

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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WHOLE NUMBER 1543

HERE IS ANOTHER THRILLING INSTALLMENT OF . . .

"PATROLLING BEHIND THE RANGES"

By F. T. HALLIMAN
New Guinea Missionary

We closed the last paragraph of "PATROLLING BEHIND THE RANGES", Part VI, with the close of the nineteenth day. We had arrived at a place where a small building had been erected in the midst of a large sweet potato garden for worship services and a reported four adults attending services there. When we got camp set up for the night, we announced a service and in a short time 25 people had turned up. At the end of the service we announced another service for the next morning before we would depart and soon the crowd had dispersed, we made our evening meal and in due time went to bed. Our patrol continues today beginning with the 20th day.

April 6, D.O. "We were in no hurry this morning as we had a service scheduled before we were

to leave. By the time we had our breakfast and had gotten our gear ready for traveling the people



ELD. FRED HALLIMAN

had assembled and a count of heads showed 30 were there for services. By 8:45 we had finished our services and were on our way

to the next place on our scheduled itinerary. We had several ridges to cross, each one getting a little higher, some sweet potato gardens to pass through, and a few open grass fields to go through before we approached the base of a large mountain. Before we reached the top of this mountain we found the climb long and hard and we took about three hitches at it before we reached the summit. Almost at the top, one of our missionaries pointed to a trail that led off through the thick mountain forest to our right and told me that it led to one of our newest outstations. As we stood on top of this huge mountain we could look down into a huge valley and across the valley for miles to where the other ranges set in.

There are several people in this large valley and now we (Continued on page 5, column 3)

REAL CONSECRRATION

ELDER ROY MASON
Aripeka, Florida

What is a "consecrated" person? It is a person who dedicates his life—his time—his service to some person, cause, or thing. This dedication of self may be to something either worthy or unworthy. There are Communists who are dedicated to the Communist cause, and who are willing to undergo any hardship, privation or danger in order to promote the cause of world-wide Communism. There have always been devotees of false religions who have been consecrated to a false god. Some there are who serve causes that are either unworthy or trivial. One could become interested in the welfare of blind mice and could work and strive in the attempt to raise funds for their betterment. This could become almost an obsession and one could become intensely consecrated to such a task. Many, many become devoted to a task about as practical and as worthy.

When people speak of a Christian as a "consecrated" person, just what do they mean? The answer is, different things are meant by different people. Let us note some of the wrong notions concerning consecration that are current today.

1. The consecrated "church worker." Many "church workers"

are looked upon as consecrated Christians today, when the actual truth is they have little of the love of God and for lost souls in their hearts. They are consecrated to a round of church duties, mainly involving organization and a round of social activities.



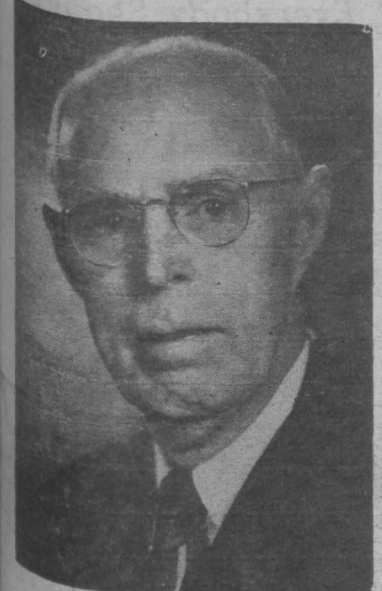
ELD. ROY MASON

They work hard getting up programs, and putting on parties and things of that kind, while at the same time they are worldly in heart and in life. Their consecration is not spiritual—it relates to the material. The average (Continued on page 7, column 4)

Serious Thinking As To The Minister And His Message

By C. D. COLE
Mortons Gap, Kentucky

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."—I Cor. 4:1.



C. D. COLE

"Take heed unto thyself, and unto the doctrine."—I Tim. 4:16.

The ministry is a glorious undertaking—nothing comparable to it among the professions of

men. The highest and noblest of human aspirations is to be a good minister of Jesus Christ. When Felix Carey turned from missionary work to accept the post of ambassadorship from the king of England, his father said, "Felix has dwindled into an ambassador." Under God, the ministers of Christ have made the greatest contribution to the welfare and happiness of mankind.

The ministry is also a serious and solemn undertaking. Of all the tasks committed into the hands of men, that of the ministry most requires divine enablement. No man, of himself, is at all equal to such a task. It involves a tremendous responsibility. It is a work before which the noblest saints of earth have hesitated. Jeremiah, when called, demurred, saying, "Ah, Lord God! Behold, I cannot speak: for I am a child." And it was only after God had said, "I am with thee," that he dared to speak. Isaiah was so filled with the sense of his unworthiness, that it was not until one of the (Continued on page 6, column 3)

OUR ANNUAL BOOK SALE IN PROGRESS

The book sale which we announced in the issue of June 22 will continue through July 31, and we would urge all of our readers to take advantage of the savings afforded in this sale.

Every book that we have on hand (our inventory is over \$15,000), will be sold at 20% discount, and we will pay the postage. There isn't another store in America that can equal in any wise these prices. We only do it because we do not employ a bookkeeper and sell only for cash.

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Let me urge you to send in your order today while these books are all available, and to take advantage of the prices which now prevail.

A Provoking Inquiry As To Only A Few Being Saved

ELD. DAVID BLISS,
East St. Louis, Illinois

Text: Luke 13:23. "Lord, are there few that be saved?"

The Greek Interlinear reads: "and said one to Him, Lord, (are) those being saved, few?" Although some of the wording may differ, the question still remains. Lord, are few saved? What a startling question. Look about you today and name the people you are completely sure are saved—those you have tried by the Spirit, and see how many you know for sure are really saved. I speak of those that bring forth "some an hundredfold, some sixtyfold, some thirtyfold." (Matt. 13:8).

Many profess to be saved, many confess, and "many" will seek to enter in through various ways and means, all of which fulfill Scripture, which is why they "will seek" (that Scripture will be fulfilled).

The Lord replied to that question in the next verse (v.24) saying: "for many, I say unto you, will seek to enter in, and shall not be able." That our Lord was referring to the kingdom of heaven

there can be no doubt, and the only access to there is through rebirth (Jn. 3:3, 5).

The facts are, that not ALL are even seeking to enter in. As a matter of fact, I have seen only a "few" seeking, or putting forth ANY form of effort to "enter in." Of that number, the Lord says that many of them will seek and not be able. In fact, what He does say is that only a few of these who are seeking shall actually enter in.

I recently prepared a sermon on this verse which became several instead of the intended one. The results of the study into this question have affected my own personal thoughts about our God in heaven. Gone are "thoughts" as to what He was, being replaced by questions as to WHO He is, and desires to know more about Him and His Word. How different I find Him to be from what I once thought He was.

References toward answering this question as to who shall be saved should be examined if we are to obtain knowledge. Let's take the "flood." How many were alive at the time God sent it? God says:

"Who sometime were disobedient, when once the longsuffering (Continued on page 3, column 1)

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.

"THE RAPTURE"

"And Absalom, whom we anointed over us, is dead in battle: Now therefore why speak ye not a word of bringing the king back?"—II Sam. 19:10.

I have been preaching to you for the last several weeks on prophecy. My first message to you was the prophecy concerning the Jews. My second message had to do with the Gentile nations that lived at the same time the Jews were making history. My third message had to do with the prophecies that related themselves to the life and crucifixion of the Lord Jesus Christ. In my fourth message, I dealt with the Gentile Age or the Church Age—

the age in which we are living at the present time. In my last message, I told you that someone was coming. In each of these five messages, I have shown you what the Word of God said was to come to pass, and to a great extent, I have shown you how those prophecies have already been fulfilled.

