

He who gives when he is asked has waited too long.

MISSIONARY

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# The Baptist Examiner

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

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WE CONTINUE WITH ANOTHER INSTALLMENT OF . . .

## "PATROLLING BEHIND THE RANGES"

By F. T. HALLIMAN  
New Guinea Missionary

Our last article ended with the end of the tenth day that I had been out on patrol and we had gone to bed with about six inches of mud under our beds and it was still pouring rain after having started about noon that day. Today our story starts with:

March 28. D.O. "When we woke up this morning it was still raining and apparently had not let up all night, practically everything we had was from moderately wet to soaked. We discussed about what to do. We did not want to walk another day in the rain and we certainly did not want to remain in the mud hole we were in, so we decided to pray for God to reveal His will to us in some definite way about whether we should prepare to move on or get set to remain where we were. We soon felt

that we were to move on. After prayer I decided to hold a preaching service with the folk there and when that was over we start-



ELD. FRED HALLIMAN

ed getting ready to move out. By now the rain had almost stopped and we finally got under way

about 9:30 a.m. We crossed several ridges in the next few hours and saw fresh tracks where people had been but we could contact no one. One man we had only gotten a glimpse of as he was running through the thick timber, several we were certain had hid in the bush until we had gone by. We came to a very large mountain and had to ascend it and after about two-thirds the way up we noted far below the Strickland River was rushing on its way towards the ocean. In due time we reached the top and had a panoramic view for miles and miles. Through the field glasses we could see a few houses that dotted the countryside like a few stars that you see occasionally and wonder why the rest are not visible. We were sure that down there in that vast jungle far below us more people

(Continued on page 3, column 4)

## Should A Woman Wear A Covering In God's House?

ELD. DONALD L. CHANCE  
Hobbs, New Mexico

Read I Corinthians 11:1-16.

Just because a subject is controversial is no reason for a pastor to lay it aside; nor is it any reason for individual Christians to shrug it off with these words, "I don't know, I'll never be wrong." On the contrary, the fact that a subject is controversial should inspire every born-again believer to expend all energy and time in study, leaning fully upon the guidance of the Holy Spirit, keeping in mind the words of Paul, "Unto him be glory in the church."

Many have been the articles written upon the subject at hand in I Corinthians 11:1-16, while many have been the readers who have read them and failed to receive the blessings therein. In each case we can say it is fully that God has not chosen to open the eyes of some individuals; consequently, blessings are withheld from them because they are not ready for them.

I would like to add here a word, that I might not be misunderstood. The subject at hand in all 16 verses is subjection, or the showing of subjection, IN THE ASSEMBLY. Paul is very careful in his full explanation of such. He says very plainly that a man is to show his subjection to Christ by praying uncovered. And I dare say, there is not a

Christian woman alive who would not say that it is shameful for a man to enter the assembly covered, or plainly, with a hat on. Why? As an answer, they would quickly read to you verse 4.

It is my belief that we as Christian people receive blessings here



DONALD L. CHANCE

for our faithfulness. Our faithfulness can only go as far as the precepts of the Scriptures, the direct commandments being of utmost importance. In the verses before us, we see two commandments for the members of the Lord's Body, His Church. First, (Continued on page 5, column 3)

## Objections To God's Sovereignty

ARTHUR W. PINK  
(With Our Lord Above)

One of the most popular beliefs of the day is that God loves everybody, and the very fact that it is so popular with all classes ought to be enough to arouse the suspicions of those who are subject to the Word of Truth. God's love toward all His creatures is the fundamental and favorite tenet of Universalists, Unitarians, Theosophists, Christian Scientists, Spiritualists, Russellites, etc. No matter how a man may live—in open defiance of Heaven, with no concern whatever for his soul's eternal interests, still less for God's glory, dying, perhaps with an oath on his lips—nevertheless, God loves him, we are told. So widely has this dogma been proclaimed, and so comforting is it to the heart which is at enmity with God, we have little hope of convincing many of their error. That God loves everybody, is, we may say, quite a modern belief. The writings of the church fathers, the Reformers or the Puritans will (we believe) be searched in vain for any such concept. Perhaps the late D. L. Moody—captivated by Drummond's "The Greatest Thing in the World"—did more than anyone else in the last century to popularize this concept.

It has been customary to say God loves

the sinner though. He hates his sin. But that is a meaningless distinction. What is there in a sinner but sin? Is it not true that his "whole head is sick" and his "whole heart faint," and that "from the sole of the foot even unto the head there is no soundness" in him? (Isa. 1:5, 6). Is it true that God loves the one who is despising and rejecting His blessed Son? God is Light as well as Love, and therefore His love must be a holy love. To tell the Christ-rejector that God loves him is to cauterize his conscience as well as to afford him a sense of security in his sins. The fact is, the love of God is a truth for the saints only, and to present it to the enemies of God is to take the children's bread and cast it to the dogs. With the exception of John 3:16, not once in the four Gospels do we read of the Lord Jesus, the perfect Teacher, telling sinners that God loved them! In the book of Acts, which records the evangelistic labors and messages of the apostles, God's love is never referred to at all! But when we come to the Epistles, which are addressed to the saints, we have a full presentation of this precious truth—God's love for His own. Let us seek to rightly divide the Word of God and then we shall not be found taking truths which are addressed to believers and mis-applying them to unbelievers. That which sin-

ners need to have brought before them is the ineffable holiness, the exacting righteousness, the inflexible justice and the terrible wrath of God. Risking the danger of being misunderstood let us say—and we wish we could say it to every evangelist and preacher in the country—there is far too much presenting of Christ to sinners today (by those sound in the faith), and far too little showing sinners their need of Christ, i.e., their absolutely ruined and lost condition, their imminent and awful danger of suffering the wrath to come, the fearful guilt resting upon them in the sight of God: to present Christ to those who have never been shown their need of Him, seems to us to be guilty of casting pearls before swine.

If it be true that God loves every member of the human family, then why did our Lord tell His disciples "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father . . . If a man love me, he will keep my words: and my Father will love him" (John 14:21, 23)? Why say "he that loveth me shall be loved of my Father?" if the Father loves everybody? The same limitation is found in Prov. 8:17: "I love them that love me." Again, we read, "Thou hatest all workers of iniquity"—not merely the

works of iniquity. Here then is a flat repudiation of present teaching that, God hates sin but loves the sinner; Scripture says, "Thou hatest all workers of iniquity" (Psa. 5:5)! "God is angry with the wicked every day" (Psa. 7:11). "He that believeth not the Son shall not see life, but the wrath of God"—not "shall abide," but even now—"abideth on him" (John 3:36). Can God "love" the one on whom His "wrath" abides? Again, is it not evident that the words "The love of God which is in Christ Jesus" (Rom. 8:39) marks a limitation, both in the sphere and objects of His love? Again, is it not plain from the words "Jacob have I loved, but Esau have I hated" (Rom. 9:13) that God does not love everybody? Again, it is written, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). Does not this verse teach that God's love is restricted to the members of His own family? If He loves all men without exception, then the distinction and limitation here mentioned is quite meaningless. Finally, we would ask, Is it conceivable that God will love the damned in the Lake of Fire? Yet, if He loves them now He will do so then, seeing that His love knows no change—He is "without variableness or shadow of turning!"

(Continued on page 7, column 1)

## Why I Smoke In Front Of My Church

1. I want it to look like a worldly place.
  2. I want it to give the sinner an alibi. The one who doesn't smoke can say I am better than your church members. They smoke and I don't.
  3. I am sure it pleases Jesus for me as His witness to stand in front of His Holy Temple and smoke like men in a saloon.
  4. It gives my brothers and sisters in Christ a much better opinion of my truly clean and consecrated life.
  5. It pleases my pastor to let outsiders know the kind of church members he pastors.
  6. It teaches the little folks to do the same thing when they grow up . . . I like to set the pace for them to follow.
  7. It gives my breath such a pleasant odor when I am speaking.
- (Continued on page 8, column 5)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "PLAIN PROPHECIES FOR PLAIN PEOPLE"

"Write the vision, and MAKE IT PLAIN upon tables, that he may run that readeth it."—Hab. 2:2.

"But I would not have you be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if ye believe that Jesus died and rose again, even also them which sleep in Jesus will God bring with him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together

with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."—I Thess. 4:13-18.

This is the fourth of a series of messages on prophecy. In the first of these messages we studied prophecies concerning Jews, and only the Jews, and only those prophecies which relate themselves to the Jewish families. In the second of these, we studied the prophecies which had to do with others nations which lived around the Jews at the time the Jews were a powerful historical nation. Then on last Sunday evening, for the third message, we studied a number of prophecies

which had to do with the Lord Jesus Christ, showing you prophecies that had been given about Christ prior to His coming and also showing how these prophecies were fulfilled in the coming and in the life and death and resurrection of our Lord Jesus Christ.

Now tonight I want to show you prophecies which have to do with you and me from time to time until the Lord Jesus comes again, or in other words, the prophecies which relate themselves to the church age, or this Gentile age in which we live.

