

"Jesus died for me," this is all my hope and plea.

MISSIONARY

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# The Baptist Examiner

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

VOL. 38, No. 30

ASHLAND, KENTUCKY, AUGUST 23, 1969

WHOLE NUMBER 1601

## FURTHER REPORT ON RECENT PATROL

ELD. FRED T. HALLIMAN  
(Missionary to New Guinea)

Dear Pastor and Church:

I rejoice to be able to send you this second letter of our Mission patrol to the Haiuwi area.

I think this is the proper time to tell you a little more about our Haiuwi Mission Station. Haiuwi, has become another official Mission Station of the Sovereign Grace Baptist Mission. We have about 5 acres of ground there and as I have previously mentioned, there is a fairly good house there constructed of native materials. We have already started preparing some timber to erect some permanent buildings there. At present the Station is staffed by a native man from Bougainville and his wife. If in due time the Lord sends some other Missionaries here to take over this station, we will move this couple to some other area.

Now with this brief introduction to our second Mission Station we will take up where we left off last week in telling you about



FRED T. HALLIMAN

our latest patrol there. When we arrived there on Wednesday we were tired from the walk but, as usual when we arrive there, a

large group of people were on hand to welcome us and as soon as we could get a few things in order we had our first preaching service. There were about 200 people there for the first service.

We had spent that first night without any kind of light except the open firelight and a couple of flashlights but when we arrived at Haiuwi, Luke the native missionary there, had a small kerosene lantern and he let us use that for the duration of our stay — hardly adequate to read by but it proved to be a blessing for general purposes.

The Mission Station at Haiuwi sets about half way up quite a large mountain. On clear days the view is beautiful. One can stand on the station and look right across the Strickland River gorge into the Sepik District, which is eight hours walk away. When we woke up on Thursday morning, (Continued on page 5, column 1)

## SANCTIFICATION

(PREACHED AT CALVARY'S 1968 BIBLE CONFERENCE)

By ELVIS GREGORY  
Columbus, Mississippi

"To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

"Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus.

"For this is the will of God, even your SANCTIFICATION, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God: That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness.

"He therefore that despiseth, not man, but God, who hath also given unto us his Holy Spirit." — I Thess. 3:13; 4:1-8.

The doctrine of sanctification is a vast field, for it begins in eternity and ends in eternity.

There are two extreme views held as to sanctification. There is the view that sanctification is the eradication of the old nature, permitting the believer to live in this life incapable of committing sin. The other view, which is



ELVIS GREGORY

just as unscriptural, is that sanctification is merely a setting apart, and has no moral value to the child of God other than an external setting apart.

But the Scriptures abound over (Continued on page 4, column 5)

ANOTHER GREAT EXPERIENCE IN PREACHING . . .

## GOD'S GRACE BEHIND PRISON WALLS

By JOSEPH WILSON  
Winston-Salem, N. C.

It was my great privilege recently to preach to a class of men in the Virginia State prison in Richmond, Va. As many of the readers of TBE know, there are four members of our church and two members of Calvary Baptist Church in this prison. God has wonderfully manifested His marvelous grace in saving these men and in leading them into grace and church truth, and giving them the desire to be members of true, sound churches of the Lord Jesus Christ.

Brother Jimmy Page, under the authority of Calvary Baptist Church is teaching a class there. He is ably assisted by Carl Harris, who teaches under the authority of our church in Winston-Salem. These members of the two churches have a tremendous testimony, and are doing a great work behind those prison walls.

Most of you have read of the baptisms of these men. These six men meet every day for an hour of fellowship and Bible study. They have a special class in the Sunday School time and under the very kind permission of the Chaplain. The Chaplain informs us that these men come to study, and that they have a wonderful testimony before the other prisoners.

possibility of speaking to this class, but two of our members wrote and asked concerning the possibility of visiting the class of these men. We were informed

kindness from the Chaplain in arranging things for us in our ministry there. It is our prayer that God's blessings might be upon this man.

I wrote and requested permission for some of us to visit, and be in the class on a Sunday a few weeks ago. Because my request was so close to the time (Continued on page 7, column 3)



ELD. JOSEPH WILSON

that, with proper permission granted, it would be possible to visit the class and even to speak to the class. I want to say here that we have had very wonderful

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## Did Man's Trip To The Moon Please The Lord?

DONALD L. CHANCE  
Birmingham, Alabama

Of a very recent date, July 20, 1969, man set foot on the very mysterious and far away moon. This heavenly body has been to man from the beginning of time a mystery of all ages. He could stand and gaze at its ball-like figure in the sky and wonder at its material make-up and sustenance.

"Moon, where did you come from?"  
How far away are you?  
What mysteries surround you?"

These and many more child-like questions have been upon the lips of mankind. But today part of these questions are about to be answered, which in turn will lead us into many other questions which will be just as pressing.

Man has always been after the conquest of adventure. First, it was the existence of the ages. Second, the existence of life, both man and plant, became the main question. Soon it became evident that there was more to this old world than just the land and the oceans surrounding it. The cry

was, "Is it possible that the world could be round and not flat?" "If we go far enough, what will we find?" Thus, you can see that man has always been seeking something throughout his entire existence.

Today the question is "WHERE



DONALD L. CHANCE

DO WE GO FROM HERE?" With the moon at a distance of 230,000 miles away, where do we go from here? With virtually no air, no plant life, where do we go from here? These are only questions that will "bug" scientists of today. But I would like to pose (Continued on page 7, column 5)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "I SHALL NOT WANT"

"The Lord is my shepherd; I shall not want."—Psa. 23:1.

Isn't it wonderful to know that we serve a God of absolute sovereignty — a God who is sovereign in every particular? There is nothing that comes to pass — there is nothing that takes place, but what is a part of His sovereign will and good pleasure for our lives. Too many times you and I as human beings are tempted to think of God that He is just a big man. In fact, I think the majority of people think of God as a big man, whereas God is not to be thought of in that respect. God is sovereign over all. Listen:

"These things hast thou done, and I kept silence; thou thought-

est that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes."—Psa. 50:21.

That is the way most people think about God. Thy think of God as a being just about like ourselves — maybe a little bit bigger than we are, but one just about like ourselves. To me, it is marvelous to think of God as being a God of absolute sovereignty — a God who does exactly what He wants to do — a God that directs and leads us from day to day, and whose way and will is final so far as our lives are concerned. I tell you frankly, I am glad that I serve a God of sovereignty, who is above me and

over me, who leads and directs me, and who controls every step of my pathway.

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"—Mt. 6:26.

In this passage of Scripture, the Lord Jesus is telling us that God is sovereign. The fowls of the air don't sow, and don't cultivate, and don't reap, yet God takes care of them, as if to say that we serve a sovereign God. We have this assurance, that He is looking after us, taking care of us, and directing us from day (Continued on page 2, column 1)

## GOD'S HAND ON DOG'S MOUTH

King Henry VIII of England sent a delegation to the Vatican to patch up the political differences between himself and the pope. The delegation was led by the Earl of Wiltshire who took along his dog.

As was customary at that time, the Earl prostrated himself before the pope and was about to kiss the pope's toe. The pope, willing to receive the homage, thrust his foot toward the Earl, and his dog, watching, misunderstood the action and went to the defense of his master. Instead of a kiss, the pope got a bite on the toe!

This enraged the Swiss guard (Continued on page 8, column 5)

## ARE YOU A "SICK SHEEP?"

A man who was traveling in the East heard that there was a shepherd who still kept up the custom of calling his sheep by name.

He went to the man and said, "Let me put on your clothes and take your crook. I will call them and see if they will come to me."

He called one sheep, Mina, Mina! but the whole flock ran away from him.

"Will none of them follow me when I call them?" he asked.

"Yes," replied the shepherd, "some of them will. The sick sheep follow anybody."

You may make the application. —Moody Monthly



## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN ..... Editor

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

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## "I Shall Not Want"

(Continued from page one)  
to day.

I never had it so forcibly drawn to my attention as I did one night, about twenty-five years ago, when Mrs. Gilpin was ill and I spent a whole night at the hospital. I was burdened and upset in view of her physical condition. It was the night before Thanksgiving and as you know, Thanksgiving has always meant a great deal to me. I am always happy on Thanksgiving morning that we have the greatest service of the year. Well, the next morning was Thanksgiving Day and I was to preach. That morning, about 6:00, I walked out in the solarium, as I was tired from the night's vigil. In view of the fact that I hadn't gotten any rest during the night — in view of the fact that I hadn't even had my clothes off all night — in view of the fact that I hadn't shaved yet — and in view of the fact that I had a sermon to preach in two or three hours time, I felt exceedingly worn and perturbed to start the day off. The interesting thing was the weather that morning, for it was a cold, rainy, gloomy, dreary, drizzly fall day. As I stood there in the solarium, on the second floor, I looked out, and there underneath the eaves of the hospital, a little sparrow had taken shelter, and apparently was perfectly contented. It had found its refuge there underneath the eaves of the hospital, away from the storm and the elements of the day. I thought then of that song, which says, "His eye is on the sparrow, and I know He cares for me." I go back to that morning in my memory, many, many times in my life, and I think of that experience. I rejoice as I come to bring you this message, that we have a God that looks

after us, just like God looks after the little sparrow, and we can say in the words of the Psalmist, "The Lord is my shepherd; I shall not want."

