. 7, 8.  
10th ed. 7, 8.  
11th ed. 7, 8.  
12th ed. 7, 8.  
13th ed. 7, 8.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE  
ASHLAND, KENTUCKY 41101

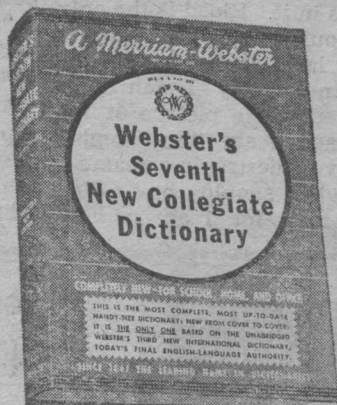
THE BAPTIST EXAMINER

MAY 11, 1968

PAGE FIVE

## THE IDEAL GIFT!

GIVE TODAY'S  
HIGH SCHOOL  
GRADUATE  
THIS KEY TO  
SUCCESS IN  
COLLEGE . . .



### WEBSTER'S SEVENTH NEW COLLEGIATE

WORDS ARE THE KEY to success.

If you want to help today's high school graduate succeed in college or in that first job, give the new Merriam-Webster — required or recommended at schools and colleges everywhere.

This modern Merriam-Webster has 20,000 new words and meanings — 130,000 entries.

This is the handy-size dictionary based on a massive program of English language research; the only one that assures accuracy, authority, completeness based on 10 million records of educated language use.

For graduation, give Webster's Seventh New Collegiate Dictionary.

ONLY \$8.75

INDEXED.

ORDER FROM OUR BOOK STORE



## You Tell on Yourself

You tell what you are by the friends you seek,  
By the very manner in which you speak,  
By the way you employ your leisure time,  
By the use you make of dollar and dime.

You tell what you are by the things you wear,  
By the spirit in which you, your burdens bear,  
By the kind of things at which you laugh,  
By records you play on the phonograph.

You tell what you are by the way you walk,  
By the things of which you delight to talk,  
By the manner in which you bear defeat,  
By so simple a thing as how you eat.

By the books you choose from the well-filled shelf;  
In these ways and more, you tell on yourself,  
So there's really no particle of sense  
In an effort to keep up false pretense.

—The Lighted Pathway.

## "Mephibosheth"

(Continued from page five)  
such a fashion. Why is it that from the top of my head to the soles of my feet, that I am so full of wounds and bruises that have not been bound up nor mollified with ointment? I look at my body, I see no sore or wounds or bruises, but yet Isaiah says they are there. As I ponder my condition and study about it, the answer came through Paul's sermon on Mars Hill in Acts 17. Here in verse 26 he says:

*"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."*

Here, Paul reveals that God hath made of one blood all nations of men. This blood was the blood of Adam, therefore, through my veins and yours, flows the blood of Adam. Adam was made a perfect man and through his body flowed perfect blood. But, when Adam sinned, this blood had to be corrupted for the blood was the life of his flesh.

*"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."*—Lev. 17:10.

The life of the flesh had to be affected by sin, or else he would have lived forever. Now if Adam's blood was sinful, and surely it was, and you and I are made of that blood which flows from the top of my head to the soles of my feet, then it is that I begin to see why Isaiah said from the top of the head to the soles of the feet there is no soundness in it. Blood is the only part of our bodies that moves from our head to our feet. Now that I know why Isaiah gave such a deplorable picture of the human race, I say "Oh, Mephibosheth you destroying shame—It is I who should be called Mephibosheth for I am corrupt

from the top of my head to the soles of my feet."

Ziba then told the king that Mephibosheth was lame on both his feet. His physical condition was so that he could not walk. The Holy Spirit tells how his lameness came about.

*"And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth."*—II Sam. 4:4.

From this verse, we can clearly see that Mephibosheth's lameness was a result of a fall. Brother, our lameness (and we are all lame) was also the result of a fall. This fall happened back in the Garden of Eden when Adam sinned and plunged the whole human race into lameness.

*"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned."*—Romans 5:12.

It was the sin of Adam that marred our feet so that we could not walk to God, or with God. Thus we are all Mephibosheths, a destroying shame, crippled in both our feet.