I prefer, as I have often said, to refer to this age as the church (Continued on page 2, column 2)

## Questions Answered

Is it right to take collections in church?

No! In both the Old and New Testament the box plan of giving is taught by example. Read II Kings 12:9, Mk. 12:41-44.

You never read in the Bible of taking a collection plate to the individual, but you do read of folk bringing their offerings to God. Read Ex. 36:3.

Shouldn't a church keep a record of the amount each person gives?

No, this is only a worldly scheme to secure money for a worldly church. God keeps the records and some day He'll open His books and we'll be judged out of His records. Read II Cor. 5:10. It doesn't make any difference as to what the church treasurer thinks of you, but it makes a mighty big difference as to what God thinks.



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JOHN R. GILPIN ..... Editor

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### BOOK REVIEW . . .

## A DICTIONARY OF RELIGIOUS TERMS

By Donald T. Kaufman

(Fleming H. Revell, Westwood, N. J., 1967, 445p., \$8.95.

This is a splendid book and it is exactly what it claims to be; namely a "Dictionary of Religious Terms." I have found it most interesting as I have looked through it — especially to note the number of things discussed about which the average preacher has no knowledge.

I think the author has done an unusually good job, although he has surely manifested his ignorance when he refers to Baptists as Protestants.

However, we will forgive him for that, since he has merely followed the custom of the day, and especially, since he goes on to say that Baptists were once called Ana-Baptists or Anti-paedobaptists. He also admits that many Baptists have suffered martyrdom for the cause of religious freedom.

I was impressed by the review published by the Fundamental Baptist Fellowship of 2561 North Clark Street, Chicago, Illinois. With their permission, I am quoting their review as I think it is most interesting.

Here is a fine new assist to the pastor or student who wants exact encyclopedic information in concise form. There are 11,000 definitions or identifications many of which might be difficult to find elsewhere. Titled correctly, the book includes not only Scripture terms, but also terms from theological development like homouousios and homoiousios; from the ecclesiastical interest like verg-

er and Keyrie eleison; from the architectural aspect like refectory and narthex; from philosophical tenets continging upon religious concepts; and many names and words important to church history. Prominent terms and names in religious art, festivals, rites, symbolism, liturgy and practice are included. The claim is made also that every religious denomination in the U. S. is represented and explained. Even non-biblical Jewish terms such as Purim, Hannukkah and Hasi-dim are included, and some terms from pagan religions.

The author, a Presbyterian, has done admirably in preparing this work for an interdenominational readership, with the evident aim of illuminating, and without evidence of a spirit of triumphalism for his own beliefs and concepts. He may be ardent for the ecumenical movement because he cites the Church of South India as a model of successful church union, with which we would disagree. Also, he calls the CBA fundamentalists and the GARBC conservatives, revealing that he does not have all the information he needs. Too an additional sentence or two would improve the treatment on the church. But by and large the work attests the soundness and integrity required, and should have a long useful ministry.



## Plain Prophecies

(Continued from page one)

age, because the institution which is most paramount in this age is the church of the Lord Jesus Christ. I call it the Gentile age because the majority of the people being saved today are Gentiles rather than Jews. So this is the church age and the Gentile age in which we live, and I want to show you some of the prophecies which are going to be fulfilled in this age until the Lord Jesus Christ comes back again.

I

### I WOULD LIKE FOR YOU TO NOTICE THE PROPHECIES WHICH HAVE TO DO WITH THE CHARACTERISTICS OF THIS AGE.

The word of God tells us that opposition to God and to God's people will never let up until Jesus Christ comes back again.

"Then shall they deliver you up to be AFFLICTED, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended and shall BETRAY one another, and shall HATE one another. And many false prophets shall arise, and shall deceive many." — Mt. 24:9-11.

This would indicate to us that until the Lord Jesus comes back again, opposition to God, and to God's people will never, never let up.

I used to think when I was a boy preacher that surely the time

## Eld. O. B. Baker Has A Busy Sunday Schedule

Elder O. B. Baker who is pastor of the Verona Baptist Church of Verona, Ohio, stands solidly for the Word of God. He ministers to three groups every Sunday.

He is at Verona, Ohio, for the Sunday morning services and Wednesday evening services. He goes to Miamisburg, Ohio, for a service each Sunday afternoon. Then on Sunday evening, he goes to the Grace Baptist Church of



ELDER O. B. BAKER

Union, Ohio, to preach for Bro. Lawrence Baker, who is pastor there.

It is a joy to know Brother O. B. Baker. We thank God for him and rejoice for the fellowship that we have had with him.

It is a joy to know any man who stands for the doctrines of Grace and the Church that Jesus built, the way Brother Baker does.

We would certainly urge all of our friends and the readers of our paper to attend any of these services whenever God may make it possible.

would come someday when it would be popular for a man to preach the Word of God. I thought surely the day would come, that in most any community a preacher would be ultimately able to get around him a group of people whose hearts the Lord had touched to such an extent that he would be able to preach without any difficulty the entirety of God Almighty's Word. But beloved, one day a long time ago, I read this Scripture with the realization that here is a characteristic that is laid down concerning this age in which we live, wherein the Lord Himself said that opposition to God and to God's people would never, never let up until the Lord Jesus Christ comes back again.

If you are inclined to desire a life of ease, and if you are inclined to desire an easy time, then I would suggest to you that so far as you are concerned, you are going to be sadly disillusioned in what you desire.

The old song says:

"Must I be carried to the skies,  
On flowery beds of ease,  
While others fought to win the prize,  
And sailed through bloody seas?"

Remember, beloved, how that song goes on to talk about how there shall be fighting for you and for me. As surely as God looks down upon us tonight, we can rest assured, and we can be mighty certain from the Word of God, that there will never be a time but what there will be opposition against God and God's people.

A second characteristic of this day is that religious contentions and religious controversies will never let up.

"Then if any man shall say unto you, Lo, here is Christ, or there: believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." Mt. 24:23-26.

This would tell us that there are going to be religious controversies right down to the time when Jesus Christ comes back again. Some are going to say, "There is Jesus; He is already come," and some are going to offer other statements, so that there will be controversies and contentions religiously until our Lord shall come again.

I am not expecting that the whole world will ever be in unity concerning the things of the Word of God. There will be increasing activity as the days go by as to unionism, but beloved, there is a world of difference between the denominations uniting in theory and unity in principle. I say to you, fraternalism and unionism will continue, but as far as unity of principle and doctrine is concerned, it will never take place in this world until Jesus Christ returns. Mark it down, there will be controversies, there will be debates, there will be religious contentions, and there will be religious dissensions right down to the time when Jesus Christ comes back to this world.

Another characteristic of this age in which we are living is that human nature is going to continue and remain the same until the Lord Jesus comes back.

"But as the days of Noe were, so shall the coming of the son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, unto the day that Noe entered the ark." — Mt. 24:37,38.

Here is a statement showing that human nature is going to continue just the same down to the time when Jesus comes, as it was in the days of Noah. There isn't going to be a bit of difference to what it was in the days of Noah. They married, they gave in marriage, they ate and they drank. In other words, here is a flesh statement as to the appetites of those people in the days of Noah, and Jesus said that it is going to be just the same when He comes back to this world.

Oh, brothers, sisters, mark it down, science and education have done wonders in improving some things, but science and education will never, never improve human nature. Human nature will be the same, and society will ebb and flow just as it has since the flood. People may become more re-

finer, civilization may advance to a higher stage, and science may be able to make life easier, but listen to me, beloved, it will never make human nature any better than it was at the time of the very beginning of the flood.

Furthermore, it is prophesied here within God's word that society will become more and more corrupt until the coming of the Lord Jesus Christ, for we read:

"But as the days of Noe were, so shall also the coming of the son of man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark." Mt. 24:37,38.

"For wheresoever the carcass is, there will the eagles be gathered together." — Mt. 24:28.

Many times I have spoken the past to remind you that the word for "eagle" is the word "buzzard." Whenever you see a buzzard floating around in the air, you know there is something dead down there upon the earth. Jesus has said that society will be just like an old putrefying carcass here in this world. In other words, moral conditions of society will get worse and worse until the coming of the Lord Jesus Christ.

You know I never in any way at all could become a post-millennialist because the post-millennialists believe that until Jesus comes, everything is going to get better, and finally we are going to get the world in such good condition through education and civilization and science that it will look down from Heaven and say, "My, Ashland is such a wonderful place; I think I would rather live there than up here in Heaven." Accordingly, He is going to come down and make His residence.

Listen to me, beloved, I never could be a post-millennialist. I don't believe the world is getting better. I believe, in contrast to what our Lord said through Paul to Timothy:

"But evil men and seducers shall wax worse and worse, deceiving and being deceived." II Tim. 3:13.