There is a reason for these previous messages, and the reason is this, mainly: If God has kept His word concerning these things that He has prophesied, and if God has fulfilled all these prophetic utterances that we have studied thus far, then shall we not believe that the same God shall fulfill all the prophecies concern-

ing the future, just the same as He has fulfilled these of the past?

Tonight, I want to talk to you relative to the rapture—that period of time when the saints of God are raptured, or called away, from this world, and my text, which I have read to you, is very instructive and inspiring, in that it says, "Now therefore why speak ye not a word of bringing the king back?"

Several years ago, when I was just a boy preacher, I became intimately acquainted and associated with a very splendid preacher, Brother D. B. Eastep. Brother Eastep and I were the very closest (Continued on page 2, column 1)

OLD LANDMARKISM

This great book, written years ago by Brother J. R. Graves, and which has been out of print for a number of years has recently been carried serially in the columns of this paper, and it is now being printed in book form to be made available to all of our readers.

This book will contain over 200 pages, will be cloth bound, and will sell regularly at \$3.50.

However, all orders that are received prior to August 15 (the date we plan to have it ready for distribution) will be accepted at \$3.00. After August 15, the regular price of \$3.50 will be advertised, and none will be sold cheaper.

Each of our readers could be (Continued on page 8, column 3)

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Plain Prophecies

(Continued from page one)

of friends for many years until the Lord called him home to Glory a few years ago. Many years ago, while he was yet living, Brother Eastep prepared a message that has been scattered by the thousands. It was on the subject of "Bringing Back the King," and it was preached from this same text of Scripture. In this message, Brother Eastep made mention again and again of the fact that Jesus Christ is coming back to this world again.

Tonight, I truly thank God for the privilege I have of mentioning it, and repeating it, that the Lord Jesus Christ is coming back to this world.

As I go back to the Old Testament, it is rather interesting to me to find a very decided contrast between Abel and Enoch.

As you may recall, Abel offered a lamb upon the altar, and that lamb pointed forward to the coming of the Lord Jesus to die at the cross.

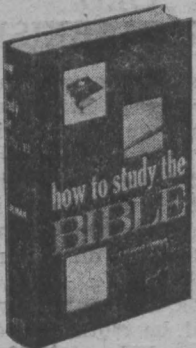
A little later on, Enoch, who had walked with God day by day, just walked out of this world, and was translated, that he did not see death. Listen:

"By faith ENOCH was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."—Heb. 11:5.

While Abel's lamb points to the cross of the Lord Jesus Christ, I think that Enoch's translation points to the second coming of the Son of God. So I would say that you don't have to read very far in the Bible, even in the early chapters of the Old Testament, to realize that we have both the first coming and the second coming of the Lord Jesus Christ.

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ing of the Lord Jesus Christ presented to us, and it is this second coming that has to do with the rapture — when He catches away the saints, and takes God's children out of this world.

CHRIST'S COMING IS TO BE IN THE CLOUDS.

When Christ comes for His saints, it is to be in the clouds. Listen:

"... who maketh the clouds his chariot." — Psa. 104:3.

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man COMING IN THE CLOUDS of heaven with power and great glory." — Mt. 24:30.

From childhood, I have always been a great lover of nature. I enjoy putting on a raincoat, and standing out in a rain when it is pouring torrentially, to watch the lightning flash and hear the thunder as it peals through the heavens. I enjoy tremendously looking at those black thunder clouds rolling across the sky.

When I see a cloud floating across the sky, maybe on a beautiful clear day, when there is only one cloud visible in the heavens, I like to look at it. As I have grown older, as I have traveled considerably, I have enjoyed flying not only in the clouds, but above the clouds. Many, many times when I have been in a plane, I have looked down out of the plane and have seen the clouds below me, and they have looked just like a great big bank of snow. I can remember on one particular occasion when there was not one single bit of visibility, all the way from the Huntington airport to Louisville, Kentucky. Every time that I would look out of the window, it would look just like it was one snowdrift after another.

Beloved, it doesn't make any difference to me whether it be a thunderhead, or whether it be one single cloud floating in the air on a clear beautiful day, or whether it be that I am above the clouds flying along and looking down at the clouds — it doesn't matter what the experience is, I never have that experience but what I say to myself, "He may be on this one."

Never has there been a time yet that I have seen Jesus on a cloud. Never has there been a cloud yet that He has come in. However, some of these days, the Lord Jesus Christ is going to come back to this world, and when He comes, He is coming in the clouds.

I don't mean to say that when He comes, at the time of the rapture, that He is coming all the way back to this earth. However, when the revelation comes, some seven years later, the Lord Jesus Christ is going to come back to the earth, and the first place that His feet will touch, will be the last place that His feet touched before He left this world. We will find, as we study at a later time, that the last place that Jesus stood when He was here in this world was Mount Olivet, and the first place that His feet are to touch when He comes back to this world again will be Mount Olivet. However, when He comes to rapture away His saints, He is coming in the clouds, and you and I are going to be caught up with Him in the clouds.

I rather imagine that it is going to be a wonderful day. I rather imagine that it will be a most pleasant day for me. Some of the warmest letters that I have ever received from the standpoint of fellowship, have been letters from people whom I have never seen, and probably never will see until that day we meet in the sky. What a glorious day it is going to be, when we meet in the air! Some of these

days Jesus is coming in the clouds, and you and I are going to be raptured out of this world, to be with Him in the clouds and in the air.

HIS RETURN IS TO BE VISIBLE.

At the time of His rapture, His return is to be a visible return. Listen:

"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. 24:26.

You will notice that the writer says that the return of Jesus Christ is not to be secret, but rather His return is to be open so that everybody will be able to see it.

Notice again: "Behold, he cometh with clouds; and EVERY EYE SHALL SEE HIM." — Rev. 1:7.

There is no sign here of anything but a visible return of Jesus Christ to this world. Every indication would point to the fact that Jesus Christ is going to be seen when He comes back for us in the clouds. I know there are folk who say that Jesus came back to this world in 1914, but that He is in secret hiding. Beloved, this Bible says that when Jesus comes, we are going to see Him. He is not going to be in secret chambers, and He will not be out in the desert, but rather, we are going to be caught up together with Him in the clouds. His return, I say, will be visible to the child of God.

"So Christ was once offered to bear the sins of many; and unto THEM THAT LOOK FOR HIM shall HE APPEAR the second time without sin unto salvation." — Heb. 9:28.

I ask you, are you looking for the Lord Jesus Christ? Do you think that He is coming back some of these days? I say to you frankly, I am looking for the return of Jesus Christ.

I don't know what this world is going to be like if it continues on as it is, or retrogrades, as I should say, as it has in the last ten years. I don't know what it is going to be like ten years from now. I say to you, I am expecting to see Jesus Christ come back to this world, and His return is going to be a visible return.

HIS COMING WILL BE UNEXPECTEDLY.

We read: "Behold, I COME AS A THIEF."

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Hands . . . Voice . . . Word?

"I saw your son today. I saw your daughter. In every city street . . . in every town and village I saw them . . . crossing the last frontier of their world of innocence . . . so trusting . . . so unprepared for the other world that would soon envelop them. And I wondered—

"Where are the hands that our children can reach for as their lives are swept past us? . . . Where is the voice to contend with the Godless discord of the world's voice? . . . Where is the word that will prevail over all else and save them from aimless wandering?

"Where are the hands? They are your hands.

Where is the voice? It is your voice.

Where is the word? It is God's Word, giving hope for today and, implanted in the hearts of today's children—hope for tomorrow. They wait for you to speak it."—Selected.

Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." — Rev. 16:15.

Notice the prophecy that He will come as a thief.

Did you ever have anything stolen from you? If you did, did the thief write you a letter, and say that he was coming to your place at such-and-such an hour, to steal something of value from you? You know, beloved, a thief comes at a time when you least expect it, and the Lord Jesus Christ's coming is going to be just as unexpected as that of a thief coming to your house.