### I

#### I SHALL NOT WANT AS TO DIVINE SATISFACTION.

"He maketh me to lie down in green pastures."—Psa. 23:2.

Did you ever notice that when daylight comes, or even before daylight breaks, the cattle will get up from where they have been sleeping, and will begin browsing and eating, searching for their food, and after a little while, when they are filled, they will lie down, perhaps under a tree, or at least in the grass, and chew their cud. Thus, as they lie there, they are perfectly satisfied.

Beloved, that is exactly what this passage of Scripture says: I shall not want as far as divine satisfaction is concerned. These green pastures are typical, I think of the Scriptures. When it is said that they are green, this means that they are always fresh, and never exhausted, and certainly that is true of the Bible. The Bible is always fresh. The Bible is never exhausted. It is just like green pastures. In other words, as far as I am concerned, God completely satisfies me to the extent that I could lie down with the promises of God all around me, knowing that I have a complete and perfect divine satisfaction.

You notice that He says, "He maketh me to lie down," as if to say that God enables us to see the preciousness of His truth. We would never realize how precious the truth of God's Word is if God didn't enable us to see it. Therefore, He makes us to lie down in green pastures. He shows us how precious the truth of His word is, and He gives us satisfaction. We lie down surrounded by the promises of the Lord and are satisfied, just as the cows are satisfied when they have eaten until they are full, and have gone to lie down and chew their cud, and thus be perfectly satisfied. So it is with you and me. We can say, "I shall not want as far as divine satisfaction is concerned."

I think of one who is a marvelous illustration of this, and that is Mary. You remember the two sisters, Mary and Martha. Martha was a housekeeper, and the other one — well I imagine, her house looked most horrible most of the time. Martha was really a housekeeper and I can see her as she comes into the room where her sister Mary and the Lord Jesus Christ were in conversation. She had been out in the kitchen getting dinner ready and I can see her as she walks in the door and wipes her hands on her apron, as she stands there and says, "Master, I wish you would have my sister come on out to the kitchen and help me get dinner." Jesus said, "Martha, you are troubled about many things, but Mary has chosen that good part, which shall not be

taken away from her." Mary was completely satisfied to sit there and listen to the words of Jesus. Martha wouldn't be satisfied until she had the best dinner in the world on the table and saw everybody eating until they were full, but Mary was satisfied to listen to Jesus.

I say to you, beloved, our God gives to us a divine satisfaction. It has been amazing to me as I have faced life, and some of the problems that I have had, how that God has satisfied me even in the face of problems. Many times when I have had difficulties of the worst type confronting me, I have been able to go along, being perfectly satisfied, because the Scripture says, "I shall not want."

### II

#### I SHALL NOT WANT FOR DIVINE GUIDANCE.

"He leadeth me beside the still waters . . . He leadeth me in the paths of righteousness for his name's sake."—Psa. 23:2,3.

Notice the divine guidance that God gives to us, for He leads us. There is a song which means much to me:

"In shady, green pastures, so rich and so sweet,  
God leads His dear children along;  
Where the water's cold flow bathes the weary one's feet,  
God leads His dear children along."

Some thro' the waters, some thro' the flood,  
Some thro' the fire, but all thro' the Blood;  
Some thro' great sorrow, but God gives a song,  
In the night season and all the day long."

Isn't it wonderful to know that God leads His children?

Do you know why you are here? There isn't a doubt in my mind but that God led you here. There is a man worshipping with us today from Western Kentucky. He might think that he just happened to be here today, but he is here because God led him here this morning.

There is a dear sister who heard the broadcast this morning, who came into the service to worship with us today. She is not here just because she decided to be here, but she is here because God led her here.

The Apostle Paul wanted to preach in Asia. He thought that he was going to do mission work in Asia. He thought he ought to continue there. The Word of God tells us how he went to two different places and each time, God shut the door. There was no place for him to preach, and he went on down to Troas, and the Word of God says that he saw a vision of a man in Macedonia, saying, "Come over into Macedonia," God shut the door in two other places, and then opened the door and led him over into Macedonia.

Beloved, we have a God who leads us, and I say to you, I shall not want as far as divine leadership is concerned.

I read how the Psalmist David said:

"The steps of a good man are ordered by the Lord: and he delighteth in his way."—Psa. 37:23.

Yes, beloved, your steps, my steps, everybody's steps — every step we take every day are ordered by the Lord.

I like that old song:

"He leadeth me! O blessed tho't!  
O words with heav'nly comfort fraught!  
Whate'er I do, where'er I be,  
Still 'tis God's hand that leadeth me."

Whatever I do, He leads me. How I thank God for that truth! God leads us day by day. So I say, I shall not want so far as divine guidance is concerned.

### III

#### I SHALL NOT WANT AS TO

THE BAPTIST EXAMINER

AUGUST 23, 1969

PAGE TWO

### DIVINE RESTORATION.

"He restoreth my soul."—Psa. 23:3.

That word "restore" doesn't mean too much to us within itself, but if you will break it down to one of our modern words, you will get a better picture of it. It is the word "repair."

Beloved, God operates a repair shop. He repairs the soul, and you and I need repairs every day.

In our homes, we realize that things have to be repaired. Sometimes you have some little appliance, such as toaster, which you can't repair yourself, and you have to take such to some repair shop. Then sometimes your major appliances, such as your refrigerator, goes bad and you have to have a man who is capable of doing that kind of repair come to your home and repair it, or maybe take the appliance away to repair it. Sometimes your watch goes bad and you have to take it to a jeweler. Anyway, there are repairs that have to be done.

I ask you, wouldn't it be wonderful if you could just repair everything about your house that went wrong, and you never had to worry about these repairmen, or the repair bills, or the delay in getting the fixture repaired? Wouldn't it be wonderful if you could do all that repair work? Well, beloved, we can't, and that is why we have to have other places we can go for repairs.

My text says, "I shall not want," and we shall not want as far as divine repair is concerned, and the best part about it is, God repairs us completely. He repairs everything concerning us. While we are unable to do our repairing and have to call in somebody to take care of the repairs in our home, God repairs all of us fully. I shall not want relative to divine restoration.

Does your soul ever get "run down" to the place, about like the heel on your shoe sometimes? I have a tendency to wear my shoes out on the right side of the right heel and on the left side of the left heel, and they have to be repaired quite often. Beloved, I get in the same shape spiritually sometimes, as my shoes do. Just as my shoes need repair, my soul needs repair. I get run down to the heel sometimes spiritually, and I need repair. I say, I shall not want relative to divine restoration.

### IV

#### I SHALL NOT WANT AS TO DIVINE PROTECTION.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort comfort me."—Psa. 23:4.

I see David as he goes out to fight against the Philistine giant — how that David tries to wear Saul's armour, but can't do so. As he walks down the hill to meet the giant on the other side of the brook, he reaches down and picks up five smooth stones and drops them into his shepherd's pouch. As he crosses the brook and goes to the other side to meet the giant, Goliath, the Word of God tells us how that

Goliath laughed at him, and made fun of him. Goliath looked back at the army on the hill and said, "Here they are sending a boy, to fight with me. Why don't they come out and fight as men?"

You know, beloved, that little boy had something, all that army didn't have. He was depending upon God for divine protection. I can see that Philistine giant as he got so happy. It amused him to think that he was fighting against this little fellow that he laughed uproariously. Finally, the helmet upon his forehead fell back a little, and left his forehead bare. That was the time that God had predetermined from the foundation of the world for that giant's death, and David took his slingshot and struck the giant on the forehead and he fell dead.

I want to tell you, I shall not want as to divine protection. We have a God that protects us. Why was it that the giant laughed? Why was it that that giant's helmet fell back just at the right time? Why was it that all of this took place? I'll tell you why. God in His sovereignty looks down upon us, and I shall not want for divine protection.

I look at Joseph in Egypt when he was sold by his brothers into the hands of the Ishmaelites and they in turn carried him down to Egypt and sold him to the Egyptians. I remember some of the problems that Joseph had. I can remember how the woman lied on him, and how they put him down in the dungeon. I can remember all the things that were said about him. Folk say, "Where there is so much smoke, there is bound to be a little fire." Well, beloved, there was a lot of smoke in Joseph's life, but there wasn't a spark of fire as far as Joseph was concerned.

