

AUTUMN BOOK SALE

See Page 3 **BIG — BUY GOOD BOOKS AND SAVE — BIG** See Page 3

25% DISCOUNT UNTIL DEC. 1 — 20% DISCOUNT AFTER DEC. 1 UNTIL DEC. 20. PLEASE ALLOW POSTAGE — ABOUT 25c PER VOLUME

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

and Circulation in All States and in Many Foreign Countries

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

VOL. 39, No. 39

AND KENTUCKY, NOVEMBER 7, 1970

WHOLE NUMBER 1661

F. T. H. TELLS OF PATROL TO HAIUWI

FRED T. HALLIMAN
New Guinea Missionary

I want to tell you of some of the blessings of the last mission patrol that I have made. This patrol was made by myself.

I had not been to Haiuwi, our Mission Station in the Western Highlands District, for quite sometime and so I decided that I would have to stop my work here for a few days and pay the folk in that area a visit.

I left here on a Tuesday in the Landrover and drove to a place called Haginda. This is about 3 hours drive from our Mission Station and is a Catholic stronghold. A little over a year ago 4 people asked me if they could put up a small building and as the Lord would provide for some Baptist preacher to come and preach to them they would like to have services; at

other times they would meet together for prayer. One of our pastors said he would like to go and open up the area inso-



FRED T. HALLIMAN

far as Baptist services are concerned. We got one of the local missionaries to supply for him at

his church and this pastor spent nearly three months in the area preaching. By the time he left the Lord had added 4 more making 8 in all that attended the services.

During the past year we have had various pastors and missionaries to take their turns at visiting the area and ministering to the people. Upon my recent visit with these folk they have 27 that attend the services and said that if we could provide them with a regular preacher there would be two more preaching points in the area that would invite us to come. I spent one night with these folk and had a good ministry among them.

After a service with these folk on Wednesday morning we left and drove the car about two miles and had to park it again and start walking. This time we would (Continued on page 4, column 3)

Why The Rapture Will Be Before The Tribulation

PREACHED AT CALVARY'S 1970 CONFERENCE

By JOE WILSON
Winston-Salem, North Carolina

When our Lord ascended into Heaven, there were two who met Him from that other world to travel back with Him. Our Lord, knowing that back on this earth were those who gazed intently and sorrowfully after Him, said to these two: "Go down there and tell them that 'this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.'"

Let us turn to that Scripture in I Thess. 4:13-18 which describes that day we are looking for — the greatest day in the future for the children of God.

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

alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

The Second coming of Jesus Christ cannot be fully covered in



JOE WILSON

a thirty-minute discourse nor in thirty such sermons, for this subject covers somewhat the whole field of Eschatology from the Rapture to the Eternal State.

The Second Coming of Jesus Christ is the subject of much theological controversy. So I must choose only a portion of (Continued on page 5, column 3)

What The Bible Teaches About Christ's Crucifixion

PREACHED AT CALVARY BAPTIST CHURCH'S 1970 BIBLE CONFERENCE

KENT CLARK
Bryantsville, Ky.

"For when we were yet without strength in due time CHRIST DIED for the ungodly."

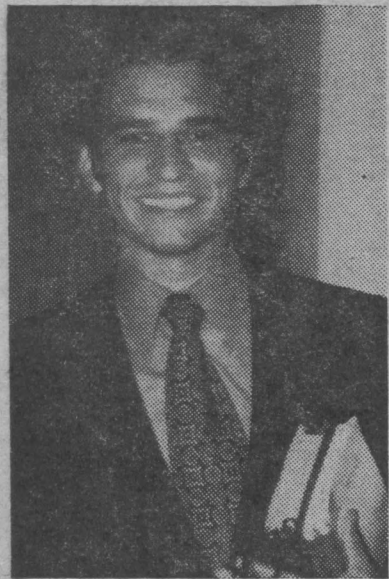
If a religious organization is not sound about the Cross and about the crucifixion of the Lord Jesus Christ, it is rotten to the

Lord Jesus Christ... Gal. 6:14.

The cross is the children's bread, they love it.

"For I am determined not to know anything among you, save Jesus Christ and Him CRUCIFIED." I Cor. 2:2.

Now, my friends, those who know the Lord Jesus love the message of the cross. Everything is determined by your attitude towards the cross. If you love it, you are saved. If you do not, you are lost. If you get tired of hearing the message of the shed blood, then you don't have what I have. This is a message that (Continued on page 7, column 1)



KENT CLARK

core. We must be sound about the cross.

Paul said: "For the preaching of the CROSS is to them that perish foolishness; but unto us which are saved it is the power of God." I Cor. 1:18.

"The preaching of the cross... the message, the word, the content of what took place outside of Jerusalem, this is the power of God.

"But God forbid that I should glory, save in the CROSS of our

Baptismal Regeneration

By C. H. SPURGEON

believed not them which had seen Him after He was risen;"

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:15,16.

In the preceding verse our Lord Christ gives us some little insight into the natural character of the apostles whom he selected to be the first ministers of the Word. They were evidently men of like passions with us, and needed to be rebuked even as we do. On the occasion when our Lord sent forth the eleven to preach the gospel to every creature, He "appeared unto them as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they



CHARLES H. SPURGEON

from which we may surely gather that to preach the Word, the

Lord was pleased to choose imperfect men; men, too, who of themselves were very weak in the grace of faith in which it was most important that they should excel. Faith is the conquering grace, and is of all things the main requisite in the preacher of the Word; and yet the honoured men who were chosen to be the leaders of the divine crusade needed a rebuke concerning their unbelief. Why was this? Why, my brethren, because the Lord has ordained evermore that we should have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. If you should find a perfect minister, then might the praise and honour of his usefulness accrue to man; but God is frequently pleased to select for eminent usefulness men evidently honest and sincere, but who have some manifest infirmity by which all the glory is cast off from them and laid upon Himself, and upon Himself alone. Let it never be supposed that we who are God's ministers either excuse our faults or pretend to perfection. We labour to walk in holiness, but we cannot claim to be all that we wish to be. We do not base the claims of God's truth upon the spotlessness of our characters, but upon the fact that it comes from Him. You have believed in spite of our infirmities, and not because of our virtues; if, indeed, you had believed our word because of our supposed perfection, your faith would stand in the excellency of man and not in the power of God. We come unto you often with much trembling, sorrowing over our follies and weaknesses, but we deliver to you God's Word as God's Word, and we beseech you to receive it not as coming from us poor, sinful mortals, but as proceeding from (Continued on page 7, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"TOO BUSY"

"So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face. And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone."—II Kings 20:38-40.

This text is taken out of one of the outstanding stories of the Old Testament. It is one that I have meditated upon for many

years, and have been blessed as I have studied it.

The Syrians were ancient enemies of the children of Israel. Sometimes the Syrians were victorious in battle, but only for a little while. Generally speaking, when they came into battle against the Israelites, even though they might win some skirmishes, the Israelites won the battle. Somehow the Syrians got it in their mind that the Israelites' God was the God of the hills, and that was why they were losing the battle. They said, "The Jews' God is the God of the hills. He is not a God of the valleys, nor God of the plains, but He is a God of the hills, and therefore

they always win. The next time we go to battle, let's entice them out to the plain, and we will be able to win the battle, because their God is not a God of the plains."

However, one of God's prophets came to the King of Israel and told him what the Syrians had said, and what the plans were. He said, "I have a message particularly for you from the Lord. The Lord has said that He is going to deliver this great multitude into thy hands, and you shall know that it is the Lord that has done it. The Syrians think that the God of Israel is a God of the hills, but God is going to deliver this great multitude (Continued on page 2, column 1)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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

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

SUBSCRIPTION RATES

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

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

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

FOREIGN: Same as in the United States.

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

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

"Too Busy"

(Continued from page one)

ing to show them that He is the God of the plains, as well as the God of the hills, by delivering this army of Syria into the hands of Israel."

The Word of God tells us how they pitched the battle the next day. They didn't have battles in those days like we have them now. During World War II, we came up with a new term, "blitzkrieg" which means "lightning warfare." This term was never heard until World War II. Now, a plane sweeps over, and drops a bomb, that wipes out a city in a moment's time, but in ancient times, battles were fought differently, and this is a good example. For seven days they camped in the plains, one army against the other. For seven days they did not do any fighting. Then, in all probability, one side called over and said, "Are you ready? Let's get started," or something to that effect, so the battle was begun. It only lasted one day and in that one day, Israel slew a hundred thousand footmen of the Syrians. It was a terrible slaughter so far as Syria was concerned. The rest of the army fled into the city of Aphek nearby, and the Word of God says that when they got there, a wall fell upon them and killed 27,000.

You will have to admit, beloved, that it was a pretty good sized wall for 27,000 men to be killed as the result of the falling of the wall. But miraculously and supernaturally, God wiped out this Syrian army — a hundred thousand killed in the field of battle and 27,000 killed when God caused the wall to fall upon them.

King Ben-hadad fled into the inner chambers of the city. He didn't know what to do. His army was gone. Everything he has done has failed. What is he going to do? His brain trust rallied about him and they said, "The Israelites are a merciful people. The thing for you to do is to take off your kingly garments, put on sackcloth, and put a rope around your neck, and go out to meet the king, as if to say, 'Here we are. We are dressed in sackcloth, we have a rope around our neck to facilitate expediting us, and if you wish, you can hang us right now. But we would like to live. We would like to stay alive.'"

When they came to the King of Israel, they wondered what they were going to say, and they had their ears wide open just to see what he was going to say. Immediately, he said, "King Ben-hadad; he is my brother." They had the word — "He is my brother." They knew that Israel's king was going to be weak as branch water and that he was going to be soft-hearted, and he was going to save

them alive. The result was, as they pleaded for their lives, that the King of Israel, Ahab, said, "Bring out Ben-hadad." When Ben-hadad came forth, he invited him to get up into his chariot. Ben-hadad was just about as shrewd as his brain trust was, and he said, "I will tell you what we will do, Ahab. If you will spare us, I will give you back all the cities that my father has taken away from you, and furthermore, we will rename the streets of Damascus for you. There will be Ahab Avenue, and there will be Ahab Freeway, and there will be Ahab Street. We will name the streets of Damascus for you."

That must have pleased Ahab. "Some of these days I may go over to Damascus," said Ahab to himself, "and I will ride down Ahab Avenue, or I will ride down Ahab Freeway. It would be nice to have a street named for me." So he said, "Benhadad, you go your way. We will forget about all the differences and the grievances that we have had. So Benhadad took off for Syria, and Ahab left for Samaria.

One of the prophets who didn't want Ahab to know that he was a man of God of the land of Israel, put ashes on his face to keep Ahab from knowing him, and he sat by the roadside until Ahab came along. He said to Ahab, "I am terribly burdened. A man came out of the battle and brought a prisoner and turned him over to me. I was to keep him. If I allowed him to escape, I was to lose my life, or else pay a talent of silver. Thy servant was busy here and there, and he was gone. I just had too many things to do. I know I was to watch after him, but I got too busy and he was gone."

In reality, this prophet of God was telling Ahab what Ahab had actually done with Ben-hadad, for Ahab had allowed Ben-hadad to escape.

I want to use this text and to present some spiritual truths that I think are exceedingly relevant and important. Here was a man that was unfaithful to his trust. He didn't fail because he went to sleep. He didn't fail because he got drunk. He just got too busy. He said, "Thy servant was busy here and there, and while I was busy, he got away. I was just too busy and he left because I was too busy to watch him."