"For yourselves know perfectly that the day of the Lord SO COMETH AS A THIEF in the night." — I Thess. 5:2.

Usually thievery is carried on in the night. Usually it is a time of darkness. God's Word says:

"And men loved darkness rather than light, because their deeds were evil." — John 3:19.

Ordinarily, there is more evil of all kinds committed in the dark than any other time. The thief usually comes in the night. The Bible would indicate to us that the coming of the Lord Jesus is going to be just exactly like the coming of a thief coming to your home, at a time, when moral darkness is at its greatest. I say, beloved, it is going to be an unexpected coming.

Notice again:

"But as the days of Noe were, so shall also 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, until the day that Noe entered into the ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." — Mt. 24:37-39.

Was anything wrong with eating and drinking? Not a thing. Was there anything wrong with marrying and giving in marriage? Not one thing. The trouble was, in Noah's day, that that was all they were doing. They were just eating and drinking, marrying and giving in marriage — people living for the carnal pleasures of this world. They weren't looking for a flood, and I rather imagine when Noah preached about the flood, that they gave him the "brush off" and thought nothing about what he had to say. The reason was that they were concerned about the material things of this life. They did not expect

death; the flood came unexpectedly.

How is it in this day? I think you will bear me record that people are more concerned about material things than they are about anything else. How few there are who are concerned with the spiritual things in this day! J. Edgar Hoover said some years ago, that only eight out of a hundred went to church on Sunday morning, and only two out of

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THE BAPTIST EXAMINER

JUNE 29, 1968

PAGE TWO

Few Saved

(Continued from page 1)
of God waited in the days of Noah while the Ark was preparing, in which FEW, that is, eight souls, were saved by water." I Pet. 3:20.
God saved eight people, out of how many??? Why, is even a more important question. We are (Continued on page 7, column 3)

Plain Prophecies

(Continued from page two)
a hundred went to church on Sunday night. That certainly doesn't indicate that people are interested in spiritual things.
There are new pizza parlors, and taverns, and restaurants going up on every corner, and the marriage and divorce rate is getting closer and closer together until, if it continues as it has in the last few years, the divorce rate is going to be equal to the marriage rate. There was a time in America when there was only one divorce to forty marriages. There was a time thirty years ago when there was one divorce to seven marriages. There is a time now when there is one divorce to three marriages. At the rate we are progressing, or retrograding today, the divorce rate is going pretty soon to be equal to the marriage rate.
I ask you, what are people thinking about? They are thinking about marrying and giving in marriage, and about eating and drinking — the things of this world. I say, beloved, the coming of the Lord Jesus Christ is going to be an unexpected event, when people are going to be concerned about material things.
If people were concerned about spiritual things, this house would be packed to overflowing tonight. If even the Baptists in this town, who claim that they love the Lord and claim to have the truth — if the Baptists of this town, who thus make the claim of loving the Lord and His Word, really loved Him, and really loved His

Word, there wouldn't be enough Baptist Churches in this town to accommodate the crowd that would attend. Beloved, I say the coming of Christ is going to be an unexpected event.

IV

ALL BELIEVERS ARE GOING TO BE TRANSLATED AND TRANSFORMED.

Whether you be dead in the ground, or whether you be alive and walking around here in this world, you are going to be translated or caught up; you are going to be transformed to look like Him. We read:

"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." — I Thess. 4:16.

Who is going to come out of the ground first? The dead in Christ. Who is going to meet the Lord seemingly first? The dead in Christ.

Do you have some loved one who was near and dear and precious to you, that has been taken in death? Then comfort yourself and find consolation for your soul with this thought, that that dead one is going to be caught up, out of the ground, to be translated and transformed, for the dead in Christ shall rise first.

Notice again:

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were BE-HEADED 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. Blessed and holy is he that hath part in 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.

Unsaved people are going to stay in the ground. The unsaved are not coming out at the same time that the saints of God leave. If you have someone who has died that was not a Christian, then mark it down, that unsaved person is going to stay within the ground for a thousand years after the child of God has already been in the presence of the Lord Jesus Christ.

Every believer is going to be translated and transformed. Listen:

"For whom he did foreknow, he also did predestinate to BE CONFORMED to the image of his Son, that he might be the firstborn among many brethren." — Rom. 8:29.

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall CHANGE OUR VILE BODY, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." — Phil. 3:20, 21.

"And as we have borne the image of the earthy, we shall also BEAR THE IMAGE of the heavenly." — I Cor. 15:49.

Beloved, these verses tell us that some of these days we are going to look like Him.

I ask you, are you satisfied with the way you look? I am sure that you are not. The beauty parlors would all go out of business if you were satisfied with the way you look. The cosmetic counter in the drug stores would all go bankrupt if you were satisfied with the way you look. While I say that about the ladies, I'll remind you men that you are not satisfied with the way you look either. But some of these days, when we are translated, we are going to be transformed to look like the Lord.

How would you like to be reminded every once in a while of

the fact that you were the ugliest man in the world? Well, that has been my experience down through the years. I have been told that so many times that I have come to believe it myself, and now that I have this twisted chin and this paralyzed face, I guess it is more obvious than ever that it probably is true. But I am not going to look like this always. When I am translated, I am going to be transformed. There is a time coming when this face is going to be made to look like the Lord Jesus Christ.

John wrote:
"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, WE SHALL BE LIKE HIM; for we shall see him as he is." — I John 3:2.

Right now, I know that I am a son of God. I don't know what I am going to look like after while, but I know one thing about the future, and that is, I am going to look like the Lord Jesus Christ.

Aren't you glad for what the future holds in store for us? Aren't you glad as a child of God for the future prophecy as to how your body is going to be — not only translated, but transformed? In a moment's time, you may be standing before a mirror, maybe combing your hair, and the Lord will catch you away. Some of you ladies may be standing there, trying to get your "face" on for the day, and the Lord will catch you away. The next time that you realize it, you will have a prettier face than you have ever had before. How I thank God that at the rapture, every child of God is not only going to be translated but transformed.

V

EVERY BELIEVER WILL BE REWARDED.

You may say, "I don't care whether I get any rewards or not." Well, I want to tell you that I care. I am interested in every reward I can get. I don't work for nothing. I just don't believe that it is right to work for nothing. I am looking forward to a reward.

I ask you ladies who work, aren't you glad when payday comes? If you get paid every week, or twice a month, or just once a month, aren't you glad when payday comes? Boy, it is "the day," isn't it?

I am looking forward to payday too. That is the day I am concerned about — the day when my Lord rewards me for what I have done.

Let's notice some Scriptures in that respect:

"For we must all appear before the judgment seat of Christ; that every one MAY RECEIVE

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the things done in his body, according to that he hath done, whether it be good or bad." — II Cor. 5:10.

"And, behold, I come quickly; and MY REWARD is with me, to give every man ACCORDING AS HIS WORK shall be." — Rev. 22:12.

"For there shall be no reward to the evil man." — Prov. 24:20.

"For the Son of man shall come in the glory of his Father with his angels; and then he shall REWARD EVERY MAN ACCORDING TO HIS WORKS." — Mt. 16:27.

"And thou shalt be blessed; for they cannot recompense thee; for thou shalt be RECOMPENSED AT THE RESURRECTION OF THE JUST." — Luke 14:14.

Notice, beloved, there is no reward for the evil man, but He has a reward for every one of His children at the resurrection of the just.

When are we going to get our rewards? At the resurrection of the just — when the saints of God come out of the ground, and when the living saints and the dead saints are raptured in the sky.

How about the things that you have done just for show? Will there be a reward? Yes, you have already gotten it. Listen:

"Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven." — Mt. 6:1.

They have their reward." — Mt. 6:2.

In other words, if you do something for show, you have your reward. You did the work for show. You were seen. You got your reward right then. You have gotten all the reward that you are going to get.