I believe as surely as there is a God looking down upon us tonight that conditions will be worse tomorrow than they were today, and that conditions will be worse a year from now than they are today. I definitely believe that we can expect to see the days pass by, looking forward to the coming again of our Lord Jesus Christ.

Let me fall back on the Old Testament story in that respect. You remember that time when Nebuchadnezzar had that vision. He dreamed, and in his dream he saw a great image, with a head of gold, chest and arms of silver, belly and thighs of brass, legs of iron, and feet of iron and mingled with clay. When Daniel came to interpret that dream, he said, "Nebuchadnezzar, that dream, he said, (Continued on page 3, column



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THE BAPTIST EXAMINER

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## Plain Prophecies

(Continued from page two)

Shadnezar, as king of Babylon, you are represented by the head of gold." Then he said, "The chest and arms of silver are to represent the kings of Media-Persia; the belly and thighs of brass are to represent Alexander the Great of Greece, the legs of iron are to represent Rome as a divided nation, divided into the Roman Empire; those feet of iron and miry clay, going out into ten toes, are to represent the nations on down to the time when Jesus Christ shall come again.

Notice that this dream started with gold, and decreased in quality, on down to iron and miry clay. This vision that Nebuchadnezzar had was nothing more or less than a dream of history. He saw history unfold page by page until the second coming of the Lord Jesus Christ, and seeing it unfold, he saw a decrease in finer qualities — gold, silver, brass, iron, and iron and miry clay.

I contend, beloved, that we are right now down to the end of the toe, looking forward to the coming of the Lord Jesus Christ at an early date. And as surely as we are, society will become more and more corrupt as we wait for the return of the Lord back to this world.

### II.

LET'S NOTICE SOME PROPHECIES WHICH HAVE TO DO WITH THE CLOSING OF THIS AGE.

First of all, Jesus is coming back. I always like preaching about the second coming of Jesus. I like to tell my congregation that Jesus is coming back. I don't say that maybe He is coming, or that it is rumored He is coming, but beloved, I say it is a fact that Jesus is coming back.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN."—John 14:1-3.

When we read in Acts 1 of that day when He ascended back to the Father, how He went out to the Mount of Olivet and lifted himself up little by little into a cloud, and on into the skies, the angels of God said, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, SHALL COME AGAIN in a like manner as ye have seen him go into Heaven."

Then when the Apostle Paul gave to us the institution of the Lord's Supper, he said:

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death TILL HE COME."—I Cor. 11:26.

Every observance of the Memorial Supper is a silent sermon that our Lord is coming again. Every time that the bread is

broken and the wine is poured, it is a silent sermon that Jesus Christ is coming back to this world a second time.

The Word of God tells us the same thing in the Scripture which I read as my text. Listen:

"For the Lord himself shall descend from Heaven with a shout, with the voice of an archangel, and with the trump of God: and the DEAD IN CHRIST SHALL RISE FIRST."—I Thes. 4:16.

Thank God, He is coming back! I don't try to tell you when He is coming. To tell you the truth, I don't know when He is coming, for we are explicitly told that nobody knows the time of His coming.

"The lord of that servant shall come in a day that he looks not for Him, and in an hour that He is not aware of."—Mt. 24:50.

"And He said unto them, it is not for you to know the times or the seasons which the father hath put into his own power."—Acts 1:17.

In the Greek, the word "times" means "in the longer periods," and the word "seasons" means "in the shorter periods." And he says it is not for us to know the longer periods and the shorter periods. In other words, it is not for you to know when He is coming.

"Be ye therefore ready also: for the SON OF MAN COMETH at an hour when ye think not."—Luke 12:40.

"But the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—II Peter 3:10.

When a thief comes, he does not send you word that he is coming to your house; he just comes when you are least expecting him. When a thief comes prowling around your place, you haven't any idea that he is coming. He doesn't write you a letter and send it first-class, special delivery to tell you to be on the look out for him at such-and-such an hour. He comes when you least expect him.

My brother, that is like the coming of the Lord Jesus Christ. He is coming, but I don't know when He is coming.

We have another prophecy that when He comes all the sleeping saints are going to be resurrected out of the ground.

Some time ago I was driving along with a preacher friend. We drove by a cemetery and he said, "Some of these days, Bro. Gilpin, that cemetery is going to look a lot different to what it does now."

Brethren, that is the truth. Some of these days every cemetery is going to look a lot different to what it does today. Every child of God who has died will come out of the ground when Jesus comes in the air. Oh, I can't speak it forcefully enough and can't speak it with enough emphasis, but I would remind

you that when He comes in the air, every redeemed child of God who has died is coming out of the ground to be caught up with the Lord Jesus Christ.

Oh, brother, sister, doesn't it thrill your heart to know that the loved ones who have died in Christ, who fell asleep with the hope of Christ, are going to someday come out of the ground when the Lord Jesus Christ comes in the air for His own. Let me read it to you.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:4-6.

— Oh, let me emphasize it, beloved. If you have some loved one close his eyes upon this life's scene for the last time, if you have seen the individual put down in the ground, thank God, you can go out to the grave and say, "Victory is coming because Jesus is coming."

When Jesus comes, there is going to be a resurrection of those who have died in the Lord Jesus Christ.

Remember at the time of the raising of Lazarus when Jesus stood beside the tomb, that He spoke and said, "Lazarus, come forth." He specifically designated Lazarus by name, and Lazarus did come forth. I think there is a reason why Jesus put Lazarus' name at the beginning of that statement. I think there is a reason why He particularly spoke to Lazarus. I think, beloved, if Jesus had merely said, "Come forth" that every individual in that cemetery would have come out of it, but He was specifically raising Lazarus and Lazarus only, and He didn't want the others to arise at the time.

Beloved, when Jesus comes again, he is going to specifically call the righteous dead. All those who have died in Christ shall be made alive in the Lord Jesus Christ.

Not only are the righteous dead going to be raised from the grave, but all the living believers are going to be translated and transformed in a moment's time. You don't know what you are going to look like when that day comes.

I have often tried to imagine myself shaving and combing my hair getting ready for a day's work. I have often tried to imagine myself going through a little simple maneuver in the morning to make myself somewhat presentable for the day. I have tried

to imagine my Lord coming in just that hour. Oh, beloved, if He does, there will be a transformation as I stand before that mirror that morning. Oh, beloved, there would be a transformation take place, the like of which you and I could never, never, never imagine.

### CONCLUSION

I come back to this fact: Jesus is coming back again. Are you ready for His coming? Would you be glad to see Him tonight? Would you be glad to see Him in the skies, or would you say, "I have a few things I would like to do before He comes?"

Listen, beloved, a true child of God, I think, ought to be looking up, wistfully expecting, and prayerfully desiring the return of Jesus Christ to this world every day. May our prayer be that of the man of old, who said, "Even so, come Lord Jesus."

May God bless you!



Fred T. Halliman

(Continued from page one)

were living — would we or any one else ever be able to reach them with the gospel of Christ? We started the descent on the other side of the mountain and about half way down I stepped on a log that was rotten and fell almost breaking my ankle. Eventually we reached the valley and found a few souls, 5 men, 2 women and one little girl. They were so scared that they all started running upon sight of us but one man (our guide), started after them and finally got them to come back. At 9 p.m. my leg and foot is very swollen, sore, and painful," end quotation.

When we woke to the rain drops falling on our tent on this day we wondered whether or not we would be able to move out of that place before another day, for I have seen it rain in this area for as much as 11 days straight and it no doubt had been raining when I entered the area and perhaps continued for some time after I was out. However, when we looked about us and saw how the tent was leaking and how wet everything was, we had no desire to stay there any longer. About an hour after we awoke the rain seemed to get harder and so we were slow about getting out. We somehow made our breakfast and tried to decide what to do. I said to Brother Roberts, why don't we pray about it, so that is what we did and even before I had finished praying the rain had begun to slacken up some and in a few minutes I noted a light spot in the sky. To me it was very plain now that it was the Lord's will for us to make ready to move on.

When I left my tent to go to the native house I noted, upon arrival, that all the men were in one end of the house with a partition about the middle and the women were on the other side of the partition. Three more people had arrived sometime during the night and now there were 8 in

all. As I approached the small door that furnished the only entrance to that end of the house (an opening about two feet square) I detected a peculiar odor, one that I could not quite recognize. It smelled a little like fish but I thought, this could not be for, where would they find fish as none exist on the interior of New Guinea. I stuck my head in and noted several of the men eating big chunks of meat. I asked one of the men what kind of meat they were eating and they told me that two of the men had been out hunting during the night and had caught a big snake. From the description they gave of it I judged it to be a python. I waited for a while until the snake had been eaten and then asked if I could tell them about the Lord, they consented and then I proceeded to try to get on the inside. Finally I made it and then for quite a while I preached unto them "... the gospel, which is the power of God unto salvation to ALL THAT BELIEVE."

