

That which begins not with prayer seldom ends with comfort.

# CALVARY BAPTIST CHURCH WELCOME HALLIMANS AS MEMBERS SPONSOR HIS MISSION WORK — COLLECT OFFERINGS FOR HIM

As stated in the last issue of THE BAPTIST EXAMINER, an important announcement relative to New Guinea Mission work was to be made this week.

Briefly, the announcement is that Brother Halliman is now a member of Calvary Baptist Church of Ashland, Kentucky, is doing his mission work now under the authority of Calvary Baptist Church of Ashland, Kentucky, and all contributions for his support in the future are to be sent directly to Calvary Baptist Church, Ashland, Kentucky.

As quite a number of folk know, Brother Wyrick, pastor of Macedonia Baptist Church of Chicago, has been ill for the past three years, and is not able to do the work relative to the carrying on of the New Guinea Mission program. For the past three years, Brother Wyrick has been fighting for his life physically, and it has not really been fair to him to continue handling the mission work as long as he has. Actually, the change should have been made sooner.

Macedonia Baptist Church of Chicago, of which Brother Wyrick is pastor, had the honor and privilege of sending Brother Halliman to New Guinea. They have supported him more ably than any church that we know of today. Frankly, it has been a most sacrificial work on their part from the very beginning and we rejoice as we remember the great work that Brother Wyrick and this church has done.

I cannot speak highly enough of Brother Wyrick, as a man, a preacher, a Baptist, a pastor, and a missionary. He truly loves missions and loves the truth of God's Word.

However, for his sake, some change should have been made a long time ago to relieve him of the burden that he has had relative to the mission funds and work. Primarily, in order to give him an opportunity to recuperate his health, that he might be able to continue to pastor the church, this change has been made relative to the New Guinea Mission work.

I would ask in a particular way that you remember Brother Wyrick especially in prayer that God might restore him completely.

We are grateful that he is some better than he was and it is our prayer that God will completely restore him to his health.



LLOYD WYRICK

The editor of TBE loves Brother Wyrick and thinks of him as one of the finest men of his acquaintance, and it is certainly our desire that our friends remember him in prayer, trusting that he might soon be completely restored.

In the past, the New Guinea mission work has been under the sponsorship of Macedonia Baptist Church of Chicago. All we have done is furnish the publicity. Brother Halliman asked that I do this before he left to go to New Guinea, and it has been a joy to us to thus work with Macedonia Baptist Church in this project. I am sure that many have thought that we sponsored Brother Halliman and that he was a missionary of Calvary Baptist Church. That has not been true. We have merely provided for his publicity and have counted it a joy to do so.

Now, we count it a joy to have the Halliman family as members of Calvary Baptist Church, and to have their mission work under our authority. I assure all of our readers that we will do our best relative to Brother Halliman and this mission work. We will trust the Lord that we will be able to do as fine a job in their behalf as has the Macedonia Baptist Church and Brother Wyrick.

It will probably be a little difficult for some to get in the habit of sending their offerings to us in behalf of Brother Halliman. If you should make a mistake and send it to Macedonia, rest assured that they will send it on to us. However, in order to relieve Brother Wyrick of as much burden as possible, please do your best to cooperate with us, and send your offerings to New Guinea Missions, c/o Calvary Baptist Church, Ashland, Kentucky.

This is a big change so far as the mission work is concerned and we ask that you please do not, in any wise at all, let down in your giving nor in your supporting of the Hallimans. They have done a marvelous work and for this we are grateful.

We do ask that you do not send your money directly to Brother Halliman as this will only necessitate him sending it back to us, so that the money can be negotiated here. Write Brother Halliman just as often as you possibly can, but send your offerings to (Continued on page 8, column 5)

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PREMILLENNIAL

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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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WHOLE NUMBER 1579

### F. T. H.'s Latest Visit To Bougainville

By F. T. HALLIMAN  
Koroba: T.P.N.G.

Since we always have new readers for THE BAPTIST EXAMINER, and new supporters for the mission work as the Lord is pleased to impress them to do so, and inasmuch as some of the folk who read this article would not know the historical facts that lie behind this trip I will give a short introduction as to this particular trip and why that it has meant so much to me.

Nine years ago on the 6th of this month (March), my wife, three children, and myself left Chicago, our friends and family, a splendid church and seven and one-half years of pastorate behind to come to New Guinea to do mission work. We soon found ourselves strangers in a strange land. While waiting upon the Lord to direct us to the particular area of New Guinea that He would have us to do mission work we had services going both in English and in Pidgin in the little hamlet of Bulolo where

we lived.

Bulolo boasts about having one of the world's largest plywood producing plants, and consequently in order to keep this perpetually in operation this requires quite a large reforestation program, which in turn requires a lot of native labor. Natives from various parts of the Trust Territory of New Guinea come there to work on two year contracts. God had so pre-arranged these things, before there ever was a New Guinea or anything else for that matter, so that one Isaac Uming, a native from the island of Bougainville, would be there when I arrived upon the scene. God could just as well have caused us to come together in America or on Bougainville for the first time, but He chose Bulolo, a place that was a long way from home for each of us, as our first place of acquaintance. And, while the Lord had not saved Isaac at this time, He

had allowed him to become quite religious, therefore when walking along the road one Sunday morning and hearing singing from a group of natives led by a white man, Isaac felt inclined to investigate.

This investigation led to a quickly established friendship and later on his coming to the Southern Highlands of Papua where our Mission Station is and it was here that the Lord saved him. Not long after Brother Uming was saved he returned to Bougainville and started preaching to his own people. He requested that I come and help him in getting regular services established which in turn has led to two churches being established on Bougainville. With this introduction we will now get on with our report on our latest trip to Bougainville.

Unless it would be some of the very latest people who have (Continued on page 2, column 1)

### When Spurgeon Was Sick, A Sick Man Was Left Behind

A Short Sermon From the Sick Room of C. H. Spurgeon  
(January 12, 1879)

"But Trophimus have I left at Miletum sick."—II Tim. 4:20.

These are among the last words of Paul the Apostle, for we find them in the closing verses of the last of his epistles. The chapter reminds us of a dying man's final adieu to his best beloved friend, in the course of which he calls to mind the associates of his life. Among his memories of love we find Paul recollecting Trophimus, who had frequently shared with him the perils of rivers and perils of robbers which so largely attended the apostle's career. He had left the good man ill at Miletum, and as Timothy at Ephesus was within an easy journey of him, there was no need to add a hint that he would visit him, for he would be sure to do it. The love of Jesus works in the hearts of His disciples great tenderness and unity. The overflow of our Lord's great soul has saturated all His true followers with brotherly affection: because Jesus has loved Paul, Paul loves Timothy, and Timothy must needs love Trophimus.

From this love there arises communion of feeling, so that in sympathy they share each other's joys and griefs. When one member rejoices, the body rejoices, and when one member suffers

the whole body suffers with it. Trophimus is sick, and Paul cannot forget him, though he himself expects in a few weeks to die a martyr's death; neither would he have Timothy ignorant of the fact, though twice within a few verses he hurries him to come to Rome, saying



CHARLES H. SPURGEON

"Do thy diligence to come shortly unto me." If Timothy could not personally visit the sick friend, yet it was well that he should know of his affliction, for he would then remember him in his prayers.

"Beloved, let us love one another, for love is of God." Let (Continued on page 6, column 3)

### IF DOUBTFUL, IT'S DIRTY

A gentleman spent a considerable time one morning debating with himself as to whether his collar was too soiled to be worn another day. Economy was not to be overlooked in his affairs, yet he did not wish to wear a soiled collar. Finally his wife called out to ask why he was delaying his appearance at the breakfast table, and, on hearing the cause, she settled the question for him by saying, "If it's doubtful, it's dirty."

That is the kind of teaching Christ gives to those who hesitate as to their conduct. If you would keep your heart clean, avoid the doubtful. That good wife coined a safe rule for clean living: "If it's doubtful, it's dirty."

### The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "SPIRITUAL ARITHMETIC"

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls"—Mt. 11:29.

They tell me that arithmetic is one of the oldest of the sciences—that 4,000 years ago problems were being solved by arithmetical processes. In other words, 2,000 years before the birth of the Lord Jesus Christ, in Babylon, they were studying arithmetic. In fact, clay tablets have been dug up in Babylon which would indicate that mathematics was an advanced science 4,000 years ago. So I think I can say, in talking to you about spiritual arithmetic,

that even the natural arithmetic which you and I use every day is quite ancient.

The reason I began to think of this message is because of this modern mathematics that is being introduced into schools today. A mathematics teacher a few days ago, in trying to explain modern mathematics to me, said, "It is like this: you add ten and four and that equals two." I said, "It didn't when I went to school. If I had said that, they would have whipped me." But this teacher of modern math said, "I can prove that you use it every day. Say it is ten o'clock by your

watch; four hours later it is two o'clock. That shows that ten and four equals two."