I have seen people sing that I think sang just for show. I used to know a woman who told me that she practiced before a mirror. I always wished that the mirror had broken, because it had that effect on me. I felt badly when I heard her sing. All the little facial gestures that she put into it, were not natural. Well, she got her reward. She sang to be seen of men, and she was seen of men. She got her reward. Right now, she has gotten all the reward she is ever going to get.

I can remember when I was a boy that they called the preacher's salary "quarterage." Once a quarter, or four times a year, in the Saturday afternoon business meeting, they would subscribe the quarterage for the support for the pastor for the next quarter. I remember one business man standing up one day, to say, "I want to ask a question. Are the names and the amounts of the contributions to be published in the paper?" Nobody answered. He said, "I tell you what you can do. If they are going to be published in the paper, put me down for fifty dollars. Otherwise, put me down for ten." Well, he got his reward right there.

I am saying to you, when the Lord Jesus Christ comes, He is going to reward us, and He is not going to forget a single thing that you have done.

Notice again:

"For GOD IS NOT UNRIGHT-EOUS TO FORGET your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." — Heb. 6:10.

Have you ever hired somebody to work for you, and you forgot to pay him? I am satisfied there is no man but that sometime or other has said, "You do something for me, and I will pay you for it," and maybe it slipped his mind.

Beloved, God never forgets. The interesting thing about it is that He is not going to forget your work, your labor of love, which you have shown toward

His name. He is going to reward you for it. He is going to pay you for it. Payday is a great day.

I was coming toward Ashland one day, and saw a woman at the entrance of the new car shops below Raceland. Her husband had come out and had given her his paycheck. As he was leaving to go back, I heard her call out to him, "See you payday, Charlie." I made it a point on the next payday to be down there myself, and she was there, and when she left, I heard her say, "See you next payday, Charlie."

You can't tell me, beloved, that she wasn't interested in payday, and I will tell you, I am interested in payday too. I am interested in that day when our Lord is going to reward us for what we have done, and when God's children are going to take those rewards, and those crowns, and lay them at the feet of the Lord Jesus Christ.

Years ago, a train stopped to take on water at Banklick Station in Kenton County, Kentucky. A man wearing a tall silk hat, got out of the car, and walked along the track while the engine was stopped. There was a lad fishing in a pool of water in the creek. This distinguished looking gentleman with the tall silk hat walked down the side of the train and engaged this lad in conversation as to his fishing, and the usual things that might be said to a boy. Presently, the engineer blew the whistle as a sign for the train's departure. This man got back on the train, but as he did, he said, "Boy, love your country, live for your country, and if need be, die for your country."

Some years passed by, and that boy grew to young manhood. World War I became a reality. He was drafted as one of the first ones that left to go to war. As a lad in my early teens, I went to the depot the Sunday afternoon that the first soldiers (Continued on page 6, column 2)

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The Baptist Examiner FORUM

Does God Love the Non-Elect?

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



If God really loves the non-elect, why does He not do something about it? Is it because He is unable to do anything about it? If He loves these people, it goes without saying that He wants to save them. And if He wants to save them, why does He not do it? In Mt. 28:18 He said, "All power is given unto me in heaven and in earth." Now if I say that He wants to save these people but they won't let Him, I am saying that these people have more power than God has, that is, unless I can find some Scripture that says He has agreed not to use His power unless the people want Him to use it. And I must admit that I have not found that Scripture yet.

In Jno. 5:21 Jesus says, "the Son quickeneth whom He will." If that statement means anything at all, it means that our Lord gives life to anybody He wants to give it to. Now unless I can find a Scripture that says He cannot do that, I am duty bound to believe what He says. Remember, He did not say that He gives life to anybody He wants to give it to provided they will let Him do so. Did He wait for Adam who was trying to hide behind the trees to let Him save him? Did He wait for Paul who was hating the very ground He had walked upon to let Him save him?

In Acts 13:48 we are told that "as many as were ordained to eternal life believed." Now if God loved the other people who were there that day, why did He not ordain them to eternal

life so they would believe? Remember, every one who had been ordained to eternal life believed. And it does not say that they ordained themselves to eternal life.

There are many people who say that God loves everybody. But if I do that I call Him a liar, because He says in Mal. 1:3, "I hate Esau," and in Rom. 9:13 He says, "Esau have I hated." And this Greek word MISEO does not mean that He loved Esau a little bit less than He loved Jacob. There is no love in the word MISEO. The Psalmist says (5:5) "Thou hatest all WORKERS of iniquity," and again (7:11) he says "God is angry with the wicked every day." Yes, God said He "so loved the world," but what world is He talking about? There are quite a few of them in your Bible, and He did not say that He loved all of them.

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church
Arabia, Ohio



No.

It is impossible for God's love and wrath to abide on a person at the same time.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Jn. 3:36.

If I had no other verse of Scripture than Jn. 3:36, I would know that God does not love the non-elect. This verse in no uncertain terms tell us that God's wrath abides on the unbeliever, but today we hear preachers when speaking to the sinners, say, "Sinner, God loves you, and stands ready to save you, if you will only let Him come into your heart." The only thing wrong with such a statement is that it is not true. God's love is only for the believer; His wrath is for the unbeliever.

"What if God, willing to show His wrath, and to make His power known, endured with much long-suffering the VESSELS OF WRATH fitted to destruction." Rom. 9:22.

I do not know how God could make it clearer that His wrath is on the vessels of wrath (non-elect) than this verse. In a positive and undeniable way God reveals His wrath is upon the vessels fitted (predestinated) to destruction. They are definitely vessels of His anger and could never be classified as vessels of love. The purpose of God's enduring the vessels of wrath is, that He might make known His love on the vessels of mercy.

"And that he might make known the riches of His glory on the VESSELS OF MERCY, which He had afore prepared unto glory." Rom. 9:23.

"As it is written, Jacob have I loved, but Esau have I hated." Rom. 9:13.

From this verse it becomes crystal clear that hatred as well as love is a characteristic of God. God is perfect, therefore His hatred of Esau was as great as His love for Jacob. His love and hatred of these two men was

not based upon something good or evil within them. They were loved and hated before they had done any good or evil. The basis of His love and hatred is according to the pleasure of His will. Read Eph. 1:5.

To me, one of the greatest expression of God's hatred is His creation of Hell and the lake of fire. Were it not for God's hatred of the non-elect there would be no purpose of either one of these two. I realize that in every land there are those who advocate that God is too loving and too kind to send anyone to Hell. I will agree to some extent with that statement. I agree that God is too loving and too kind to send one that He loves into Hell, for He has prepared such a place in Heaven. To all others, who are the non-elect, He has prepared Hell and the lake of fire, which to me is concrete proof of His hatred of the non-elect.

I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine." Jn. 17:9.

Those for whom He was praying were the ones that He loved unto the end. The others for whom He refused to pray—refusing to ask the Father's blessings upon them—were the non-elect. Surely had He loved them He would have asked the Father to bless them as well as the others.

"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Heb. 12:6.

Are all chastened? If not, then all are not loved, for God chastens every son whom He loves. Chastening is a sign given by God of His love for us. Can not we infer from this, that those who are not chastened are not loved? In fact, the Holy Spirit calls those without chastening "bastards and not sons." Read Heb. 12:7,8.

Proof can not be more conclu-

sive than this, God's sons are chastened and loved, those who are not sons (non-elect) are neither loved nor chastened.

JAMES
HOBBS

Rt 2 Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



There are many teachings about God in the world that are wrong. One such teaching is the Fatherhood of God and Brotherhood of man. This false doctrine arose out of the mistaken interpretation of I John 4:16. "... God is love; and he that dwelleth in love dwelleth in God, and God in him." The whole Book of I John is written to God's children — or the saved people. To His people God is love, but not to the non-elect.