I IN HOMES, PARENTS ARE TOO BUSY TO REAR CHILDREN FOR GOD.

The Word of God says: "Train up a child in the way he should go: and when he is old, he will not depart from it."—Prov. 22:6.

How many parents are even attempting to do that today? If I am any judge of human nature, I would say that the reason why we have so much juvenile delinquency today is because we have so much parental delinquency. Fathers and mothers are just too busy to train their children up in the way they should go.

Paul, in writing to Timothy, says:

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."—I Tim. 5:8.

Lots of people think that this Scripture is referring only to material things. Lots of parents are busy with shelter, and food, and clothing, and education. I don't think there are hardly any parents to be found that are not busy taking care of shelter, food, clothing and education, and they think when they have done that, they have done everything that is required of them. But Paul says that the man that fails to provide for his own, has denied the faith, and is worse than an infidel. I contend that while it is wonderful for parents to provide food, shelter, clothing, and education, there is something more important, and that is, the spiritual life of the child should be given first concern and consideration.

I think the average parent is entirely too busy looking after material things to have time for the spiritual life of the child. Parents, I think, today, in the

main, are too much concerned about their son's business success or about their daughter's social success to take time to look after the spiritual success of the child.

This man said, "I didn't go to sleep. I didn't get drunk. I didn't do anything wrong. I was just busy here, and busy there, and lo, he was gone. I lost him. I did not aim to. He just got away because I was too busy."

I think the average father and mother as professing Christians can look at their children as those children drift out into the world, maybe to make good so far as business is concerned — they can look at those children, and see them as they have drifted away from their spiritual moorings, and like the man of old, they say, "Well, I was just too busy. I was too busy to look after his spiritual welfare."

I am wondering about each of you. You are so concerned about your children. You would do anything in the world you could to help your children. You would certainly want to do the very best for them, and give them the very best things. The trouble is, you are so concerned about doing good things for them, that the very best thing is being neglected.

Isn't it pathetic when you think about how fathers and mothers are just letting their children drift spiritually today? They are busy looking after their food, clothing, shelter, and education — all which is good, but the best thing, their spiritual interests, their spiritual welfare is forgotten, about. You wouldn't do anything to hurt your children. You want them to have the best. You want your children to be looked after materially in the very best way possible, but the sad thing of all is, in taking care of the good things of life for them, you are neglecting the best thing, their spiritual interest.

I say to you, you, yourself, as a child of God, ought to be in the services Sunday morning, Sunday night, Wednesday night, and any night there is a special service in the church unless you have a reason that would be approved by a good conscience before God. You ought to be present in your church. You ought to have your children present. You ought to be training those children and rearing those children to the best of your ability for God.

II IN CHURCH, WE ARE TOO BUSY TO BE INTERESTED IN SOULS.

Sometime ago, I saw a beehive that was covered over with glass. It was the only time in my life that I ever saw a beehive that I enjoyed seeing. I could walk right up to it, look in through the glass, and I could see those little fellows as they worked on the inside. I enjoyed that beehive. They couldn't get to me. And they were busy. I never realized what busy fellows they are. It was constructed in such a way that they had plenty of sweets on the inside with which to make honey, and those little fellows were busy, traipsing about here and there, busy, busy, busy making honey. As I thought about bees, I thought, how busy we get in our churches! The preacher gets busy saying an invocation for some organization. The preacher gets busy laying a cornerstone for a home for "homeless pigeons." We get busy doing things. The people in the church are busy, and the result is that the church forgets the most important thing of all — the winning of the souls of their sons and daughters and boys and girls to the Lord Jesus Christ.

I saw a squirrel cage sometime ago in a department store. It, too, was enclosed in glass. Those squirrels were making all kinds of time inside that squirrel cage. They were not getting any place though. The thing was just revolving about, and they couldn't go any place, but they were making time.

The first time I saw an escalator I was a boy in my teens — a country boy at that. I was trying to go down the escalator when it was going up, and I didn't have enough sense to realize my mis-

take, and the escalator was working just about as fast as I was walking. I was walking fast, but I wasn't getting any place.

I think about those bees, and the squirrel cage, and the escalator, and I think about our church. How many times we are busy, busy, but we are not doing anything. We are not getting any place. But as I have often said many times, a church has so many irons in the fire that they don't have time to keep them hot.

The Lord Jesus discussed this very thing, for He said:

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."—John 4:35.

Isn't that the way that most of us do? We say, "It is four months — a long time." We put off. We procrastinate. "Yes, I am going to get busy relative to spiritual things in my church. I am going to get busy so far as trying to bring the lost to Jesus, I am going to get busy as to mission work. I am going to do all these things after while."

The other man said, "I was busy here, and I was busy there, and I looked about and he was gone." In like manner, I think that within our church, and in all of our churches, we get entirely too busy with the good things to the extent that we overlook the best things.

Take Sardis as a good example, as recorded in the book of Revelation. It was a dead church. The Word of God says that it was dead. I imagine the thing that was wrong with Sardis was they were just too busy doing good things. I am certain as can be that Sardis was still having services every Sunday. I am as certain as can be that, in the church at Sardis, they were still meeting for worship Sunday after Sunday, but our Lord looked at them and said, "You are dead."

What is wrong? Many things promote death spiritually, but I think the main thing with Sardis, and the main thing with Calvary Baptist Church, and the main thing with all our churches all over the country, that is wrong, is the fact that we are busy about good things, but the best things we are not concerned enough about.

The church at Ephesus, as recorded in Revelation 2, is another good example. They were busy, energetic, carrying on church discipline, and preaching the truth. The Word of God speaks highly of the church at Ephesus, and then it says, "But thou hast left thy first love. You don't love the Lord like you once loved Him."

I think of the man who said, "I was busy, and while I was busy he got away." Too many times we are busy, busy, busy about good things, but we just fail to take care of the better things.

I was thinking of recent date about tragedy. I read an article in the paper in which the word "tragedy" was used several times, which gave rise to the idea. I thought about our churches, and I say to you, the tragedy as far as Christians is concerned is not that Christians rob banks, the tragedy so far as Christians are concerned is not that Christians get drunk, and steal, and lie, but the tragedy so far as Christians are concerned is that they do good things but neglect the best things.

How was it in the days of Noah? In the days of Noah, they had a similar situation to what we have in this very day in which we live. Listen:

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

There wasn't anything wrong with eating and drinking, marrying and giving in marriage. Nobody could say a word against eating. Nobody could say a word about drinking. Nobody could say a word about marrying and

giving in marriage. Those things were all right in themselves. They were good things. The trouble was, that was all they were doing in Noah's day. They weren't spiritually concerned, and they didn't know about spiritual things until the flood came and took them all away.

In the parable of the marriage feast that we read about in Matthew 22, the men were busy with their lands, their oxen, and their wives. One man said, "I bought a yoke of oxen." Another man said, "I bought some land and I have to go see about it." Another man said, "I have married a wife." All these things were worthwhile, but they were busy with land, oxen, and wives, to the extent that they were not spiritually concerned.

I wonder if this could strike home with you, as it does with me? I wonder if it isn't true of all of us that we are just exactly like the men were at the time of this supper of Matthew 22, that we are busy with land, and oxen, and wives, and the material things of this world, and we are not concerned with the spiritual things.

III

UNSAVED.

While I make the application to your home and to our church, let me also make the application to the unsaved. Do I speak to an unsaved one who says, "I plan to be saved. I am expecting to be a Christian. I am not planning to go to Hell. Some of these days when I get a little better, I am going to be a Christian. Some of these days when I get established in my family and my business I am going to be a Christian. Some of these days I am going to start serving the Lord."

Look at this man. He was busy here, and busy there, and lo, he was gone. You say, "I am going to be a Christian," but you get interested in the things of the world. You are concerned about the things of this life and the first thing you know days have passed into months, months into years, and years in decades, and decades have run out to the end of life. We read:

"The wicked shall be turned into hell, and all the nations that forget God."—Psa. 9:17.

Why did they go to Hell? Because they forgot God. They did not intend to. They just forgot Him. They got busy about other things.

I speak from the human point of view. I know that in God's elective purpose, all His elect will be saved. However, from the human point of view, unsaved folk get too busy; they forget God; they slip into Hell.

People expect to be saved, but they get busy about other things and opportunities slip away. We have a great example of this in the story of the rich fool. He had in mind that he would tear down his barns and build bigger ones and that he was going to be able to live a long time and enjoy the things of this world. The Word of God says that this fellow said, "I have stored up much good and I am going to say to my soul, 'eat, drink, and be merry, and take thine ease; thou hast much goods laid up for many years.'"

But God said, "Thou fool; this night." What is wrong with him? His clock was slow. His clock wasn't set with God's clock. God's clock said "this night" and the fellow's said, "many years."

I wonder about you. If you are unsaved, if that be your status, are you saying, "Years from now, after I have lived, and enjoyed life, and had the pleasures of this world, then I am going to turn to the Lord Jesus Christ?" I wonder if your clock is too slow. If so, you had better set it with God's clock. You had better synchronize your clock with the clock of God. God said, "This night thy soul shall be required of thee."

As I bring this service to a close, may I say to the home, may I say to our church, and may I say to the unsaved, beware lest you are too busy; and you let the best things get away from you.

May God bless you!