As I say, that sounds just about as bright to me as some of the philosophy that comes out of Washington. When Roosevelt went into office, he began talking about spending your way into prosperity. Beloved, that was the craziest thing that was ever promulgated so far as philosophical concept is concerned. You don't spend your way to prosperity. Everything in the Bible is contrary to that. We have had a lot of crazy ideas that have (Continued on page 3, column 2)

### BREAD FOR THE LORD'S SUPPER

Occasionally, someone asks for a recipe as to the making of unleavened bread for use in the Lord's Supper, and we are always glad to publish this so as to be of help to various churches who might need the same information.

Years ago, the following recipe was given me by a Jewish man, and I think it is the best that I have ever found. It is a joy to pass it on to our friends today.

1 cup flour  
1/4 teaspoon salt  
1 teaspoon sugar  
3 tablespoons shortening  
Mix shortening and flour. Add enough (1/2 cup) water to make dough easy to handle. Roll thin, prick with fork, and bake very slowly at low heat. Do not brown.



If you cannot give a good reason for what you are doing, there is a good reason why you should not be doing it.

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Baptist People

JOHN R. GILPIN ..... Editor

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## Bougainville

(Continued from page one)

come in contact with THE BAP-  
TIST EXAMINER everyone is  
aware of the fact that Brother  
Ralph Doty has been, until re-  
cently, on Bougainville teaching  
some of the preachers there. It  
had been agreed that at the end  
of the school term that if any  
of the preachers had successfully  
passed in all subjects with suf-  
ficient grades that there would  
be a combined graduation-ordi-  
nation service and that I would  
attend.

Brother Doty had written to  
me and said that such a service  
would be held on February 23.  
While I had had a year to think  
about and plan for this service  
and trip to Bougainville, I was  
not ready when the time came.  
My work has reached such a  
stage here in the Southern High-  
lands that I find it more diffi-  
cult as time goes by to leave  
the work for any length of time.  
Not only has our work grown  
here in churches and many  
preaching points to guide and  
supervise, but the Mission Sta-  
tion itself has grown from a  
single "Bush House," to quite  
a complex mission compound, all  
parts having a vital role in the  
daily functions of the SOV-  
ERIGN GRACE BAPTIST  
MISSION.

While things were pressing  
here and I was having a difficult  
time getting ready to leave, I  
felt that it was in the best in-  
terest of the work for me to go.  
Since Brother Doty had been  
there with the folk for a year  
I did not feel that a lengthy visit  
would be in order as the preach-  
ers had had a strenuous year in  
school work.

On Monday morning, February  
17, I left the Mission Station  
early to drive to the air strip to  
meet the plane that would con-  
vey me to Mt. Hagen. The plane,  
by previous arrangement, was  
due to be there about 9 a. m.

## MISSIONARY AND MRS. FRED T. HALLIMAN AND FAMILY



and when it had not come by  
10:30 I began to feel a little ap-  
prehensive and decided to send  
a note back to the officer in  
charge for him to contact the  
airlines by radio to see if they  
were coming, and sure enough  
they had forgot all about it, but  
in due time they were out to pick  
me up and we got to Hagen  
shortly after noon. I was to leave  
for Lae the next morning on the  
second leg of my journey so I  
made use of the afternoon while  
in Hagen taking care of several  
business matters and getting  
some supplies for the Mission.  
On Tuesday morning early the  
plane left for Lae and we ar-  
rived there just before noon. I  
was to stay there for two full  
days before I would leave for  
Rabaul.

The first day and one-half of  
the next was well spent in Lae.  
One of the first things to try to  
get taken care of was a tooth  
that needed filling. It had gotten  
to where it is almost impossible  
for an adult to get dental work  
in Mt. Hagen unless a real bad  
toothache exists. There is only  
one private dental practitioner  
in the whole of New Guinea, the  
rest being employed by the Gov-  
ernment and their first duty is  
to take care of the school chil-  
dren, and many of them, such as  
the dentist at Mt. Hagen refuse  
to do any other work unless it  
is an emergency. A tooth had  
lost the filling and needed at-  
tention so knowing that it was  
useless to try at Hagen I decided  
to try at Lae. An appointment  
was made for me and the next  
day my dental work was taken  
care of.

Since about a year before com-  
ing back to America I had been  
without a motorcycle and had  
not been able to get enough  
money ahead since being back  
to get one, and since God had  
provided the extra money needed,  
just prior to my going out, I de-  
cided to get a motorcycle in Lae  
as they could be bought cheaper

there than in Mt. Hagen. I bought  
a Honda 90 which cost \$304.00  
with license and insurance. The  
motorcycle was to be left in Lae  
until I came back through on  
my way home.

Thursday afternoon we left  
Lae for Rabaul and arrived there  
just a while before night. Early  
the next morning we were due  
to leave for Buin on the island  
of Bougainville. After an un-  
eventful night I was at the Ra-  
baul airport early Friday morn-  
ing waiting to catch the DC3  
aircraft that would take me to  
Buin. This trip is what we call  
the milk run, the plane stopping  
at every little island and tak-  
ing on or discharging some cargo  
or a few passengers. Island peo-  
ple, to a large degree, depend  
upon air service for the bulk of  
their supplies, all mail, and the  
movement of personnel. A sight  
common to anyone that has  
traveled in the islands very much  
is when one is approaching the  
airstrip and circling for landing  
to look out the window of the  
aircraft and see a few cars rac-  
ing down the one or two exist-  
ing roads to reach the airstrip by  
the time the plane lands. I don't  
know why it is but everyone  
seems to wait until they hear the  
plane approaching and then  
madly jump into their jeep or  
landrover and off they race at  
top speed narrowly missing  
scores of chickens, dogs, and na-  
tives that are leisurely, and in  
most cases, aimlessly walking  
down the road.

Upon the approach of most of  
these isolated airstrips you won-  
der what the plane is going to  
stop for because as you look  
down, no one is at the little  
building, in many cases a small  
native material shack, that repre-  
sents the airport, but then by  
the time you have circled the  
strip you see these few cars  
coming and when you land the  
occupants of all three or four  
cars, one or two in some cases,  
plus a few score of natives are  
on hand to meet the plane. After  
one or two trips one soon be-  
comes acquainted with all the folk  
up and down these island runs as  
there are seldom ever any change  
of faces. A missionary, a planta-  
tion owner, a Chinese trader and/  
or the local Government repre-  
sentative plus the native folk  
make up the population.

From Rabaul to Buin there are  
several of these stops. On the  
way down that morning we had  
to stop at one place to discharge  
some two or three passengers.  
The airplane was quite heavily  
loaded with various cargo and  
it was decided by the captain  
that due to little or no headwind  
950 pounds of cargo would have

to be off loaded before we could  
take off. This meant that someone  
further down the line was going  
to be disappointed. As we fin-  
ally reached Buin that afternoon  
several people began to fever-  
ishly look for boxes and par-  
cels that were off loaded at Wak-  
inai some 250 miles away and  
the earliest they could expect  
them now would be a week  
later. One man said he had been  
waiting for some parts to get  
his car going, for several weeks  
—well he hoped they would  
come next week.

We were due in Buin at 1:30  
P. M. but due to having to un-  
load the cargo at Wakinai we  
did not get there until 2:30. We  
were told however, that had we  
arrived on schedule we would  
not have been able to land for  
it was pouring down rain at that  
particular time and visibility  
was near zero so when you be-  
gan to assemble all these facts  
it would probably come out  
like this — the Lord had reason  
to send rain on the Buin area  
of Bougainville at exactly 1:30  
P. M. when a DC3 aircraft was  
due to land. This plane was car-  
rying an ambassador, an ambas-  
sador for Christ, that had had  
an appointment to be in Buin  
on Friday afternoon, February  
22, 1969, since before the world  
began, and the way He chose  
to get the rain there on time as  
well as the ambassador was to  
delay the plane at Wakinai while  
He sent the rain on Buin. Mar-  
velous, isn't it?

I went by the Government Sta-  
tion after leaving the airstrip at  
Buin to see if anyone would be  
going out to the Siwai area but  
no one was going so I would  
have to wait over until the next  
day. Upon reaching the airline  
agent's place of business he  
handed me a letter that Brother  
Doty had sent me and in it he  
said he had made arrangements  
with a couple that lived not too  
far from Nukui Village to bring  
me out the next morning. About  
2 P. M. on Saturday afternoon

we arrived in the general area  
of where I wanted to go; after  
about an hour Brother Doty  
came by and eventually we got  
a ride down to Nukui Village.  
Several of the natives from Nu-  
kui Village were on hand to wel-  
come me and it was especially  
good to see Brother Uming and  
family again.