It looked like everything was against Joseph. Can you imagine an innocent man spending two whole years in a dungeon, yet the Word of God tells us that at the end of the two years, God brought him out just at the right time — at the time that was predetermined by God before the foundation of the world. God took care of him. We serve a God who divinely protects us.

Notice those Jews when they came to the Red Sea, with the army of Pharaoh behind them. What did they do? Well, God led them through, and then God brought that wall of water on either side together, and all the Egyptians were slain thereby. Moses was on the other side of the sea, and the Word of God tells us how he sang a hymn of praise. He took that old shepherd's staff and led that crowd in singing, and Miriam led the women, and they had a time of praise. Why? Because God had protected them there at the Red Sea.

Beloved, I shall not want for divine protection, and the interesting thing about this is, God not only says that He protects us, but He even protects us when we come down to die. The Psalmist says, "Yea, though I walk

(Continued on page 3, column 1)



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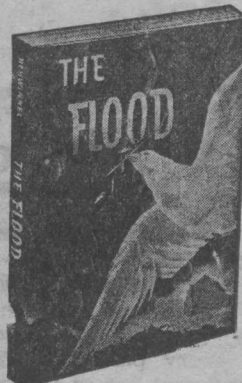
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POSTPAID

## "I Shall Not Want"

(Continued from page two)  
through the valley of the shadow of death, I will fear no evil." No, He doesn't say, "As we walk through death," but "through the shadow of death."  
A dog can bite, but the shadow of a dog can't bite. I might see a vicious dog and be scared, but the shadow of a dog can't bite. The shadow of a sword can't kill, and the shadow of death can't hurt. David said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil." Beloved, I say to you, even when we come down to the hour of death, I shall not want as to divine protection.

## V I SHALL NOT WANT AS TO TEMPORAL THINGS.

"Thou preparest a table before me."—Psa. 23:5.  
The table that God provides for you and me isn't always set with the same thing, just like the table that you have isn't always set with the same thing. Sometimes you have your table set more bountifully — maybe when Thanksgiving time comes, when you are going to have the preacher at your home, or when you are going to have guests at your home. I remember several years ago I was invited into a home. They knew the preacher was coming, and the woman called the fatted calf and everything else that went along with it. It was a good dinner — an exceedingly good meal, and I commented her, and told her she had done wrong, but that I appreciated the wrong she had done. She said, "It is true, Brother Gill, I have wrecked the budget for the rest of the week."  
That is true, beloved; you do sometimes, and then sometimes you have scant meals. The time comes when you may open a can of sardines, or when you have a meal. In other words, you cut the table just the same.  
I think our Lord does likewise. Sometimes He sets our table very bountifully as far as material things are concerned; then sometimes He sets the table very scantily for us, but there is one certain, I shall not want as to temporal things.  
I don't believe there is a child of God that is trying to walk with the Lord, regardless of what material status may be, and in perspective of the temporal things that he may have but that gives him satisfaction, and enables that man to face

even the worst of life's experiences, saying, "I shall not want." We read:

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they sow not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things."—Mt. 6:26-32.

Here the Lord talks about how He takes care of the birds, and the lilies, and the flowers. They are all looked after by His own hand. They don't do anything themselves, but He looks after them. Then He says, "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things."

It is a heathen man, a barbarian, an unsaved man, that worries about what he is going to eat, and what he is going to wear, and how he is going to get along in the world, or how he is ever going to make ends meet. The Lord said:

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Mt. 6:33.

I tell you, beloved, I shall not want relative to temporal things.

The Psalmist gives us a remarkable thought in this respect:

"The young lions do lack, and suffer hunger: but they that seek the Lord SHALL NOT WANT any good thing."—Psa. 34:10.

Notice, God puts us on the basis of the beast and the lion, and He says that they do suffer hunger, but they that seek the Lord, shall not want any good thing.

Listen again:

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Psa. 37:25.

Yes, beloved, I shall not want relative to temporal things.

## VI

## I SHALL NOT WANT AS TO SPIRITUAL THINGS.

"Surely goodness and mercy shall follow me all the days of my life."—Psa. 23:6.

Doesn't this sound like He is going to take care of us with spiritual things?

Spurgeon used to refer to this passage by saying that the goodness and mercy were God's watchdogs, and just like a watchdog follows along behind you, that goodness and mercy follow after the child of God from day to day, and as far as we are con-

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cerned, we will never lack spiritual things.

In the Old Testament, God says: "As thy days, so shall thy strength be."—Deut. 33:25.

Here is a marvelous promise—a promise that isn't just for the next day, but it is for the next 365 days. In fact, it is for all the years of your life. I shall not want as far as spiritual things are concerned, for He has already given me a promise that "as thy days, so shall thy strength be."

Notice again: "My grace is sufficient for thee."—II Cor. 12:9.

Isn't it wonderful to know that God's grace is sufficient?

Suppose there is a fish in the Atlantic Ocean that swims up beside a big whale and says, "I am worried to death. I just can't sleep at night." The whale says, "Why?" The fish says, "I am afraid the ocean is going to go dry."

Beloved, that would be just as sensible as you and me worrying about how we are going to get along in this world. It would be just as sensible as for you and me to wonder how we are going to get along in this world when God has already said, "As thy days, so shall thy strength be," and "My grace is sufficient for thee." Beloved, He is going to give us strength by the day, and if His grace is sufficient for us, then I shall not want relative to spiritual things.

## VII

## I SHALL NOT WANT IN ETERNITY.

"And I will dwell in the house of the Lord for ever."—Psa. 23:6.

This has to do with eternity; all the other verses have to do with this life. Notice, we are going to dwell with the Lord forever.

Sometimes a wicked man runs into a church to say a prayer. He may go to church today and then not go back again for a long time. But David, taking a long view of life, looks out into eternity and says, "I will dwell in the house of the Lord for ever."

You and I go to church on Sunday, and as I say, the wicked man sometimes runs in and out of the church of the Lord when he is afraid, but David said, "I will dwell in the house of the Lord for ever" — not just occasionally, but forever; not just once in a while, but forever. I shall not want in eternity. The same God that has been taking care of me along life's pathway—that same God is going to continue to take care of me until I come down to death, and even beyond death — in eternity — I shall not want.

We read:

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Rev. 21:3.

Isn't it going to be wonderful some of these days when that comes to pass?

T. T. Martin was a good friend of mine, and a good preacher. A. D. Muse, who grew up under T. T. Martin, was also a good friend of mine, and a good preacher, who had been in my home, just like Brother Martin, many, many times. A few days after Brother Muse died, which was several years after Brother Martin died, I was in Louisville, in the home of Mrs. Muse. She called me and insisted that I come down about a matter, and I went to her home and talked with her for some period of time. She referred to the day that Brother Muse had died, and she said, "You know, T. T. and A. D. had a hallelujah time that day when they got together again." I thought, that is right. I imagine they did have a hallelujah time. I imagine they shouted Hallelujah all over God's Heaven that day when they got together again.

Beloved, that is going to be true of everyone of us. I don't want for anything in this world, for the Psalmist says, "The Lord is my shepherd; I shall not want." The same God that looks after me in this life, is going to look after me in eternity, and I shall not want even in eternity. He says, "Surely goodness and mercy shall follow me all the days of

my life; and I will dwell in the house of the Lord for ever." I am going toward my heavenly home, and I have two heavenly attendants to go along with me—goodness and mercy — and those attendants are going to guide me on the way to my heavenly home, and when I get there, I will dwell in the house of the Lord forever. I shall not want in eternity.

That is what my Lord meant when He said:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."—John 14:1-3.

Thank God, someday we are going to be with Him. Some day we are going to be with the Father, some day we are going to be with the Son, and some day we are going to be with all the saints of all ages. I shall not want in eternity, just like I shall not want here within this world.

## CONCLUSION

Notice who it is that can say, "I shall not want." It is the man that has a shepherd. If you don't know the Shepherd, then you can't say that. You are worried to death about how you are going to make ends meet, and you are worried to death about how you are going to get along in this world, but the individual that knows the shepherd can say, "I shall not want."

Therefore, I ask you, do you know the Shepherd? Do you know the Lord Jesus Christ? Do you know Him as your Shepherd and Saviour? Might it please God to open your heart this morning and reveal to you Jesus Christ, who died for your sins, that you might be saved, is my prayer.

May God bless you!



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PAGE THREE



# The Baptist Examiner FORUM

"Explain John 1:9. Is the Holy Spirit beseeching every man to receive Christ?"

ROY  
MASON

Radio Minister  
Baptist  
Preacher  
Arlake, Florida



The verse reads as follows:  
"That was the true light which  
lighteth every man that cometh  
into the world."

I do not believe that I can add  
much to this verse just as it  
stands.