LIST OF GREAT BOOKS FOR SALE

<p>Alexander, J. A.— A Commentary on the Gospel of Mark \$3.50</p> <p>Alleine, Joseph— Alarm to the Unconverted \$1.25</p> <p>d'Aubigne, J. H. Merle— The Reformation in England—Two volumes .. Set \$10.00</p> <p>W. E. B.—Jesus is Coming .. \$2.95</p> <p>Bennett, Richard— The Early Life of Howell Harris \$2.50</p> <p>Bickersteth, Edward Henry— The Holy Spirit (His Person and Work) \$3.50</p> <p>The Trinity \$3.50</p> <p>Boettner, Loraine— Roman Catholicism \$5.95</p> <p>The Reformed Doctrine of Predestination \$4.50</p> <p>Bolton, Samuel— The True Bounds of Christian Freedom \$1.25</p> <p>Bonar, Andrew— Diary and Life \$3.50</p> <p>Leviticus \$5.00</p> <p>Memoir and Remains of R. M. M'Cheyne \$5.00</p> <p>Robert Murray M'Cheyne \$1.25</p> <p>Booth, Abraham— The Reign of Grace \$1.95</p> <p>Boston, Thomas— Human Nature in its Fourfold State \$2.25</p> <p>The Crook in the Lot \$1.50</p> <p>Bousfield, Cyril E.— It Happened in China \$1.00</p> <p>Bridge, William— A Lifting Up for the Downcast \$1.50</p> <p>Bridges, Charles— An Exposition of Proverbs \$8.95</p> <p>Broadus, John A.— Matthew \$4.00</p> <p>Brookes, James H.— The Way Made Plain \$3.50</p> <p>Brooks, Thomas— Heaven on Earth \$1.50</p> <p>Brown, Robert— Popery \$1.50</p> <p>Brown, John— The Epistle to the Hebrews \$5.00</p> <p>Buchanan, James— The Doctrine of Justification \$4.50</p> <p>The Office and Work of the Holy Spirit \$4.00</p> <p>Bunyan, John— Christian Behavior \$1.25</p> <p>Chief of Sinners60</p> <p>Pictorial Pilgrim's Progress95</p> <p>Pilgrim's Progress (paper)50</p> <p>Pilgrim's Progress \$2.95</p> <p>Pilgrim's Progress \$4.95</p> <p>Pilgrim's Progress in Modern English \$3.95</p> <p>Prayer \$1.25</p> <p>The Holy War \$4.95</p> <p>Burroughs, Jeremiah— The Rare Jewel of Christian Contentment \$1.25</p> <p>Campbell and Purcell— Debate on Roman Catholicism \$4.00</p> <p>Campbell and Walker— Campbell-Walker Debate \$3.00</p> <p>Canright, D. M.— Seventh-Day Adventism Renounced \$3.50</p> <p>Carroll, B. H.— Ecclesia—The Church75</p> <p>Messages on Prayer \$1.25</p> <p>Carson, Alexander— Baptism, Its Mode and Its Subjects \$3.95</p> <p>Confidence in God in Times of Danger \$1.50</p> <p>Chafer, Lewis Sperry— Grace \$4.95</p> <p>Chiniqy, Father— Fifty Years in the Church of Rome \$3.95</p> <p>The Priest, the Woman, and the Confessional \$1.50</p> <p>Christian, John T.— A History of the Baptists \$3.25</p> <p>Clark and Bales— Why Scientists Accept Evolution \$1.50</p> <p>Collett, Sidney— All About the Bible \$3.95</p> <p>Colquhoun, John— Repentance \$1.25</p> <p>Conner, Walter Thomas— Christian Doctrine \$4.25</p> <p>Conbeare and Howson— The Life and Epistles of St. Paul \$5.50</p> <p>Cox, Wayne— Marred Vessels \$3.00</p>	<p>Criswell, W. A.— Did Man Just Happen? \$2.95</p> <p>In Defense of the Faith \$2.50</p> <p>Dickson, David— Psalms \$5.00</p> <p>Eastep, D. B.— Bringing Back the King .. .50</p> <p>Edwards, Jonathan— A Narrative of Surprising Conversions \$3.50</p> <p>The Select Works of Jonathan Edwards \$3.50</p> <p>Fairbairn, Patrick— Jonah \$3.50</p> <p>The Interpretation of Prophecy \$5.00</p> <p>Flavel, John— The Mystery of Providence \$1.25</p> <p>Ford, S. F.— The Origin of the Baptists \$1.00</p> <p>Foxe, John— Foxe's Christian Martyrs of the World \$4.95</p> <p>Gaebelein, A. C.— The Angels of God \$2.95</p> <p>Gillies, Donald— Unity in the Dark \$1.00</p> <p>Gilpin, John R.— Sermons on Catholicism .. \$2.00</p> <p>Graves, J. R.— Christian Baptism—The Profession of Faith35</p> <p>John's Baptism \$1.50</p> <p>Old Landmarkism—What Is It? \$3.50</p> <p>Middle Life—Our State Between Death and the Resurrection \$1.00</p> <p>The Act of Christian Baptism35</p> <p>Seven Dispensations \$3.25</p> <p>The Lord's Supper, A Church Ordinance35</p> <p>The Parables and Prophecies of Christ Explained \$2.25</p> <p>The Relation of Baptism to Salvation35</p> <p>Trilemma, All Human Churches Without Baptism \$1.00</p> <p>What is Conscience?35</p> <p>What is It To Eat and Drink Unworthily?35</p> <p>Graves and Adlam— The First Baptist Church in America (paper) \$1.25</p> <p>Gromacki, Robert G.— The Modern Tongues Movement \$4.50</p> <p>Gurnall, William— The Christian in Complete Armour \$8.50</p> <p>Haldane, Robert— Romans \$4.50</p> <p>Haldeman, I. M.— Bible Expositions (Two volumes) each \$4.50</p> <p>The Tabernacle \$5.95</p> <p>Harrison, Frank Mott— John Bunyan \$1.25</p> <p>Hislop, Alexander— The Two Babylons \$3.95</p> <p>Hodge, A. A.— The Confession of Faith \$3.50</p> <p>Hodge, Charles— Epistle to the Romans \$5.50</p> <p>Princeton Sermons \$3.50</p> <p>The Way of Life \$2.00</p> <p>Hulse, Errol— Billy Graham—The Pastor's Dilemma85</p> <p>Hunt, Bruce F.— For A Testimony \$1.25</p> <p>Hurbutt, Jesse Lyman— Hurbutt's Story of the Bible \$5.95</p> <p>Ironside, H. A.— Holiness \$2.50</p> <p>The Four Hundred Silent Years \$1.50</p> <p>Josephus— Complete Works of Josephus \$7.95</p> <p>Kazee, Buell H.— The Church and the Ordinances \$2.00</p> <p>Faith is the Victory \$2.25</p> <p>Kerfoot, F. H.— Parliamentary Law \$2.95</p> <p>Law, Henry— The Gospel in Genesis \$1.25</p> <p>Lewis, Gordon R.— Confronting the Cults \$2.95</p> <p>Luther, Martin— The Bondage of the Will \$5.50</p> <p>C. H. M.— Miscellaneous Writings—Six volume set \$14.95</p> <p>Notes on the Pentateuch—Six volume set \$14.95</p> <p>Mackenzie, Robert— John Brown of Haddington \$1.75</p>	<p>Macnicol, D. C.— Robert Bruce \$1.25</p> <p>Martin, Hugh— Jonah \$4.00</p> <p>Simon Peter \$3.00</p> <p>Martin and Klann— The Christian Science Myth \$2.95</p> <p>Mason, Roy— No! God Is Not Dead! \$1.25</p> <p>Down Memory's Stream .. \$1.25</p> <p>The Church That Jesus Built \$1.25</p> <p>The Fake and Fraud of Easter10</p> <p>12 for \$1.00</p> <p>Mauro, Philip— Ruth: The Satisfied Stranger \$1.95</p> <p>M'Cheyne, Robert M.— Sermons of Robert Murray M'Cheyne \$1.25</p> <p>Meldau, Fred John— Why We Believe in Creation, Not in Evolution \$4.25</p> <p>Cloth \$2.75</p> <p>Paper \$2.75</p> <p>Monod, Adolphe— Adolphe Monod's Farewell \$1.00</p> <p>Morris, Henry M.— The Twilight of Evolution \$1.50</p> <p>Studies in the Bible and Science \$1.95</p> <p>Morris and Whitcomb— The Genesis Flood \$6.95</p> <p>Moody-Stuart, K.— Brownlow North, His Life and Work \$1.25</p> <p>Moore, Thomas V.— Zachariah \$3.00</p> <p>Murray, Iain H.— The Forgotten Spurgeon .. \$1.25</p> <p>The Reformation of the Church \$2.50</p> <p>Nevins, W. M.— Alien Baptism and the Baptists (Cloth) \$3.00</p> <p>Newton, John— Letters of John Newton .. \$1.25</p> <p>North, Brownlow— Wilt Thou Go With This Man? \$1.00</p> <p>The Rich Man and Lazarus \$1.00</p> <p>Orchard, G. H.— A Concise History of Baptists \$2.00</p> <p>Owen, John— The Works of John Owen 15 volumes—each \$5.00</p> <p>Paton, John G.— Missionary to the New Hebrides \$4.50</p> <p>Patten, Donald Wesley— The Biblical Flood and the Ice Epoch \$7.50</p> <p>Pendleton, J. M.— Baptist Church Manual \$2.75</p> <p>Christian Doctrines—A Compendium of Theology \$3.00</p> <p>Philpot, J. H.— The Seceders \$1.50</p> <p>Pink, Arthur W.— An Exposition of Hebrews \$9.95</p> <p>Comfort for Christians \$1.50</p> <p>Gleanings in Genesis \$4.95</p> <p>Gleanings in Exodus \$4.95</p> <p>Gleanings in Joshua \$4.95</p> <p>Life of David \$9.95</p> <p>Exposition of the Gospel of John \$9.95</p> <p>Gleanings from Paul \$4.95</p> <p>Satan and His Gospel50</p> <p>The Attributes of God \$1.25</p> <p>The Divine Inspiration of the Bible \$1.50</p> <p>The Atonement \$4.95</p> <p>The Law and the Saint50</p> <p>The Life of David—Volume I and II—Set .. \$11.95</p> <p>The Life of Elijah \$4.95</p> <p>Sins of the Saints25</p> <p>The Prophetic Parables of Matthew 1375</p> <p>The Godhead of God \$4.95</p> <p>The Seven Sayings of the Saviour on the Cross \$2.50</p> <p>Present-Day Evangelism .. .20</p> <p>The Sovereignty of God—Cloth \$4.95</p> <p>Paper \$1.00</p> <p>Tithing50</p> <p>Ray, D. B.— Baptist Succession \$2.50</p> <p>Rehwinkel, Alfred M.— The Flood \$2.75</p> <p>Robertson, Irvine— What the Cults Believe \$2.95</p> <p>Rone, Wendell Holmes— The Baptist Faith and Roman Catholicism \$2.00</p>	<p>Ryle, J. C.— Five Christian Leaders \$1.25</p> <p>Five English Reformers \$1.00</p> <p>Sallee, J. M.— Mabel Clement \$2.00</p> <p>Schnell, W. J.— Thirty Years a Watch Tower Slave \$2.95</p> <p>Schoolland, Marian— Marian's Big Book of Bible Stories \$4.95</p> <p>Seiss, J. A.— The Apocalypse \$6.95</p> <p>Shedd, W. G. T.— Homiletics and Pastoral Theology \$3.00</p> <p>Sheldon, Charles M.— In His Steps \$1.75</p> <p>Shute, Evan— Flaws in the Theory of Evolution \$3.50</p> <p>Smellie, Alexander— Men of the Covenant \$5.00</p> <p>Smith and Lee— Handfuls on Purpose 13 Volumes—each \$3.25</p> <p>Soltau, Henry W.— The Tabernacle, The Priesthood and the Offerings \$4.95</p> <p>The Holy Vessels and Furniture of the Tabernacle \$4.95</p> <p>Sparrow-Simpson, W. J.— The Resurrection and the Christian Faith \$6.95</p> <p>Sprague, W. B.— Lectures on Revivals \$3.50</p> <p>Spurgeon, Charles H.— Morning and Evening \$4.95</p> <p>Election35</p> <p>Faith's Checkbook75</p> <p>John Ploughman's Talk .. .60</p> <p>An All Round Ministry \$3.00</p> <p>According to Promise \$2.50</p> <p>All of Grace50</p> <p>The Soul Winner \$1.95</p> <p>Spurgeon's Sermon Notes—Genesis to Revelation .. \$1.95</p> <p>Twelve Sermons on Holiness \$1.95</p> <p>Lectures to My Students .. \$6.95</p> <p>The Early Years \$5.00</p> <p>The Treasury Of David (Three volume set) \$29.75</p> <p>The Treasury of the Bible (4 volume set) \$59.50</p> <p>Sermons on Sin, Salvation, and Service \$2.95</p> <p>Revival Sermons \$2.95</p> <p>Men of the Old Testament \$2.95</p> <p>Sermons on the Psalms \$2.95</p> <p>Sermons for Evangelistic Occasions \$2.95</p> <p>Women of the New Testament \$2.95</p> <p>A Baptist Catechism15</p> <p>7 for \$1.00</p> <p>25 or more—each10</p> <p>Strong, Augustus H.— Systematic Theology \$7.50</p> <p>Thomas, W. H. Griffith— A Devotional Commentary on Genesis \$5.95</p> <p>A Devotional Commentary on Hebrews \$3.95</p> <p>Torrey, R. A.— What The Bible Teaches \$6.50</p> <p>The New Topical Text-book \$3.95</p> <p>Van Baalen J. K.— The Chaos of Cults \$4.95</p> <p>Venning, Ralph— The Plague of Plagues \$1.75</p> <p>Vine, W. E.— Isaiah \$3.95</p> <p>The Epistles of John \$2.95</p> <p>New Testament Greek Grammar \$1.75</p> <p>An Expository Dictionary of New Testament Words \$13.95</p> <p>Watson, Thomas— The Ten Commandments .. \$3.50</p> <p>The Lord's Prayer \$3.50</p> <p>Warburton, John— The Mercies of A Covenant God \$3.95</p> <p>Whitefield, George— Select Sermons of George Whitefield \$1.25</p> <p>Whitefield's Journals \$5.00</p> <p>John Wesley White— Re-entry \$3.95</p> <p>Winslow, Octavius— The Work of the Holy Spirit \$1.25</p> <p>Young, Edward J.— Studies in Genesis One \$1.50</p> <p>Genesis 3 \$1.25</p> <p>Psalms 139 \$1.00</p> <p>Zacchello, Joseph— Secrets of Romanism \$3.00</p>	<p>CHILDRENS' BOOKS—</p> <p>Hutchens, Paul— Paper75</p> <p>Cloth \$1.25</p> <p>One Stormy Day at Sugar Creek (cloth) \$1.25</p> <p>The Sugar Creek Gang in Chicago (cloth) \$1.25</p> <p>The Sugar Creek Gang Flies to Cuba (Cloth) \$1.25</p> <p>Further Adventures of the Sugar Creek Gang (Paper) \$1.25</p> <p>The Sugar Creek Gang at Snow Goose Lodge (Paper) \$1.25</p> <p>A New Sugar Creek Mystery (Paper) \$1.25</p> <p>Lost in a Sugar Creek Blizzard (Paper) \$1.25</p> <p>North Woods Manhunt (Paper) \$1.25</p> <p>BIBLES—</p> <p>Cambridge Cameo Bibles</p> <p>61X (Black) \$ 7.00</p> <p>77X (Black and Red) .. \$14.00</p> <p>78X (Saddle Brown) \$18.50</p> <p>The Amplified Bible \$ 9.95</p> <p>Scofield Reference Bibles</p> <p>133X (Red) \$15.00</p> <p>158X (Black) \$18.50</p> <p>179X (Black) \$25.00</p> <p>183X (Black) \$19.50</p> <p>187X (Black) \$29.50</p> <p>BIBLE STUDY HELPS—</p> <p>Archaeology and the New Testament—Unger \$ 5.95</p> <p>Churches of the Valley of Piémont \$10.00</p> <p>Interlinear Greek—English New Testament \$10.00</p> <p>The New Testament—Williams \$ 4.95</p> <p>New Testament from 26 Translations \$12.50</p> <p>The Four Translation New Testament \$ 9.95</p> <p>Zondervan Pictorial Bible Atlas \$ 9.95</p> <p>The Biblical World—Pfeiffer \$ 8.95</p> <p>Baker's Bible Atlas —Pfeiffer \$ 7.95</p> <p>Famous Archaeological Discoveries—Unger \$ 1.50</p> <p>Unger's Bible Handbook \$ 4.95</p> <p>Archaeology and the Old Testament — Unger \$ 5.95</p> <p>Wycliffe Historical Geography of Bible Lands—Pfeiffer and Vos \$ 8.95</p> <p>Halley's Bible Handbook \$ 4.50</p> <p>Zondervan Topical Bible \$ 9.95</p> <p>DICTIONARIES—</p> <p>Fausset's Bible Dictionary \$ 5.95</p> <p>Davis Dictionary of the Bible \$ 5.95</p> <p>Dictionary of Religious Terms \$ 8.95</p> <p>Webster's Seventh New Collegiate Dictionary .. \$ 6.95</p> <p>Unger's Bible Dictionary Plain \$ 9.95</p> <p>Indexed \$10.95</p> <p>Zondervan Pictorial Bible Dictionary \$ 9.95</p> <p>CONCORDANCES—</p> <p>Young's Analytical Concordance Indexed \$15.50</p> <p>Plain \$13.75</p> <p>Strong's Concordance Indexed \$17.00</p> <p>Plain \$15.75</p> <p>Cruden's Concordance \$ 2.95</p> <p>Cruden's Complete Concordance \$ 4.95</p> <p>Cruden's Unabridged Concordance \$ 5.95</p> <p>COMMENTARIES—</p> <p>Adam Clarke's Commentary on the Bible \$11.95</p> <p>Jamieson, Fausset and Brown \$11.95</p> <p>Matthew Henry's Commentary \$ 9.95</p> <p>Apocalypse—Seiss \$ 6.95</p> <p>PAPERBACKS</p> <p>A Christian View of Modern Science — Raymond50</p> <p>The Origin of the Solar System — Whitcomb75</p> <p>What Rome Teaches — Tanis60</p> <p>(Continued on page 6, column 5)</p> <p>THE BAPTIST EXAMINER</p> <p>NOVEMBER 7, 1970</p> <p>PAGE THREE</p>
--	---	--	--	---