By the time I had finished preaching the rain had almost completely stopped so we began to break camp and after making several pictures we got under way. We had not traveled very far until we began to see signs of people. As we progressed on we could see more signs but the closest we got to making any sort of contact was to just get a glimpse of a man as he was traveling at high speed through the jungle running away from us. No amount of calling could get him to come back.

For hours we walked through small valleys, jungles, over small to medium sized ridges (another fairly large snake was found and neatly stowed away in the net bag of one of the natives for supper that night) and finally we came to the base of a large mountain. At first we could see only part of the way up but before long we could see that we were in for quite a climb. Long before we reached the top we could see the Strickland River far below us. At times we would have to sort of go around a ledge on the mountain side with thousands of feet of sheer drop. It had been several days since we had been where we could see very far from us but once we got to the top of this mountain we could see for miles and miles. The Strickland River was sprawled out in the jungle far below us constantly eating away at the sides of the gorge. It was an awesome sight to stand at this height and look across this vast valley and jungle area. Only the houses that are perched along side of the ridges are visible, what lies hidden in the jungle itself remains a mystery. For several minutes we stood and looked at this area wondering if there were folk living down there. One thing about New Guinea is that there is al-

(Continued on page 6, column 3)

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PAGE THREE

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## The Baptist Examiner FORUM

Please explain Luke 16:8, 9 in the light of the teaching of the balance of the chapter.

ROY  
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Radio Minister  
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Aripeka, Florida



many churches go out of business on Sunday nights for many weeks. Often one must search and search to find a church open. Are the devil's joints closed down? No, they are running wide-open and are doing a record business. The children of this world again, busy carrying on their daddy's business, while the children of God help them at it, and let their Lord's business close down.

These illustrations could be multiplied a thousand times, but you get the point — at least I hope you have.

JAMES  
HOBBS

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and MISSIONARY  
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Remember first of all that verse 8 is still a part of the parable of the unjust steward. The lord is the master of the steward and he commends the steward — not because he was unjust but because of his clever or wise thinking. The master was expressing admiration because of his wisdom.

The last part of verse 8 is a comment of the truth of the parable compared to Christians. It is sad to say, but true, that the worldly people, on the average, are wiser in dealings with money than we are. Too many times we see churches who have not been wise when it comes to handling the financial matters of the church. Oftentimes we will see churches go into debt far above their ability to pay in order to build modern buildings.

The worldly will usually plan his work in such a way as to assure himself of having a certain amount of security in his old age. We as Christians have eternity ahead of us, yet do we live our life in such a way as to lay up treasures in heaven? In most cases we do not. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: FOR WHERE YOUR TREASURE IS, THERE WILL YOUR HEART BE ALSO." (Matt. 6:19-21).

Verse 9 is the beginning of our Lord Jesus Christ making appli-

cation of the teaching that He wants to give us. (Actually the whole lesson is found in verses 9-13).

The mammon of unrighteousness is the same as the unrighteous mammon of verse 11; both mean worldly riches or money and possessions. Where it says make friends of the mammon, the word "of" is better understood if translated "by means of." Let me quote this verse from the Williams translation of the New Testament. "So I tell you, make friends by the right use of your money, which so easily tends to wrongdoing, so that when it fails, your friends may welcome you to the eternal dwellings."

Now we see that God is giving us a simple lesson in using our material possessions. You can be easily tempted to cheat and be dishonest in business dealings if you become so wrapped up in your material possessions. "For the LOVE of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. (1 Tim. 6:10). We are being taught that we should deal wisely and honestly in business and at home with our money. Remember we have what we have because God has seen fit to permit us to have it. LET US NOT MISUSE WHAT GOD HAS GIVEN US. The adage that anything goes in business is not true with the Christians.

The last part of verse 9 refers to when we die. Our possessions will then fail. We cannot take it with us, in other words, but we have layed up rewards in heaven. The friends that we have by using what we have to help our brothers and sisters will receive us with joy in heaven.

E. G.  
COOK

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In verse 8 of Luke 16 the Lord, according to our authorized translation, commends this steward for his shrewd, crooked dealings. And in verse 9 our Lord is advising His disciples to make friends with unrighteousness, that is, according to this translation. This should puzzle every child of God who reads it. What is taught in these two verses is, according to this translation, diametrically opposed to our Lord's very nature and His teaching.

I am not, for one moment, recommending that we substitute some other translation for the King James. But on these two particular verses I believe the Charles B. Williams version comes nearest to making them coincide with the teaching of our Lord. In this version we read, "And his master praised the dishonest manager, because he acted with shrewd business sense. For the men of the world act with more business sense toward their fellows than the men who enjoy spiritual light. So I tell you, make friends by the right use of your money, which so easily tends to wrongdoing, so that when it fails, your friends may welcome you to the eternal dwellings."

There are two things I wish to point out in this Scripture. One is that in verse 8 it is the master (the rich man) who is commending the steward for his crooked dealings. And the other is that in verse 9 our Lord is telling His disciples to make friends by the right use of their money, that is, by being honest and upright in their dealings. He would never even think of telling His people to make friends by crooked deals.

## New Guinea Photo Story



Brother Roberts snapped this picture of me in one of our river crossings. We experienced quite a bit of difficulty in getting across this river. Very little of the river can be seen in this picture.



Here is one of the two houses we saw when we had reached a clearing in the jungle after walking in the rain for several hours. These two houses were newly constructed, indicating that the people had recently moved into the area. One of the men was very sick being in an advanced stage of malaria. The individual that you see in this picture was our guide.

You and I know you cannot buy friends. And if you could buy them, it would be against our precious Lord's very nature to suggest that we do it that way.

He spoke in such a way as to include all of His congregation. His remarks were for the edification of His disciples, but had a different effect on the Pharisees for they were stung by His teaching.

"And the Pharisees also, who were covetous, heard all these things; and they derided him." Luke 16:14.

They felt that they were a part of the parable which was true. The Lord took the selfishness and pride of the religious group to teach His disciples a much needed lesson in Christian conduct.

In this picture, He uses two rogues: an unjust steward and his lord, who condoned his evil practice. I would have you notice that it was the lord of the steward — not our Lord — who condoned the evil steward's practice. Our Lord never did sanction his action, but his lord did by laughing at his deeds and giving forth evidence that he would have done the same thing under similar circumstances.

"And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light." —Luke 16:8.

In this verse, it is my belief that the Lord is referring to the Pharisees and scribes. They evil- (Continued on page 5, column 1)

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There is a very definite connection between this chapter and the preceding one. In chapter 15, our Lord gave the parable of lost things to explain why it was that He sat down with publicans and sinners. The Scribes and Pharisees had murmured and objected as to His conduct. So to explain why He did not have fellowship with them, He spoke the parable of Luke 15. This chapter under consideration is a further explanation of the motive for seeking out sinners and communing with them.

Chapter 16 is addressed to His disciples, but in the presence of the murmurers (scribes and pharisees). Having a mixed multitude,

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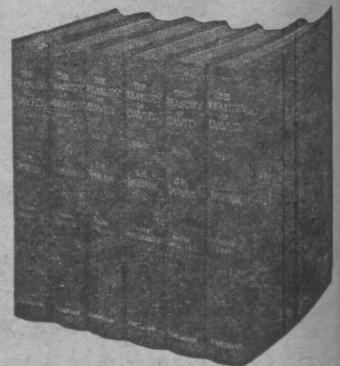
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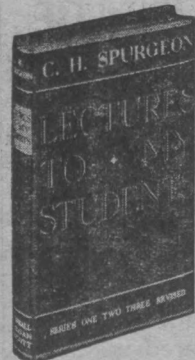
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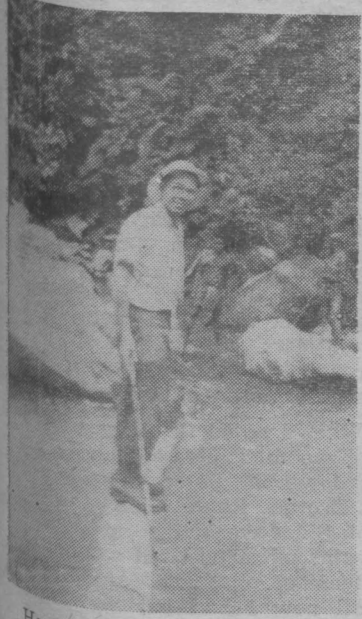
PAGE FOUR



Christ ended His ministry thirsting that man might have the water from the fountain of life, and would never thirst again.



In this picture can be seen three of the women that we found in this jungle area. Note the woman on the left hand side of the picture with the large piece of bamboo stuck through her ear. It might appear to be just lying on her shoulder but it went right through the lobe of her ear and was not even touching her shoulder. These women lived in one end of this house and the men the other.



Here is Brother Roberts in another river crossing. Brother Roberts is a great preacher and a great missionary. He is God's man in God's place doing God's work. Pray for him and his family as he labors here upon this field. His work at this stage is almost indispensable. I appreciate the fact that he is here and appreciate your prayerful support for him and his family.

## The Forum

(Continued from page 4)  
dently thought so for they were offended at His words.