John has been telling about the  
coming of John the Baptist, and  
about his witness. Then he makes  
clear that John was not to be  
identified with the Messiah. He  
says, "He was NOT that light, but  
was sent to bear witness of that  
light. That (Jesus) was the true  
light that lighteth every man that  
cometh into the world."

You will note that the Holy  
Spirit is not mentioned here. The  
common teaching of this day is  
to the effect that the Holy Spirit  
wills and seeks to win to Christ  
every person, but fails in most  
cases. I do not believe it. I believe  
that God the Holy Spirit is ir-  
resistible, and that He brings to  
Christ every person whom He  
goes after. "But look here," says  
somebody, "don't you know that  
the Bible says, 'My spirit shall  
not always strive with man.' Yes,  
I know that, and I also know that  
this passage has nothing whatso-  
ever to do with this day of grace;  
has nothing whatsoever to do  
with salvation. God referred there  
to the people beyond the flood,  
and he told them that he wasn't  
going to put up with their mean-  
ness indefinitely, but that in 120  
years he would send the flood.  
Reference is there to the flood  
and the flood only.

But going back to the verse in  
question. The only real Light in  
this world today is Christ. What  
hope is there for the world to  
ever come out of its present muddle?  
No hope save in Christ and  
His return. What hope is there  
for one who has lived out most  
of his earthly days? No hope save  
that which is in Christ. Christ  
towers like a colossal light house  
in this sin benighted world, but  
except for the preordaining mercy  
of God none would look.

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

BIBLE TEACHER  
Philadelphia  
Baptist Church  
Birmingham, Ala.



In order for a person to profit  
from physical light he must have  
physical eyes with which to see  
things by means of that physical  
light. If you lead a person who  
is completely blind into a well-  
lighted room he will not resist  
that light simply because he does

not know it is there. So it is in  
the case of spiritual light. Until  
the Lord gives a person a spiritual  
eye (Prov. 20:12, Mt. 13:16) he  
does not so much as know there  
is a spiritual light. He may resent  
your talking to him about that  
light, but why should we accuse  
him of resisting something he  
cannot so much as see?

I know Jno. 3:18 seems to teach  
that man is responsible to God  
for his not having believed on the  
Son. But if you notice, at the final  
judgment of the lost there  
is no mention of their not having  
believed. Rather they are judged  
according to that which they are  
capable of doing.

Every person who comes into  
the world has a certain amount  
of moral light. The heathen does  
not need a preacher to come to  
him and tell him it is wrong for  
him to murder his fellowman. He  
does not need to be told that he  
should not lie, steal or rob. He  
does not need to be told what is  
right for him to do toward his  
fellowman. There is no such thing  
as right and wrong among the  
lower creatures. But the very  
lowest of mankind has some  
concept of right and wrong (Gen.  
3:5). So in Rev. 20:12 we find  
that the lost are judged accord-  
ing to their works, that is, ac-  
cording to that which they have  
a capability. Then in verse 13 we  
see this repeated for emphasis,  
if you please.

The lost are not cast into hell  
because of their works, not by  
any means. Rev. 20:15 tells us  
they are cast into the lake of  
fire because their names are not  
written in the book of life. But  
verses 12 and 13 mean to me that  
they will suffer in that lake of  
fire according to that which they  
have done in this life. No, the  
Holy Spirit is not beseeching  
every man to receive Christ. Ev-  
ery one the Holy Spirit goes af-  
ter, He fetches to Christ just as  
Mephibosheth was fetched to  
King David.

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Any time the Holy Spirit be-  
sees a person to receive Christ  
that person does receive Him. The  
Holy Spirit does not begin a  
work in a person without finish-  
ing it. "Being confident of this  
very thing, that he which hath  
begun a good work in you will  
perform it until the day of Jesus  
Christ." (Phil. 1:6).

The Bible teaches us that we  
are all sinners. "For all have sin-  
ned, and come short of the glory  
of God." (Rom. 3:23). It teaches  
that man is dead in sins and he  
must be made alive by the grace  
of God. "And you hath he quick-  
ened, who were dead in tres-  
passes and sins." (Eph. 2:1). "But  
God, who is rich in mercy, for  
his great love wherewith he loved  
us, even when we were dead in

sins, hath quickened us together  
with Christ, (by grace ye are  
saved.)" (Eph. 2:4,5.)

If we have a passage of Scrip-  
ture that seems to imply a gen-  
eral atonement or gift we must  
not let that verse override others.  
It is a common fact that any gen-  
eral statement is limited by an-  
other statement if it is limited.  
For instance, if you are told to  
go to the store, you are given a  
general statement. It could mean  
a grocery store, hardware, drug  
store, general store, or any other  
type of a store. On the other  
hand if you are told to go to the  
store and get a loaf of bread, it  
is limited. It is necessary to go  
to a store that handles bread. The  
general statement, "go to the  
store" is limited by "get a loaf  
of bread." This is true with the  
Bible. When we read a passage  
that seems to be general, it is  
limited by passages that teach it  
thus. The passage that says, "And  
he is the propitiation for our sins;  
and not for ours only, but also  
for the sins of the whole world." (1  
John 2:2), seems to imply a  
general atonement but it is limited  
by Christ's own statement. "I  
am the good shepherd: the good  
shepherd giveth his life for the  
sheep." (John 10:11) This verse  
shows who is the recipient of His  
sacrifice — the sheep. This, then,  
demands a closer look at 1 John  
2:2. Since it is limited we must  
understand that the world of this  
verse means that peoples other  
than Jews are saved. People of  
all nations are saved by the blood  
of Christ.

Obviously, we cannot think  
that John 1:9 is teaching that  
every one in the world has re-  
ceived light since we know that  
some walk in darkness. "And this  
is the condemnation, that light  
is come into the world, and men  
loved darkness rather than light,  
because their deeds were evil." (John  
3:19).

How does He light every man  
in the world? In many ways.  
Man has the light of intelligence.  
He has the light of reason, he  
has the light of ability. He can  
see the creation in all of its beau-  
ty and know that there is a God,  
even though he rejects Him. He  
is enlightened, in a sense, by the  
preaching of the gospel, and by  
the work of the church. All of  
this shows Christ as the light of  
the world. To the Christian He is  
a special light. A light that re-  
moves all darkness. A light that  
guides and comforts. This is the  
light that the unsaved rejects,  
preferring darkness rather than  
light.

AUSTIN  
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No, the Holy Spirit is not be-  
sees everyman without ex-  
ception, to receive Christ. This is  
especially true in John 1:9. This  
whole chapter refutes the theory  
of a universal invitation by the  
Holy Spirit. To state that Jesus  
Christ is the true light to all men  
without exception is to deny the  
state of man before God. The  
Bible very definitely and clearly  
affirms that man is dead spirit-  
ually, and to say that Jesus is  
every man's light is to say, in  
essence, that man can see, and if  
he can see, he is not dead.

Many interpret this verse to  
mean that God gives to every  
man human reasoning and a con-  
science to tell right from wrong,  
but the Bible does not substan-  
tiate such a theory. The word of  
God declares that man's mind is  
continually evil and his heart de-  
ceitful.

"And God saw that the wick-  
edness of man was great in the  
earth and that every imagination  
of the thoughts of his heart was

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only evil continually." Gen. 6:5.  
Jesus tells us that for one  
to see he must be born again.

"Jesus answered and said unto  
him, Verily, verily, I say unto  
thee, Except a man be born again,  
he cannot see the kingdom of  
God." John 3:3.

Until one is born again, he is  
walking in darkness and is not  
capable of determining if there  
is a light shining. This fact is  
borne out in verses 4 and 5 when  
the Spirit reveals that not all are  
walking in the light.

"In him was life; and the life  
was the light of men. And the  
light shineth in darkness; and the  
darkness comprehended it not."  
John 1:4,5.

Were Jesus the true light of all  
men without exception, none  
would be walking in darkness for  
all would have light, and not only  
light but the true light.

It seems to me that the Holy  
Spirit is placing emphasis on the  
word "true light," which would  
tell us that any other light would  
be false. When man invents other  
ways of salvation outside the  
finished work of Jesus Christ,  
his work is a false light. Some  
of these false lights are praying  
through, baptismal regeneration,  
keeping the law, and holding on  
faithful to the end. All of these  
lights are false, because they  
shout what man must do, where-  
as the true light is what Jesus has  
done for His people.

Jesus was not the true light  
to the Scribes and Pharisees.  
They clamored for His crucifix-  
ion. In this age in which we live,  
there are many to whom He is not  
the true light. Some declare He  
was the illegitimate son of Mary  
and a Roman soldier. Others say  
He was a good man, but He was  
not God. Then, there are those,  
like the Pharisees and Scribes  
who are going about to establish  
their own righteousness. To them,  
they do not need any other light  
than what they can produce by  
their own works. Little do they  
know that good works do not pro-  
duce the true light.