Brother Doty and I spent the  
late afternoon and part of the  
night talking and making plans  
for the Sunday services. This  
was to be a big day especially  
in the lives of two Baptist  
preachers, for we were to have  
a combination graduation-ordi-  
nation service on their behalf. An  
all day service was planned for  
Sunday with the natives bringing  
food for the noon meal and there  
in Nukui Village a good sized  
hog, among other things, was  
being prepared. I don't know  
what time the natives in that  
village went to bed but long  
after I had gone to bed I could  
hear some of them talking as  
they were still up preparing food  
for the next day.

By 5:30 A. M. on Sunday  
morning the village was full of  
life and shortly thereafter I  
heard Brother Doty up and since  
I had been awake for some time  
I got out of bed also. By 8 A. M.  
quite a few people had arrived  
and several more came before  
services started. By the time  
services started there were, be-  
sides Brother Doty and I, two  
other white people there, a Gov-  
ernment officer that is stationed  
in the area and a girl who is  
teaching school at the Method-  
ist Mission. Not long after serv-  
ices got under way another white  
man and his wife came in. It was  
about 10:30 when the services  
finally got started and the New  
Canaan Baptist Church was just  
about overflowing. The Jordan  
Baptist Church had come to unite  
with the New Canaan Baptist  
Church in the graduation-ordi-  
nation service.

The services were opened with  
song and prayer and then Brother  
Uming welcomed the visitors  
both in English and Siwai. After  
this Brother Jesse Pakahe, Pas-  
tor of the Jordan Baptist Church,  
prayed in Pidgin — another song  
and then Brother Daniel Ka-  
kapasa prayed in Siwai. After  
this Brother Doty gave the grad-  
uation talk and pointed out how  
that under adverse conditions  
and long hours in the classroom  
these two preachers had faith-  
fully labored this past year in  
order to gain a better knowledge  
of the Word of God. He also  
pointed out that these two had  
not only been faithful in attend-  
ance but as a result of their  
regular attendance and diligent  
study they had both made grades  
that were far above what would  
be required as passing grades.

After the graduation service  
and certificates had been given  
to the two preachers, Brother  
Doty announced that the Jordan  
Baptist Church and the New  
Canaan Baptist Church would  
have their joint Ordination serv-  
ice. The two preachers to be  
ordained, Brother Isaac Uming  
and Brother Jesse Pakahe, were  
asked to come forward for ques-  
(Continued on page 3, column 1)

## The Tabernacle

— By —

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THE BAPTIST EXAMINER

MARCH 15, 1969

PAGE TWO

## FIFTY YEARS IN THE CHURCH OF ROME

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## Bougainville

(Continued from page two)

tioning. The questions were to be asked and answers given first in English and then translated into Siwai which is the local language. There were several English speaking people there but also several that could only speak and understand the local language. There was more than one purpose in having this service in both languages as there were both Methodist and Catholic there besides Baptist and some folk who did not proclaim to be anything. In all there were 53 questions asked (all of which along with pictures will appear in the next issue of THE BAPTIST EXAMINER). After you have read these questions and if you will believe me when I tell you that everyone of them without exception was answered correctly, I believe you will better understand why Brother Doty said they were far above average in their grades.

After the questions had been answered then the two churches voted to proceed with the ordination. The two preachers were asked to come and kneel facing the congregation just in front of the pulpit and then came the ordaining prayers and the laying on of the hands. I prayed first in Pidgin followed by Brother Doty in English. After this was finished (it had been decided before that I should preach the ordination sermon in Pidgin), the sermon was preached. I took my text from Colossians 4:17, "And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." During the course of the message a New Testament in Pidgin was presented to each of the preachers.

After the sermon a song was sung and then Brother Doty gave his farewell message to the natives of Nukui Village that had been prepared in the Siwai language. The services were then dismissed by Elder Isaac Uming.

Just before the services were dismissed it was announced that there would be a baptismal service immediately following the main service. One man had previously presented himself to Jordan Baptist Church as a candidate for baptism and the church had voted to baptize the man right after the ordination service. It was only a short distance to where the Lord had prepared a baptism and Elder Jesse Pak-ah took the man down into the

crystal clear pool and baptized him, thus becoming the first native pastor on the island of Bougainville to baptize anyone.

From the baptismal service we all went back to the house that Brother Doty has lived in and used as a school building for the past year and the native folk prepared the meal of pig, chicken, several varieties of canned meats and fish, bread and of course the proverbial sweet potato. By the time we had finished the meal it was getting on towards mid-afternoon and Brother Doty and I had planned to go back to Buin that afternoon so we would be there to catch the plane for Rabaul early the next morning. The goodbyes and final departure was quite touching and sad and I noted several of the native folk shedding tears as we drove away.

With this I will conclude this article and will have another one taking up where I left off with this one and giving a summary of the trip.

## "Arithmetic"

(Continued from page one)

come out of Washington, but I don't believe that Washington has ever come up with anything quite as crazy as this idea the educators have advanced of modern mathematics.

Well, beloved, I want to talk to you about spiritual mathematics. I am reminded that the Lord Jesus said:

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your father." — Mt. 10:29.

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" — Luke 12:6.

I like to think about these sparrows. The little sparrow was an article of diet in Palestine. If a man was willing to spend a farthing, he could get two sparrows, but if he were willing to spend two farthings, he would get five sparrows. The seller would throw in an extra one if the buyer would buy as much as two farthings worth. In other words, for one farthing, you would get two sparrows; and for two farthings you would get five sparrows. Now that little sparrow that meant so little to the buyer, and to the seller, could not fall to the ground without the great God of the universe causing it to take place.

Beloved, you and I need to

learn from this. That sparrow that meant so little to the seller that he would throw in an extra one if the buyer would spend as much as two farthings—that little sparrow's heart cannot cease to beat, nor its wings cease to flutter, nor fail in its flight and fall to the earth without the God of the universe noting the fall of that sparrow. And aren't we better than the sparrow? If God looks after the sparrow, surely God must watch after us. That is what I call sparrow mathematics.

I.

### ADDITION.

The first thing I learned when I went to school as far as arithmetic was concerned was a little about addition. I find the Bible also teaches addition, for we read:

"And beside this, giving all diligence, ADD to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and

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to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." — II Pet. 1:5-8.

Notice, He says, "You are going to grow, and you want to keep on adding one thing to another in your Christian experience."

Have you grown as much as you would like, in the service of the Lord? Are you as good a Christian as you want to be? Have you added everything to your life that you want to add, and have you quit adding? I don't think there is anybody that would say to me what a Holiness woman said to me years ago. I visited her one day and she was talking about how good she was and how she had gotten rid of her sinful nature. She told me she was just as good as Jesus Christ, and then she clapped her hands and cut loose with one of those typical Holy Roller yells, and she said, "Thank the Lord, I am getting better every day!"

Well, that is pretty good when you are just as good as Jesus Christ and getting better every day. I don't think there is anyone here who would say that. I think all of you realize that you need to go back to school and

do a little adding.

Have you practiced addition much this year? Have you been doing any of this adding of recent date? What does the Bible say? Add to your faith virtue, add to your virtue knowledge, add to your knowledge temperance, add to your temperance patience, add to your patience godliness, add to your godliness brotherly kindness, and add to your brotherly kindness charity or love. How are you getting along with addition? Have you learned everything that is to be learned about addition? Have you gotten to the place that you can skip addition now, and go on to something else? I am afraid, beloved, we are all right back there still trying to learn the simplest things so far as addition is concerned.

In adding, there is one thing that you must be careful about and that is that you do not add to the Word of God. Listen:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall ADD unto these things, God shall ADD unto him the plagues that are written in this book." — Rev. 22:18.

Beloved, while you are learning to add Biblically, be sure you don't add to the Word of God.

We are coming into that season when everybody tries to get good, and when everybody tries to be holy for forty days. One woman told me sometime ago that she was making a real sacrifice—she wasn't going to take a drink of whisky during Lent. Another individual, a boy, told me that as far as he was concerned, he wasn't going to eat a single piece of candy during Lent. He said, "I don't like it much anyway, because it hurts my teeth." Do you know what Lent is? It is an old trick of the Devil whereby a man tries to get enough piety in forty days to permit him to live like the Devil the rest of the year, and it can't be done.

Do you know where Lent came from? It is an addition to the Word of God. It is something that has been added to God's Word. On the so-called Easter Sunday, there will be people that will take their children to church on that Sunday to have their little innocent babes sprinkled, and when they are sprinkled, you have some more addition to the Word of God. When they go to

church on what they call Easter Sunday, that Sunday is an addition, because it isn't to be found in the Word of God.

I say addition is wonderful for a Christian. We need to do a lot of adding. I don't think any of us have gotten to the place yet that we can say we are beyond the stage of adding, but, beloved, we ought to be mighty careful that we don't add to the Word of God.

Let me insist that this Bible is final in every particular. You are not to add to it in any sense of the word. We read:

"What thing soever I command you, observe to do it; THOU SHALT NOT ADD THERETO, nor diminish from it." — Deut. 12:32.

"Every word of God is pure; he is a shield unto them that put their trust in him. ADD thou not unto his words, lest he reprove thee, and thou be found a liar." — Prov. 30:5, 6.