The Baptist Examiner FORUM

Question: If an individual has not experienced a new birth, is water baptism of any value? If saved later, should he be rebaptized?



ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida

If one has not experienced a new birth, then water baptism means no more than if one had fallen off a log into a creek and gotten wet.

In Romans 6:4 we read, "Therefore we are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." From this and other passages we learn that true baptism harks back to the burial and resurrection of Christ, and it is a symbolical way of saying, "I have died to the old life, and I am raised to walk with Christ in a new life."

When an unsaved person is baptized the act of baptism is made to falsify, for such person has not died to the old life, they are not buried with Christ, and they don't rise to walk in newness of life.

Yes, certainly, if a person who has falsified through baptism is later saved, he should be rebaptized. In reality he is not RE-baptized he is just really baptized.

In a long pastoral experience I had the privilege of baptizing scores of persons who had gone through the act of baptism when they were unsaved. A friend of mine held a meeting and the pastor came for baptism. He had been baptized years before when he didn't understand even then that the honest thing was for him to be baptized as a true believer. Through the years a goodly number of those who came for membership from other churches, later came and asked to be baptized. I did a lot of preaching on how to be saved and they had turned to Christ and wanted baptism that told the truth and meant something.

No one who has made a mistake about baptism, should be ashamed to confess it, and to follow Christ in BELIEVER'S baptism.

E. G.
Cook

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



lied to God and man in that he claims to have been buried with Christ when Christ was not even there. He has become an avowed hypocrite in that he has pretended to be something he is not. He has made a mockery of one of the ordinances our Lord gave to His churches. And it may be the means of causing him to end up in our Lord's garbage can in Mt. 7:22. I am persuaded that in the day of judgment it will be more tolerable for a lost person who has never made a pretense of Christianity than it will for one who has.

It seems there are a couple of superfluous words in our question. Why say "water baptism" when there is no other kind of baptism in our day, (see Eph. 4:5). And why say "rebaptize" when it is utterly impossible to really baptize a person until he has first been saved? Our Lord gave the order in which His churches were to carry out the commission given to them. In Mt. 28:19-20 He said for them to make disciples, then baptize them, and then to teach them. If you transpose any part of the church's commission, you make the whole thing inoperative. You cannot teach a person the Word of God before he is saved, I Cor. 2:14. Neither can you baptize a person before he is saved. In Acts 8:37 Philip told the eunuch that if he believed he could be baptized. And in Acts 18:8 the Corinthians believed and were baptized. No where in my Bible do I find where a person was baptized and believed. But rather it is always "believed and were baptized."

So, no matter how many times a person has been ducked before he is saved he still needs to be baptized after the Lord saves him. He is not rebaptized. He is just baptized.



JAMES
HOBBS
Rt. 2, Box 182
McDermott, Ohio
RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.

In a previous answer we made it clear that there is no such thing as re-baptism. A person is only baptized once. That is after he has been saved.

This, of course, answers the question about the validity of water baptism. A person can be dipped, sprinkled, or any thing else a dozen times before he has been born again but he has not been baptized.

How is a person born again? Let us search the Scripture. First, we see that we are begotten (or conceived) by the word. "Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures." James 1:18. Next we see that belief in Christ is being born from above. "Whosoever believeth that Jesus is the Christ is born of God..." (I John 5:1) This birth is brought about by the word of God. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (I Peter 1:23) How do we receive this word? Through the Holy Spirit. "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) This is what Jesus meant in John 3:5. "Jesus answered, verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter the kingdom of God." The water of this verse does not mean "baptism," but "word" as is clearly shown in the verse above.

When Paul discovered that some people in Ephesus had not received the Holy Spirit he let them know that their baptism was not valid. "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." (Acts 19:4, 5)

We do not find any example of people being baptized without first having believed. "Then they that gladly received His word were baptized..." (Acts 2:41) "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:12) "And Philip said, if thou believest with all thine heart, thou mayest..." (Acts 8:37) (This was after the eunuch asked if he could be baptized) "... And many of the Corinthians hearing believed, and were baptized." (Acts 18:8)

After a person is saved he should be baptized. Christ told us that it is a work of righteousness. "... Suffer it to be so now: for thus it becometh us to fulfill all righteousness..." (Matt. 3:15) We submit to baptism to show our obedience to Christ. We also picture the burial and resurrection of Christ, and we show that we are burying the old man and walking in newness of life.

(Continued on page 8)

Fred T. Halliman

(Continued from page one)
be walking out to Haiuwi. They are building a road from where we left the main road back into the Mission Station at Haiuwi, but they have lots to do on it before even a motorcycle would travel over it. However much of it is cleared and the walking is much better than it used to be.

About mid afternoon we reached Haiuwi. While the walking is much better since they have lots of the proposed road cleared insofar as footing is concerned there is very little shade and the sun gets very disagreeable between the hours of 10 A. M. and 3 P. M. It was about 2:30 when we arrived and we were almost dehydrated. After about an hour's rest we had a preaching service and quite a large number of folk were there for the service.

Our missionary that is stationed there has built a new house for me since I was last there and while it is mostly all of bush materials it is quite comfortable. We have two good bush material buildings on this station now.

The next morning we left Haiuwi for Yeddo. It had drizzled most of the night and the first two hours of this walk were very uncomfortable as the track winds through tall bush and grass. It was about the middle of the afternoon when we arrived at Yeddo, where the Magali Baptist Church is located. No one knew we were coming until we were almost there but it was not very long before the word had spread around and by the time we were ready to hold services we had about 100 people there.

At the end of the service I told the people that I would spend the next day with them and asked that they leave off their work and come for two

New Guinea Photo Story

NOTE: About the time of the Bible Conference a series of articles was appearing in The Baptist Examiner on a Patrol that my family and I made during the month of July. I made some pictures while on this patrol and the most of the pictures you will see in this series were made then. My photo finishing equipment is temporarily out of order and it has taken a long time to get these back from the professional photographers.