What a picture this is of total depravity—not just bruised by the fall, but dead in sin, incapable of raising ourselves to a higher position. Many believe that our condition before God came about as the result of rejecting Jesus Christ when we come to the age of accountability. Such a theory is not pictured in the story of Mephibosheth; neither, is it pictured in any other portion of God's Word. We are born a destroying shame, and lame on both our feet.

*"Behold I was shapen in iniquity; and in sin did my mother conceive me."*—Ps. 51:5.

Men become sinners at conception, not when they reject Jesus Christ, as some call it. Perhaps there are some of you who object, and are saying,

"Don't you believe in free will?" No brother, I don't believe in free will nor free moral agency. It is my belief that we are totally depraved, and this condition came about when we were conceived. I have already pointed out that we are sinners through the blood of Adam. Science has proven that the male gives to his offspring blood at conception. David is saying in Ps. 51:5.

*"Behold I was shapen with sinful blood and with sinful blood was I conceived."*

To prove to you, the fallacy of an age of accountability, may I point out that God does not offer salvation to any depraved sinner to reject, and thus by his actions becomes a sinner.

*"For the bread of God is he which cometh down from heaven and giveth life unto the world."*—John 6:33.

From this verse, it is evident that God GIVES—not offers salvation. God is not in the business of offering anything to the depraved mind, but with an irresistible force He comes with the new nature planting within us a new heart and a new spirit.

In Psalm 51:5 David is saying that he was a sinner at conception. Now we oftentimes have wondered how that David could make such a statement, and how it was that he was a sinner before he was born. To answer the questions that may be forming in your mind, I want once more to take you back to the blood of Adam. Science has proven that at conception the male gives to his off-spring blood which is the life of the flesh. Now, this blood which is transmitted to the off-spring at conception, is the blood of Adam, which I have already proven is corrupted by sin, and is therefore, sinful blood. Knowing this, then we can understand to some extent what David is saying. He declares the same truth that Paul and all others are saying that man is totally depraved from birth. David is saying "Behold I was shapen with sinful blood, and with sinful blood was I conceived." Thus this blood made him a sinner from conception. We can gather from this that an age of accountability could not be true. There is no particular age that one becomes accountable to God. We are sinners at birth, yea even nine months before. So then, we like Mephibosheth are a destroying shame and lame on both our feet as a result of the fall of Adam.

Not only was Mephibosheth a destroying shame and lame on both his feet, but Ziba told the king that he lived at Lo-debar. "And the king said unto him, Where is he? and Ziba said unto the king, Behold he is in the house of Machir, the son of Ammiel, in Lo-debar." Verse 4. Lo-debar means a place without pasture, or a wilderness place. This is a picture of Mephibosheth as a very poor man, without anything to recommend him to the King. We would have to purposely close our eyes here in order not to see that we are the poor ones, no works of our own—nothing but dead works, righteousness, with the mind evil and the heart deceitful above all things. Once more I look at Mephibosheth and then I look at myself, and I know that I also lived at Lo-debar, a place without pasture, helpless, hopeless—without the food of eternal life. Fading away in a wilderness, even though I work my fingers to the bone, I still lived at Lo-debar, a place without pasture, for I had no bread, which is Jesus Christ the bread of life. What a terrible condition we Mephibosheths are in, but wait, there is an order that comes from the throne: Fetch him to me.

"Then King David sent, and fetched him out of the house of

Machir, the son of Ammiel, from Lo-debar." Verse 5.

The king is interested in this man. Notice again that it is not Mephibosheth interested in the king, but the king interested in Mephibosheth. How I thank God for this part of this story because I had no hope for Mephibosheth. His condition before the king was of such nature that I could see nothing good for him, but now I do, because of something within the king, for in the king there is hope. Oh brother, what a picture of the sovereign grace of God. We Mephibosheths didn't deserve anything, but yet the king (God) is interested in us, and would have us enter into his presence. The orders come from heaven: bring the Mephibosheths to me.