Jesus is the fountain of all  
light to His people. Therefore,  
the ones in this verse are the  
ones for whom Jesus shone on the  
cross, and the ones for whom He  
has given seeing eyes that they  
might see the light.

"The hearing ear, and the see-  
ing eye, the Lord hath made even  
both of them."—Prov. 20:12.

We might explain to you that  
they are the ones for whom he  
prayed in John 17. They are the  
ones whose names He wrote in  
the Lamb's Book of Life before  
the foundation of the world; they  
are the ones who are in contrast  
with the world who knew Him

not as the light, in verse 10. They  
are the ones who received Him  
in contrast to those who did not  
receive Him in verse 4.

## Sanctification

(Continued from page one)  
and over, as it does in our text,  
that sanctification is a present  
reality in the life of the children  
of God, yet it does not mean  
in the least that we are enabled  
of the Lord to live apart from  
or above, sin. The Greek word  
"hagios" is found ten times in  
the English New Testament. Five  
times it is translated, as it is  
here twice in our text, "sancti-  
fication" and twice, as it is here,  
"holiness." The other grammatical  
forms of the word are found many  
times. One of these forms is  
"sanctify," found twenty-six  
times. Another grammatical form  
of this word is rendered "saints."  
—saints that are in Christ Jesus.  
So the word "sanctification" in  
the original, means "to set apart  
by God for a sacred use." In  
other cases, it means "to sancti-  
fy," or "to cleanse" or "purify,"  
"to adorn," or "to beautify."  
So, beloved, sanctification has  
various meanings, yet they are  
vitaly related one to another, but  
where that difference is, I should  
like to deal with it in four as-  
pects, realizing that it is a vast  
subject, and one that most folk  
have little knowledge of.

### SANCTIFICATION IN RELATION TO GOD'S ELECTION

"Jude, the servant of Jesus  
Christ, and brother of James, to  
them that are SANCTIFIED by  
God the Father, and preserved  
in Jesus Christ."—Jude 1:1.

Jude is saying that the chil-  
dren of God to whom he is writ-  
ing, had been sanctified by God  
the Father in the past, and kept  
for Jesus Christ, and now being  
addressed as the called — those  
that had been effectually called  
to faith in the Lord Jesus Christ.  
So here, sanctification means to  
be set apart by God the Father  
for Jesus Christ. Therefore, in  
the real sense, sanctification is  
vitaly related to the doctrine of  
God's election.

"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."—Eph. 1:4.

By God's sovereign choice, a  
certain number of Adam's race  
are to be made trophies of His  
divine grace. Here sanctification  
is a setting apart for something,  
and in that sense, it is vitaly  
related to the doctrine of God's  
election.

"But we are bound to give  
thanks always to God for you,  
brethren beloved of the Lord,  
because God hath from the be-  
ginning chosen you to salvation  
THROUGH SANCTIFICATION  
of the Spirit and belief of the  
(Continued on page 5, column 3)

## J. R. GRAVES Seven Dispensations

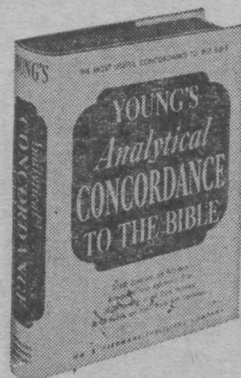
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## New Guinea Photo Story

This is being written late on a Friday night and Sunday after the morning services I will be leaving on a mission patrol that will take me into the Strickland River area. This group of pictures has to do with our last patrol and we will have more pictures to share with you of this patrol that will have to wait until I get back, as the film has not been developed and the prints made as yet. I should also have some interesting pictures to show you of the patrol that I am about to embark upon.



This picture shows part of our Haiwi Mission Station. The round topped house is the house that was built for me to live in when I visit with the folk and the one in the back is where we stayed while there on this patrol. This house belongs to Luke and his wife. The mission property begins about where his house is setting and goes back for a ways. There are about 5 acres of it.

### Fred T. Halliman

(Continued from page one)  
A huge cloud had enveloped the entire mountain. It was about 10 a.m. before the cloud lifted. Two services were held there on Thursday and some plans made for the rest of the week.

It had been decided that on Friday a feast would be held just off the Mission grounds and every one that could spare a pig was to bring one and if not a pig, some sweet potato or vegetables. Besides the usual crowd, several people from the outlying areas came that day and by the time for our afternoon service the house would nothing like hold all the folk. There was an abundance of food there that day and they gave us enough to last for nearly two days.

#### A Church Was Organized On Saturday

Saturday was a big day for these folk. I first started preaching to these people about five years ago and at first it was only a preaching point that we visited only occasionally. Then after a while, a young man from that area who had been around the Mission Station for over a year and had been saved, felt called of the Lord to go to his people and start regular services and preach to them. He carried on this ministry alone for nearly two years other than when I could go and preach for them. Then eventually another young man started preaching and another place was opened up. While I was

in America during 1967 another man felt led of the Lord to begin preaching and now we have five preaching places in the area.

Over the years we have held several meetings with these people and quite a few of them have professed to know Christ as Savior. Quite a few of those that have professed to be saved have been baptized and on Saturday, a Baptist church was organized there with 67 charter members. So after nearly five years of preaching to these folk, (sometimes, I and various missionaries and pastors from around the Mission Station here, but most of the time the local missionary), a Baptist church was organized.

The new church, named Haiwi Baptist Church, called one of the missionaries to be their pastor and voted to authorize three other men to do mission work from that church. The mission work in the Pogaiu area (better known to you folk as the Strickland River area) is now under the authority of this church besides four preaching places in the general area of the church.

#### A Baptizing Held On Sunday

At the end of the service on Saturday, 31 people petitioned the new church for baptism and the church voted to receive them and to hold her first baptizing on Sunday. We had decided to have our Sunday morning service at the place where the baptizing was to take place and so on Sunday morning we left the Mission (Continued on page 6, column 3)

## Sanctification

(Continued from page 4)

truth."—II Thess. 2:13.  
So, beloved, election is vitally related to sanctification and vice versa.

The word "predestination" comes from the word "proroso," which means "to mark off before time, beforehand." John Carter (and he is a great scholar) used to say that in the original it literally meant "to draw that mark completely around that individual that is predestinated unto salvation."

So in predestination God's own were marked off, or encircled, by God's sovereign choice, and predestinated unto salvation. In essence, they were set apart by God.

### SANCTIFICATION IN RELATION TO REDEMPTION

One cannot read or scrutinize the Scriptures without realizing that in the covenant of redemption, God the Father gave to Jesus Christ a certain number to be saved, or atoned for, by His death, and also to be divine gifts to the Son.

"But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me SHALL COME TO ME; and him that cometh to me I will in no wise cast out."—John 6:36,37.

So in the covenant of redemption, individuals in Adam's race were set apart by God the Father, and given to the Son in the covenant of redemption.

"As thou hast given him power over all flesh, that HE SHOULD GIVE ETERNAL LIFE to as many as thou hast given him."—John 17:2.

So, beloved, the doctrine of sanctification has its beginning in God's sovereign choice of His people, thus predestinating them to be conformed to the image of God's Son.

Another aspect of sanctification in relation to the atonement made by Jesus Christ was when He died on the Cross of Calvary and ascended into the heavenly Holy of holies, there to represent you and me.

The Bible declares of God the Father:

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and SANCTIFICATION, and redemption."—I Cor. 1:30.

So Jesus Christ is made unto us our sanctification. From beginning to end, it is all of grace, even our sanctification.

We find that the death of Christ freed those given to Him of the Father, of their sins. He set them free.

"By the which will WE ARE SANCTIFIED through the offering of the body of Jesus Christ once for all."—Heb. 10:10.

"For by one offering he hath perfected for ever them that are SANCTIFIED."—Heb. 10:14.

Beloved, those for whom Christ died on the Cross of Calvary are made perfect because of that one perfect offering made there, and given in behalf of the people to God in redemption.

Christ and the elect—that is, the Sanctifier and the sanctified are all one.

"For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren."—Heb. 2:11.

Jesus Christ is our sanctification, for we were set apart in the atonement of the Lord Jesus, and that, of necessity, is limited.

"For verily he took not on him the nature of angels."—Heb. 2:16.

Literally, He did not take upon Himself the sins of the fallen angels, but He took upon Himself the sins of the seed of Abraham not the sins of Adam's race, but the sins of the seed of Abraham.

So in His atonement, every one for whom Christ died was sanctified by this offering, once and for all, and it is finished; we are sanctified now.

### SANCTIFICATION IN RELATION TO THE NEW BIRTH

There are those who define sanctification as that which begins or commences at regeneration and consummates in glorification. But if justification is a fact, and if the glorification of God's people is a fact, then the sanctification of God's people also is a fact and a reality.