I once saw a sign on a church window that said, "God hates sin but loves the sinner." No, my friends, God does not love the sinner. If this were true we might say we could go and sin a whole lot so God would love us more. What does the Bible say? "For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all WORKERS of iniquity." (Ps. 5:4,5) "The Lord trieth the righteous: but the wicked and him that loveth violence His soul hateth." (Ps. 11:5) We hear God speaking in Malachi 1:2,3. "... Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness."

Paul met the same type of peo-

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ple who did not believe this in his day and so he quoted the 9th Chapter of Romans for them. "As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid, for He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." (Rom. 9:13-16).

There are some who try to explain away the fact that God hates sinners by saying that the hatred of God is not the same as what we know as hatred. I agree that man's hatred is terrible, but this is because of sin. Let me remind you that regardless of what is meant by the word "hate," it is still the opposite of love. Let us see if the Bible speaks of the depths of lost man's condition. "He that believeth on Him is not condemned: but he that believeth not IS CONDEMNED ALREADY," because he hath not believed in the name of the only begotten Son of God." (John 3:18) This passage (spoken by Jesus Christ Himself) tells us that God hates (Continued on page 5, column 1)

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How



are you?

1. CAN YOU SAY WITH GLAD ASSURANCE "I KNOW I AM SAVED?" These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." I John 5:13.
2. ARE YOU EAGER TO WITNESS TO OTHERS? "And ye shall be witnesses unto me . . ." Acts 1:8.
3. DO YOU LIVE IN THE SPIRIT OF PRAYER? "Pray without ceasing." I Thes. 5:17.
4. ARE YOUR PRAYERS STEREOTYPED? "But when ye pray, use not vain repetitions, as the heathen do." Matt. 6:7.
5. ARE YOUR PRAYERS ANSWERED? "The effectual fervent prayer of a righteous man availeth much." James 5:16.
6. DO YOU CONFESS SPECIFIC SINS TO KEEP CLEAN? "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." I John 1:9.
7. DO YOU ABHOR SIN IN YOURSELF? "For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is . . . sin that dwelleth in me." Rom. 7:19, 20.
8. DO YOU DENY SELF COMPLETELY? "If any man will come after me, let him deny himself and take up his cross daily, and follow me." Luke 9:23.
9. DO YOU LOVE THE THINGS OF THE WORLD? "If any man love the world, the love of the Father is not in him." I John 2:15.
10. DO YOU LOVE GOD'S WORD? "The statutes of the Lord are right, rejoicing the heart; . . . More to be desired are they than gold." Psalms 19:7-11.
11. IS CHRIST FIRST IN YOUR LIFE? "For to me to live is Christ, and to die is gain." Phil. 1:21.
12. DO YOU LOVE SPIRITUAL PEOPLE AND ENJOY THEIR COMPANY? "A new commandment I give unto you, That ye love one another as I have loved you." John 13:34.
13. ARE YOU BEARING THE FRUIT OF THE SPIRIT? "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22-23.
14. ARE YOU OBEDIENT? "If a man love me he will keep my words." John 14:23.
15. DO YOU LOVE HIS APPEARING? "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.
16. DO YOU LONG AFTER THE LOST? "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalms 126:6.

JUDGE YOURSELF, NOT BY WHAT YOU THINK YOU ARE,
BUT BY YOUR LIFE.

THE BAPTIST EXAMINER

JUNE 29, 1968

PAGE FOUR

The Forum

(Continued from page 4)

sinners to the extent that they are condemned now.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36) Here again we say that God's wrath is included in how much He hates sinners. I am sure that you know the extent of God's wrath. Let us just read one of many verses that speak of the fierce wrath of God. "But the Lord is the true God, He is the living God, and an everlasting king: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation." (Jer. 10:10)

The anger, hate, wrath and anything else that describes what God has for the sinner must be remembered as being just. Man receives what he deserves. God's justice is complete and right. When we are saved we do not receive justice but mercy and grace. God gives to us what we do not deserve. He does not forget about our sins, but places them on Jesus, our substitute. For this reason John says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God..." (I John 3:1)

ROY MASON

Radio Minister
Baptist Preacher
Aripeka, Florida



NO, HE DOES NOT, and it is to distort the Word of God and slander the character of God to say that He does.

Now there are those who will hold up their hands in horror at what I have just said because it is contrary to what they have been told all their lives.

THE VERY BEST IN COMMENTARIES

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The sentimental theory that God loves everybody exists largely because of failure to understand just how wicked a sinner is. Let us take a glance at what the Bible says about a sinner. It says that from the "crown of the head to the sole of the feet, there is no soundness in him, but wounds, and bruises and putrifying sores." It says that in the days of Noah God looked on man and saw that "every imagination of his heart was evil continually." And the natural man is the same as he was in Noah's day. It says that the "wicked go forth from the womb speaking lies." It says, (Psa. 7:11) that "God is angry with the wicked every day." It says (Rom. 1:28) "They did not like to retain God in their knowledge..." God gave them over to a reprobate mind." It says (Rom. 1:29-32) "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers backbiters, haters of God..." Read the whole passage suggested above and remember that this is God's description of the natural man. Does God love this putrid, God defying, God hating thing?

How do people get around this? They say, "God loves the sinner, but hates the sinner's sin." That is bunk, pure and simple. The sinner is so saturated with sin, and so totally depraved by sin that there is no separating sin and sinner.

If God loves the non-elect; loves everybody everywhere, where does that lead? Let's think a moment.

1—If God loves everybody, then millions whom He loves ARE IN TORMENT TODAY. That signifies that God's love is a weak, impotent thing. He didn't have the power to save those whom He loved.

2—If God loves everybody, then millions of the objects of His love will spend eternity in the Lake of Fire. What good is a love that is too weak to keep people out of hell?

"But," says somebody, "God loves everybody, but they just won't let Him save them." More bunk. One of the worst illusions is the illusion that great, big, powerful man has a will that God can't do anything with. Would God give men a will so powerful that they would perish by the millions? Would that have been a mark of God's love? But the Bible says "WHO HATH RESISTED HIS WILL?" It also says (Dan. 4:35) "And he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and NONE CAN STAY HIS HAND."

Do you believe that?

WHAT IS THE TRUTH ABOUT THE MATTER?

1—God for reasons known only to Himself CHOSE IN ETERNITY A PEOPLE FOR HIMSELF. These He loves with an everlasting love; these He provided with a sufficient atonement for their sins, and not one of them shall perish. He brings every one of His elect to salvation such that they in turn love God. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him

in love." (Ephes. 1:4).

2—Christ intercedes continually for his elect. "He ever liveth to make intercession for them." On the night before his crucifixion He prayed, and did He pray for the WORLD? He did not. Had He done so the world would have been saved, for Christ never prays in vain. John 17:9 records Jesus as saying, "I PRAY NOT FOR THE WORLD, but for them which thou hast given unto me; for they are thine." Further we read that Jesus "having loved his own, he loved them unto the end."

But what about John 3:16... "God so loved the world?" Unless that verse is designed to contradict the rest of the Bible, it certainly does not mean the world in the sense of every human being everywhere. The Jews thought that God was concerned only for people of their race, but John's words makes plain that God goes beyond that. His love extends to people of every race. So "world" is used in the ethnic sense here as including more than one race. John immediately narrows his meaning down to those who receive God's Son. "That whosoever believeth in Him should not perish but have everlasting life." We know from the rest of the Bible that only the elect will truly believe, for believing is "not of the will of the flesh, or the will of man, but of God."

Do I have any specific instance in the Bible to prove that God doesn't love every human being everywhere? One undisputed test case is worth all argument. That test case is found in Rom. 9:13 which quotes God as saying, "JACOB HAVE I LOVED, BUT ESAU HAVE I HATED."

Fred T. Halliman

(Continued from page one)

have two buildings up and at least two or three more that will be going up in the near future. May God give us wisdom in the use of our limited sources in reaching those of His elect that He would have us to," end quotation.