Now beloved, I do not believe that Ziba failed in his mission of the king. I believe he fetched him which verse 6 tells us he did. He didn't go after Mephibosheth with a plea saying, "Please do not reject the offer of the king, for he wants to see you." The king said fetch him. Neither did he take crutches with him for Mephibosheth to hobble up to Jerusalem. No, brother, no, the order was to fetch, and if he is fetched, he must be carried all the way for he is lame on both feet. This is a beautiful type of the Spirit's work in this age. The order comes from the throne of God: Fetch the Mephibosheths (no one else) to me. Neither does He fail, but He comes with the power of the God-head; he fetches us into the presence of God. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." John 6:44. Mephibosheth would have never seen the king except Ziba had carried him there. The Spirit having brought this Mephibosheth to God, I can now shout from the housetop that salvation is of the Lord.

*"For by grace are ye saved through faith: and that not of yourselves, it is the gift of God. Not of works, lest any man should boast."* Eph. 2:8-9

Thank God for bringing grace, for it is the grace of God that brings us unto God. This drama kills once and for all, the theory that one can sin away his day of grace. For Mephibosheth surely had no day of grace, neither did Ziba go with an offer of grace, but with irresistible force he came, and carried him to the throne. So it is with us who are Mephibosheths, and who are now enjoying the presence of the king.

I once heard a Baptist deacon who said it took him 14 years praying at a mourners bench in order to reach God. Well beloved, it didn't take Ziba 14 years to get Mephibosheth to the king, for we read:

*"Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And he answered, Behold thy servant!"* Verse 6.

There are no holdouts with God—they all come at the time appointed for them to appear before the throne. For one to sin away his day of grace would be the equivalent of defeating the Holy Spirit, as he tries to take you before the king. We know that the Holy Spirit does not try; He always does. So since this is true, we read of Mephibosheth being brought before the throne. We also know that he is afraid. Man's first feeling when confronted with the sovereignty of God, is fear. It was so in the case of the thief on the cross, Paul on the road to Damascus, the Philippian jailer. To you who are saved, weren't you also afraid when you realized your condition before God? Didn't you shake as did Mephibosheth? Some of these whirlwind evangelists of our day try to tell us not to be afraid of God, but what I want to know is this: How can one keep from being afraid, when he sees himself a rebel against the government of God, and when confronted with all the power of the God-head? So lame and scared is Mephibosheth that he falls on his face. What else could he do. He had nothing, expected nothing but death, so that his posture of falling on his face is a fitting position before the king. So should you and I (Continued on page 8, column 3)



## Evangelism

(Continued from page one)  
tive right of preaching the gospel to an outside association or mission board and became a collecting agency for the denomination. The Scriptures teach that every New Testament church is a sovereign, independent, autonomous body. A church does not have to belong to an association or convention to be Scriptural, nor are such organizations essential to a church doing mission work. The burden of a lost world should rest upon a born again church and pastor, not some outside agency. The primary duty of a church is not establishing a seminary, or a hospital or an orphanage — needful as these are. It is giving out the gospel to a lost world.

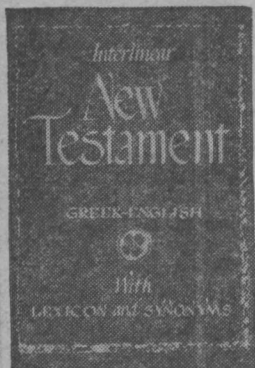
The church is not just an organization; it is an organism. So then the church is not a social club. Neither is it a place of amusement to satisfy the carnal desires of men. Nor is it a house of merchandise for the sale of indulgences or other commodities. Neither is it a reform bureau to save the bodies of men. Neither is it the church's duty to strive for the dignity and freedom of men by putting on marches, demonstrations and social projects. The source of all the evils in the world is sin, and the only way to eradicate sin is to regenerate the human heart. So preaching the gospel is the church's main business. Any time a church seeks the help of congresses, legislatures, federations (Continued on page 7, column 2)