The Bible states that all are sinners.

"For all have sinned and come short of the glory of God."—Rom. 3:23.

"For the wages of sin is death."—Rom. 6:23.

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

"For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:22.

All the human race is in Adam, so we are dead in trespasses and in sin. Not all of Adam's race though are in Christ, for in Adam all died.

"Among whom also we all had our conversation in times past in the lusts of our flesh fulfilling the desires of the flesh and of the mind and were by nature the children of wrath, even as others."—Eph. 2:3.

In light of the fact that even those who were chosen by God the Father and predestinated to be saved, and those for whom Christ paid the sin debt, were children of wrath, even as others—in the light of this great truth, even though one is chosen of the Father, and had his sins atoned for by the Lord Jesus Christ, what is it that has to be done to that individual in time that makes him acceptable to God? That is found in the words of Jesus, when He declared:

"Except a man be born again, he cannot see the kingdom of God."—John 3:3.

In this day in which we live, it is still imperative that a man be born again if he is ever to see, or understand, or enter into the kingdom of God. So the relation of sanctification to the new birth, is that one must be sanctified by God the Holy Spirit.

We would ask the question then, how is one born again? It would be rather amusing if it were not such a tragedy, to hear some individuals try to explain to a sinner what he must do in order to be born again. Nowhere did Christ tell Nicodemus how to be born again. He stated an emphatic reality—"Ye must be born again."

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—John 3:6-8.

Now where did He tell Nicodemus to do this, and that, and thus and so, and you'll be born again? Beloved, that is the prerogative of the Holy Spirit of God to quicken, or make alive, whomsoever He will; that He will make alive those who have been chosen of the Father and sanctified by the atonement of the Lord Jesus Christ.

Jesus said:  
"No man can come to me, except the Father which hath sent me draw him."—John 6:44.

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

So it is still the Spirit of God that imparts life to the dead, alienated sinner. If that doesn't happen, then you remain dead in trespasses and in sin.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."—II Thess. 2:13, 14.

There is the necessity of the sanctification—the setting-apart work of the Holy Spirit of Almighty God.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace unto you, and peace, be multiplied."—I Pet. 1:2.

Beloved, a sinner must be born again before he is ever acceptable in the sight of God, and before repentance and faith shall ever come where he shall be justified before Almighty God. The new birth then is brought about by the agent of the Holy Spirit of God using the instrument of the Word.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit."—Titus 3:5.

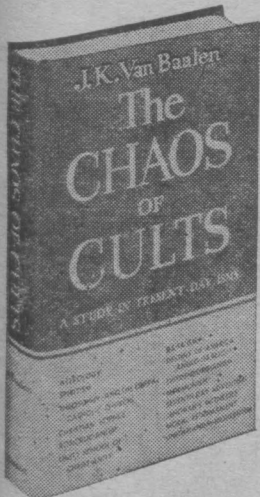
"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."—I Pet. 1:20.

"Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures."—James 1:18.

So, beloved, in relationship to the new birth, the Holy Spirit of God was sent to sanctify, and set apart the sinner unto Almighty God in the imparting of the divine nature, and that one is born of the Spirit of God and walks in the realization of his sins paid for before God, and is given faith to embrace Christ, that is preached and presented in the Gospel.

### SANCTIFICATION IN RELATION TO THE PRESENT LIFE OF THE CHILD OF GOD

We cannot read God's Word without realizing that sanctification is a present reality in the lives of God's children. Paul, in (Continued on page 7, column 1)



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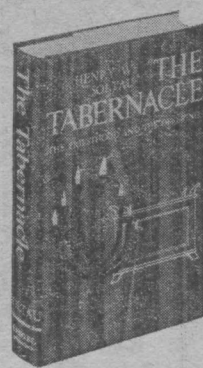
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PAGE FIVE



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There always seems to be wash day even out in the bush on patrol. Here Mrs. Halliman is hanging up some clothes and apparently these native boys are trying to get the "hang" of it. If you are wondering what that is hanging from her back — well she has gone a little native herself, that is one of the net bags like all the native women wear on their heads.



In this picture one of the native men at Haiuwi is weaving a net bag. Small sticks and canes can be seen protruding at either end, these form the ribs that hold it in such a position as to allow him to shape it properly and they are later drawn out. They get fibrous bark from certain trees and this in turn is made into string by putting small pieces together and rolling it between their hand and leg.



This is Luke Taging and his wife. She is a chocolate brown and he is about as black as any one that I have ever seen. Luke is a good missionary, possessing many good qualities, one of them a fair amount of building knowledge. Luke has been in charge of this Mission Station for over a year now. He has made several mission patrols this past year, including at least one into the area where I am going now. On my way there I will have to go by Haiuwi and I expect that Luke will be going with me on the patrol.

#### APPRECIATED LETTER

We are sending a small donation to help you out. You and your paper have been much encouragement to me. It's comforting to know others believe and stand for truth one believes and stands alone on most of the time.

Virgil and Lois Seay  
(Arizona)



#### Fred T. Halliman

(Continued from page five)

Station and walked about one and one-half miles to where the baptizing was to take place. We finally arrived at a place in the jungle where a nice little pool had been formed at the bottom of a small waterfall. Before baptizing we sang and prayed and then preached a sermon on baptism.

The water in the pool was coming from a fresh mountain stream crystal clear and so cold that by the time I had baptized the 31 people, I was half frozen. But it was a lovely sight to see these primitive tribesfolk following the Lord in baptism, in a little pool seemingly prepared by the Lord for the occasion, tucked away in that mountain jungle completely removed from all civilization and were I not reporting it, the occasion would never have been heard of this side of eternity. On Sunday afternoon we assembled at the church building on the Mission Station for our final service.

Late Sunday afternoon and Sunday night we packed all our gear that we could for the trip back home. Early Monday morning we were up and after breakfast out of tin cans and some local fruit we got under way about 7:30 and headed down the trail for home. It had drizzled rain most of the night and the trails were wet and slick. About 2:30 that afternoon we had reached the place where the Landrover was parked and it took us about an hour to get everything packed in and tied onto the Landrover so that we could get under way. By that time a light rain had begun to fall and this made it nearly impossible for us to get across two mountains, but other than that, we had a good trip home and by a little after 6:00 p.m. on Monday evening we arrived back at the Mission Station.

#### The Family's Impressions Of The Patrol

**Rhoda:** "I thought the trip was hard walking, the trail was slick and muddy and it seemed like a long way. I enjoyed being out in the bush and meeting the people at Haiuwi. I would like to go again sometime and would like to go see the Strickland River."

**Grace:** "There sure were a lot of logs to cross and rivers, too. I got tired of walking that long distance, but I had a good time after I got there. I like the native women and wish I could go back again sometime."

**Peter:** "I had lots of fun on this trip. I like to go through the bush and cross the rivers and logs over the small streams. I thought the natives were friendly and I made some new friends. The day of the pig feast was one of the best days, I really had a lot of fun that day and I ate a lot of pig. I want to go back sometime and also to other places."

**Daniel:** "The walk was a little long but I did not think it was very hard. I enjoyed seeing how the natives live out in the bush and I like the people in that area. I made a lot of new friends while I was there and I would like to go back and visit them again. The day of the pig feast was a good day — there were a lot of dog fights between our dog and the native dogs. I like dog fights."

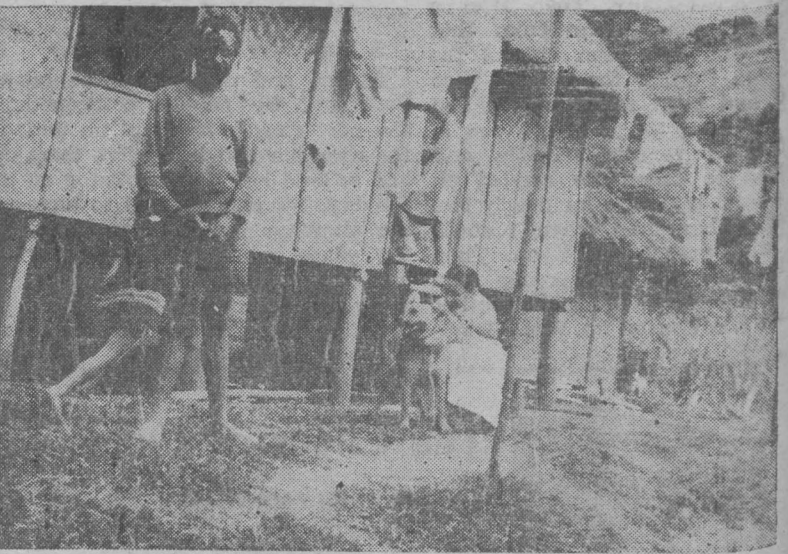
**John:** "This is what I call a real vacation. You can go to bed when you want to and get up when you get ready, play nearly



Here shows another portion of the Mission Station and some of the people that live around there. As yet there are only native type houses there.