This picture was made at one of our camps. The building next to the tent is the one that I use to sleep in when I go there alone and the other building is the church building. We spent three days at this place and had a good ministry among the folk who live in this area.



This is Mrs. Halliman and the children as they looked just after we had completed a day's walk. By the time this is reproduced again there will be very little detail in the background but in the event that you can pick out the peak in about the center of the right half of the picture, on the top ridge you will see where we had walked from that day. This is rugged country.



You may remember of my telling about the day that we traveled through a dense jungle and followed closely to a river for a good part of the day. Here Mrs. Halliman is about to cross a makeshift bridge over a smaller river in the heart of the jungle.

services. The next morning was Friday and not having to walk that day I rested a little extra that morning. Our first service was held about 10 a. m. and we had an overflowing crowd. Several people had to sit just outside the door. After services I took a count of the people and found that a few of them had died, some had moved off to other areas and a few had found work at the nearest Government Station. About 3 P. M. we held our final service at the Magali Baptist Church and again there was an overflowing crowd. The day had been spent in fellowship and preaching and seemingly enjoyed by all. The next morning I was up at the crack of dawn and before 7 A. M. had started back to Haiuwi. It was nearly 2 P. M. when we finally arrived at Haiuwi. (Continued on page 5, column 1)



Shortly after we had crossed the other river we came to a place in the jungle where we could walk right up to the larger river and this is where this picture was made. We stopped here for a while and rested. This place is at the very bottom of this large valley. Shortly after leaving this scene we began to leave the lowlands and for several hours we steadily climbed until we reached the top of the ridges far above the river.



Here we had reached the top of the ridges and after a hard day's walk we were enjoying the fellowship with the native folk of this area. Mrs. Halliman is playing host to one of the little native children. We have a native missionary stationed at this place.



We held several baptizings while out on this patrol and here in this picture you can see one of the fellows being "... buried with Him in baptism." This is a mountain stream and like most of them the water is clear and cold.

Fred T. Halliman

(Continued from page 4)

uwi and I had to have a good rest before I was able to preach to the folk that afternoon.

After preaching service was over I prepared my evening meal and just about dark I went to bed for the night.

The next day being Sunday we had invited all the folk in the area to come there and have services and in this way we could see them all. Our first service on Sunday morning began about 10 A.M. and there was about 250 people in attendance. The folk at Haiuwi are growing in grace since Luke is stationed there all the time now. He is also teaching the children and some of the adults to read. Some of the folk had gone home before the afternoon service started since many of them live a long way from the church and the Mission Station but we still had almost a house full. There were several professions of faith at the end of this service and one of them was the head man of this tribe of people. This fellow has been quite a notorious man all of his adult life and it was truly a blessing to see him profess faith in Christ.

There are three preachers

working in the Haiuwi area and after the service was over that afternoon we all assembled at my house for a discussion of the work there and in the surrounding areas. It was decided upon that the three could look after the preaching duties in the Haiuwi area and by changing off have preaching at least two times a week at Haginda.

The next morning was Monday and I left for home. Since I have got behind with some of my work here on this Mission Station I decided to bring Luke and his wife back with me so that he could help me here for a while. Haiuwi is located high upon a mountain side and when we were ready to leave on Monday morning we could hardly see 10 feet from the house. A cloud had settled right down in the valley below us and extended high above us and we had to wait for almost an hour for the rain to stop before we could leave. It was about 11 A.M. when we reached the road where the car was parked.

In due time we got all our gear loaded into the car and started for home and about 3:30 that afternoon we reached the Mission Station. I had been away for exactly 7 days and had a good ministry among the folk I visited. The highlight of the trip

was hearing the headman at Haiuwi profess Christ as Savior.

The Rapture

(Continued from page one)

this great subject to deal with at this time. We will assume and not endeavor to prove some of these things. I assume that we believe, and I know that the Bible teaches that there will be a millennial reign of our Lord Jesus Christ upon this earth. The man who does not believe in the millennium — who denies the literal reign of Jesus Christ over this earth — must pervert, dodge, and find some method of getting around a tremendous portion of the Word of God. The Hermetical principles which the anti-millennialists apply to the Scriptures to do away with the Millennium are the same principles which the Modernist uses to do away with the Virgin Birth, the Resurrection of Jesus Christ, and other great doctrines of the Word of God. There will be a golden day upon this earth when our blessed Lord will reign — when there will be peace and righteousness and prosperity and when the knowledge of the glory of the Lord will cover the earth as the waters cover the sea. Let us pray: "Thy kingdom come." Oh, happy glorious day when we shall live and reign upon the earth with Jesus Christ for a thousand years.

Preceding this Millennium, there will be a tribulation period. There will be a time of hell on earth — a time when God will deal in wrath with this old wicked world. A time when the world will learn that the God of the Bible is alive, that He is sovereign, that He is Almighty, that He is holy, and that He hates and will punish sin.

Also preceding the Millennial reign of Jesus Christ, there will be a Rapture, when the children of God will be caught up to meet the Lord in the air. I am sure that the Bible teaches that all the saved of all previous time will be caught up in this Rapture. I do not believe in a split or partial rapture.

The question with which I wish to deal in this message is this: The question of the time relationship of the Rapture to the Tribulation. We agree that there will be a Millennium. We agree that before the Millennium, there will be a Tribulation and a Rapture. What is the time relationship of the rapture to the Tribulation period?

There are those who say that the rapture will come after the Tribulation, that the saved will go right on through the reign of the anti-Christ and the awful time of great tribulation and then, following that tribulation will be the rapture. These are known as Post-tribulationists.

There are those who are known as Mid-tribulationists. They say that the saved who are living at that time will go into the Tribulation period (the 70th week of Daniel), and then in the middle of this period, the rapture will occur. Following this rapture, they say, will be the last three and one-half years of the Tribulation. Then there are those — and I am glad to be in their number — who believe that the next event on the prophetic calendar of God is the Rapture of His people. I believe that there is no prophesied event between you and me and that glad day when Jesus will come and we will be caught up to meet Him in the air. I believe that the Rapture will be before the Tribulation — before a Seal is opened, and before God begins to deal in wrath and in judgment with this world. I desire to present to you some reasons why I believe that the Rapture will be before the Tribulation.

I

I believe the Rapture will be before the Tribulation because I believe that the second coming of Christ will be in two steps or phases. The Mid-tribulationist will agree with this statement. But here is where the Post-trib.



I mentioned in the series of articles that some friends of ours had sent us a set of Walkie-Talkie Transceivers. We received these only a couple of days before we left to go on this patrol and we took them along and they were found to be quite effective in keeping in contact with the family as sometimes we were separated for several hours at a time. In this picture Mrs. Halliman and Daniel hold the sets just as they were used. Little Grace is standing by. Once again we thank our dear friends for sending us this valuable equipment.



While Mrs. Halliman had never lived anywhere except in big cities until we came to New Guinea, this picture will prove that she has undergone several major changes in the past 12 years. She not only helps with the barnyard chores but she churns the milk and makes butter which when spread upon her freshly baked bread makes a dish fit for a king. As this picture will reveal not only has Mrs. Halliman undergone some changes but our children are continually changing. At the right hand top corner of the picture you will see John our oldest son. John is 12 years old and is a valuable help around the Mission Station now. Then on the left our oldest daughter, Rhoda, is standing by the gate that leads into the calf paddock. Rhoda is 14 and takes a large share of the household duties off her mother. All the children including 6 year old Grace take their turns at milking.

makes merry. Here is his major artillery. He ridicules the idea of a two-fold coming of our Lord and accuses those of us who are pre-tribulationists, of teaching a second and third coming of our Lord. I insist that a careful study of those Scriptures that relate to the coming of the Lord will reveal to us that the coming of Christ will be in two steps or phases, or if you prefer, you may say that there will be a Rapture and then later the Second Coming of Christ. Either terminology amounts to the same thing.

Had you lived previous to the first coming of our Lord in Old Testament days, you would have been hard-pressed to find a verse that clearly stated that there would be a first and second coming of Jesus Christ. But had you carefully studied the events related to the coming of the Lord, you would have been able to understand that there must be a coming to suffer, and then a coming to reign in glory. It is the same in the matter of the two phases of our Lord's second coming. If you will carefully study the events that are revealed to take place at the coming of the Lord, you must come to the conclusion that this coming will be in two steps or phases.

The Bible tells us that our Lord will come in the air and that He will come to the earth. There must be two steps in that respect. He will come for His people; He will come with His people. He will come as a thief silently and secretly; He will come as the lightning seen by all. He will come as the morning star. In the dark of the night, the morning star breaks forth to those who watch for it. Our Lord will come in the first phase at the rapture as the morning star, and then af-

ter the darkness of the Tribulation period. He will come as the rising sun to rule and reign over the earth. At the first phase of His coming, the saved will meet Him in the air and, presumably return with Him to the Father's house. At the second phase of His coming the saved remain on earth, and enter the Kingdom in their natural bodies.

At the first phase or step, the saved are taken out from among the wicked; at the second phase, the wicked are taken from among the saved and told to depart into everlasting punishment. The first phase of His coming is imminent and signless; the second phase is preceded by definite signs. So, I believe that the Rapture will be before the Tribulation because the Second Coming will be in two phases.

II

The Rapture will be before the Tribulation because of the inspired outline of the Book of Revelation. Now, you will never understand the Book of Revelation until you learn Rev. 1:19, and outline the book by that verse. The Apostle is told to write "the things that thou hast seen" — Chapter one, the vision of the glorified Christ. Then he is to write "the things that are" — Chapters two and three—the messages to the churches. Then he is to write the "things that shall be hereafter"—Chapters 4-18. "Hereafter" is from the Greek phrase meaning "after these things."

After chapters two and three telling about the things that are now going on — about the church (Continued on page 6, column 1)

THE BAPTIST EXAMINER

NOVEMBER 7, 1970

PAGE FIVE

The Rapture

(Continued from page five)

age, we learn that 4:1 reveals to us that the rest of the book will tell us about things that shall be — not just hereafter; but “after these things” — the things that are now going on. After the age when God is dealing with and working through His true churches — after the churches of the Lord have ceased on earth with the Rapture of all the saved, the things from chapter 4:1 to the end of the book will begin to take place.

The Tribulation is described in Revelation 6-19, and the Holy Spirit in the inspired outline of the book in 1:19 has clearly revealed to us that not one seal will be opened, not one trumpet will be blown, not one vial will be poured out until after these things that are now going on: until after the church age has ceased with the Rapture of the saints of God. I am fully satisfied that the open door of 4:1 is a pre-figure of the rapture of the children of God. You see, the seven years of tribulation are between two open doors in Revelation. In 4:1, a door is opened that the saved of all previous ages might go through and hide themselves until the indignation be past — until the wrath of God has been poured out in tribulation. In 19:11, the door is opened again, and the Lord comes forth with, I believe, His Bride as His army, riding with Him as a sort of cheering squad, cheering Him on as He defeats the armies of Anti-christ at the Battle of Armageddon. I insist that no man can have a proper understanding of the book of Revelation without seeing that the Rapture is before the tribulation.