## GREEK-ENGLISH INTERLINEAR NEW TESTAMENT

Approximately 750 pages

Cloth Bound

\$7.00



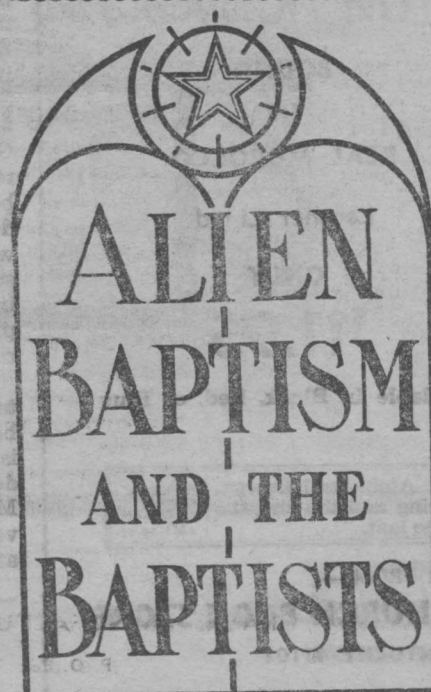
Most useful for everyone who studies the Bible. Can't be described — As Paul said of Jesus (I Cor. 9:15), it is unspeakable. Must be examined to be appreciated.

ORDER FROM —  
**CALVARY BAPTIST CHURCH**  
ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

MAY 11, 1968

PAGE SIX



IN PRINT  
AGAIN!

## Alien Baptism and the Baptists

By William M. Nevins  
Clothbound \$2.00

Discusses the four essentials of scriptural baptism, providing an abundance of biblical and historical support. Shows why Baptists cannot receive the immersions of the Pedobaptists, Campbellites and other "off-brands."

Calvary Baptist Church  
Ashland, Kentucky



## Eld. Bill Mayes Tells of Missionary Work in Mexico

Dear Brethren in Christ:

I write this report to inform you that in recent months the love of Christ has constrained me to go into Mexico, in search of opportunity to witness to God's elect and call them by the glorious gospel of our Lord.

I have made five trips from Santa Paula, California into Baja (lower) California (a State of Mexico). The providence of God has opened up to me many chances to witness even though I am having to learn the language as I go. God is blessing me with help from some Baptist brethren (natives) who are going all out to teach me Spanish, as well as the customs, both of which are very important to have a good knowledge of. I am learning Spanish with much more ease than I imagined I could, and in the meantime I am using these brethren to speak for me in the mission services we are now holding, in Guadalupe, Ensanada, and Puento Colonete.

It is my hope, if His providence permits, to establish a Mission Station and Bible School in the community of Puento Colonete, which is about 150 miles down the Baja Peninsula from San Diego, California. When His providence makes provision I want to move my family to Puento Colonete where there are a few who profess to be Baptists. From this point on down for 500 miles is Catholic even more so than closer to the border. I find many Russian Communists living in the communities I have visited, and the Baptist brethren tell me that they work through the Catholics who are hand in glove with them, to control politics. The true Gospel is much needed there to combat both these evil forces, but of course I realize that God's only purpose in Mexico is to call out His elect who were precious unto Him from Eternity before, after which He will deal justly with these two evil forces.

I beseech you to pray much for me as I continue in His providence to do His perfect will.

This work was begun under the authority of the Santa Paula Missionary Baptist Church, but she being small with her members scattered afar, it was agreed

that we in Santa Paula, disband, and I united with the Citrus Heights Missionary Baptist Church near Sacramento, California. They have continued the endorsement on Mexican missions and I am now working under their authority. I thank God for the Citrus Heights Church and their good pastor, Brother O. C. Harris. They are truly a church that loves the Lord and His truth.

There is much more to tell, but not in writing, for space will not allow it. I will be reporting from time to time, and stand ready to always give answer as to the hope that lies within me.

I am building a library of slides to show to any church that is interested and would travel anywhere providence permits to show them, but I would much prefer to spend the time in Mexico. I realize that brethren like to see their men on the Mission field, and talk to them occasionally, and nothing gives me more joy than good fellowship with brethren so I am willing to visit churches, but prefer to be found witnessing in Mexico. Feel free to write and invite me to visit and perhaps His providence will permit it.

May the Lord bless my Baptist brethren everywhere is my fervent prayer.

Bill Mayes  
422 Laurie Lane  
Santa Paula, Calif. 93060

Dear Bro. Gilpin:

Enclosed is check for \$40.00 to help with the paper.