In verse 8, "lord" refers to the lord of the steward, and in verse 9, our Lord speaks and gives His command to His stewards (disciples).

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations," Luke 16:9.

In this parable, we find the un-just steward preparing for the future, which he does by dishonesty. Then, our Lord instructs His children, how by honest means, to prepare for the future. Surely if a wicked servant can by wicked means have security, then a righteous man could have much more security by righteous work prepared for the future. The means of our security for the future is to make friends of the mammon of unrighteousness. This is to be our treasure when we fail (die).

In this picture I am crossing the same river, and walking the same log that Brother Roberts was in the other picture. I was about a third of the way across when this picture was made. This is the river that I wrote about last week where we had difficulty getting across and finally reached a point where we had to get a log across the deepest part, as the water was flowing so fast that it would sweep anything away that fell in its path. This picture was a bit over exposed and due to it being so light, especially the log I am walking on and the water you may not be able to tell what it is by the time it appears in TBE. However, the log that I am walking on is about eight inches in diameter by about twenty feet long, 18 inches above the water, the water quite deep and flowing at a terrific speed. It would be doubtful if anything could survive in this river more than a few seconds, at this point.

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal." Matt. 6:20.

This treasure is found among the publicans and sinners with whom Christ was eating. It cannot be found among the wicked servant (Pharisees and scribes) and his lord. It is in the field of sinners that the riches of God (the elect) are to be found.

"For what is our hope, or joy, or crown of rejoicing? Are not



In this picture, is one of the locals that we found in this jungle hide-out, portrayed with myself. The man was one of the men that had been out hunting that night and had caught the python which afforded a snake breakfast.

even ye in the presence of our Lord Jesus Christ at his coming?" I Thess. 2:19.

The words "to make friends that they may receive you into everlasting habitations" denotes personalities rather than silver or gold and is further proof that Christ was referring to sinners with whom He was eating. He thus commands His stewards to make friends among the publicans and sinners (with whom He was eating), that they may be our treasure laid up in heaven, and that they should receive a full reward.

"No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon." Luke 16:13.

To me this verse unlocks this parable. The Lord is teaching us that we are not to be like the Pharisees and scribes, who were selfish and proud, would not commune with sinners; whereas, we are to make friends among sinners for it is our faithfulness among these that will determine our reward at the Judgment Seat of Christ.

## A Covering

(Continued from page one)

there is a commandment for the man. Verse 7 reads, "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God . . ." Second, there is a commandment for the woman. Verse 6 reads, "For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered."

The dealings I have encountered upon this subject have been many. The rejection that has been meted out because of disapproval should cause us to go deeper into a very careful study, NOT so as to be able to prove them wrong, but for our own learning. As Baptists, the basis of everything we teach and for which we stand should be a "Thus saith the Lord."

In all reality the pastor receives his blessing when he has faithfully presented the Word to the Church and then relied upon the leading of the Holy Spirit. The husband receives his blessing in that he teaches to his family that which the Scriptures say and then relies upon the guidance of the Holy Spirit. The woman receives her blessings only inasmuch as she receives the truth



This picture was made in the chopped out place in the jungle where we arrived after walking in the rain for half a day. This was a miserable place for a camp site, everything being wet and muddy and it seemed that all the rain that fell just stayed where it fell. This picture was made on the 29th of March just a few minutes before we were ready to start out on the track. If there ever was a place that could be called the "black side of the desert," in New Guinea, this certainly would be it.

We have a few more pictures we will share with you next week, that we made while out on this patrol.

with an open mind and relies upon the illumination of the Holy Spirit; and of course she is an example to her daughters.

Thus we see that the blessings of the Lord are of a three-fold nature and should be looked upon by each involved. My earnest prayer is this — that someone might be richly blessed through the Holy Spirit by these words.

The correct method of study on any subject is always the same; as Baptists, we must face the Scriptures as being our only Rule of faith and practice. The Scriptures are infallible. They are fully the Divine inbreathing of the Holy Spirit.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." II Pet. 1:21.

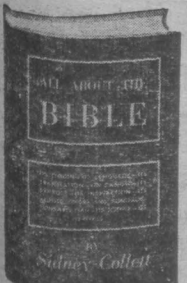
The Scriptures stand as law, and man's attempts to alter them are futile. The fact that we do not like a subject does not do away with the infallibility of the words set forth to us.

When my mind is uneasy over a certain subject and all other attempts fail, I always turn to the Greek for a deeper understanding. In the English language, we have various rules by which we determine the correctness of our speech. This is equally true in the Greek; yea, it is even more so. The parts of speech play an all-important part in the meaning of a sentence. One can change the entire interpretation of a sentence by the punctuation marks; at times even a difference in the tone of voice will greatly alter the meaning.

There are three Greek words to look into for a careful study. In verses 6 and 7, we find the words translated "covered" and "cover" all come from the root word KATAKALUPTO. This (Continued on page 6, column 1)



I recently wrote about a young man that we found at one of the places where we visited that had elephantitis in one leg. It is rather doubtful that many of you have ever seen anyone with this disease as it is confined mostly to the tropics. In this picture can be seen the fellow that has this disease. His case is in the very early stages although as you can see his left leg and foot is much larger than his right leg. The young man came back with us and is still here on the Mission and is receiving medical treatment.



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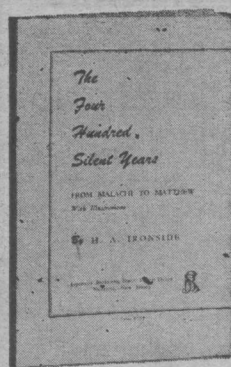
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## A Covering

(Continued from page five)  
word carries the meaning, "to cover oneself." In verse 6 the words "let her be covered," and verse 7 the words "to have covered" (from Berry's translation) are translated from a form of KATAKALUPTO. It is well to notice that the last phrase in verse 6 is a direct command given to the woman, "let her be covered," our Greek word KATAKALUPTO (root word — KATAKALUPTO).

Twice you will find this same root word with the letter "a" in front. This is not a direct changing of the meaning, but only a strengthening of the idea. The letter "a" in front of a word simply means "off of" or "un." Hence the word KATAKALUPTO carries the meaning "something off" or "uncovered." Another word PERIBOLATION is used one time in this chapter, in verse 15, "for her hair is given her for a covering." This word holds the meaning of "something thrown around the body." In Hebrews 1:12 the word PERIBOLATION has been translated "vesture." In early Bible times the woman wore her hair very long. It was a sign of beauty; as Paul states, it was her glory. Her hair was to such a length that it was possible for her to actually have it thrown around her body; hence, "PERIBOLATION."

Our next word to take note of, is not found in the 11th chapter of 1 Corinthians but is very important for a good definition. The word SUNKALUPTO also means "to cover," but its meaning is fully understood by going to Luke 12:2. This verb signifies to cover wholly.

As derived from the Greek, the word found in verse 4 where Paul states that "Every man praying or prophesying, having his head covered, dishonoureth his head," is our Greek word KATAKALUPTO. The literal meaning of this word is "something down upon the head."

If it is wrong for a man to pray in the assembly with something upon the head, then when Paul says to the woman, "let her be covered," he uses the word KATAKALUPTO, signifying that she should have "something down upon the head." (Literal).

Another striking argument which the Greek presents is found in the various voices within the language. To help one understand what is meant by voice, we shall attempt to define and give an illustration of each.

By voice we mean the quality of the verb which indicates the relationship of the subject to the action. There are three kinds of voices:

1. **The Active Voice** — The subject is doing the acting. "John threw Mary into the pool."
2. **The Passive Voice** — The subject is being acted upon by an outside force. "Mary was thrown by John into the pool."
3. **The Middle Voice** — The subject is acting upon himself.

"John threw himself into the pool." Or "John jumped into the pool" states the same idea.

You will find in verses 5 and 6 "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head . . . but if it be a shame for a woman to be shorn or shaven, let her be covered." This is spoken in the Middle Voice stating that it is the woman's privilege that she should adorn herself willingly.

The last argument the Greek language presents is to be found under the heading of **moods**, which plays a most important part in understanding these verses. There are four moods which we shall explain here.

1. **The Indicative Mood** — This mood shows real action taking place. "The child runs."

2. **The Subjunctive Mood** — This expresses action not taking place, but it may be possible. "If the child will run, he will escape."

3. **The Optative Mood** (or the Wish Mood) — It expresses action not taking place, but we would like for it to be so. "Oh, that the child would run!"

4. **The Imperative Mood** — Expresses action not really taking place, but it is volitionally possible. "Run, Child!" Volition is simply the will. This mood is a direct command, the carrying out of which is dependent upon the will of the person involved.

In verse 6 Paul uses very strong language when speaking to the Christian women. He says, "Let her also be shorn" and then "Let her be covered." These words are both spoken in the Imperative Mood. It is the mood of direct command. In full meaning, the woman is specifically commanded to do one or the other of these two things. This depends upon the volition or will of the individual involved in the command.