It is good to study addition in a Bible sense—adding one Christian virtue to another, but be careful that you don't add to the Word of God. Just take it as it is. Yes, I say, just accept it as it is.

One man said (and I have been guilty of quoting likewise), "God said it, I believe it, and that settles it," but I have changed that expression: "God said it and that settles it." Whether I believe it or not, the Bible settles everything.

I tell you, be careful lest you add to the Word of God. Do a little adding: add to your Christian virtues from day to day, but don't add to the Bible.

II.

### SUBTRACTION.

Subtraction was always rather hard for me when I went to school. Somehow I had a hard time in subtraction—harder than anything else. After I have grown up and God saved me and called me into the ministry, subtraction still gives me lots of trouble—that is, Bible subtraction. There are a lot of things that I ought to subtract from my life, and frankly, I would like to subtract from my life, but it is a problem to do so. I read:

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us LAY ASIDE every weight, and the sin which doth so easily beset us, and let us run with patience the

(Continued on page 4, column 4)

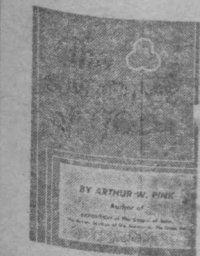
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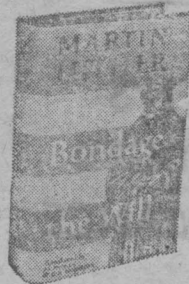


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In this passage we have a very simple lesson. God is showing us that he will provide for the poor and needy during the days of Christ's reign. Today the poor and needy have many troubles and hard times. The day will come when they will be blessed. "Blessed be ye poor; for yours is the kingdom of God. Blessed are ye that hunger now; for ye shall be filled..." (Luke 6:20, 21).

Yes, now, we suffer many things; but the day will come when the poor will be filled.

In that day there will be abundance. A small handful of grain will be tossed in the top of the mountain, a place where little is usually harvested, and an abundant harvest will be brought forth. Thus God will care for the poor and needy.

L. G.  
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There is so much that I do not know about all the books of the Bible, but sometimes it seems that there is more about the Psalms that I do not know than there is about the other books. That may be due to the fact that in my younger days I had the mistaken idea that there was not too much in the Psalms. But I have long since come to see that most of the doctrines found elsewhere in the Bible can also be found in the Psalms.

In the first verses of this Psalm David seems to have his son Solomon in mind, but beginning with verse 6 he begins to speak concerning Jesus Christ and His coming kingdom. In verse 16 our authorized version and the A.S.V. both use an affirmative statement, "There shall be—" But two others that I have put it in the form of a petition, "May there be—" And all the other three versions say "an abundance of grain" rather than "an handful of corn." But all of them seem to bear out the fact that in that soon coming kingdom there will be bountiful crops even on

the tops of the mountains. And this bountiful grain will wave in the breeze like the cedars of Lebanon. What a far cry this will be from the awful famine during the tribulation time when a quart of wheat will cost a man his entire daily wage. Rev. 6:6.

"They of the city shall flourish like grass of the earth" seems to speak of the prosperity of the people who live in the city. There will be no poverty stricken slums in this city. Most translations have the word "city" in the singular, so I am persuaded that this city is Jerusalem. I do not believe there will be any poverty in any city during that time, but when we see the expression "the city" and the context does not specify some other city, we may know the city of Jerusalem is meant.

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The blessings mentioned in this Psalm, and the abundance and manner in which they are given makes me believe that the subject of this Psalm is a Divine Person. I realize that to some extent some of these promises were fulfilled in Solomon, but as we look further into the blessings, we are made to understand the kingdom is universal, eternal and the quality of it is peace and goodwill toward men. Thus we must look beyond Solomon for the fulfilling of a handful of corn upon the top of the mountain. Since the subject is a Divine Person, it could be none other than Jesus Christ, and the kingdom is none other than the Millennial Kingdom, at which time the Lord will rule the whole earth.

As the earth stands at this hour, it is impossible for a handful of corn to grow on the top of the mountains; therefore, there must be some changes take place before this verse can come to pass literally. When God created this earth, He made everything about it good, but when man sinned, He cursed the ground for man's sake. It is my belief that the deserts, waste lands and mountains with their barren peaks are evidences of that curse.

"And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee saying, Thou shalt not eat of it; cursed is the

ground for thy sake; in sorrow shalt thou eat of it all the days of thy life" Gen. 3:17.

Our Lord in referring to this time when there will be a handful (plentiful) of corn on the top of mountains calls it regeneration.

"And Jesus said unto them, Verily I say unto you, that you which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel" Matt. 19:28.

The Apostle Peter calls this, a time of restitution.

"And He shall send Jesus Christ, which was before preached unto you; Whom the heaven must receive UNTIL THE TIME OF RESTITUTION OF ALL THINGS." Acts. 3:20, 21.

Thus there is to be a regenerated earth, at which time the earth will be restored to its original fertility. The results of the regeneration of the earth will be, that in the wilderness water shall break out.

There will be streams in the desert, and it will blossom like a rose. The habitation of dragons, shall be grass with reeds and rushes. Read Isa. 35:1-7.

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and the hills shall melt" Amos 9:13.

In the kingdom of Jesus Christ, there will not be one unfertile spot on the whole earth.

The fruit of the corn on the mountains is described as to shake like Lebanon. Lebanon is noted for its tall cedar trees. The yield of the corn will be so large, and its stalks so strong, that when they are moved by the wind, they will shake like the cedars in Lebanon. Because of the vast yield of the corn, no one will die of malnutrition—no one will go to bed hungry. The kingdom will be a kingdom of peace for they will beat their swords into plowshares, their spears into pruninghooks, men shall not study war anymore. Read Isa. 2:4.

As a result of a handful of corn on the mountains, and men living in peace there will be a population explosion until they of the city shall flourish like the grass of the earth.

ROY  
MASON

Radio Minister

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Aripeka, Florida



This verse must of course be interpreted in the light of the rest of the psalm, and the psalm relates to Christ's earthly reign during the Millennium.

Among the worst heretics that I know anything about are A-millennialists and those who say that God cast off Israel and is through with them forever. Such theory is forever refuted by Paul in Romans 11:1, where he says, "Hath God cast away his people? GOD FORBID." It is further refuted dozens of times in the writings of the prophets. Those who would have God finished with Israel, take the promises made to Israel by the prophets and spiritualize them and give them to the "Church." The spiritualizing of the Scripture is a wicked thing anyhow.

In Psalm 72: the writer foretells the return of Messiah, who shall come down to earth "like rain upon mown grass," (v.6). He shall rule the whole earth. All nations shall serve him.

(v.11). Peace shall prevail over the whole earth (v.7). From the history of the past we ought to have sense enough to know that such peace will never prevail this side of Messiah's return.

But what about the "handful of corn... upon the top of the mountains?" The corn refers to Israel, as is made clear in Amos 9:9 where he says, "I will sift the house of Israel among all nations, like as CORN is sifted." There is the dispersion, but Amos likewise foretells the regathering. Verse 14 says, "I will bring again the captivity of my people Israel... and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them." That doesn't look as if "God is through with the Jews" does it? And there isn't the slightest reference to the "Church." This "corn that is sifted" and later gathered back into Palestine, is the same corn of the psalm we have under consideration. But this corn (nation) shall be on the top of the mountains, says the Psalm. What does that mean? It means that Israel shall be at the top of the nations of this earth, during the Millennial reign of Christ. Proof of this is found in Isa. 2:1-5. Note the words, "It shall come to pass in the last days, that the mountain of the Lord's house shall be established IN THE TOP OF THE MOUNTAINS (kingdoms), and shall be exalted above the hills, AND ALL NATIONS SHALL FLOW INTO IT."

I believe that we are coming near to the time of the Lord's return, and the establishment of his earthly kingdom. The nation Israel has been revived and more than two and a half million Jews have been gathered. Desert places of Palestine are being made to "blossom as the rose." The Arab nations planned to exterminate regathered Israel, but in a six-day war Israel gave them an awful whipping. Perhaps no military victory recorded in the Old Testament was any more miraculous than this one. We are going to see more astonishing things come to pass. In the United Nations meeting no word is spoken about God's prophetic word. Indeed God is utterly ignored. He won't be ignored by the time he finishes carrying out His prophetic word.

### "Arithmetic"

(Continued from page three)  
race that is set before us." — Heb. 12:1.

What does this say we are to do? We are to lay aside everything that would hinder us in our Christian service. We are to subtract the hindrances; we are to subtract the thing that would hold us back in Christian living.

As I say, subtraction gave me a lot of difficulty when I was in school. I had a hard time learning how to subtract. Beloved, I am having a harder time in Bible

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arithmetic with subtraction than anything else. My old flesh doesn't want to lay aside those things. My old flesh wants those besetting, upsetting things. My old flesh doesn't like all the things that it ought to like, but the Bible says we are to lay aside every weight and every sin that doth so easily beset us. We are to subtract these things from our lives, but it is mighty hard to do.