I enjoy it very much and have learned more about how to understand the Bible from it than any other source.

Glory and honor and praise have you given where it belongs and that to the Lord Jesus Christ.

God bless you!

Mrs. Clyde F. McDonald  
Ohio.

### Evangelism

(Continued from page 6)

and reform societies, she loses her spiritual power and becomes helpless as a redeeming force.

The church is not to preach a

social gospel; she is not to legislate goodness into the lives of people. Christ never used the power of the state to clean up the lives of men. Neither He, nor His inspired Apostles, ever took part in the political affairs of this world. They never started any legislative movements to stop prize fight, gladiatorial combats, chariots racing or the liquor traffic. The only Scriptural way for Christians to combat these things is to preach to men the gospel. This is the Bible's way, although it may seem ineffective to the wisdom of men.

It is high time that we stop witnessing about how we can sing, or preach, or what type of program we have, or how many members we can get to join our church. Let us tell men of Christ and Him crucified, for this is the business of the church. Let us stop worrying about salvation from poverty and ignorance and begin to worry about the salvation of lost souls. My, how we need to return to the old paths of compassion for the lost, the old landmarks of Scriptural evangelism!

### THE CHURCH A RIPE FIELD FOR EVANGELISM

Most of our churches are filled with lost people. Preachers are lost in many cases too. "Like people, like priest" (Hos. 4:9). Some people just got stirred up emotionally and joined the church, but they didn't get anything, just an old wet shirt, just a religious experience with the Devil. Anyone with one eye and half sense can see that there is something drastically wrong with the average church.

Look at the average church. They have robbed choir, their cut and dried program and their intellectual preaching. They have all the organization and beautiful rituals one could ask for, but in most cases it is Spiritless. We have never faced such before in our generation. We have form without reality; we have organization without power. We have the ritual without Christ. We have religion without life. In the average church there is constant wrangling, gossiping, backbiting, lying about each other, and a constant uproar among the members. It takes nine-tenths of the preacher's time trying to keep them pacified and trying to keep the church together. Most churches want a young preacher

who can keep the church together.

I once heard of a church that had set a goal for forty additions during their revival. The last night of the meeting they had fallen short of their goal. During the invitation the pastor gave this proposition. He said, "Come on and join the church, so we can reach our goal. You can be saved later." There is what is happening today! That is why we have so many lost people in the church. I personally watched one of our so-called outstanding preachers read John 3:16 to a boy and ask him if he believed it. The boy said that he did. Then the preacher said "You are saved, son. You should join the church." That is not Scriptural evangelism. Paul never practiced such!

Some of our would-be personal workers tell sinners to repeat the sinner's prayer. Then they tell them they are saved and take them into the church. The results is that these people are twofold more the child of Hell than before they joined the church. These lost church members are usually troublemakers in the church who live

But as a rule sinners are not broken and brought to repentance. Yes, beloved, in most cases the emotions of people are aroused by intellectual oratory, but as soon as the emotions die away, they settle down in a worse condition than they were in before. It seems the evangelist took the revival and the converts home with him.

We do not have any prodigals coming home. Sinners are dry-eyed and unmoved. There is an absence of the breaking up the human heart in which to plant the Word of Truth. We need a more pungent conviction of sin which can only come through the brooding work of the Spirit.

### THE SOLUTION OF THE PROBLEM

We must stop substituting social life for the presence of Christ. We do not have to organize ball games, swimming clubs, etc., and we do not have to turn our basement into a moving picture show or a dance hall to hold the young people. We need to go back to the Bible, back to Bethel, back to the old path of Scriptural Evangelism. People are won to Christ by the foolishness of preaching, not by ball clubs, religious movies, or big suppers. Let us throw away the denominational program that molds our church life after worldly standards.

May we offer the wicked world the gospel only. I do not have any thing else to offer those who come to hear me preach. I have no silly jokes. I have nothing but Jesus only. Let us preach the gospel. If it does not save men, nothing else will.