I had been through this area for the first time in January of 1967 on the patrol that I made just prior to returning to America. I had gone into the area on the request of a small group of people down at the far end of the valley. I only spent about three days in the area at that time and established one preaching place with about 15 people. At this time I was approaching the area from the opposite direction than what I had previously. The place where we camped on the night of April 6th, and where a place had been established for services since I had gone through the first time, we had only passed through without stopping before. We had a good ministry among these people and they begged us for a native missionary or pastor that could stay with them all the time. We promised to do what we could about the matter. It was encouraging to see 25 people for the first service and 30 for the second at this place.

As we left on the morning of the 6th we did not have such a long distance to cover but the walking was terrible for about four hours. Before reaching the sweet potato gardens and open grass fields we had tall cane to pass through and many times we had to virtually crawl through small openings through this thick jungle mass and sometimes the stinking mud mingled with pig urine and faeces was almost unbearable. Only the gardens are fenced in over here and the pigs roam the trails having no respect for anyone that has to travel the same trail.

When we finally reached the top of that huge mountain we could see for miles and miles in

every direction except behind us. We were standing far above most of the smaller ridges that were strewn over this large valley. Here and there could be seen a slender column of smoke winding its way into the heavens, indicating a native house and in a few places in some of the miniature valleys and about half way up some of the ridges could be seen large smoke columns which would indicate that folk were making sweet potato gardens. In the far distance could be seen a huge mountain range rising above us that separated the Duna Tribe from another tribe of people. Later it was reported that

these folk were indeed a strange people, but that they had learned of the Baptist through some of their Duna neighbors that lived just on this side of the range and that they had asked if it would be possible to get Halliman to come over there and tell them about God.

After about 15 minutes of rest we started down this mountain. Down, down, down, we went until we finally leveled off for a stretch and then came upon a Lutheran Mission out-station. We passed on by and soon came to a very deep gorge with quite a large river at the bottom of it. (Continued on page 6, column 1)

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THE BAPTIST EXAMINER

JUNE 29, 1968

PAGE FIVE

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Fred T. Halliman

(Continued from page five)

The only way to get to where we wanted to go was to cross this gorge. By now the sun was directly overhead and it was quite a task to climb out of that gorge with the intense heat.

After we had finally reached the top of the gorge about another hour's walk brought us to our farthest out-station that lies east of the Mission Station at Tanggi. This is the place where we had established services on our last patrol through here. This large valley is known as Lewanda and sits fairly high above sea level surrounded by large mountain ranges studded with craggy mountain peaks.

After we had got set up for the night the folk brought in some food which we bought and then we had a service. These people are almost as isolated as the Pogaia people are and showed a sincere desire to have us stay with them for a day or two. We had several to come for the preaching service and announced services for the next day. So ended the twenty-first day of our patrol.

April 7. D.Q. "Today being Sunday there was no travel planned and therefore we were in no hurry about getting out this morning, we enjoyed the extra rest. The people began to assemble early for services and we noted that several needed medical attention. Among those sick was a little baby that was running a very high temperature and while I did not have my stethoscope to listen to the sound of its lungs I decided that it must have pneumonia. The mother was crying and asked us to do something to keep her baby from dying. We administered what medical aid we could and then inquired if they would like for us to pray for the sick child. They said they would. I called the names of several men and asked them to join me in special prayer for the little baby.

After our morning service the locals decided to stay around with us all day and seemed to be overjoyed to have us in their midst. Late in the afternoon we assembled for another service and not-

ed that the little baby that was so sick earlier in the day was much better now and playing some. A full day has been enjoyed by all," end quotation.

There needs to be little comment on what has already been said in the diary quotation other than to say that we Christians as well as the heathen were quite impressed at the way that God undertook in the recovery of the little baby that day. Early that morning it did not seem likely that the child would last through midday. However, this is only one small instance in a multitude of times that I have called upon the Lord in cases of sickness, the casting out of demons and for many other reasons, but I do not mention these things in detail, or seldom ever even in a casual way; and it is not because I am too timid, but the main reason is because there are too many professing Baptists today that do not believe in prayer and the power of God as was manifested two thousand years ago. I believe in a God who is the same yesterday, today, and forever.

April 8. D.Q. "Before we broke camp this morning we had a final service where we had been for a couple of days. Have had a good ministry among these people. About 9 a.m. we were under way and after traveling over some rough country we arrived on top of a very high ridge where a new building had recently been put up for us to hold services in. We got camp set up in time to have two services that day. An abundance of food was available at this place."

A few of the people from where we had spent the last couple of days decided to go with us and be with us in the services at this place. On our way over to the place we found the Lutheran missionary waiting for us and he tried every way possible to get us to leave the area and as he put it "to leave HIS people alone." Everywhere you go here in New Guinea you will find that you are in some area staked out by some missionary which he calls "his area" and it is a cardinal sin, according to their estimation, for anyone else to try to preach in there. The Lutherans and Catholics, especially, go to these areas and baptize (so-called) whole villages, men, women, and children, and then pronounce the entire village to be Christians. Therefore the Lutheran missionary tried to tell me on that particular day that all these people were already Christians for they had all been baptized, therefore I would be doing them an injustice by preaching to them (Continued on page 8, column 1)

Plain Prophecies

(Continued from page 3)

left Walton, Kentucky, to go to a camp to be trained, and I saw this lad, now a grown man, who had listened to the distinguished looking gentleman with the silk hat. To make a long story short, one day over in the Argon Forest, in one of the battles of World War I, some of our troops became separated from a certain sector of the army, and there was a good probability that the U. S. Army might fire into their own men. The general said, "I need somebody to take these field telephones and crawl through No-Man's Land, in order to try to make contact with the rest of the Army." This young man said to himself, "Thank God, he didn't call for me." Then came back to his mind the words of long ago, and he heard the ringing of that voice saying, "Boy, love your country, live for your country, and if need be, die for your country." He said, "General, I'll take the telephones." He crawled across No-Man's Land. The next thing he knew, he was coming

to in a base hospital some three or four weeks later. He had been shot and terribly wounded. In the lull of the battle, they had heard the jingling of the phone, and the armies were able to make connection. Three or four weeks passed by before he knew what had taken place. He cursed himself for failing, and they said, "There was no failure."

There came a time some months afterwards, when hobbling along on a cane and a crutch, he stood in the presence of the highest ranking army officer of his day, General Pershing, to receive the highest honor and award that was given in World War I. He came back home, and went to Arlington Cemetery, to the tomb of Theodore Roosevelt and took

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OR IF YOU DESPISE—

BILLY GRAHAM

You Need To Read
THE
PASTOR'S
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that medal off his breast and laid it down and said, "It is yours; if it hadn't been for you, I would not have had it."

Some of these days, you and I are going to take the crowns that are given to us for service to Him, and we are going to lay them down at the feet of the Lord Jesus Christ. I tell you, I thank God for that glorious rapture when Jesus is going to receive His own, and to rapture His own, out of this world.

May God bless you!

Serious Thinking

(Continued from page one)

seraphims took a live coal from off the altar and put it upon his mouth, saying, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sins purged," that he said, "Here am I; send me." The apostle Paul, in the face of such an undertaking, cried out, "Who is sufficient for these things?" And his spirit was not quieted until he could say, "Our sufficiency is in God." James says, "My brethren, be not many masters (teachers), knowing that we shall receive the greater condemnation" (James 3:1). The ministerial office carries with it tremendous possibilities in either of two directions. There is the possibility of hearing Christ say, "Well done, good and faithful servant," or the possibility of a greater condemnation. With some such feeling Paul said, "I keep my body

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"I Should Like to Know"

1. Is it right to recognize birthdays in church services and sing "Happy Birthday," and give a collection according to the person's age, etc.?

I do not think that church services should be characterized by such, though I see nothing wrong in celebrating a person's birthday.

and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway (disapproved)." I Cor. 9:27.