Several arguments have been formed against this teaching, some of which I shall present here.

—It is spiritual. This argument, based on verse 3, says that the woman should cover her spiritual head (her husband) when praying; in other words, she does not have to go through her husband when praying to God. But the very fact that the verbs are in the Middle Voice disproves this argument; namely, the subject (woman) is doing the acting herself. This makes it literal.

The covering (if taught at all) should be complete from head to toe. The form of the Greek words speaks for itself in answer to this argument. Paul would have used the word, SUNKALUPTO (to cover wholly) instead of KATAKALUPTO (something down upon the head).

—It is not for today. If this be true, then we must discount all of the first 15 verses, including verse 3, which will take us clear back to the garden Eden and our mother, Eve. The words stand firm in Revelation 22:19, "And if any man shall take away from the words of the book of this prophecy, God shall take away

his part out of the book of life, and out of the holy city, and from the things which are written in this book."

—The covering is the hair. If this be true, then we must read verse 4 also in this light, "Every man praying or prophesying with his hair on his head dishonors Christ." So the men should shave their heads before going to the Lord in prayer, if this be true.

—No such custom. This argument says that it doesn't make much difference about this teaching as to whether you obey or not, we ought not to get contentious about it. This will make Paul oppose Paul. It makes Paul contradict Paul. It makes God use 15 verses to admonish Christian women to do something and then tell them it doesn't matter if they do it or not. They say "Don't do it, if it will cause contention." This is the exact opposite of what is meant by this 16th verse.

The commentary of Jameson, Fausett and Brown, Vol. 6, p. 315, states, "we have no such custom

IF YOU ADMIRE,  
OR IF YOU DESPISE—

BILLY  
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PASTOR'S  
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as that of women praying uncovered." Vincent's Word Studies says, "of women speaking unveiled." Olshausen in his commentary makes it even stronger in Vol. 4, p. 327, "Those who contend against this teaching, let them leave the church."

If the last part of this chapter, which is dealing with the Lord's Supper is to be used by the Church, then it stands true that the first part is also under God's leading.

It has been said to me, "Well, I just don't feel convicted upon the subject as yet." Beloved, listen; every child of God should feel convicted on every statement found in these pages, for they are God's Words to us for guidance, comfort and hope.

I would like to state right now that no preacher (or husband) should force his women to wear a covering. But on the other hand, YOU, preachers and husbands, will be held responsible for your study and teaching, while the women are responsible in complying to those teachings.

May God richly bless you and keep you, as we read His Words which should thrill our very souls.

Fred T. Halliman

(Continued from page 3)

ways a new challenge atop every mountain peak. After several days walking in this kind of country one almost invariably finds himself swearing by the forces that be that if he ever gets out of this and back home he will never attempt another trip like it again. However, once you get rested up and feeling good again you began to wonder what was down there in that valley that you failed to see about. How do you know that some of God's lost sheep are not down there and then sooner or later you find yourself thinking about, preparing, and eventually on your way.

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You have left the ninety and nine and gone after the one lost sheep that is somewhere down in that vast jungle, struggling with the elements and barely able to stay alive as well as caught in the throes of satanic superstitions and fears. Most missionaries here, like most pastors back home, go for the numbers and large tribes. I am happy to go where God leads me whether it be to one or one thousand.

When we had reached about the half way point going down the other side of the mountain I walked onto what looked like a perfectly solid log and when I had nearly reached the end of it it suddenly gave way with me and I fell about 4 feet and almost broke my leg. I soon experienced difficulty in walking and it gave me quite a bit of trouble the remainder of the day. At the foot of the mountain we saw a couple of houses, one built up on high stilts and one right down on the ground. A little farther on we noted a coffin with an almost completely decayed body in it, fixed high off the ground in a tree. Another hundred yards yielded a little girl who had been left to watch the few pigs while the elders worked in the gardens.

By now we had started up the side of another mountain and after awhile could see what appeared to be some people working near the top of it. Before we could get very close to them they had seen us and all the men left the women to look after themselves and they started running across another ridge in the opposite direction from us. Our guide could speak their language and he set off at a stiff pace trying to overtake them and calling out to them to stop with almost every breath. After several minutes chasing them across the mountain side he finally convinced them that we would do them no harm. Reluctantly they came back and reported they were all that lived in the area, 8 all together. We finally found a place to make camp atop a high ridge and with only a few feet margin on either side of us. Once again we were in a position where we were overlooking the Strickland River. Late that afternoon 3 men and 2 women came and brought scanty portions of food and afterwards I preached to them. I asked them to come back early in the morning and if anyone else was in the area to bring them along for another service before we left. So ended the eleventh day of our patrol.

March 29, D.Q. "Since we had a service scheduled for this morning we were in no hurry about getting away. Shortly after breakfast a few people had begun to come in and after a while a report of, all is here, was sent to me so I noted that we had a few more this morning than the afternoon before. There were 14 in all here this morning and one old woman and the little girl we had seen the day before was not there so that made 16 people we had seen in this area (please note that they had strongly stated the afternoon before that 8 people was all that lived in the area). My leg and foot was extremely sore this morning and swollen so bad that I had great difficulty getting my boot on. After the preaching service though I decided to try the track but soon noted I was having so much difficulty decided to let Brother Roberts lead the patrol today. The first two hours was very hard but after that some of the soreness worked out and I could make a little better time. We discovered about the middle of the afternoon that our guide had led us off course. No amount of persuasion would get him to find another trail that would lead us back in the direction where we wanted to go. We wound up making a new trail through the jungle and after about another hour we were back on course again. This meant that we had walked two hours out of the way. After going up and over another high ridge we finally came almost to waters edge of the Strickland River and with difficulty followed the river

up stream to a site where our boys that we had left behind were building a bridge. We were disappointed to find that the bridge had been built but over night had been swept away again by high waters. By now it was 5 p.m. and had begun to get quite dark in the jungle. We walked on for another hour before finding a place where we could make camp and by the time we finally had the tent up it was 6:30 and completely dark. No water was available but the muddy Strickland and practically all of our drinking water was gone. Today we have been on the trail for nine and one-half hours and I was so tired when my bed was ready I decided to forego supper as we had no water to cook with anyway. This has been, I believe, the hardest day of patrol work that I have done since being in New Guinea," end quotation.

I strongly considered staying where we were on this day as my foot was so sore when I first got out of bed but after being up for a while I decided to try the track. Our attendance for preaching service turned out much better than we had expected when 14 people showed up. One of the women I recognized as one being at one of our services, about 3 days walk from this place, over two years ago when I was through the Poguaia area; the rest I did not recognize.

When I noted that I was going to have difficulty, especially going down hill, I stepped aside and let Brother Roberts lead the patrol. Since we had been together on this patrol we had worked as a team of pilot and co-pilot. Up until now I had led the patrol every day but now it was time for the co-pilot to take over. Since we were on a very high ridge to start with that meant we had to go down and of course ultimately that meant we would be going up again. On and on we went as the day wore on and about that time we noted that our guide was taking us in the opposite direction than we wanted to go. I felt very tired and actually was ready to make camp for the night then, but I was later to find that about 4 more hours of walking lay ahead of me. When we could not

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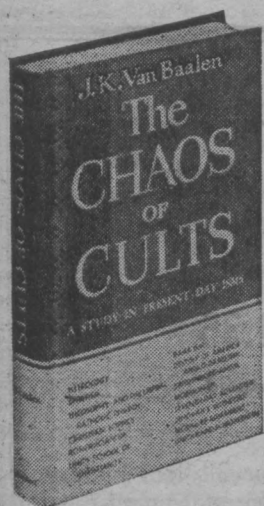
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## Objections . . . Sovereignty

(Continued from page 1)

### JOHN 3:16

Turning now to John 3:16, it should be evident from the passages just quoted that this verse will not bear the construction usually put upon it. "God so loved the world." Many suppose that this means the entire human race. But "the entire human race" includes all mankind from Adam till the close of earth's history. It reaches backward as well as forward! Consider, then, the history of mankind before Christ was born. Unnumbered millions lived and died before the Saviour came to the earth, lived here "having no hope and without God in the world," and therefore passed out into an eternity of woe. If God "loved" them, where is the slightest proof thereof? Scripture declares "Who (God) in times past (from the tower of Babel till after Pentecost) suffered all nations to walk in their own ways" (Acts 14:16). Scripture declares that "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient" (Rom. 1:28). To Israel God said, "You only have I known of all the families of the earth" (Amos 3:2). In view of these plain passages who will be so foolish as to insist that God in the past loved all mankind! The same applies with equal force to the future. Read through the book of Revelation, noting especially chapters 8 to 19, where we have described the judgments which will be poured out from Heaven on this earth. Read of the fearful woes, the frightful plagues, the vials of God's wrath, which shall be emptied on the wicked. Finally, read the twentieth chapter of the Revelation, the great white throne judgment, and see if you can discover there the slightest trace of love.