A sinner is not convicted of the mind for salvation; he is convicted of the heart. The sinner does not believe with the mind but with the heart. Before any man can believe with the heart for salvation, he must be cut to the heart by the Spirit. A mental conception of Christ is not enough. Neither is believing the Word of God, nor understanding the way of salvation. It is not knowing about Christ that saves one; it is personally knowing Christ.

Dear friend, were you ever awakened to the fact that you are a sinner? Was there a time when you took your place as a Hell-deserving sinner before God and acknowledged in your heart that you were lost? If not, then something is wrong. You need the new birth. You may have been a church member for years; you may have been in Bible classes, under preaching services and have gone through what they call revival meetings year after year, but have you ever come to know that you are a lost sinner?

I was once far away from the Savior . . . And vile as a sinner could be . . . I wondered if Christ, the Redeemer . . . Would save a poor sinner like me . . . I wandered on in the darkness . . . Not a ray of light could I see . . . And the thought filled my heart with sadness . . . There's no hope for a sinner like me . . . But there in that lonely hour . . . A voice sweetly whispered to me . . . Saying "Christ, the Redeemer, hath power . . . To save a poor sinner like thee . . . I listened and lo! 'twas the Savior . . . Who was speaking so kindly to me . . . I cried, I'm the chief of sinners . . . Thou canst save a poor sinner like me . . . Fully then trusted I in Jesus . . . And oh, what joy came to me . . . My heart now is filled with His praise . . . For He saved a poor sinner like me . . . No longer in darkness I'm walking . . . For the light is shining on me . . . And now unto others I'm telling . . . How He saved a poor sinner like me.

Christ can save a poor sinner like you.

THE BAPTIST EXAMINER

MAY 11, 1968

PAGE SEVEN

**Graves**  
BALE LOADERS

GIVE YOU AN  
**EXTRA  
HAND**  
WITH YOUR HAY!

LIGHT WEIGHT  
ELEVATOR

#### BALE LOADER FEATURES:

- Adjustable from 6'6" to 10'3"
- One point hook up
- Lubricated for life ball bearings
- One-man operation with grain sides
- No. 62 chain with HB-4 attachment links every 12 inches.

#### ELEVATOR FEATURES:

- 18' long x 22" wide with special reduction gear and motor mount
- 3/8" shafts with factory lubricated ball bearings
- 1" cold drawn square tubing construction

Manufactured by:

**Graves**  
MANUFACTURING CO.

CLINTON, OKLAHOMA

For Prices and Name of Your  
Nearest Dealer — Write:

**GRAVES MANUFACTURING CO., Inc.**

P. O. Box 789

CLINTON, OKLAHOMA 73601



## Fred W. Roberts

(Continued from page one)

it fixed. That was in April of last year. It has now been a full year and the rifle still hasn't been returned yet. I told a Methodist missionary about the rifle being gone so long, and he just laughed. He said that one time he sent some batteries out to have them recharged, and it was two and a half years before they were returned. He had completely forgotten about sending them by then.

We get very little news here. In September while we were out we took out a subscription to "Life" and "Time" magazines. In January we received the first copy to "Life" and "Time" magazines. In January we received the first copy of "Time." Last month we received a notice from "Life." I want to quote part of it.

"As your subscription is a new one, a little time will elapse before you receive your first copy

as the mechanics of recording your name and address on the mailing lists take a short time to complete. The first copy of your new subscription should reach you in about FOUR WEEKS."

If it only takes a short time, I would hate to see if it took a long time. I like their statement of only four weeks — the computer must have made a mistake as it has already been six months, and we haven't received a copy yet. That is typical life in New Guinea. I could go on and on telling you more of the same type of experiences.

"And we know that all things work together for good to them that love God, to them who are called according to his purpose." — Rom. 8:28.

Brother Halliman could fill a book with the same kind of material which is in this article. Our aim is not one of discouragement, but I thought I would relate a few of the experiences which aren't on the bright side of life.

Brother Halliman and I have been on patrol into a relatively new area and I have just returned. Brother Halliman is still out on patrol. I will be sending in an article within two weeks relative to this patrol.



## "Mephibosheth"

(Continued from page 6)

fall on our faces and reverence Him who sits upon the throne, high and lifted up.