III

The Rapture will be before the Tribulation because this is the only view that leaves room for God's prophesied dealing with Israel. God is not through with Israel. They are His chosen earthly people. He has much yet to do with them. Those who hold to the mid or post-tribulation view must do so at the expense of God's dealing with Israel. This is the church age. Before the earthly ministry of Christ, there were no churches. He who finds a church in the Old Testament must first put it there. After the Rapture there will be no true churches. In this age God is dealing with the world through His churches. When the Rapture takes place, (and it's not the Rapture of the church, it's the Rapture of the saints), then God will begin again to deal with Israel. The Tribulation is pre-eminently the day of Jacob's trouble. You look in Revelation and read chapters 6-19 which describe the Tribulation, and you will find that there is no longer a true church on the earth. You will find that God is dealing with and through Israel. You will find two witnesses. You will find 144,000 Jews. You will find a woman clothed with the sun and the moon and stars under her feet. This woman is the nation Israel who brought forth the man-child that is one day to rule the nations with a rod of iron. God is through with the church age. He is dealing with Israel, and bringing them through that last awful fiery furnace of the Great Tribulation, before bringing them into the glory of His Millennial reign. Now the post-trib does not leave room in his prophetic schedule for God's prophesied dealings with Israel.

IV

The Rapture will be before the Tribulation because there is not one reference in the Bible to a true church in the Tribulation. I challenge you to find me one verse. Read the verses in the Bible that deal with the Tribulation and find me one of the Lord's true churches. Take Revelation again. The churches are in Chapter 1. They are in Chapters 2 and

3. But, praise God, they are gone while the wrath of God is poured out and we see them no more until we see faithful members of true churches married to the Lord at the marriage of the Lamb. Why is it that those who are so anxious to have the Lord's churches in part or all of the Tribulation cannot find one verse in all the Word of God that shows a true church in the Tribulation?

The Pre-tribulation Rapture provides for the beginning of the Great Tribulation in Revelation 6 rather than chapter 11. The Mid-trib says that the Rapture will take place at the 7th trumpet in Rev. 11, and that the 7th trumpet will be the beginning of the Great Tribulation. He says that previous to the 7th trumpet, we have not been in the Great Tribulation. But, previous to that, the Seals have been opened, one-half of the world's population has been killed, the sea partly turned to blood, a third of the green things on the earth burned up, the sun and moon darkened for a third of the day and night, hellish locusts have come on the earth and caused men to seek for death and could not find it, two hundred million hellish horsemen have ridden across the earth — all of this before the 7th trumpet. Surely the world is in the Great Tribulation long before Rev. 11 and surely, the 7th trumpet marks a point near the end of the great Tribulation and not its beginning. The 7th trumpet contains or consists of the seven vials of wrath which wind up the Great Tribulation. I personally believe that the Great Tribulation will begin with the rider on the red horse under the Second Seal.

V

The Rapture will be before the Tribulation because this view leaves time for the providing of saved people with their natural bodies with which to begin the Millennium. Hear me out! The post-trib says that the Rapture will take place after the Tribulation. All the saved will be glorified, caught up to meet the Lord — up and right back, and then the Millennial reign. Now, listen carefully: the Bible is very clear that we must have saved people in their natural bodies with which to start the kingdom. When our Lord comes in His glory to start the kingdom, He gathers all nations before Him in judgment. The unsaved are turned into everlasting punishments and the saved who have been kept alive by the power of God through the Tribulation, will enter into the kingdom of our Lord Jesus Christ. This must be true because, in the kingdom, there are those who marry and have children, build homes and raise gardens. Some of their descendants will join Satan in the rebellion that follows the Millennium. Now, where can the post-tribulationist find saved people in their natural bodies with which to start the kingdom, when he teaches that all the saved are glorified and raptured just prior to the beginning of the kingdom?

VI

The Rapture will be before the Tribulation because this is the only view that allows time for some events that must take place previous to the coming of our Lord at Armageddon and yet after the Rapture. Following the Rapture, the saved must appear before the Judgment seat of Christ that they might receive reward for the things they have done for the Lord, or suffer loss of reward. The Post-trib has no place in his prophetic program for the Judgment Seat of Christ for believers. We must have time following the Rapture and preceding the Battle of Armageddon for that glorious wedding in heaven. That time when those who have been loyal, faithful members of true churches of Christ, (sound Missionary Baptist Churches, if you please) will walk down the aisle of glory to be married to the Lord Jesus Christ. We must have time for that wedding before that crowd gets on their white horses and comes with their Bridegroom to the Battle of Armageddon. The

Post-trib leaves us without time for the Judgment seat of Christ and the marriage of the Lamb.

VII

The Rapture will be before the Tribulation because the restrainer of II Thess. 2:7-8 is the Holy Spirit in His ministry in the Lord's true churches. Satan is endeavoring to bring upon the scene of human history, his false christ — his superman, but there is one that is restraining this until the appointed time. This restrainer must be a Divine Person. Now some tell us that the proper rendering of v.7 is “until out of the midst he be”. And that the “he” is the anti-christ. Be that as it may, there is still a Divine Person hindering who will continue to hinder until the appointed time of anti-christ's coming. Use all the Greek you desire, and you cannot get Post-trib out of this passage. The restrainer is the Holy Spirit in His ministry in true churches, and when true churches cease with the Rapture of all believers, then and not until then, will the Tribulation begin.

VIII

The Rapture will be before the Tribulation because of the possible, and even probable meaning of II Thess. 2:3. That day — that day of the Lord — that day of God's wrath upon the earth, shall not come except there come a falling away first. Now, the words “falling away” is a Greek word that in and of itself means “departure.” It may mean a departure from the faith, but when it does it has the qualifying words so defining it. It also may mean a physical departure from one place to another. The definite article “the” is used in the Greek. This definite article is used to

glories of the other world — said, “Even so, come Lord Jesus.” No the Post and Mid-trib cannot agree with John in this prayer. They cannot have that burning desire of John for the coming of the Lord, for they say that He cannot come for 3½ years or for 7 years. They say that we cannot be waiting for Jesus, but we are waiting for death or for the tribulation or for the anti-christ. They must say that we have got to go into the tribulation, where most of the saints of that day will die as martyrs, that we must go through half or all of that awful time, and then if we live through that, we will go in the rapture. How on earth can we comfort one another with words like that — with a theology like that?

Now, beloved friends, you might say that there are a few things in the Bible that contradict imminency. I say that first, those things were contingent upon the well established doctrine of imminency, and second, that they have long since passed and are of no force today. Our Lord tells us to be watching, longing, loving, and ready for His appearing. The Biblical commanded attitude toward the coming of the Lord, which tells us to “be ready” proves imminency. Don't you dare say that our Lord delays His coming until the middle or the end of the tribulation. Don't you say that. You watch and look and be ready, and be longing for that day — that glad day — that glorious day when we will go to meet our Lord in the air. That is the Biblical commanded attitude for the believer.

The Biblical attitude of early believers shows the imminence of His coming. They were waiting for the Son. (I Cor. 1:7). They were not waiting for the Tribulation nor the anti-christ. I Cor. 15:51 speaks of “we which are alive” shall be changed in a moment at His coming. Maybe I will be in that group which will be alive at His coming. In every day since I Cor. 15:51 was written, God's children could read it and know that they might be alive at His coming. Phil. 3:20 tells us that we are citizens of Heaven, not of this earth only, and that we are looking for the Lord Jesus Who will change our vile bodies like unto His own glorious body. I Thess. 4:13-18 tells us of that glad and glad-some day — that day of all days — and speaks of “we which are alive and remain.” Oh, beloved, the Second coming of Christ is imminent. We may not be here next year, we may be having a better Bible Conference yonder in glory.

Now, listen, the Mid-tribulationist can set a date for the Lord's coming. He can say that when the anti-christ is revealed through making the covenant with Israel, that it will be three and one-half years until the Rapture. The Post-trib can set a date. He can say when antichrist is revealed through his covenant

with Israel that it will be seven years until the Rapture. But the Bible absolutely forbids the setting of a date in this respect and says, “ye know not the day or the hour.”

The Bible sets forth the Rapture as the Blessed Hope. It is the hope that makes us happy. Midst the toil, strife, and trouble of this life where there is so little to bring joy to our hearts, the hope of the soon coming of our Lord brings great joy. The Bible presents the Rapture as the comforting hope. When the tears flow, when sorrows come, when we lay a saved one in the grave and go back home without that one — this is the hope that comforts our hearts in that dark hour. Our Lord may come at anytime and our loved one be raised and we be changed and caught up with them to meet the Lord in the air. Yonder in Big Stone Gap, Virginia is a graveyard, and in it there is a grave and a gravestone. On that stone is the picture and name of my eldest son. How many times have I stood by that grave and read I Thess. 4:13-18, and comforted my aching heart with those precious words. The Bible presents this as the purifying hope. This hope will help you to live right. You believe and practice the imminent coming of the Lord and you will live clean and pure. There are places you will not go and things you will not do. You will purify yourself even as He is pure.

Now, for the doctrine of the Rapture to have its three-fold effect of Blessing, Comforting, and Purifying, we must believe that it may occur at any time. An event that cannot happen for three and one-half years or for seven years or for 1,000 years cannot have immediate effect upon my heart and life. The Rapture will take place before the seals, the trumpets, or the vials of wrath. It will take place before the Tribulation. May God bless you.



Books For Sale

(Continued from page 3)

The Mass — Boettner	25
The Philosophy of Science and Belief in God—Clark	1.50
Things Most Surely Believed among Us	.75
Cremation—Is it Christian? —Fraser	.50
What the Sects Teach —Tanis	1.00
The SBC and the Cooperative Program	1.00
The Unvarnished Facts about Christian Science —Biederwolf	.50
Sinners in the Hands of an Angry God—Edwards	.25
Spiritualism—Biederwolf	.50
Mormonism Under the Searchlight—Biederwolf	.50
Five Pioneer Missionaries	1.75
The Origin of Sprinkling for Baptism—Venable	.35
Sermons of the Great Ejection	1.25
Our Favorites (Poems from TBE)	1.00
Seven Questions and Answers As to Church Authority	.50
Seventh-Day Adventism and the Bible	.50
Eternal Safety and Security —Carroll	.20
Trail of Blood—Carroll	.25
A Frank Exposure of Freemasonry	.25
What Baptists Believe and Why They Believe It—Bow	.30
Why Be A Baptist?—Taylor	.35
3 for 1.00	
Christianity and the Problem of Origin—Hughes	.75
Russellism Unveiled —Biederwolf	.50
The Philadelphia Confession of Faith	1.50
The Baptist Church Manual —Brown	.25
God's Will and Man's Will —Bonar	.25
Campbellism, Its History and Heresies	2.00
Origin and Perpetuity of the Baptists	.75
2 for 1.25 5 for 2.50	
25 for 12.50 100 for 45.00	
Five Points of Calvinism —Beck	.50
5 for 2.25 10 for 4.00	
15 or more (each)	.35

No Discount On The Following

Cook, E. G.—	
Let's Study Revelation	\$3.50
Gill, John—	
Body of Divinity	\$8.00
Commentary on the Whole Bible (6-volume set)	\$65.00
Spurgeon, Charles H.—	
Metropolitan Tabernacle Pulpit	
1861	\$6.75
1862	\$6.75
1863	\$6.75
1864	\$6.75
1865	\$6.75
1866	\$6.75
1867	\$6.75
1868	\$6.75
1869	\$6.75
CARDS—	
All Occasion Cards	\$1.25
Get Well Cards	\$1.25
Sympathy Cards	\$1.00
Birthday Cards	\$1.00

specify and identify. So I give you the probable, and I believe the true meaning of this verse—that day will not come unless the departure of the saved from earth to Heaven in the Rapture (the departure I told you about in the first letter I wrote you) come first. This is worthy of your careful study. It is a meaning fully warranted, if not demanded by the Greek.