The Difficulties of the Gospel Ministry

The seriousness of our task is seen when we consider to whom we are to preach. We are not commissioned to preach to the elect angels, who have been confirmed in holiness and who delight to do God's will. Our ministry is not limited to the sheep, who hear the Shepherd's voice and follow Him. But, we are to preach to men, who, by nature, are at enmity with God; men who are void of understanding, and to whom the things of the Spirit of God are foolishness. We are to preach to men who are blinded by the god of this world, and taken captive by him at his will.

And, again the bigness of our task is seen when we consider who we are to whom the gospel has been intrusted. God's ways are not our ways. We would have sought agents for such a task who excelled in strength and wisdom. We would have committed such a task into the hands of the mighty angels. But God has deposited the gospel treasure in earthen vessels, that the excellency of the power may be of God and not of men (II Cor. 4:7). As our Lord took not on Him the nature of angels for man's redemption, so neither does He employ angels for man's conversion.

Our success, therefore, is not due to any natural love men have for God and the gospel, nor to any power or excellency in the preacher, but to God alone who raiseth up the dead and quickeneth them. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase" (I Cor. 3:5, 6). Somebody has said that it proved the divinity of our holy religion that it survived the preachers. We are, indeed, poor tools for such a task, and unless He had said, "Lo, I am with you always, even unto the end of the age," we might well despair. Every saved person is a miracle of grace. Conversion is a miracle in that it is not natural, but supernatural; it is of grace in that it is not an obligation from God to the sinner.

Some Qualifications for a Successful Ministry

1. The minister must be a good man. We are told that Barnabas was a good man, and that much people was added. "Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil" (I Tim. 3:7). Nothing will take the place of practical godliness and piety in a preacher. God uses weak instruments, but they must be clean.

2. The preacher must have courage. I do not mean he should be a worldly bravo, but he must be strong in the grace that is in Christ Jesus. His must be a supernatural strength—a moral and spiritual stamina that will overcome all temptations to compromise. Pastor Oncken was the Baptist pio-

2. Where was the Devil's habitation when the angel bound him and cast him into the bottomless pit?

He had been walking "to and fro" in the earth (Job 1:7, I Peter 5:8).

3. What is perdition and where is it located?

Perdition is the place of torment. Only God knows where it is located.

4. Is it wicked to pray for money to come to you, enough to pay off a church debt, and two hospital bills for your two sons?

If you are a child of God, I say no. But always pray with the attitude of willingness to conform to God's will regardless of all else. What He has brought upon you is for a purpose. (Romans 8:28).

5. If what you call "Campbellism" is the same as the doctrine taught by the Apostles, is it no less the truth because Alexander Campbell taught it?

Yes, if Campbellism were the same as the Apostles' doctrine, it would be no less the truth. But it is not the same; it was hatched in the minds of the early Campbellites such as Stone, the Campbells, Scott, etc.

6. What are the beliefs of the Congregationalists, and who started them?

Congregationalism was founded by Robert Brown in 1580. Briefly, they teach (1) Infant baptism, (2) Arminianism, (3) Sprinkling, and (4) Congregational church government.

7. When did Southern Baptists adopt the Cooperative Program to do mission work?

The Cooperative Program is of very recent origin, being adopted in 1925. It has since become the supreme test of faith and fellowship among Southern Baptists. I am sure that those who formed this program never intended and never dreamed that it would become such; but nevertheless, it has.

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Serious Thinking

(Continued from page six)
 much, in his younger days, for the truth's sake. He was fined and imprisoned. One day the burgomaster of Hamburg held up his finger and said: "Do you see that finger? So long as that can move, I will put you down." "Sir," said Pastor Oncken, "I see your finger, but I also see an arm that you cannot see, and so long as that arm is stretched out you cannot put me down." He endured as seeing Him who is invisible. God pity His preachers when they lose sight of His mighty arm, and see nothing but a human finger. Hugh Lattimer was ordered by Henry VIII to apologize for a too plain sermon he had preached. But, with the consciousness that he was sent by a higher King, he repeated the sermon.
 3. The minister of Christ must always be a student. (2 Tim. 2:15). Whenever a preacher quits studying, he immediately takes the dry-rot. He begins to Here are the words of

B. H. Carroll to a certain young preacher: "My son, you are in great danger. You have been complimented so much for the fire of your off-hand, maiden sermons that you have quit studying. You have no library, and do not read. You have already contracted the habit of preaching over your first dozen revival sermons. The first time such a sermon is a juicy roast, the next time it is only warmed over, next time it is hash, and next time it is only soup out of the bones." Booker T. Washington often told of his experience in the rebuke of a Negro church for violation of their contract in not paying their pastor. He was completely silenced by a remark of one of the sturdy members: "We done paid for them sermons last year." Though Timothy had known the Holy Scriptures from a child, Paul told him to study, and to give himself to reading.

4. Faithfulness is another essential to a God-honoring ministry. Ministers are stewards of the mysteries of God, and it is required in stewards, that a man be found faithful (I Cor. 4:1, 2). Faithfulness to the Word of God is the best way to be loyal to Jesus Christ. Of what account is a brilliant ministry if it is unfaithful to the once delivered faith? Culture and refinement are poor substitutes for loyalty to the Truth. Sad the day when the ministers are educated "to think above that which is written." What was it that characterized the true Prophets of God in Old Testament times? Was it courage? No, for Elijah, one of the greatest, fled from a woman. Was it cheerfulness? No, for they were often despondent, and cast down. But they were faithful to God's Word. Every one of them was possessed of the spirit of Micahiah, who said, "As the Lord liveth, what the Lord saith unto me, that will I speak" (I Kings 22:14). They delivered God's message. Sometimes they would proclaim God's Word and then run, as did Elijah. They might deliver it and then cry and complain, as in the case of Jeremiah. But, the point is, they spoke God's word. God commands us to "Preach the word" (2 Tim. 4:2). Too much of the truth is held as mere private opinion.

Preaching vs. Priestcraft
 The minister of Christ is primarily a preacher. The ministers in New Testament days were neither priests, nor popes, but missionaries of the cross. In Romanism worship is complete without a sermon. The preacher is belittled and the priest enhanced. If you push back the pulpit, by the same act you push forward the altar. The whole of Christian history is a conflict between the preacher and the priest. It is the difference between evangelism and sacerdotalism.

It is the difference between preaching and performing. It is the difference between the "Bread of Life" and the magic of the Mass. The preacher proclaims a God on His throne; the priest creates his God in a wafer. The writer recognizes, and rejoices in, the New Testament priesthood of believers. But it is individual and not official. Christ is our High Priest and every believer belongs to the "holy priesthood" (I Peter 2:5).

Preaching Vs. Oratory
 The Christian preacher is not the successor to the Greek orator, but of the Hebrew prophet. The orator comes with an inspiration: the prophet comes with a revelation. The orator's object is to secure his audience; the preacher's object is to secure the Gospel. The orator would persuade men to do something; the preacher would urge them to trust Somebody and renounce themselves for Him. The orator inspires self-confidence; the preacher convicts men of their sin and need of God.