Notice another Scripture of like nature:

"Wherefore LAY APART ALL FILTHINESS, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." —James 1:21.

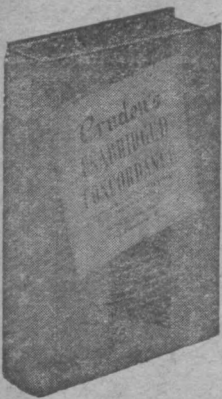
What is superfluity of naughtiness? That just means overflowing wickedness. When we say a person is naughty, we don't mean he is too awfully bad, but he is just mischievous. That is the way we usually like to think of the word "naughty," but that is not God's way of thinking of it. God says we are to lay aside all filthiness and superfluity of naughtiness — and "superfluity of naughtiness" in the original language means "an overflowing of actual wickedness. We are to lay it aside.

"You mean to say, Brother Gilpin, that Christian people have a lot of wickedness; that Christian people have a lot of naughtiness?" Yes, beloved, and God says that you had better lay it aside. You had better get on with subtracting, and get rid of a lot of wickedness in your life.

I look out in this audience, and I would say that you don't look wicked. But I would like to see you when you sit down, in the summertime, beside an old cow to milk, and at the same time you sit down on one side, a horsefly sits down on her flank on the other side, and he starts drilling for oil at the same time you try to extract pasteurized milk. I'd like to see what you would look like when that old cow gives you a swish of her tail, and kicks you over, and spills the milk, and runs down through the bushes to get rid of that horsefly—I would like to see what you would look like then.

When I was a boy preacher, there was an old man in the community that had the worst habit of profanity of anybody I think I ever saw. He came to church once in a while, and during a revival meeting he got interested, and the Lord saved him. A few days later, he sat down by a cow to milk just as a horsefly started drilling, and the old cow upended him, and ruined the

(Continued on page 5, column 1)



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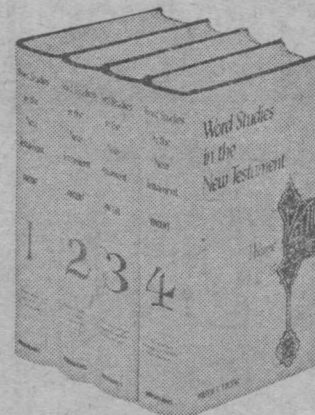
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### "Arithmetic"

(Continued from page 4)  
milk bucket and spilled the milk. The old man got up, and looked at the cow running down through the bushes to get that horsefly off of her flank. As he got up and started wiping off the milk he said, "You old heifer you, if I hadn't done been saved, you would have been cussed already."

You who look so pious and good, I ask you, are you always this way? Wouldn't it be a good idea for you to subtract some of the superfluity of naughtiness? I rather imagine that you have plenty of superfluity of naughtiness about you, that it would be well for you to lay aside and subtract from your life.

### III.

**MULTIPLICATION.**  
When I was a boy, I loved multiplication. I once learned the multiplication tables to fifty.

It has been quite a blessing to me in life to be able to orally multiply all the way up to fifty. Well, let's see if there is anything we need to multiply so far as spiritual life is concerned. Jude would tell us that there is very definitely a multiplication that you and I ought to practice. Listen:

"Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called; Mercy unto you, and peace, and love, be MULTIPLIED."—Jude 1:1, 2.

To whom is he writing? To those that are sanctified—to those who have been preserved in Christ.

Beloved, if you are saved, you are preserved. The Lord doesn't talk about being canned. Canned goods will spoil; preserves won't. The preachers "can" a lot of people, but God just makes preserves. You can always tell the difference between the preacher's canned goods and God's preserves, because the preacher's canned goods spoil, and spew over, and smell just about like canned goods do when they spoil.

Jude is writing to those who are preserved in Christ, and what does he say? He says, "Mercy unto you, and peace, and love, be multiplied."

Brother, sister, I would to God that we had more mercy, more peace, and more love manifested on the part of those of us who love the Lord. I have noticed this one thing to be true, particularly on the part of those who claim to be Independent Baptists, and that is that sometimes we are too independent. The saddest thing I know is that so many people who virtually agree on so many of the great truths of God's Word, are split up and divided, whereas we ought to seek to have our love, peace, and mercy for one another multiplied.

### IV.

#### DIVISION.

The Bible would teach us that we are to learn how to divide the Word. Listen:

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

Beloved, if you are not going to be put to shame, you are going to have to learn how to divide the Word of God. Part of this Bible is written to the Jews and you have no business applying it to anybody else. Part of this Bible is written to saints and part of this Bible is written to sinners, while part of it was written to the church. You have no business taking a passage of Scripture out of its context and making an application wrongly. You need to learn how to divide the Bible so that you can divide it rightly, that you won't be ashamed of your teaching.

There are a lot of people that never learn how to divide the

Word of God; they just mutilate God's Word. They take a passage that was written to a sinner and apply it to a saint and vice versa.

It is a knack to know how to divide even a chicken. You have to know where the joints come, in order to know how to divide. You have to know a lot about it to divide it.

When we had been married just a few months, we had company. Mrs. Gilpin wanted to show off her husband, and she insisted that I carve the chicken at the table. Beloved, she surely showed her husband off. Now I confess to the fact that I have had a lot to do with chickens. I confess I didn't get in this "shape" eating soda crackers and drinking water. I tell you the truth, there have been thousands of chickens that have entered the ministry by way of this preacher, and if I live, there will be thousands more. I don't want the chicken population to over-run the world, and become a problem.

As I say, I have had a lot to do with chickens, but I didn't know anything about how to divide them. I started cutting on that chicken and it was all bone. I couldn't find a place I could divide it. Every place I would cut, there was a bone, and I slopped gravy out of the dish on one side, and slopped gravy out of the dish on the other side.

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After the meal was over, I said, "We are going to have another chicken immediately, and I am going to learn how to cut that chicken. I am going to learn how to divide that chicken." I got a chicken, we killed it and cooked it, and I sat down with my wife and I learned where the joints were, and I learned how to divide it. I can do a pretty good job now, beloved, not only eating it, but dividing it as well, since I learned how to divide it up according to its proper pieces.

Brother, sister, I go back in my memory to the time that I slopped gravy out of the dish, first on one side, and then on the other, when I was trying to carve that chicken and I didn't know how to divide it. I have seen many a man that has stood in the pulpit and slopped spiritual gravy all over the audience just because he didn't know how to divide the Word of God.

Only a short time ago I heard a man over the radio make a statement like this: "Now if you want to be saved, all you have to do is just confess your sins, because the Bible says, 'He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'" Then they started shouting all over the studio. I shouted, too, but it wasn't the way they did. I said, "God forgive that crowd of ignoramuses." That passage of Scripture has not one thing to do with salvation. It was written only to the saints of God. We need to be mighty careful about how we learn the Bible, so that we can divide it up, and give to the saints

the part that belongs to the saints, and give to the church the part that belongs to the church, and give to the Jew the part that belongs to the Jew. We need to learn how to divide the Word of God so that we won't be ashamed as a result of our preaching.

### V.

#### BOOKKEEPING.

Not only did I learn about addition, subtraction, multiplication, and division when I went to school, but I learned something about bookkeeping. Jokingly, I might say a lot of my friends have learned something about it too. I have loaned books ever since I have been in the ministry, and a lot of them have been kept. The fact of the matter is, I have books scattered all the way from "Dan to Beer-sheba."

I say when I was in school, I learned something about bookkeeping.

Beloved, the Bible talks about bookkeeping. The Bible tells us that God keeps the books. When God comes to judge us, He isn't going to ask the clerk or the preacher about you, and He isn't going to ask the treasurer about you. God keeps the books. Listen:

"And I saw the dead, small and great, stand before God; and THE BOOKS WERE OPENED; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."—Rev. 20:12.

This is talking about the judgment of the unsaved, and it says that God keeps the books.

Beloved, I am persuaded that if God keeps the books on the unsaved, that God likewise keeps the books relative to the saved as well. We read:

"So then every one of us shall give account of himself to God."—Rom. 14:12.

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."—Mt. 12:36.

"If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."—I Cor. 3:14, 15.

There are going to be a lot of people that are going to be saved—just barely get to Heaven, and their works all burned up, because God keeps the books.

I am glad to know that God

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Sovereign Grace Baptist Mission  
Koroba Free Bag, via Mt. Hagen  
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keeps them. Someday perhaps you and I will have some little reward as a result of God keeping them. I suspect that you will find it to be true that some of the things you did, that you thought you would be rewarded for, you won't get any reward for at all. Some of the things you have passed by and forgotten about, perhaps God considered them worthwhile. I am glad that God keeps the books.