IX

Then, beloved friends, I say to you, that the Rapture will be before the Tribulation, because the Bible teaches — and, O, my soul if Scripture teaches anything about the coming of the Lord — it teaches the imminency of His coming. It is utterly impossible for the Mid or Post-tribulationist to say that the Lord may come now. That He could come at any time — that we should be looking for Him from now until He does come. I am looking for Him. I am longing for Him. Praise God, He may come at any time. I insist that, if the Bible teaches anything about the coming of the Lord, it teaches that He may come at anytime. I. M. Halde-

Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

Send your offerings for the support of Brother William C. Burket to:

Navajo Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of the Navajo Indians. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Burket frequently. His address is:

Elder William C. Burket
208 E. Tycksen Street
Farmington, N. M. 87401

The Crucifixion

(Continued from page one)
never gets old to those of us who are saved.

We as Baptists are under orders to tell but one story. We have but one message. If this world goes on for 10 billion years, our message is to be the message of the sufficiency of Christ and His shed blood at Calvary.

Not too many people like to hear of that bloody, gory offering for sinners. In fact there's a lot of money in preaching as long as you leave out the message of the cross, for the message of the cross is that men are sinners.

"When I survey the wondrous cross on which the Prince of glory died . . .", the first thing I see is the sinfulness of men.

This generation of Baptists have skipped over the question of sin. I think one of the best proofs of man's depravity is that we nailed the Christ of God to the Cross. Please do not speak to me in tones that reflect your feelings about the goodness of this human race. I am telling you that Heaven invaded this old earth, and sinful, depraved, ungodly mankind took the "Prince of Glory" and nailed Him to a wooden cross. In our great grandfather Adam, we reached up and spit in the face of a Holy and a righteous God and in our ancestors we nailed the "Lamb of God" to the cross. But thank God, "Where sin did abound grace did much more abound."

Dear hearers, unless the crucifixion of Christ gives you your satisfaction and joy, unless you can say with the song writers who penned these words: "In the cross, In the Cross, Be my glory ever . . ."

"Down at the cross, where my Saviour died,
Down where for cleansing from sin I cried.
There to my heart was the blood applied,
Glory to His name?"

Then you do not know Him as Personal Saviour.

I shall have nothing new to tell you. It will be as old as the everlasting hills, and I hope so simple that even the smallest child shall be able to understand it.

Possibly nine out of every ten

will leave this auditorium saying, "Well, it was nothing but the old, old story all over again."

While we are able to shed a tear over every worldly mishap that comes our way, very few of us ever afford Christ even the faintest emotions of love. I would to God that it were different. For I wish that I could stir you.

I suppose I could tell you of the tragic events that have happened in my own life in the past few weeks and move you emotionally. If I were to turn novelist and describe to you the death of a young man on the battlefield in Vietnam, possibly I would be able to stir you.

But what I'm about to tell you is a most dread and solemn reality, and one with which you are intimately connected. For all that Christ did on the cross He did for His people.

I might ask you tonight as long ago, "Is it nothing to you, all ye that pass by? behold, and see if there is any sorrow like unto His sorrow." Lamentations 1:12. Is it nothing to you that Christ poured out His life that you might have life and have it more abundantly?

One of the old Puritan writers said, and think he said well, "If I perish there and die at the cross I still will live." I think we need a new look at the cross and our Saviour's sufferings. We must do as the song writer urges us to do, "See from His head, His hands, His feet, sorrow and love flow mingling down. Did ere such love and sorrow meet, or thorns compose so rich a crown?"

God, in our text passage, is setting before us His love in all its matchlessness, in all of its tenderness, and all of its grandeur, that by means of it, He might melt our hearts and draw us closer to Him.

"Love so amazing, so divine, demands my life, my soul, my all."

God commended His love toward us, not by an eloquent oration but by something that He did. Notice that scripture reading said that, "while we were yet sinners, Christ died . . ." CHRIST DIED, CHRIST DIED! Not just anybody, but Christ, the Creator, the Master, the Infinite One, the Almighty. It was He who stripped Himself of the glories of His Godhead for awhile.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." II Cor. 8:9.

And then in John 1:14, the Bible tells us that the WORD was made flesh (became flesh) and dwelt among us.

So when we say that it was Christ who died, we can say that it was in reality the self-sacrificing of the Sovereign God of Heaven as He poured out His life for His people. Christ died, my friend. IT WAS CHRIST WHO DIED.

"Who is he that condemneth? IT IS CHRIST THAT DIED . . ."

Rom. 8:34. He who was the perfection of human nature. This is the One that carried out to its limits all that God intended in the creation of man. He was the Spotless Lamb. As a boy He never spoke a disrespectful nor an impatient word. He never manifested an unkind or selfish feeling. He never disobeyed, he never failed His duty. As a Man, His mind was never lured away by folly or impeded by idleness or deranged by passion. The glory of God can be seen in the face of this One who died at Calvary for our sins. He died a terrible death, didn't He?

I want you to behold His back all furrowed with stripes, the brow pierced with thorns, the parched lips, the bleeding of the nails. Instead of the tears and sweet sympathy of friends, Christ heard nothing but the scoffing of the crowd beneath His cross. His friends had forsake Him.

His disciples had forsaken Him, and He was trodding the wine press alone, of the people there were none with Him. Instead of hands to close His dying eyes, there was a spear to pierce His blessed side, yet He opened not His mouth.

Our Redeemer's physical sufferings were most dreadful, but we must not stop with the physical. If all you have seen is the bleeding nails, the wounded side, the crown of thorns, you have never really seen the crucifixion of Jesus Christ.

There is much more to the death of Christ than the mere physical suffering. Death is the entail of sin. I believe that this death was both physical and penal. Had there been no sin there would have been no death. The Bible says that sin separates us from God, who is the fount of all life. Romans 6:23 says that the wages of sin is death. Sin excludes from the presence of a Holy and a Righteous God. We see the effects of sin and its separating strength in the fall of our forefather Adam.

On the cross of Calvary, the Lord Jesus was receiving the wages which were due His people. The elect of all ages, one by one, laid upon Him their burdens of sin. What Alps of sin, What Himalayas of iniquity were laid upon the sin bearer as He hung upon the Cross.

The Word says He was bearing our sins. I Pet. 2:24. He died the just for the unjust, that He might bring us to God. He was bearing the chastisement of our peace. He died not merely a physical death, but a penal death. He tasted a kind of spiritual death.

He suffered for three long hours as He hung in the sinner's place, and then received the wages of sin. Christ was arraigned in spirit before the judgment bar of God under the imputation of human guilt. The high court of Heaven descended, as it were, to Mt. Calvary, and the sentence was pronounced: LET THE LAW TAKE ITS COURSE, and the Eternal Judge of the Ages turned His back upon His own Son. As He leaves His throne of justice, I hear an agonizing cry. The grief of my Saviour now burst forth, His spirit wrung with anguish, His soul shrinking convulsively under the wrath of God and under the burden of sin, and like a sharp clap of thunder, He cried, "Eli, Eli, lama sabachthani—My God, My God, why hast Thou forsaken me?"

God didn't forsake David when he stood before the Philistine giant. God didn't forsake the three Hebrew children in the fiery furnace. God didn't forsake the children of Israel when they crossed the Red Sea. God didn't forsake Daniel in the lion's den. But now we find Him forsaking His only begotten Son, the Son that He loved, the apple of His eye, the One whose object of life was not to glorify Himself but His Father, is now forsaken of the Father.

Why? Because of the sins of the elect of all ages. Christ was deserted because our iniquities were laid upon Him. God the Father being Holy and Righteous turned His back on His beloved Son.

Christ was excluded from the light of His Father's countenance. Strange new and awful sensations must have come over our Blessed Saviour. In that lonely hour, Jesus endured Satan's darts, Hell's fury, God's wrath, and man's mockings.

The demons hated the Sin Bearer while God hated the burden He endured, the sins of the elect world. He endured the curse of the law and the lightnings of God's wrath and the terrors of judgment. The Son of God, our glorious Saviour, took a human body, a human soul, and placed Himself in this fallen separated state, came under the

curse, and was excluded from God's presence. But He did something for us that we could not do. He made for His people—for us, His sheep—He made for us a glorious way out of spiritual death into spiritual life. Out of the state of banishment into a state of union, joy, peace, and happiness.

We have a wonderful Saviour. Thank God for the shed blood of Jesus Christ that cleanses us from all sin; He girded our sins about Him. He made Himself so One with our case and our cause that all we deserve lit upon Him and He suffered for our sins in His own body on the tree. God had made Him to be sin for us, He who knew no sin that we might be made the righteousness of God in Him.

"Alas, in this poor life,
But little I can do,
To show my love to Him who died,
That I might live anew.

But one thing I will strive with
patience to attain
That Jesus death and sufferings
May still in my heart remain."



Regeneration

(Continued from page one)
the Eternal and Thrice Holy God; and if you so receive it, and by its own vital force are moved and stirred up towards God and His ways, then is the work of the Word sure work, which it could not and would not be if it rested in any way upon man.

Our Lord having thus given us an insight into the character of the persons whom He has chosen to proclaim His truth, then goes on to deliver to the chosen champions their commission for the Holy War. I pray you mark the words with solemn care. He sums up in a few words the whole of their work, and at the same time foretells the result of it, telling them that some would doubtless believe and so be saved, and some on the other hand would not believe and would most certainly, therefore, be damned, that is, condemned for ever to the penalties of God's wrath. The lines containing the commission of our ascended Lord are certainly of the utmost importance, and demand devout attention and implicit obedience, not only from all who aspire to the work of the ministry, but also from all who hear the message of mercy. A clear understanding of these words is absolutely necessary to our success in our Master's work, for if we do not understand the commission it is not at all likely that we shall discharge it aright. To alter these words were more than impertinence, it would involve the crime of treason against the authority of Christ and the best interests of the souls of men. O for grace to be very jealous here.

Wherever the apostles went they met with obstacles to the preaching of the gospel, and the more open and effectual was the door of utterance the more numerous were the adversaries. These brave men so wielded the sword of the Spirit as to put to flight all their foes; and this they did not by craft and guile, but by making a direct cut at the error which impeded them. Never did they dream for a moment of adapting the gospel to the unhallowed tastes or prejudices of the people, but at once directly and boldly they brought down with both their hands the mighty sword of the Spirit upon the crown of the opposing error. This morning, in the name of the Lord of Hosts, my Helper and Defense, I shall attempt to do the same; and if I should provoke some hostility — if I should through speaking what I believe to be the truth lose the friendship of some and stir up the enmity of more, I cannot help it. The burden of the Lord is upon me, and I must deliver my soul. I have been loath enough to undertake the work, but I am forced to it by an awful and overwhelming sense of sol-

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

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

emn duty. As I am soon to appear before my Master's bar, I will this day, if ever in my life, bear my testimony for truth, and run all risks. I am content to be cast out as evil if it must be so, but I cannot, I dare not, hold my peace. The Lord knoweth I have nothing in my heart but the purest love to the souls of those whom I feel imperatively called to rebuke sternly in the Lord's name. Among my hearers and readers, a considerable number will censure if not condemn me, but I cannot help it. If I forfeit your love for truth's sake I am grieved for you, but I cannot, I dare not, do otherwise. It is as much as my soul is worth to hold my peace any longer, and whether you approve or not, I must speak out. Did I ever court your approbation? It is sweet to everyone to be applauded; but if for the sake of the comforts of respectability and the smiles of many Christian minister shall keep back a part of his testimony, his Master at the last shall require it at his hands. This day, standing in the immediate presence of God, I shall speak honestly what I feel, as the Holy Spirit shall enable me; and I shall leave the matter with you to judge concerning it, as you will answer for that judgment at the last great day.