Few Saved

(Continued from page 3)
 told His ways are far higher than ours, so it seems we are not to know.
 He became angry at certain cities. These were filled with people, yet when He destroyed them and the people He spared some, but to me the important point here is how many He spared; "and delivered just (just here means righteous, or one made just, justified) Lot, vexed with the filthy conversation (manner of life) of the wicked." 2 Pet. 2:7.
 As for the cities:
 "And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live

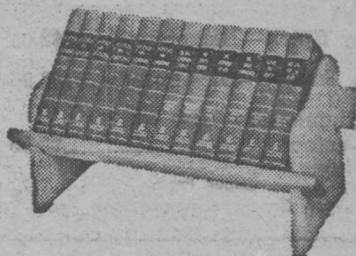
ungodly." (v.6).
 Only Lot was called "just" out of all that lived and occupied those cities — out of those in his own family. And do you think one could tell from the way he lived, from the friends and associates he had, that he was a godly man? I answer no.
 But let's see what God did in Abraham's time. Abraham, while living in Haran (Gen. 11:31) was called "alone" out of that place; "Harken to Me, ye that follow after righteousness, ye that seek the Lord; look unto the rock from which ye are hewn, and to the whole of the pit from which ye are digged. Look unto Abraham, your father, and unto Sarah, who bore you; for I called him ALONE, and blessed him and increased him." — Isa. 51:1, 2.
 Another such cry is seen to have been hurled by David when he made mention of something which, to me, was startling news. God had already mentioned that Israel, the nation, was the "fewest" of all people, (Deut. 7:7) and here David cries out for help, exclaiming that even in that nation godly men were not on the increase, but decreasing:
 "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men." — Psa. 12:1.
 In Jeremiah's time we see a similar problem:
 "Run to and fro through the streets of Jerusalem, and see now, (Continued on page 8, column 3)

Consecration

(Continued from page one)
 "church worker" is of that stripe exactly.
 2. Consecration to a system. The Roman Catholic hierarchy is devoted and consecrated — but to what? To an ecclesiastical system. In a bit lesser sense men of other religious denominations are devoted and consecrated to their particular denominational system. Baptists are rapidly developing an ecclesiastical system that claims a deeper loyalty than does the truth of God's Word. A minister can become a modernist and get by with it, but let him evidence any disloyalty toward the denominational system, and he is immediately in disfavor. A good illustration is that of the young man who appeared before a group of pastors for examination preparatory to ordination, and he was asked only two questions: "Are you loyal to the whole program of the denomination?" and "Will you use the denominational literature?" Upon an affirmative answer, it was voted that he be recommended for ordination. Consecration and loyalty to Christ and to the Word were not mentioned. All that was insisted on was that he be consecrated and devoted to the denomination. Yet, denomination is not mentioned in the Scriptures.
 3. Soft, mushy sentimentality that is regarded as consecration. I have known people who specialized in piosity. They couldn't speak without their speech dripping piosity. Some thought of them as such "good" people — "so religious." But they had no strong devotion to the truth, nor did they live lives of vigorous righteousness. In some cases they were victims of weak, self delusion, and others were pious hypocrites. The old Pharisees stood on street corners and made long prayers—they ostentatiously bestowed alms upon beggars and had a horn tooted by a servant to call attention to their generosity. They were consecrated all right, but not to God.
 Some Bible Instances Of Consecration
 1. Aaron was consecrated to the priesthood (Ex. 28:2-3). The Hebrew word there is "godesh" which means to "set apart" for

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God. To be truly consecrated to the Lord means for us to be separated from the world and to be set apart un^c Him.
 2. Christ was consecrated as our great High Priest (Heb. 7:28). He is set apart—consecrated to the task of serving as our great High Priest.
 3. Christ has consecrated for us a way of direct approach unto God through the giving of Himself (Heb. 10:20).

What Is A Truly Consecrated Christian?

It is not a spineless sentimentalist who goes around with his eyes rolled up, reciting pious platitudes. It is not a person devoted to a denominational system of some kind. It is not a person who is feverishly active getting up church parties and reading parts on "programs." A consecrated Christian is one who out of love and devotion to Christ, separates himself from the world that he may live for Christ, serving Him and worshipping Him.

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Fred T. Halliman

(Continued from page 6)

as I would only confuse them. Nevertheless, I tried to assure him that I had come in the name of the Lord. "Holding forth the Word of Life," and furthermore, that I did not intend to steal any of his sheep, but rather to preach the gospel so that the Lord might call out His elect.

Not too long after the conversation with the Lutheran mission-

ary we reached the top of the ridge and found that we had a commanding view of the entire valley from any direction. The ridge was situated almost in the center of the valley and was such a good site I decided to make that our central outstation for that entire area. There were perhaps two acres of fairly level ground on top of the ridge and adequate space to put up any other buildings that we might want to later. With our service late that afternoon we closed out the twenty-third day of our patrol. There will be two more articles in this series of "PATROLLING BEHIND THE RANGES."

NOTE: This article has been written in bed on my portable typewriter. I have been sick for a couple of days. It is not always easy for us to get all our work done as well as keeping up with our correspondence and writing articles for the paper, however, we do the best we can to keep you informed, even if we have to do it while sick in bed.—F.T.H.

IT WON'T BE LONG UNTIL . . .



Many of our readers will recognize the bell pictured above as the one which is rung at our home three times a day to call our friends to the meals during our Bible Conference.

Well, time is fast passing by and it won't be long until our Bible Conference again.

Time — August 30-September 2, 1968.

The Theme — "The Old Book for Modern Days."

The speakers will be some of the best Baptist preachers in America who will preach sermons on Election, Grace, Church, Second Coming, Christian Living, Exaltation of Jesus Christ, and the Great Commission.

All rooms and meals will be furnished free by Calvary Baptist Church.

We urge you to join with a thousand others that we anticipate will be present this year for this great spiritual feast — the outstanding spiritual "shot in the arm" for Baptists in America.

"Come thou with us and we will do thee good."



Landmarkism

(Continued from page one)

a tremendous help to us in the printing of this book, by placing your order now for one or perhaps fifty copies of this book. You couldn't spend your money for a better book, and it would be a great missionary cause for you to buy a number of these to give to preachers and laymen who need to know the truth about church perpetuity, Baptist baptism, and the emphasis on closed communion in all of our churches.

Might it please God to cause many of you to send us an order immediately for this book.



Few Saved

(Continued from page seven)
and know, and seek in its broad places, if ye can find a man, if there be any that executeth judgment, that seeketh the truth, and I will pardon her." Jer. 5:1.

This same situation confronted the prophet Micah, whose name means, "Who is like the Lord?" (according to Scofield). He too exclaimed:

"Woe is me; for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat; my soul desired the first-ripe fruit. The good man is perished out of the earth, and there is none upright among man; they all lie in wait for blood; they hunt every man his brother with a net." Micah 7:1, 2.

Again in verse 14 of that same chapter, Micah reveals the smallness of the flock, "the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel."

I suppose, to me, one of the best observances was, in spite of the

scarcity of the flock, Micah's words to God concerning their feeding (Micah 7:14) "feed Thy people with thy rod." Should not this be our prayer, too, feed us with Thy rod, oh our God, for whom You love, You chasten as sons. Here I can only speak for myself, but that was, and is my prayer Feed me with Thy rod, oh God, and teach me Thy ways, and make my thoughts Your thoughts, and Your thoughts my thoughts.

Today, instead of erroneously thinking all professors are indeed God's heritage, I now try the "spirits" to see whether they be so, for I have found not even all Baptists are led by His Spirit to the bringing forth fruit "some a hundredfold, sixtyfold, or thirtyfold." But when we find others of like faith and practice, should we not, as we have "opportunity" do good unto all, but especially unto them who are of the household of faith, and by so doing "bear ye one another's burdens," (Gal. 6: 10, 2).

I believe there is a famine in our land today. A famine of the Word, of God's heritage, and I, for one, am looking forward to that day when we shall be called home. There to be evermore with "family," with The Father, Son, Holy Ghost, and brethren and sisters. But until the time comes, let us fight the good fight of "faith" which should be accompanied by good works and love. His love, without which we sound so very empty. And until He calls, we should not expect to find "many seeking to enter in, and of

BIBLE

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those who are seeking, many "shall not be able."

Allow me to remind you that our brother John has put out a call to us, his family, for "HELP." We have been told by God that WE, not outsiders nor the world, are to bear (support) one another's burdens, and the Examiner is his burden. Thus we are responsible to do this, not to John R. Gilpin, but to God. To such Jesus said; "If you love Me, keep My commandments." If you love Him, we will obey Him.

—David Bliss

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