### VI.

#### SAVINGS.

Educators teach arithmetic today differently to what they did when I was a boy. When I was a boy, we had Ray's Arithmetic and when a boy got through Ray's Arithmetic, he could work most any kind of a problem. We

(Continued on page 6, column 1)

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PAGE FIVE

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## "Arithmetic"

(Continued from page five)  
had addition, subtraction, multiplication, division, and bookkeeping, and then one thing that Ray's Arithmetic emphasized, was savings. Some of you folk can remember in that old arithmetic book how they used to emphasize and teach so much about savings.

Our Lord does the same thing. He tells us how to lay up and to save. Listen:

"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."—Mt. 6:19, 20.

That is the savings you and I need to concentrate on.

I suspect that most everybody feels happy if he has a little nest egg laid away, that he can fall back on, in the event he needs it in time of trouble. But do you know, we ought to consider it the greatest blessing in the world, if we had spent that money that we had for a nest egg, for the glory of God, and had laid up for ourselves a treasure in Heaven. We would have a far greater savings, than we would have by any savings that we might have made here in this world.

## VII.

### PROFIT AND LOSS.

Another thing we used to study in arithmetic was profit and loss. It is easy enough in business for a man to make a loss, but it is mighty hard to make a profit. When I was in school we used to have a section of arithmetic that was called profit and loss, and we studied it from that standpoint.

God says something about that, too. Listen:

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—Mt. 16:26.

The word "soul" is not what most people think. The word "soul" as used here is really the word for "life." Actually Jesus is directing His message to the saints of God, and He says to them that you and I are to live in such a way that we are not going to waste our lives, but rather we are to live our lives in such a way that there is going to be a profit for us on the other side. So when He says, "For

what is a man profited, if he shall gain the whole world, and lose his own soul" that simply means that if you are a child of God, there is not much profit for you to gain a million here in this world and come down to the end of the way without a single soul having been saved, or without you having lived for the Lord Jesus Christ.

I tell you, beloved, your life is more important than the making of a million dollars. If you live your life for God, and for God's glory, that is more important than all the money that you can make. That is what this text says. God gives to you and me one life to live—just one, and you and I ought to live this life with one thought in mind: Is what I am doing glorifying God? Beloved, if we are not, we are on the loss side.

## VIII.

### MENSURATION.

You ask a person today, even mathematics teachers, what is meant by mensuration, or dimension measurements, and some can't even give you an answer. When I went to school and studied Ray's Arithmetic, Mensuration was the last chapter in the book. It had to do with dimension measurements—breadth, and length, and depth, and height of squares and cubes and circles and triangles and pyramids. A person was really well equipped as far as mathematics was concerned if he could understand dimension measurements.

Does God say anything about dimension measurements in the Bible? Listen:

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."—Eph. 3:17-19.

How much do you know about dimension measurements when it comes to the measurement of the love of God? Paul's prayer is that we might know the length of His love. How long is God's love? It goes back yonder to eternity past, wherever that is, and it goes out yonder to eternity to come, wherever that is. That is how long God's love is.

And how broad is it? Beloved, God's love is broad enough that it takes in all the elect of God, from the day of Adam to the last

man that will ever be saved. It is broad enough that the love of God includes the elect of God out of all the races of mankind that shall be saved.

How deep is His love? Go down to the very depths of sin, get down beneath that sinner that is so stained with his sin, and you will find the love of God is deeper than the deepest sin.

How high is His love? The love of God is so great that it picks us up here in this world and sets us yonder in eternity in the highest heaven.

Now that is dimension measurements. Do you know anything about it? I am afraid we don't know much. As far as you and I are concerned, I am afraid we know very little about the length and breadth and depth and height of the love of God. That is why Paul prays for this church at Ephesus, that they might learn something about it, because dimension measurements is the hardest thing in this world for us to learn.

## CONCLUSION

May I say in closing, it is good to go back to school and learn. It is never too late to learn. So far as you and I are concerned, we are never too old to learn. They say you can't teach an old dog new tricks. It all depends on whether the old dog wants to learn or not. It is never too late to learn, and in view of that fact, I am urging you who are saved, to enroll in God's school and learn something about Bible mathematics—learn to add, subtract, multiply, and divide; learn how to keep books, learn something about savings, learn something about profit and loss, and learn something about dimension measurements. I say it is never too late to learn, and in the light of my text, I would say with Jesus, "Learn of me." May God help you to learn something about Bible mathematics.



## Sick Man

(Continued from page one)

us remember those who are one with us in Christ, and especially let us bear on our hearts all those who are afflicted in mind, body, or estate. If we have had to leave Trophimus at Miletum, or at Brighton, or at Ventnor, let us leave our heart's love with him; and if we hear that another Trophimus lies sick not far from our own abode, let us accept the information as in itself a sufficient summons to minister to the afflicted friend. May holy sympathy pervade all our souls, for, however active and zealous we may be, we have not yet reached a perfect character unless we are full of compassion, tender-hearted, and considerate of the sorrowful, for this is the mind of Christ.

Simple as the statement of our text certainly is, it is found in an inspired book, and it is therefore more than an ordinary note in a common letter. Like another verse of the same chapter, "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books but especially the parchments," has been judged to be beneath

the dignity of inspiration, but we think not so. The God who counts the hairs of our heads in providence may well mention His sick servant on the page of inspiration. Instead of cavilling at the littleness of the recorded fact, let us admire "the love of the Spirit" who, while he lifts Ezekiel and Daniel above the spheres, and raises the language of David and Isaiah to the utmost pitch of poetry and eloquence, yet designs to breathe in such a line as this—"Trophimus have I left at Miletum sick."

Can we learn anything more from this plain line of apostolic penmanship? Let us see. If the same divine Spirit who inspired it will shine upon it, we shall not read it in vain.

First, from the fact that Paul left Trophimus at Miletum sick, we learn that

### It Is The Will of God That Some Good Men Should Be In Ill Health

Whatever the malady may have been which affected Trophimus, Paul could certainly have healed him if the divine Spirit had permitted the use of His miraculous powers to that end. He had raised up Eutychus from death, and he had given the use of his limbs to the cripple at Lystra; we feel, therefore, fully assured that had God allowed the apostle so to use his healing energy, Trophimus would have left his bed, and continued his journey to Rome. Not so, however, had the Lord willed; the good fruit-bearing vine must be pruned, and Trophimus must suffer: there were ends to be answered by his weakness which could not be compassed by his health. Instantaneous restoration could have been given, but it was withheld under divine direction.

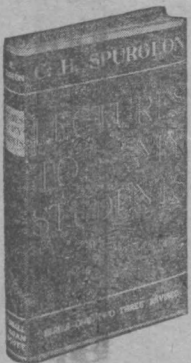
This doctrine leads us away from the vain idea of chance. We are not wounded by arrows shot at a venture, but we smart by the determinate counsel of Heaven. An overwhelming hand is everywhere present, preventing or permitting ill, and no one shaft of disease is ever let fly by stealth from the bow of death. If someone must be ill, it was a wise providence which selected Trophimus, for it was better for him to be ill than Titus, or Tychicus, or Timothy. It was, too, that he happened to be ill at Miletum near to his own native city, Ephesus. We cannot always see the hand of God in providence, but we may be always sure that it is there. If not a sparrow lighteth on the ground without our Father, surely not a child of the Divine family is laid low without His sacred will. Chance is a heathenish idea, which cannot live in the presence of an everywhere present, living, and working God. Away with it from every Christian mind! It is alike dishonouring to the Lord and grievous to ourselves.

This also delivers us from regarding affliction as being al-

ways brought upon men by personal sin. Many a sick man has been the direct result of intemperance, or some form of wickedness; but he is a worthy, well-approved man laid aside and left on the through a malady for which is not blamed in any measure. It is too common nowadays men to be of a hard and spirit, and ascribe the illness even of those who are true children of God to some fault in habits of life. We wonder they would like to be dealt to in this manner if they were suffering, and could wash their hands in innocence in reference to their daily lives. In our day they told him, "Lord, read whom thou lovest is sick." Yes, Solomon long before that wrote—"whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." This was much better, more manly, and more truthful than the frozen philosophy of modern times which traces man's sickness to his own violation of natural law, and instead of pouring in the balm of consolation, pours out the sulphuric acid of slanderous insinuation.