Now let us listen as the king speaks to Mephibosheth:

"And David said unto him, Fear not, for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually." Verse 7.

The words of the king are words of peace for he says, "fear not." Can't you imagine the peace that went through this man's heart at the words of him who is so exalted? No doubt his fear subsided when he knew the king meant him no harm.

Listen now to the counterpart of this:

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

Peace is what we Mephibosheths need, and peace we have through Jesus Christ. All of these blessings were given to Mephibosheth because of Jonathan's sake, and so it is with us, we are blessed, yet not through our efforts, but through the effort of the greater Jonathan (Jesus Christ).

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us," Eph. 2:14.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Romans 5:1-2.

David restored all that Mephibosheth had lost. Well isn't this true of Jesus Christ. Through Him I have regained all things that I lost in Adam. In fact, I am better off than I would have been had I been in the Garden of Eden. I am now the responsibility of the King and Ziba, or God and the Holy Spirit. The king made provision for Mephibosheth's needs at that present time and for all his future needs as well. He tells him that he is going to eat bread at my table continually. We Mephibosheths in this age are also eating bread provided by God the Father, and that bread with which we have fellowship with God around, is none other than the bread of life, Jesus Christ.

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6:35.

What a joy this is to know that we like Mephibosheth are to eat bread continually, and eat it from the table prepared by God.

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over." Ps. 23:5.

Jesus Christ is God's provision for us who are a destroying shame, who are crippled in both feet, who live in the wilderness and who are carried to the throne of God by the Holy Spirit.

You will notice that the king promised bread for Mephibosheth to eat. He did not promise him any fancy dishes, just bread. Well beloved, that is all Mephibosheth needed, and all you and I need is bread. When God sets the table

## Old Landmarkism

(Continued from page 1)

his parlor, and seats him at his table, he recognizes him on terms of perfect social equality. So, when one Christian minister invited another to occupy his pulpit, all who witness the courtesy thus extended, regard it as a proclamation of perfect ministerial equality. Only Christian ministers are invited into the pulpit. If, however, the one who gives the invitation is a Jesuit, a hypocrite, who wishes to make a show of liberality he does not feel, and believes the brother he thus pretends to honor as a minister is only an unbaptized religious teacher, without church membership or ecclesiastical authority of any sort, he should be treated as all hypocrites and pretenders deserve to be treated."

These testimonies must settle the question with every honest man. Pedobaptists and the world universally do, and have a right to regard all such affiliations as a proclamation that we, the minister, invited to exchange, or to a seat, or to preach in our pulpits as a Scripturally baptized ordained minister of a Scriptural church

there is bread enough and to spare, but it is bread, for all we need is Christ. Away with your fancy dishes. In many churches their Sunday night services are taken up with many fancy dishes such as "co-op" program reports of mission boards or the women's missionary society, and then the preacher gives a little sermonette on current events. Afterward he turns the people out to go home, perhaps stating that they had a wonderful service, when in reality the people didn't have any bread. The Lord Jesus Christ, the bread of life, was replaced on the table for other fancy dishes, but that is not so in the true church of Jesus Christ.

The table is set with bread which comes down from Heaven, Jesus Christ. Brethren, when God's people come to God's house the table should be set with bread. Let us resolve within ourselves to leave off the fancy dishes, for they are surely a detriment to God's people. Let us preach to them Jesus Christ and Him crucified, for the sins of His people. I want you to notice the effect of all this on Mephibosheth. When he realized what had taken place, he bowed himself before the King. "And he bowed himself, and said, What is thy servant, that thou shouldst look upon such a dead dog as I am?" Verse 8. Here, he called himself a dead dog, or in other words he said, "I am of no more worth to thee than a dead dog, I am good for nothing." Beloved, cannot we Mephibosheths say the same thing. What good are we sinners who have been saved by God's grace? We cannot save ourselves, we cannot keep ourselves, we must be supported by the king or all is lost. What we are, we are by the grace of God.

"But by the grace of God I am what I am: And his grace which was bestowed upon me was not in vain: but I laboured more abundantly than they all, yet not I, but the grace of God which was with me." I Cor. 15:10.