But the objector comes back to John 3:16 and says, "World means world." True, but we have shown that "the world" does not mean the whole human family. The fact is that "the world" is used in a general way. When the brethren of Christ said "Shew thyself to the world" (John 7:4), did they mean "Shew Thyself to all mankind?" When the Pharisees said "Behold the world is gone after Him" (John 12:19), did they mean that "all the human family" were flocking after Him? When the apostle wrote, "Your faith is spoken of throughout the whole world" (Rom. 1:8), did he mean that the faith of the saints at Rome was the subject of conversation by every man, woman, and child on earth? When Rev. 13:3 informs us that "all the world wondered after the beast," are we to understand that there will be no exceptions? These, and other passages which might be quoted, show that the term "the world" often has a relative rather than an absolute force.

Now the first thing to note in connection with John 3:16 is that our Lord was there speaking to Nicodemus, a man who believed that God's mercies were confined to his own nation. Christ there announced that God's love in giving His Son had a larger object in view, that it flowed beyond the boundary of Palestine, reaching out to "regions beyond." In other words, this was Christ's announcement that God had a purpose of grace toward Gentiles as well as Jews. "God so loved the world," then, signifies God's love is international in its scope. But does this mean that God loves every individual among the Gentiles? Not necessarily, for as we have seen, the term "world" is general rather than specific, relative rather than absolute. The term "world" in itself is not conclusive. To ascertain who are the objects of God's love, other passages where His love is mentioned must be consulted.

In II Peter 2:5 we read of "the world of the ungodly." If then, there is a world of the ungodly, there must also be a world of the godly. It is the latter who are in view in the passages we shall now briefly consider. "For the bread of God is He which cometh down from heaven, and giveth life unto the world" (John 6:33). Now mark it well, Christ did not say, "offereth life unto the world," but "giveth." What is the difference between the two terms? This: a thing which is "given" may be refused, but a thing which is "offered" necessarily implies its acceptance. If it is not accepted it is not "given." It is simply proffered. Here, then, is a Scripture that positively states Christ giveth life (spiritual, eternal life) "unto the world." Now He does not give eternal life to the "world of the ungodly" for they will not have it, they do not want it. Hence, we are obliged to understand the reference in John 6:33 as being to

"the world of the godly," i.e., God's own people.

One more: In Cor. 5:19 we read, "To wit that God was in Christ, reconciling the world unto himself." What is meant by this is clearly defined in the words immediately following, "not imputing their trespasses unto them." Here again "the world" cannot mean "the world of the ungodly," for their "trespasses" are "imputed" to them, as the judgment of the Great White Throne will yet show. But II Corinthians 5:19 plainly teaches there is a "world" which is "reconciled," reconciled unto God because their trespasses are not reckoned to their account, having been borne by their Substitute. Who then are they? Only one answer is fairly possible — the world of God's people!

In like manner, the "world" in John 3:16 must, in the final analysis, refer to the world of God's people. Must, we say, for there is no other alternative solution. It cannot mean the whole human race, for one-half of the race was already in Hell when Christ came to earth. It is unfair to insist that it means every human being now living, for every other passage in the New Testament where God's love is mentioned, limits it to His own people — search and see! The objects of God's love in John 3:16 are precisely the same as the objects of Christ's love in John 13:1: "Now before the Feast of the Passover, when Jesus knew that his time was come, that he should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end." We may admit that our interpretation of John 3:16 is no novel one invented by us, but one almost uniformly given by the Reformers and Puritans, and many others since then.

It is strange, yet it is true, that many who acknowledge the sovereign rule of God over material things will cavil and quibble when we insist that God is also sovereign in the spiritual realm. But their quarrel is with God and not with us. We have given Scripture in support of everything advanced in these pages, and if that will not satisfy our readers, it is idle for us to seek to convince them. What we write now is designed for those who do bow to the authority of Holy Writ, and for their benefit we propose to examine several other Scriptures which have purposely been held for this chapter.

### II PETER 3:9

Perhaps the one passage which has presented the greatest difficulty to those who have seen that passage after passage in Holy Writ plainly teaches the election of a limited number unto salvation, is II Peter 3:9: "not willing that any should perish, but that all should come to repentance."

The first thing to be said upon the above passage is that, like all other Scripture, it must be understood and interpreted in the light of its context. What we have quoted in the preceding paragraph is only part of the verse, and the last part of it at that! Surely it must be allowed by all that the first half of the verse needs to be taken into consideration. In order to establish what these words are supposed by many to mean, viz., that the words "any" and "all" are to be received without any qualification, it must be shown that the context is referring to the whole human race! If this cannot be shown, if there is no premise to justify this, then the conclusion also must be unwarranted. Let us then ponder the first part of the verse.

"The Lord is not slack concerning his promise." Note "promise" in the singular number, not "promises." What promise is in view? The promise of salvation? Where, in all Scripture, has God ever promised to save the whole human race! Where indeed? No, the "promise" here referred to, is not about salvation. What then is it? The context tells us.

"Knowing this, first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" (vv. 3, 4). The context then refers to God's promise to send back His beloved Son. But many long centuries have passed and this promise has not yet been fulfilled. True, but long as the delay may seem to us, the interval is short in the reckoning of God. As the proof of this we are reminded, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (v. 8). In God's reckoning of time, less than two days have yet passed since He promised to send back Christ.

But more, the delay in the Father's sending back His beloved Son is not only due to no "slackness" on His part, but it is also occasioned by His "longsuffering." His longsuffering to whom? The verse we are now considering tells us: "but is

longsuffering to usward." And who are the "usward"? — the human race, or God's own people? In the light of the context this is not an open question upon which each of us is free to form an opinion. The Holy Spirit has defined it. The opening verse of the chapter says, "This second Epistle, beloved, I now write unto you." And again, the verse immediately preceding declares, "But, beloved, be not ignorant of this one thing, etc." (v. 8). The "usward" then are the "beloved" of God. They to whom this Epistle is addressed are "them that have obtained (not "exercised," but "obtained" as God's sovereign gift) like precious faith with us through the righteousness of God and our Saviour Jesus Christ" (II Peter 1:11). Therefore we say there is no room for a doubt, a quibble or an argument — the "usward" are the elect of God.

Let us now quote the verse as a whole: "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." Could anything be clearer? The "any" that God is not willing should perish are the "usward" to whom God is "longsuffering," the "beloved" of the previous verses. II Peter 3:9 means, then, that God will not send back His Son until "the fulness of the Gentiles be come in" (Rom. 11:25). God will not send back Christ till that "people" whom He is now "taking out of the Gentiles" (Acts 15:14) are gathered in. God will not send back His Son till the Body of Christ is complete, and that will not be till the ones whom He has elected to be saved in this dispensation shall have been brought to Him. Thank God for His "longsuffering to usward." Had Christ come back twenty years ago the writer had been left behind to perish in his sins. But that could not be, so God graciously delayed the Second Coming. For the same reason He is still delaying His advent. His decreed purpose is that all His elect will come to repentance, and repent they shall. The present interval of grace will not end until the last of the "other sheen" of John 10:1 are safely folded — then will Christ return.

### CAN THE SPIRIT BE RESISTED?

In expounding the sovereignty of God the Spirit in Salvation we have shown that His power is irresistible, that, by His gracious operations upon and within them He "compels" God's elect to come to Christ. The sovereignty of the Holy Spirit is set forth not only in John 3:8 where we are told "The wind bloweth where it pleaseth . . . so is every one that is born of the Spirit," but is affirmed in other passages as well. In I Cor. 12:11 we read "But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." And again, we read in Acts 16:6, 7: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Spirit to preach the Word in Asia. After they were come to Mysia, they assayed to go to Bithynia: but the Spirit suffered them not." Thus we see how the Holy Spirit interposes His imperial will in opposition to the determination of the apostles.

But, it is objected against the assertion that the will and power of the Holy Spirit are irresistible, that there are two passages, one in the Old Testament and the other in the New, which appear to militate against such a conclusion. God said of old "My Spirit shall not always strive with man" (Gen. 6:3), and to the Jews Stephen declared, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted?" (Acts 7:51, 52). If then the Jews "resisted" the Holy Spirit, how can we say His power is irresistible? The answer is found in Neh. 9:30, "Many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets: yet would they not give ear." It was the external operations of the Spirit which Israel "resisted." It was the Spirit speaking by and through the prophets to which they "would not give ear." It was not anything which the Holy Spirit wrought in them by the inspired messages of the prophets. Perhaps it will help the reader to catch our thought better if we compare Matt. 11:20-24: "Then began he to upbraid the cities wherein most of His mighty works were done, because they repented not. Woe unto thee Chorazin," etc. Our Lord here pronounces woe upon these cities for their failure to repent because of the "mighty works" (miracles) which He had done in their sight, and not because of any internal operations of His grace! The same is true of Gen. 6:3. By comparing I Peter 3:18-20 it will be seen

that it was by and through Noah that God's Spirit "strove" with the antediluvians. The distinction noted above was ably summarized by Andrew Fuller (another writer long deceased from whom our moderns might learn much) thus: "There are two kinds of influences by which God works on the minds of men. First, that which is common, and which is effected by the ordinary use of motives presented to the mind for consideration; Secondly, that which is special and supernatural. The one contains nothing mysterious, anymore than the influence of our words and actions on each other; the other is such a mystery that we know nothing of it but by its effects — the former ought to be effectual; the latter is so." The work of the Holy Spirit upon or towards men is always "resisted" by them; His work within is always successful. What saith the Scriptures? This: "He which hath begun a good work IN you, will finish it." (Phil. 1:6).