Let the afflicted examine himself to see if the rod be not to correct some secret evil; let him diligently consider wherein he may amend; but be it from us to stand at his side like judges or lictors, look upon our friend as a sufferer as well as a sufferer. Brutality may be left to the philosophers, it would ill become sons of God. We may not have a shade the less of Trophimus because he is sick at Miletum; he is probably a far better man than any of us, and perhaps that very reason he is more precious. There is gold in him which is for putting into the crucible of suffering; he is a diamond of so pure a water that we repay the lapidary's toil. This is not to be quite so true of any one, and therefore we escape sharper trials. Let us, as Job saith, "count them happy endure," and, like David, "Blessed is the man whom chasteneth, O Lord, and teach him out of thy law." What the Scriptures: "For whom the Lord loveth he chasteneth, scourgeth every son whom he receiveth. If you endure chastening, God dealeth with you as sons; for what son is he whom the father chasteneth not?"—Hebrews 12:6-7. "For whom the Lord loveth he chasteneth, scourgeth every son whom he receiveth. If you endure chastening, God dealeth with you as sons; for what son is he whom the father chasteneth not?"—Hebrews 12:6-7. "For whom the Lord loveth he chasteneth, scourgeth every son whom he receiveth. If you endure chastening, God dealeth with you as sons; for what son is he whom the father chasteneth not?"—Hebrews 12:6-7. "For whom the Lord loveth he chasteneth, scourgeth every son whom he receiveth. If you endure chastening, God dealeth with you as sons; for what son is he whom the father chasteneth not?"—Hebrews 12:6-7.

We have only strength for mere hints and so notice, secondly, that, (Continued on page 7, column 1)



## LECTURES TO MY STUDENTS

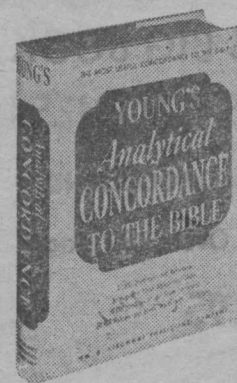
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MARCH 15, 1969

PAGE SIX



If some people are really on their way to heaven they are traveling in a sleeping car.

## CHALLENGE TO THE CAMPBELLITES . . .

# DOES BAPTISM SAVE?

By ROY MASON  
Aripeka, Florida

## SATAN'S PERVERSION OF I PETER 3:21

One of the most vicious practices ever promoted by the Devil, is the practice of separating a portion of Scripture from its context to make it carry a meaning totally contrary to what it was designed to teach. A man tells of a passage when he was a boy that read like this, "There is no God." Yes, there it was! That was the plain statement of the Bible. But

Examine the passage in context. Read verses 18 through 21. Verse 18 says that "Christ once suffered for sin . . . that he might bring us to God." (Christ brings to God—not water). Then in verse 20 He tells about Noah and his family being saved from the flood. Was it the water that saved Noah? Certainly not. The water drowned all but Noah and his family, and would have drowned them had it not been for the ark provided by the Lord. It was a salvation in connection with water—through water—from the drowning powers of water. Then the writer speaks of "The Like Figure." What is a figure? It is an illustration—a comparison. Baptism figuratively sets forth salvation. That is, portrays the death of the believer to the old life, and his resurrection to walk with Christ in newness of life. (See Rom. 6:4).

The same proof verse offered by the Church of Christ people (v. 21), plainly says, "Not the putting away of the filth of the flesh." This can have reference to both bodily uncleanness and the sins of the flesh. In neither case is baptism designed for the purpose of cleansing from either. Baptism gives the believer a "good conscience" toward God. In other words, it is an act of obedience, and the saved person who has not followed Christ in baptism, is not liable to have a good (Continued on page 8, column 1)

been, and still is, the best publication in connection with the study of the Word of God I have ever read.

Eld. O. B. Gabbard  
(Kentucky)

I enjoy every issue of T.B.E. So what if some people think it is too narrow? If in the last minute you were to find they are right, it would be easy to broaden, with no damage done; but what shall they do who teach and live too broad, when the last minute they see they should have been narrower?

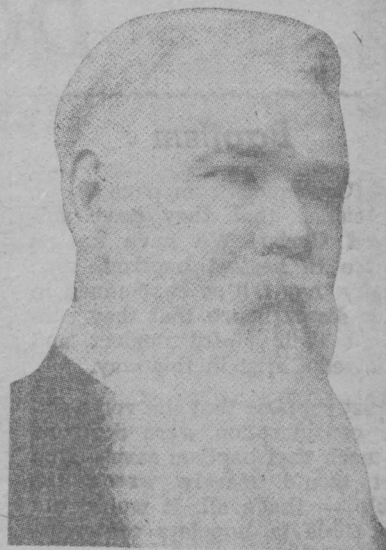
Elder M. James Hollowood  
(New York)

## Sick Man

(Continued from page six)  
Good Men May Be Laid Aside  
When They Seem To Be  
Most Needed.

as Trophimus was when the aged apostle had but a scanty escort, and required his aid. Paul wanted him badly enough soon after he had been obliged to leave him at Miletum, for he writes sorrowfully, "Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me." "And Trophimus have I sent to Ephesus." How glad he would have been of Trophimus for we see how he begs Timothy to come with all speed, and to bring Mark with him, whose service he greatly needed. Yet not even for Paul's sake can Trophimus

## B. H. CARROLL'S REMARKS ON PREDESTINATION AND ELECTION



B. H. CARROLL (1843-1915) — Founder and First President  
of Southwestern Baptist Theological Seminary

The last clause of verse 48, which reads thusly: "As many as were ordained to eternal life, believed," needs some explanation.

When I was a young fellow and had not imbibed the doctrine of predestination, I wanted that to read, "And as many as believed were ordained to eternal life." Perhaps that is the way you want to interpret it.

Brother Broadus said, "Let the Scripture mean what it wants to mean," and you let that passage stand—ordination to precede eternal life. Ordination to eternal life takes place in eternity.

Paul, in Romans 8, gives us the order. Many modern people do not believe it. We seldom ever hear anybody preach a sermon on it. I heard a strong preacher once say, "I just can't believe it." Romans 8:29 reads, "For whom he did foreknow, he also foreordained to be conformed to the image of his Son . . . and whom he foreordained, them he also called: and whom he called, them he also justified."

Justification comes at believing. So unless that passage reads, "As many as were ordained to eternal life, believed," it would break Paul's chain all to pieces.

Settle it in your mind that salvation commences with God, and not man.—(Pages 279, 280; **Commentary On Acts**).

What is election? Choice toward individuals. When was this choice made? Before the world was. As we were not there then, in whom was it made? In Christ. To what end? That we should be holy and without blemish in love. He blessed us at that time in foreordination. What does that mean? To decree beforehand. Concerning whom? The particular individuals that were elected. Unto what? Unto adoption as sons. Through whom? Through Jesus Christ. According to what? According to the good pleasure of His will. To what end? To the praise of the glory of His grace (page 79, **Commentary on Ephesians**).

Active spirits are apt to become restive spirits when under the restraining hand; energy soon sours into rebellion, and we quarrel with God because we are not allowed to glorify Him in our own way—a foolish form of contest, which at the bottom means that we have a will of our own, and will only serve God upon condition of having it indulged. Brother, he who writes these lines knows what he writes, and this is the verdict of his experience; God's work needs us far less than we imagine, and God would have us be aware of this fact, for He will not give His glory to human instruments any more than He will allow His praise to be bestowed on graven images.

Lastly, our text clearly shows us that

**Good Men Would Have The  
Lord's Work Go On Whatever  
Becomes Of Them.**

Paul did not desert Trophimus, but left him, because a higher call summoned him to Rome. Trophimus we may be sure did not wish to delay the great apostle, but was content to be left. No doubt they both felt the separation, but like true soldiers of Christ, they endured hardness, and for the sake of the cause parted company for a while.

It would be a great grief to a

true-hearted worker if he knew that any fellow-labourer slackened his pace for his sake. The sick in an army of an earthly monarch are necessarily an impediment, but it need not be so in the army of the King of Kings. Spiritual sickness is a sore hindrance, but sickness of body should not delay the host. If we cannot preach, we can pray; if one's work is out of our reach, we can try another, our inability should serve as a call to the vigorous to be doing all the more. Trophimus is sick, then let Timothy be the more energetic. Trophimus cannot attend the apostle, then let Timothy be the more diligent to come before winter. Thus, by acting as an incentive, the lack of one man's service may produce tenfold more in others who are roused to extra exertions.

Brethren, it will be the sweetest alleviation to the pains of a sick pastor if he sees you each and all nerved to special diligence; his enforced rest will be the better enjoyed if he knows that the church of God is not a sufferer because of it; and his whole mind and spirit will minister to the health of his body if he sees the fruit of the Spirit of God in you all, keeping you faithful and zealous. Will you not see to this for Jesus' sake?

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R. G. Patterson  
(Ohio)

Always praying for you and the great work you are doing. I am sending \$2.00 for the renewal of The Baptist Examiner. It has

be suddenly raised up; his Lord sees it to be needful that he should feel the heat of the furnace, and into the crucible he must go. We think that the church cannot spare the earnest minister, the indefatigable missionary, the faithful deacon, the tender teacher; but God thinketh not so. No one is indispensable in the household of God. He can do His own work not only without Trophimus, but even without Paul. Yea, we go further; it sometimes happens that the work of the Lord is quickened by the decease of one upon whom it seemed to depend. When a broad, far-spreading tree is cut down, many smaller trees which were dwarfed and stunted while it stood suddenly shoot up into vigorous growth; even so, one good man may do much, and yet when he is removed others may do more. Temporary illnesses of great workers may call to the front those who would else, from very modesty, have remained in the rear, and the result may be a great gain.