We likewise should fall on our faces before our King and acknowledge that we are of no more worth than a dead dog. We thank

God for all of these blessings that come to us because of the love of our Saviour, Jesus Christ.

This is not the end of the drama for we read:

"Then the king called to Ziba Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house." Verse 9.

In these verses, the king prepares for the future of Mephibosheth. First he restores his inheritance which he had lost through Saul; then he gave the order to Ziba to take care of this inheritance so that Mephibosheth could say, all that I have and all that I will accumulate will be by the sovereign grace of the king. God's promise to his children is that you will eat at my table continually, and I will house and keep you by my power.

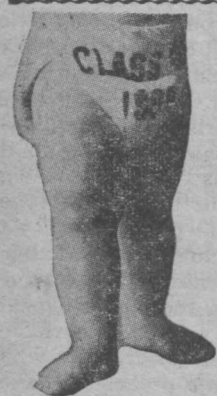
"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Peter 1:5. God says that He will direct the Holy Spirit to order your steps, and to work through you for His honor and glory.

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Philippians 2:12-13.

With such a God as you and I have, it is no wonder that David could shout, "The Lord is my shepherd; I shall not want." Ps. 23:1.

As I bring this message to you close, may the Holy Spirit cause us to bow our heads in gratitude to the King, for his goodness and kindness to us Mephibosheths, who were a destroying shame, living without pasture, lame on both our feet, for we also have been brought into the presence of the king, who has spoken peace to our hearts, and hath given to us more than what we lost in Adam.

May this message bring home and glory to the Saviour of the humble servant is my prayer.



**Yes, The Class Of 1990  
Will Need The Message Of  
THE BAPTIST EXAMINER  
Better Subscribe Today  
For The Benefit Of Their  
Parents.**

**How about sending ten "subs" for ten  
of your Baptist friends who need the Truth  
this paper stands for?**

**TEN SUBS \$10.00**

**IN ADDITION, WE WILL RENEW YOUR OWN FREE!**

(No less than ten "subs" accepted at this price.)

|             |                      |
|-------------|----------------------|
| 1. Name     | _____                |
| Address     | _____                |
| Zip         | _____                |
| 2. Name     | _____                |
| Address     | _____                |
| Zip         | _____                |
| 3. Name     | _____                |
| Address     | _____                |
| Zip         | _____                |
| 4. Name     | _____                |
| Address     | _____                |
| Zip         | _____                |
| 5. Name     | _____                |
| Address     | _____                |
| Zip         | _____                |
| 6. Name     | _____                |
| Address     | _____                |
| Zip         | _____                |
| 7. Name     | _____                |
| Address     | _____                |
| Zip         | _____                |
| 8. Name     | _____                |
| Address     | _____                |
| Zip         | _____                |
| 9. Name     | _____                |
| Address     | _____                |
| Zip         | _____                |
| 10. Name    | _____                |
| Address     | _____                |
| Zip         | _____                |
| Enclosed \$ | _____ for _____ Subs |
| Your Name   | _____                |
| Address     | _____                |
| Zip         | _____                |

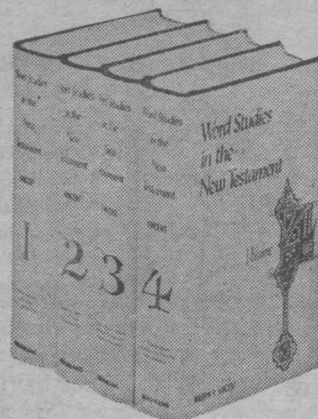
**GIVE US READERS—**

**We Will Give Them The Truth**

**THE BAPTIST EXAMINER**

**MAY 11, 1968**

**PAGE EIGHT**



## WORD STUDIES

By

**MARVIN R. VINCENT**

**4 Volumes**

**over 3200 pages**

**\$25.00**

A veritable gold-mine of ideas for sermons pre-eminently invaluable for all Bible lovers. Goes thru New Testament verse by verse. Offers multitude of fine suggestions for homiletical purpose. Rare combination of scholarship and simplicity.

**CALVARY BAPTIST CHURCH**

**P. O. BOX 910, ASHLAND, KENTUCKY 41101**