I find that the great error which we have to contend with throughout England (and it is growing more and more), is one in direct opposition to my text, well known to you as the doctrine of baptismal regeneration. We will confront this dogma with the assertion, that **baptism without faith saves no one**. The text says, "He that believeth and is baptized shall be saved;" but whether a man be baptized or no, it asserts that "he that believeth not shall be damned;" so that baptism does not save the unbeliever, nay, it does not in any degree exempt him from the common doom of all the ungodly. He may have baptism, or he may not have baptism, but if he believeth not, he shall be in any case most surely damned. Let him be baptized by immersion or sprinkling, in his infancy, or in his adult age, if he be not led to put his trust in Jesus Christ — if he remaineth (Continued on page 8, column 3)

My Impressions...

CONCERNING THE LABOR DAY WEEK-END CONFERENCE
AT CALVARY BAPTIST CHURCH OF ASHLAND, KENTUCKY

CONFERENCE WAS A JOY TO HER

I enjoyed the preaching services and the singing. I enjoyed staying in the Twin Towers. I had a very good time.

Barbara Shelton,
Westfield, N. C.

BLESSED BY THE CONFERENCE

This was the first Conference I have attended. I have been blessed by the sermons and the fellowship with God's people. If it is the Lord's will, I will be back next year.

Harold McGhee,
Brook Park, Ohio



The Forum

(Continued from page 4)

Water baptism would avail a man absolutely nothing if he were not regenerated at the time of immersion. It is a Biblical fact that unregenerated man cannot please God. Read Rom. 8:8. Though man would be ever so sincere in his desire to be bap-

tized, yet he would be following the flesh, which cannot please God. Thus, his baptism would be



AUSTIN
FIELDS

PASTOR,
Arabia Baptist
Church
Arabia, Ohio

nothing more than getting wet.

Baptism is a righteous work for we hear Jesus speaking to John the Baptist relative to His (Jesus') baptism, and He called it a righteous act.

"And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him."—Matt. 3:15.

Since baptism is a righteous work, it must proceed from a righteous heart. The heart of the unregenerate is described as deceitful and desperately wicked. If one had not experienced a new

birth before baptism, then being baptized would be another sin for which he must repent, if he is ever regenerated. In quickening one unto life, God gives to him a new heart and a new spirit by and through which he can please God.

Let us look at John the Baptist's baptism which was authorized from Heaven to point out to you that baptism before salvation would be of no avail. As we listen to Him, we hear Him say: "Bring forth therefore fruits meet for repentance."—Matt. 3:8.

The Baptist demanded fruit or evidences of repentance ere he would baptize anyone. Repentance is the fruit of the new nature (new heart and spirit), and it should never be declared as a requirement of life, rather it is the God-given evidence of the quickening work of the Spirit. Unless one has repented, he could not be Scripturally baptized as repentance is God's gift to those who are saved and since repentance is one of the requirements for baptism, it would be valueless to baptize those who are not saved.

There is no saving merit in the ordinance of baptism. Of the many records of baptisms in the Bible, we do not read where anyone was commanded to be immersed in water in order to be saved. The Apostle Peter tells us that this ordinance is a figure. Read I Pet. 3:20-21.

If it is a figure, then we must determine what this figure represents. After a careful study, we conclude that baptism is a figure of the death, burial, and resurrection of Jesus Christ for our salvation. Thus, when one is baptized, it pictures that his sins were so great that the only thing which could satisfy God, the Judge, was the death of the Son of God and that His blood be shed to atone for their sins. Not only does baptism signify what Christ has done for us, but it definitely pictures our faith and trust is in the finished work of Christ and confesses to all our utter helplessness in saving ourselves. If one were baptized before salvation, his baptism would picture nothing, and it would be valueless.

Baptism is a figure of our separation from false doctrine for we are raised from the watery grave to walk in newness of life. We therefore, by the act of baptism denounce our former ways and identify ourselves with the church which has authorized our baptism. If one were not saved this act would constitute hypocrisy because the figures that it is supposed to manifest would not be true in their lives.

If one is saved later, he should seek out a true Baptist Church which teaches the whole counsel of God and ask to be baptized on her authority so as to identify himself with the truth. The reason I would point you to a true Baptist Church only, is that all others make baptism a way to eternal life; whereas, Baptists follow the Scriptural teachings that it is a figure of something which has taken place in our lives.

Regeneration

(Continued from page seven)
an unbeliever, then this terrible doom is pronounced upon him — "He that believeth not shall be damned." I am not aware that any Protestant Church in England teaches the doctrine of baptismal regeneration except one, and that happens to be the corporation which with none too much humility calls itself the Church of England. This very powerful sect does not teach this doctrine merely through a section of its ministers, who might charitably be considered as evil branches of the vine, but it openly, boldly, and plainly declares this doctrine in her own appointed standard, the Book of Common

Prayer, and that in words so express, that while language is the channel of conveying intelligible sense, no process short of violent wrestling from their plain meaning can ever make them say anything else.

Here are the words: we quote them from the Catechism which is intended for the instruction of youth, and is naturally very plain and simple, since it would be foolish to trouble the young with metaphysical refinements. The child is asked his name, and then questioned, "Who gave you this name?" "My godfathers and godmothers in my baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Is not this definite and plain enough? I prize the words for their candour; they could not speak more plainly. Three times over the thing is put, lest there should be any doubt in it. The word regeneration may, by some sort of juggling, be made to mean something else, but here there can be no misunderstanding. The child is not only made "a member of Christ" — junior to Jesus is no mean spiritual gift — but he is made in baptism "the child of God" also; and, since the rule is, "if children then heirs," he is also made "an inheritor of the kingdom of heaven." Nothing can be more plain. I venture to say that while honesty remains on earth the meaning of these words will not admit of dispute. It is clear as noon day that, as the Rubric hath it, "Fathers, mothers, masters, and dames, are to cause their children, servants, and apprentices," no matter how idle, giddy, or wicked they may be, to learn the Catechism, and to say that in baptism they were made members of Christ and children of God. The form for the administration of this baptism is scarcely less plain and outspoken, seeing that thanks are expressly returned unto Almighty God, because the person baptized is regenerate. "Then shall the priest say, 'Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that this child may lead the rest of his life according to this beginning.' Nor is this all, for to leave no mistake, we have the words of the thanksgiving prescribed, 'Then shall the priest say, 'We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church.'"

This, then, is the clear and unmistakable teaching of a Church calling itself Protestant. I am not now dealing at all with the question of infant baptism; I have nothing to do with that this morning. I am now considering the question of baptismal regeneration, whether in adults or infants, or ascribed to sprinkling, pouring, or immersion. Here is a Church which teaches every Lord's day in the Sunday school, and should, according to the Rubric, teach openly in the Church, all children that they were made members of Christ, children of God, and inheritors of the kingdom of heaven when they were baptized. Here is a professedly Protestant Church, which, every time its minister goes to the font, declares that every person there receiving baptism is there and then "regenerated and grafted into the body of Christ's Church."

"But," I hear many good people exclaim, "there are many good clergymen in the Church who do not believe in baptismal regeneration." To this my answer is prompt. Why then do they belong to a Church which teaches that doctrine in the plainest terms? I am told that many in the Church of England preach against her own teaching. I know they do, and herein I rejoice in their enlightenment, but I question, gravely question their morality. To take oath that I sincerely assent and consent to a doctrine which I do not believe, would to my conscience appear little short

of perjury, if not absolute downright perjury; but those who do so must be judged by their own Lord. For me to take money for defending what I do not believe — for me to take the money of a Church, and then to preach against what are most evidently its doctrines — I say for me to do this (I judge others as I would that they should judge me) for me, or for any other simple, honest man to do so, were an atrocity so great, that if I had perpetrated the deed, I should consider myself out of the pale of truthfulness, honesty, and common morality. Sirs, when I accepted the office of minister of this congregation, I looked to see what were your articles of faith; if I had not believed them I should not have accepted your call, and when I change my opinions, rest assured that as an honest man I shall resign the office, for how could I profess one thing in your declaration of faith, and quite another thing in my own preaching? Would I accept your pay, and then stand up every Sabbath-day and talk against the doctrines of your standards? For clergymen to swear or say that they give their solemn assent and consent to what they do not believe is one of the grossest pieces of immorality perpetrated in England, and is most pestilential in its influence, since it directly teaches men to lie whenever it seems necessary to do so in order to get a living or increase their supposed usefulness: it is in fact an open testimony, from priestly lips that at least in ecclesiastical matters falsehood may express truth, and truth itself is a mere unimportant non-entity. I know of nothing more calculated to debauch the public mind than a want of straightforwardness in ministers; and when worldly men hear ministers denouncing the very things which their own Prayer Book teaches, they imagine that words have no meaning among ecclesiastics, and that vital differences in religion are merely a matter of tweedle-dee and tweedle-dum, and that it does not much matter what a man does believe so long as he is charitable towards other people. If baptism does regenerate people, let the fact be preached with a trumpet tongue, and let no man be ashamed of his belief in it. If this be really their creed, by all means let them have full liberty for its propagation. My brethren, those are honest Churchmen in this matter who, subscribing to the Prayer Book, believe in baptismal regeneration, and preach it plainly. God forbid that we should censure those who believe that baptism saves the soul, because they adhere to a Church which teaches the same doctrine. So far they are honest men; and in England, wherever else, let them never lack a full toleration. Let us oppose their teaching by all Scriptural and intelligent means, but let us respect their courage in plainly giving us their views. I hate their doctrine, but I love their honesty; and as they speak but what they believe to be true, let them speak it out, and the more clearly the better. Out with it, sir, be it what it may, but do let us know what you mean. For my part, I love to stand foot to foot with an honest foeman. To open warfare, bold and true hearts raise no objection but the ground of quarrel; it is covert enmity which we have most cause to fear, and best reason to loathe. That crafty kindness which inveigles me to sacrifice principle is the serpent in the grass — deadly to the incautious wayfarer. Where union and friendship are not cemented by truth, they are an unhallowed confederacy. It is time that there should be an end put to the flirtations of honest men with those who believe one way and swear another. If men believe baptism works regeneration, let them say so; but if they do not so believe it in their hearts, and yet subscribe, and yet more, get their livings by subscribing to words asserting it, let them find congenial associates among men who can equivocate and shuffle, for honest men will neither ask nor accept their friendships.

(Continued next week—D.V.)

SAY, BAPTIST FRIEND—

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

TEN SUBS \$10.00

IN ADDITION, WE WILL RENEW YOUR OWN FREE!

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

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

GIVE US READERS
We Will Give Them The Truth