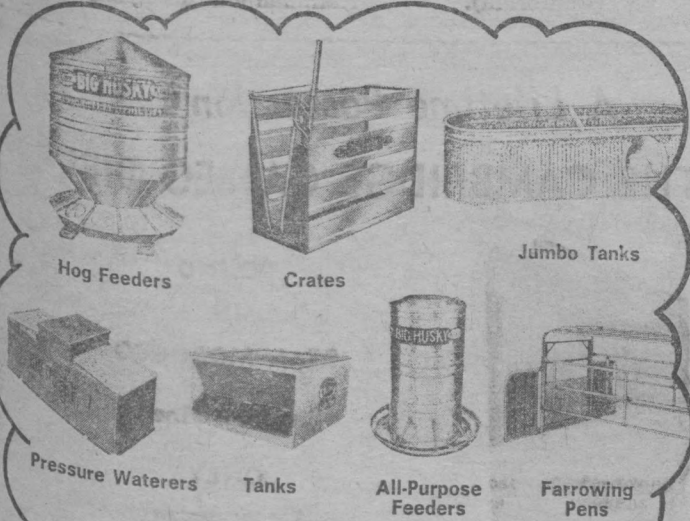
Poor Trophimus had in his healthier days been the innocent cause of bringing Paul into a world of trouble, for we read in Acts 21:27, that a tumult was made by the Jews, because they imagined that Paul had brought Trophimus into the temple, and so had defiled it. Now, when he could have been of service, he is sick, and no doubt it was a great grief to him that it should be so; yet for him, as oftentimes for us, there was no alternative but to submit himself under the hand of God, and feel that the Lord is always right. Why do we not yield at once? Why do we champ the bit and paw the ground, restless to be on the road? If our Lord bids us stand still, can we not be quiet?

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PAGE SEVEN

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# DON'T DO IT, MR. PRESIDENT

## Baptism

(Continued from page 7)  
conscience that they have followed Christ. We have known people to neglect baptism, then finally they felt so condemned in their disobedience that they confessed their sinful neglect and followed Christ in this way.

Just suppose that the verse under consideration were designed to teach that baptism saves. That fact would merely wreck the Bible — that's all. It would put the Bible in hopeless contradiction. In Acts 10:43, the same writer, the Apostle Peter, says, "Through his name whosoever believeth in him shall receive remission of sins." No mention of baptism whatsoever — the plain statement that anyone who believes in Christ receives remission of sin. Also John 3:16, "That whosoever believeth in him, should not perish, but have everlasting life." Everlasting life is connected with one thing — faith in Jesus. No mention of baptism. Again, this verse: "He that hath the Son hath life." Hath what? Baptism by immersion? No. — "hath the Son." So it is through the New Testament. John saw and heard the redeemed singing in Heaven,

and they were singing, "Worthy is the Lamb for he was slain, and hath redeemed us to God by his blood." WATER is not mentioned — it is BLOOD. "The BLOOD (not water) of Jesus Christ . . . cleanseth us from all sin." If from ALL sin, then what sin is left for immersion to wash away?

### A Chemical God

The plain truth is, the baptismal regenerationist has an H<sub>2</sub>O God — two parts hydrogen and one part oxygen. That's as bad as the "biscuit god" of the Catholics. A man told us of a Church of Christ preacher who led a candidate toward the baptism, saying, "He is not wholly saved yet." He baptized him, and as the man walked dripping from the baptism, the preacher exclaimed, "Now he is saved." Then pointing towards the baptism he said, "Behold his savior!" Let the illustration be denied, if they want to deny it, but it is exactly in line with the perverted cutting of I Peter 3:21 in two, making it to read, "Baptism doth also save us."

Strange to say, when one of their number "falls from grace" and is later resaved, they don't baptize him again. That means they have two ways of salvation — one wet, the other dry.

It is generally understood that Mr. Nixon is considering the appointment of an envoy to the Vatican, and I would like to join with all true Bible lovers in an effort to block the same, and to plead with Mr. Nixon that this not be done.

When Franklin D. Roosevelt was president, he appointed Myron Taylor as personal representative to the Vatican in 1939. His argument was, since this was at the onset of World War II, that the United States needed a



RICHARD M. NIXON

world listening post, and the Vatican would provide such. This was sadly proven untrue.

It is fact that after FDR's death, Taylor stayed on in Truman's period of presidency. Later, Truman named Gen. Mark Clark to succeed Taylor at the Vatican. When he did, a storm of protest broke over him, which was so formidable that Clark never went to Rome, and the matter was forgotten. It was the last time that the United States had any diplomatic relationship with the Vatican.

When John F. Kennedy was making the race for the presidency, he stated that he was flatly opposed to the appointment of an ambassador to the Vatican. To quote him, he said, "Whatever advantages it might have in Rome — and I'm not convinced of these — they would be more than offset by the divisive effect at home."

In view of the fact that our country was established with the idea of a distinct separation between church and State, I would certainly urge Mr. Nixon to do nothing by way of sending an envoy to Rome. We want to go on record that we are vehemently against anything of this type. To appoint such an envoy would be a slam against every non-Catholic in America. If Mr. Nixon wants his "stock" to go down to nothing, then let him make the appointment, but if he wants to continue as he has begun his presidency, then may he take a definite stand in behalf of Bible-loving, God-fearing people, who do not believe that the Pope or Mary can be of any help to the United States.

If Mr. Nixon makes this appointment, we would ask him "How much more stupid can he become?" and we would ask all Christians of America, "How blind can they become to tolerate such an appointment?"

### APPRECIATED LETTER

I want to thank you for standing for the Word of God, and putting it in print in The Baptist Examiner so the world can know you do. (Praise God, He already knows where you stand, always did know, and always will know.) Isn't it wonderful to have a God who knows everything, and the reason He knows it is because He wills it that way.

Leo Fevurly  
(Kansas)

THE BAPTIST EXAMINER  
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## Here's Campbellite Witness As To Baptist Perpetuity

T. R. Burnett, one of the leading Campbellite editors of a generation gone says: "The Baptists have connection with the Apostles through their line of succession, which extends back three hundred and fifty years, where it connects with the Waldensian line, and reaches to the apostolic day. This is not a Baptist line, but the Baptists have connection with this line, and through it have connection with the Apostles. We were speaking about successional connection. Baptists also have connection with the Apostles in what they teach and practice." (Christian Messenger, Dec. 8, 1886).

Alexander Campbell, the founder of the Campbellite Church gives this testimony on Baptist History:

Mr. Campbell in "Born of Water" (pp. 69 and 70), says:

"The Baptists can trace their

origin to Apostolic times and produce unequivocal testimony their existence in every century to the present time; and a model of their peculiarities. Scriptures themselves afford First century, Anno Domini, we read, in a well attested history, of a large Baptist church which was founded and exhibited as a grand model, by the immediate agency of the Holy Spirit; on the day of Pentecost three thousand souls were illuminated, led to repentance, converted, baptized and added to the church. The history of the church, and of many others like it, is clearly and forcibly written by an inspired writer, style Luke the physician. This Luke the oldest ecclesiastical writer the world. He writes a history of the Christian church for a little better than thirty years. (See treatise styled 'Acts of the Apostles' 2:41, 42)." — J.R.G.

## An Aged Preacher's Advice To Any Younger Preacher

A young man just starting out upon his work in the ministry was one day talking to an aged minister in London who had spent a lifetime in the service. The young man said, "You have had a great deal of experience; you know many things that I ought to learn. Can't you give me some advice to carry with me in my new duties?"

"Yes, I can," was the response. "I will give you a piece of advice. You know that in every town in England, no matter how small, in every village, or hamlet, though it be hidden in the folds of the mountains or wrapped round by the far-off sea, in every clump of farmhouses, you can find a road which, if you follow it, will take you to London."

"Just so, every text which you choose to preach from in the Bible will have a road that leads to Jesus. Be sure you find that road, and follow it; be careful not to miss it once. This is my

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(California).

advice to you."

The old minister's advice should be followed by everyone who, in any capacity, presumes to be a teacher or a preacher of the Word. Jesus said, "And I, I be lifted up from the earth, will draw all men unto me" (John 12:32).

### Halliman ... Calvary

(Continued from page one)  
us in his behalf so that the more may be sent to him once a month under the authority of our church. This will greatly be to the advantage of Brother Halliman if you will do so.

Please remember that we have a radio program, the support Brother Burket, THE BAPTIST EXAMINER, and some other mission programs. Therefore when you send an offering to Brother Halliman, please be sure that you specify that it is for Brother Halliman. Do not say "Please use this for missions." This will only necessitate another letter on our part to ask you how it is to be used. In other words please work with us, and we do our very utmost to be a blessing to New Guinea Missions and our missionary, Brother Fred Halliman and his family.

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