### THE GOSPEL—WHY PREACH IT?

The next question to be considered is: Why preach the Gospel to every creature? If God the Father has predestined only a limited number to be saved, if God the Son died to effect the salvation of only those given to Him by the Father, and if God the Spirit is seeking to quicken none save God's elect, then what is the use of giving the Gospel to the world at large, and where is the propriety of telling sinners that "Whosoever believeth in Christ shall not perish but have everlasting life?"

First, it is of great importance that we should be clear upon the nature of the Gospel itself. The Gospel is God's good news concerning Christ and not concerning sinners: "Paul a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God . . . concerning His Son, Jesus Christ our Lord" (Rom. 1:1, 3). God would have proclaimed far and wide the amazing fact that His own blessed Son "became obedient unto death, even the death of the cross." A universal testimony must be borne to the matchless worth of the person and work of Christ. Note the word "witness" in Matt. 22:14. The Gospel is God's "witness" unto the perfection of His Son. Mark the words of the apostle: "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish" (II Cor. 2:15)!

Concerning the character and contents of the Gospel, the utmost confusion prevails today. The Gospel is not an "offer" to be bandied around by evangelical peddlers. The Gospel is no mere invitation, but a proclamation, a proclamation concerning Christ; true whether men believe it or not. No man is asked to believe that Christ died for him in particular. The Gospel, in brief, is this: Christ died for sinners, you are a sinner, believe in Christ, and you shall be saved. In the Gospel, God simply announces the terms upon which men may be saved (namely, repentance and faith) and, indiscriminately, all are commanded to fulfill them.

Second, repentance and remission of sins are to be preached in the name of the Lord Jesus "unto all the nations" (Luke 24:47), because God's elect are "scattered abroad" (John 11:52) among all nations, and it is by the preaching and hearing of the Gospel that they are called out of the world. The Gospel is the means which God uses in the saving of His own chosen ones. By nature God's elect are children of wrath "even as others"; they are lost sinners needing a Saviour, and apart from Christ there is no salvation for them. Hence, the Gospel must be believed by them before they can rejoice in the knowledge of sins forgiven. The Gospel is God's winnowing fan; it separates the chaff from the wheat and gathers the latter into His garner.

Third, it is to be noted that God has other purposes in the preaching of the Gospel than the salvation of His own elect. The world exists for the elect's sake yet others have the benefit of it. So the Word is preached for the elect's sake yet others have the benefit of an external call. The sun shines though blind men see it not. The rain falls upon rocky mountains and waste deserts as well as on the fruitful valleys; so also, God suffers the Gospel to fall on the ears of the non-elect. The power of the Gospel is one of God's agencies for holding in check the wickedness of the world. Many who are never saved by it are reformed, their lusts are bridled, and they are restrained from becoming worse. Moreover, the preaching of the Gospel to the non-elect is made an admirable test of their characters. It exhibits the inveteracy of their sin: it demonstrates that their hearts are at enmity against God; it justifies the

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## Objections . . . Sovereignty

(Continued from page 7)

declaration of Christ that "men loved darkness rather than light, because their deeds were evil." (John 3:19)

Finally, it is sufficient for us to know that we are bidden to *preach* the Gospel to every creature. It is not for us to reason about the *consistency* between this and the fact that "few are chosen." It is for us to obey. It is a simple matter to ask questions relating to the ways of God which no finite mind can fully fathom. We, too, might turn and remind the objector that our Lord declared, "Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme. But he that shall blaspheme against the

Holy Spirit hath never forgiveness . . ." (Mark 3:28, 29), and there can be no doubt whatever but that certain of the Jews were guilty of this very sin (see Matt. 12:24, etc.) and hence their destruction was inevitable. Yet notwithstanding, scarcely two months later, He commanded His disciples to preach the Gospel to *every* creature. When the objector can show us the consistency of these two things — the fact that certain of the Jews had committed the sin for which there is never forgiveness, and the fact that to *them* the Gospel was to be preached — we will undertake to furnish a more satisfactory solution than the one given above to the harmony between a universal proclamation of the Gospel and a *limitation* of its saving power to those only that God has predestined to be conformed to the image of His Son.

Once more, we say, it is not for us to reason about the Gospel; it is our business to *preach* it. When God ordered Abraham to offer up his son as a burnt-offering, he might have objected that this command was *inconsistent* with His promise, "In Isaac shall thy seed be called." But instead of arguing he obeyed, and left God to harmonize His promise and His precept. Jeremiah might have argued that God had bade him to do that which was altogether unreasonable when He said "Therefore thou shalt speak all these words unto them; *but they will not hearken to thee*; thou shalt also call unto them; *but they will not answer thee*" (Jer. 7:27); but instead, the prophet obeyed. Ezekiel, too, might have complained that the Lord was asking of him a hard thing when He said, "Son of man, go, get thee unto the

house of Israel, and speak with my words unto them. For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; Not to many people of a strange speech and of a hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. *But the house of Israel will not hearken unto thee*; for all the house of Israel are impudent and hard hearted" (Ezek. 3:4-7).

"But, O my soul, if truth so bright Should dazzle and confound thy sight, Yet still His written Word obey, And wait the great decisive day." — Watts

(Taken from chapter eleven of *The Sovereignty of God* by Arthur W. Pink. 320 pages, \$4.00).

## Fred T. Halliman

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persuade him to find us another trail that would take us back in the direction that we wanted to go the co-pilot said he would

make a trail through the jungle. By then it was about all I could do to keep up so I left the details to him and off down through the jungle we went with the jungle growth seemingly getting thicker with every step. Finally

we came to a boulder strewn river and we knew that had to empty into the Strickland so we decided to try to follow it down stream. I have never climbed over so many big rocks in about 30 minutes time in all my life. As the natives are afraid of the water they elected to continue through the jungle growth but Brother Roberts and I preferred the river and all its boulders that we had to climb over. We did not mind getting wet as the afternoon was very hot anyway. Finally we had reached the spot where we would have crossed about two hours earlier had our guide not led us in the wrong direction.

We left the river and soon found the trail going up very rapidly. We assumed that another ridge was ahead, but had no idea that quite a large mountain had to be crossed. It was not long until we were going so straight up that we had to hold on to whatever we could find to keep our balance. By now my foot and leg was not so sore but the ankle was weak and most of the day I had favored that foot to the extent that now my other foot had been overworked and was about to give out on me; however there was no place to stop now and would not be for quite a long way. After about forty minutes from the time we left the river we had come to a place on the mountain side where there was nothing but grass. This complicated things even more for at least the trees gave us something to hold on to. Not only were we getting dizzy from the altitude, but we discovered that we also had to maneuver some sharp bends. For nearly two hours we

clung to clumps of grass, small bunches of weeds, a small bush now and then any of which would have come loose with any more than a little tug on them. I'll never know exactly how we made it up, over, and around some of those sharp bends and ledges. One wrong step and we could have landed in the Strickland River thousands of feet below us. Brother Bobby Overton, of the Calvary Baptist Church, Ashland, Kentucky, sings a song about God having His hand on the sparrows; we were made to realize on this trip that God also had His hand on a couple of missionaries and their line of carriers on this particular day in a very peculiar way.

Once we got around those sharp bends we started descending quite rapidly and in due time reached the jungle growth again near the Strickland. We found an old trail and tried to follow it but it had not been used in some time and cane and vines of all sorts had almost covered it over until walking was, in some instances, al-

hoping to find a place soon where we could make our camp for daylight was fast disappearing. It was another hour though before we came to a place that would sort of do and we had to stop for it was then nearly dark. By the time we got our tent and beds up the cargo boys had no time to make themselves any shelter for the night. They came to get fish, went to the river and got some muddy water and cooked their supper. I was so tired I went straight to bed and didn't attempt to eat a bite. Brother Roberts opened a tin of meat, ate about half of it and went to bed. So ended the twelfth day of our patrol.



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## Why I Smoke

(Continued from page one)

ing to a lady or to someone who doesn't smoke.

8. It's so good for my lungs, it makes my wind so much better, as well as giving my fingers a dark brown color that is so becoming.

9. I want to see how much poison my body can stand before it kills me.

10. I want to show God that He is wrong as it is written—"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"—I Cor. 3:16.—The Illinois Baptist.

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