We had left Haiuwi when this picture was made and were on our way home. Mrs. Halliman is quite a drinker out on these trips but I can't say that I blame her for the sun gets hot and these cool mountain streams afford good refreshing water. The pair of hands, apparently without a body, just to the left belong to Rhoda.



Mrs. Halliman takes time out from drying the clothes to play with the dog. Rhoda is just entering the door and Grace can be seen strolling along behind the native.

all day long, hardly any dishes to wash and no house work to do, boy, I want to go on more of these patrols."

**Mrs. Halliman:** "The trip was hard for me because I am not used to walking in the bush, but in spite of the hard walk over the slick muddy trails, I enjoyed every day of it. When I make trips like this, it makes me appreciate more than ever the efforts that my husband has put into this work. Until last year when I made the first patrol with him, I never realized how much

strength it takes to walk over these bush trails and until you live out in the bush for a few days you don't really know how to appreciate a good home. Also, I had never really realized how large this work is until I began to get out and see some of these places. It makes us appreciate our Lord more to see how that He has called out so many of His elect from among these primitive people. I am looking forward to another patrol."

Thus ends our report on the Haiuwi patrol. God bless you all.



There was no defeat in connection with the crucifixion of Christ other than the defeat of Satan.

## Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

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Write Brother Burket frequently. His address is:

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In the event you have used clothing to send to Brother Burket, which he, in turn, will give to the Indians on the reservation, send it directly to him at his New Mexico address. Under no circumstances, send it to us.

## Sanctification

(Continued from page 5)

writing to the church at Corinth, says:

"Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us."—II Cor. 1:10.

Justification is a reality, and it is past tense to us who are saved. If glorification is a fact and reality that is anticipated by all the children of God, then sanctification is a present reality in the life of God's people.

We sometimes thank God for what He has done for us, and for what He is going to do for us. The question is, what is your salvation doing for you now?

"Being confident of this very thing, that he which hath begun a good work in you will perform (finish) it until the day of Jesus Christ."—Phil. 1:6.

No one can read the New Testament without realizing that sanctification is more than a fact in our experience of grace, but that it is a present work. The child of God is being saved moment by moment, and day by day, from sin's power and pollution in his life, by the sanctifying work of the indwelling Holy Spirit, applying the Word.

My text says, "For this is the will of God, even your sanctifi-

cation." If that were true of all the members of the church at Corinth, I am made to believe that it is true of all God's people that are members at least of true New Testament churches.

"For God hath not called us unto uncleanness, but unto holiness."—I Thess. 4:7.

Beloved, we have let the Pentecostals take the words "holiness" and "sanctification" and run afieled with them, and we are scared to death we'll preach Bible holiness. Beloved, it is as much a part of one's salvation as any other Scripture.

"Let every one that nameth the name of Christ depart from iniquity."—II Tim. 2:19.

So the children of God are sanctified by the Holy Spirit.

Then there is the teaching that is rampant in the land today that after one is saved, later on he is made to believe that he ought to seek the Holy Spirit. But my text says, speaking of God, "who hath also given unto us his Holy Spirit."

All of God's children have been quickened and made alive by the Spirit of God. The Holy Spirit is not to be sought after, but in reality, He dwells, or is called upon to walk along side of the children of God.

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

We find that God has also given us the earnest of the Spirit.

"Who hath also sealed us, and given the earnest of the Spirit in our hearts."—II Cor. 1:22.

"Now he hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit."—II Cor. 5:5.

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory."—Eph. 1:13, 14.

Beloved, these Scriptures declare emphatically that the Holy Spirit of God is God's gift to the believer. It is God's guarantee to the believer that He will finish the work that He has begun, until the redemption of the purchased possession, even the redemption of the body when you shall not only be saved from sin's penalty and power, but even from sin's presence.

So all the children of God have the Holy Spirit.

Every child of God is admonished by the Scriptures not to grieve the Holy Spirit.

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. 4:30.

"Quench not the Spirit."—I Thess. 5:19.

God's children are not to quench the Spirit but on the contrary, they are to be filled with the Holy Spirit. So the children of God presently are being sanctified by the indwelling Holy Spirit of God.

Also we are sanctified by the Word.

"Now ye are clean through the word which I have spoken unto you."—John 15:3.

"Wherewithal shall a young

man cleanse his way? by taking heed thereto according to thy word."—Psa. 119:9.

So the children of God are sanctified by the Word as it is applied by the Holy Spirit of God. This is the reason that we need to exercise every effort and take every opportunity to fellowship around the Word of God, or read the Word of God, or to talk the Word of God, and to pray that we might understand the Word of God, for therein is our sanctification.

As Jesus prayed to the Father, He said:

"Sanctify them through thy truth: thy word is truth."—John 17:17.

So the children of God are sanctified by the Word, and the Word of God sets apart the children of God unto the service of the Lord.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."—II Tim. 3:16, 17.

I say then that the death of the Lord Jesus Christ was for the moral purification of His people. A salvation that will not save from sin's power is a salvation that will not save from sin's penalty or presence.

I close with these words:

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it. Brethren pray for us."—I Thess. 5:23-25.

## Prison Walls

(Continued from page one)

I wanted to go, the permission could not be arranged for the other men to go, but I did receive permission to go and speak to the class.

Brother Synder decided to go with me so that I would not have to make the long trip by myself. So he took his car and drove me there and back. I am sure he was hoping that maybe he would be able to get in for the service. After a safe trip during which we had wonderful fellowship, we arrived once again before those prison walls. Snyder found a parking place in the shade and I went in, telling him that I would see if he could come in, and come after him if he could.

I entered the prison and told the guard that a deacon had come with me on the trip, and would love to attend the service if possible. As the guard who came down for me went to see if Bro. Snyder could come in, I was praying that God might work it out this way. After some doubtful minutes, I was informed that Snyder could come in. I ran to get him, and he smiled and came running to go with me into the service. We did not know that two of our brethren were watching us as we ran back to the entrance to the prison. Truly, the anticipation of seeing our dear brethren caused us to run.

We went into the chapel and attended the remainder of the Chapel service which was in progress. Then they dismissed the preaching service, and it was time for the Sunday School to meet. What a joy it was to see our brethren coming toward us with the hand outstretched, and the smile of Heaven upon their faces.

Brother Gerald Bishop of Calvary Baptist Church got to us first. What a joy to place my hand in that giant hand of his and reach up and put my arm around his neck. Then came Bro. Cox who is the baby of our

church, and then the others — Luther Hilton, Fred Ogle, Carl Harris and Jimmy Page. What precious brethren these are! What a thrill in the Lord it is each time we get to see them!

We entered the room where they have their class. They had four visitors in the class. A little over a year and a half ago, there was Carl Harris, witnessing to his cellmate, Jimmy Page. This morning there were six members of two true churches of Christ and four visitors. Praise God for this work of God's grace. So on this morning I spoke to 11 people. But never have I spoken to a more attentive and appreciative audience. Never have I rejoiced any more in the privilege of preaching God's grace.

I preached to them on Mephibosheth as a picture of the depraved and helpless condition of man by nature, and David's dealings with Mephibosheth as a picture of God's sovereign grace in the salvation of His elect. I had written them what I would be speaking on and given them the Scriptures dealing with the subject. I know they had read and studied those Scriptures and discussed them among themselves. Often as I would bring out a point, I would see them nod to one another. I knew that they had already outlined a large portion of my message in their own study.

Oh, how they listened! How they nodded in agreement as I pointed out that man is filthy and depraved and utterly helpless to save himself or to do anything toward his salvation. How they smiled and rejoiced as I pointed out the grace of God that chooses, and effectively calls, and provides all for the elect of God. I could have preached all week. Those who visited with the class listened intently. Let us pray that they will come to know Christ as Saviour and be led into the truth and seek membership in one of the Lord's true churches.

I spoke a little over fifty minutes. How the time flew. We would have loved to have continued, but the time was up. We fellowshiped briefly, shaking hands and rejoicing in a Saviour's love. Then we had to go. They went back to their cells where they must remain until God sees fit to have them released. Bro. Snyder and I walked into the freedom of the outside. Surely, but for the grace of God, we might all be behind prison walls or in Hell.

Brother Snyder and I traveled back to Winston-Salem, rejoicing in the sovereignty and grace of the God of the Bible — back to our church to tell them of the wonderful blessings that had been ours behind those prison walls. Our church is interested in those men. We pray for them in every service we have. I am sure that they pray often for us. I thank God for Grace Baptist Church and its interest in missions: TBE, The Navajos, New Guinea and behind prison walls. Pray for our church. Pray much for these men in prison. God bless you all.

## Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

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P.O. Box 910  
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Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman  
Sovereign Grace Baptist Mission  
Koroba Free Bag, via Mt. Hagen  
Territory, Papua, New Guinea

## The Moon

(Continued from page one)

another question . . .

"DID IT PLEASE THE LORD?"

When I first posed this question to some of my good brethren, I was met with a flurry of words that seemed to say, "Why, what kind of question is that!" Beloved, I ask not this question trying to belittle my country, for I am an American and proud of such an heritage. I am not trying to make light of the great minds who believed in this great feat enough to give their entire lives toward this day. I ask it simply to reverently bring to your attention the Book of Prophecy which God has left for our record and learning.

I believe that we can stand upon the threshold of time and look back into history to a favored people and see, as in a mirror, ourselves. These people were a peculiar people, a chosen people, a blessed nation. If you will, turn to Psalm 106 and read, and at the same time ask, "Did it please the Lord?"

In this great portion of Scripture, I invite your attention to verses 13 and 21:

"They soon forgot his works; they waited not for his counsel." (Continued on page 8, column 4)

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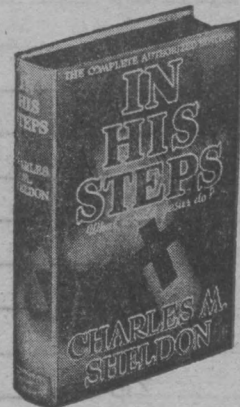
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On page 10 of the 1963 Southern Baptist "Faith and Message" the local church is described, but the statement is also added, "the New Testament also speaks of the church as the body of Christ which includes the redeemed of all ages." This is Satan's work, a typical perversion of God's word, meant to tear down, not build up.

1. If there is a universal church, then the N.T. word "ecclesia" has a false meaning. Ecclesia means "assembly" or "called out assembly." A universal, invisible church cannot assemble all saved people who are alive, not to mention those who are dead!

2. If there is a universal church, then Christ has two brides. If Christ started two churches, one all inclusive, and one the local congregation of



**BILL FARMER**

baptized believers. He must have two brides. Christ started only one church (Matt. 16:18) and that can only be the local body.

3. If there is a universal church,

then all that the Bible teaches regarding church ordinances, officers, and local congregations is false. Why should any saved man be Scripturally baptized into the church if he is in it, when he was made part of the body of the redeemed?

Who are the officers of the universal church? Are they invisible also? How can a universal church gather from house to house? It is a mystery to me why some pastors who are so out-spoken on the universal church do not collect their salary from it!

4. If there is a universal church, then Christ does not care about the characteristics of His bride. A church supposedly composed of all saved people must include all saved people, that believe they must add works to Christ's finished work, all those who claim they are saved, yet teach water baptism is necessary to salvation, and it must also include saved people of every hellish man-made denomination. Are these unscriptural beliefs characteristic of the bride of Christ? Suppose a Catholic priest is saved, and openly declares it, but he decides to remain a priest. If he is part of Christ's bride, then Christ must approve of all the idolatry, blasphemy, and unscriptural conduct of the Romanist. Christ said, "Ye are my friends if you keep my commandments."

A New Testament church is a local organization of baptized believers united to spread the gospel of Christ.

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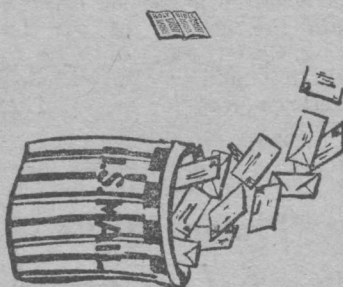
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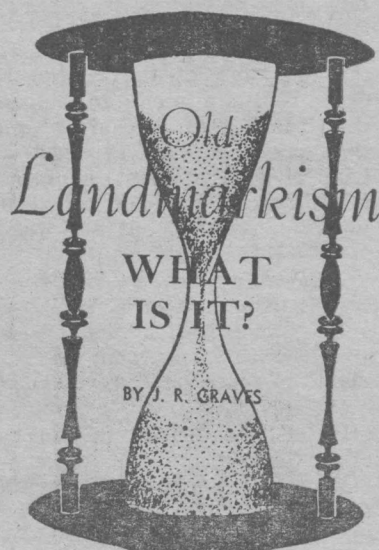
Find enclosed a check for \$10.00 to be used in any way you see fit. I have read your paper almost from the time it was first published, and I believe I am a sounder Baptist from having read THE BAPTIST EXAMINER these years. I am a retired Baptist minister and if I live until the last Sunday in April, I will be 92 years old. Wishing you every success in your work, I am as ever your friend.

**E. J. Farthing**  
(North Carolina)

I'm still reading THE BAPTIST EXAMINER each week and surely do receive a great blessing from it. I sent some copies of the paper to a friend of mine to read. He and his father enjoyed them. His father is a Baptist preacher, and he said you surely did preach sound doctrine. He said he really enjoyed the sermon you preached about "Why I am a Missionary Baptist" and said you were right about it. He also said that all sound Baptists should preach the doctrine that you preach. I'm sending you a small offering again. Hope it will be a help in some way. I know your work is worthy of all support. Your sermons are above the value of money. May God bless you and give you strength to carry on for him. Best wishes always.

**Willard Windsor**  
(Alabama)

I was sitting here in my home reading TBE, and when I got to the last page, I thought of my friends and two sons who needed the BAPTIST EXAMINER so decided to fill out the sub form. My wife is in Owen County Hospital with a heart attack. My son went home with his sister so I am here alone with the best



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friend that anyone could have; namely, my Lord and Saviour, Jesus Christ. I still need the prayers of all saints and especially that my wife will soon recover enough to be home, if the Lord wills. That is all I ask of you and your church.

**S. L. Marston**  
(Kentucky)

I look forward each week to THE BAPTIST EXAMINER's arrival in the mail, and most of the time, I look through it and read the lines at the top of each page, and the questions asked in the "Forum" before I proceed with whatever I am doing. I read all the pieces in the paper, and am thankful that God has made it possible for me to help in a small way toward the publication of the paper. It has been a great help to me.

**Mrs. W. B. Cash**  
(Alabama)

### The Moon

(Continued from page seven)

"They forgot their saviour, which had done great things in Egypt."

They were bound to the idol worship of a golden calf. They were set upon their own mode of worship, "that which seemeth good in the eyes of men." They pushed aside the fact that they were blessed with the very presence of God Almighty. They cried, "We'll not have Him to rule over us." Yet, in His tender mercy, God provided and sent His prophets to warn the people, for them to turn from their wicked way. In much the same mercy, God has sent His preachers to warn the people to turn from their wicked way.

Today I would take you down through history, where at one time the Christian nation was seated around Palestine, and the preaching went forth with many souls being brought to God's favor; but, "They soon forgot God their Saviour." History also tells us the Christians suffered through

the long period of time called the Dark Ages. As this persecution carried over into Europe, preachers such as Gill, Spurgeon, Thomas and a host of others saw many come by the power of the preached Word into the full Sonship of the Father. Europe rose to great heights, but because of the black heart of man in his depravity, she ceased to be called "the Christian nation."

"They soon forgot God their Saviour."

Thus we find a few dedicated men who, for the love of Christ in them, sought out another land where they could worship their God according to His revealed Word; and to this day the land we stand upon is called the Christian land. We have the support of the greatest form of organized religion that has ever existed, which brings us back to the original question, "Did it please the Lord?"

I have never doubted the plan and providence of the Lord in the workings of His hand. Although not always understood, His ways are best, and I believe that.

Yes, I believe that man's going to the moon was in the providence of God just as I believe that Pharaoh was raised up to fulfill the purpose of God and was sent to Hell because of his unbelief. I believe it just as much as I believe that old Pilate was raised up to condemn the blessed Son of God, and by it the eyes of Israel were blinded in unbelief. But by the same measure, was God pleased?

I draw your attention to one more statement that was made during the moon shot. The question was asked, "Now that we have landed on the moon, where do we go from here?" The answer was much the same as you will find in the hearts of the people mentioned in Genesis 11:1-4. The answer that was heard by millions of people over the television was, "Why, UP, of course!"

"Did it please the Lord?"

As a warning to the people of this land, I must say this, "I do not believe that He could be pleased, since never in the course of these events was even His name mentioned or even a reference made to give God the glory." It seemed as though, "They forgot God their Saviour."

May God bless His faithful followers!

### Dog's Mouth

(Continued from page one) and they killed the dog. And this so angered the Earl that he refused to proceed with the mission for which he had been sent — and he returned home without having accomplished anything. After his return to England, King Henry VIII took steps to separate England from the jurisdiction of Rome.

What great events in history have been influenced by little things! Surely, the Hand of God was behind that dog bite!

—From Christian Victory



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**AUGUST 23, 1969**

**PAGE EIGHT**