

The Baptist Examiner

Baptist Is Our Middle Name

Paid 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. 41, No. 6

ASHLAND, KENTUCKY, MARCH 11, 1972

WHOLE NUMBER 1729

BROTHER HALLIMAN NOT FOR SALE

JOHN R. GILPIN

March 13, 1972

The Gladwin Baptist Church of Gladwin, Michigan, who has been one of the strong supporters of The Baptist Examiner and Brother Halliman, has reversed their decision concerning their belief of church truth.

Accordingly, they have cut-off the support which they have been giving The Baptist Examiner and have written Brother Halliman and told him that if he would not renounce his position on church truth — especially as to Landmarkism — that they would cut his support as well.

Brother Halliman has replied to them in no uncertain terms as the following letter will indicate so that they will know exactly where he stands.

I am happy to print his letter

so that those who are supporting Brother Halliman can know that they are not supporting a man who is "for sale." It gives me the greatest of joy to print Brother Halliman's letter so that all of our friends may know that we are supporting a man who stands for the truth relative to the church that Jesus built, and that he is unlike Judas, in that he refuses to sell his convictions.

Brother Halliman's letter follows.

February 29, 1972

Mr. William Mead,
Church Clerk
Gladwin Baptist Church
P.O. Box 138
Gladwin, Michigan 48624

Dear Brother Meade:

Your letter of February 3 was at my home upon my return from a two week mission trip, this past Saturday.

Let me say that I appreciate the offerings that the Gladwin Baptist Church has sent to this work for the past few years. It has been needed and has been used to the glory of God in His work here in New Guinea.

Please be advised that this support was voluntary and unsolicited. I never solicit any support and further have no intentions of doing so.

Further, I never interfere in the beliefs and/or prac-



FRED T. HALLIMAN

tices of any church whether they support this work or not.

Likewise, I reserve the same right and privilege. Since you all were under no obligation to start support of this work it causes me to wonder as to why you feel you are obligated to advise me that you have lowered the boom on me if I do not shape up to your expectations.

You may kindly inform the church for me that I am a Landmark Baptist, not because The Baptist Examiner espouses this doctrine but I was such before I ever knew The Baptist Examiner existed which has been over 20 years ago. I do not expect to reject Landmarkism for \$35.00 per month. This is about what Judas got for selling the truth.

Very Sincerely,
Fred T. Halliman.

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The Most Illegal Trial In The History Of The Human Race

By MILBURN COCKRELL
Dorsey, Mississippi

Jesus Christ is a problem character to the children of men. No event in the life of Christ has brought forth more debate than His trial. The orthodox Jew holds His trial to be formally correct but His sentence a bit severe. Communist conspirators contend Christ's trial was legal and His



MILBURN COCKRELL

judgment justified. This means if Christ were tried by many modern courts He would be found guilty and executed — even though He was innocent!

Why was Jesus Christ executed by crucifixion, even though His judge found Him innocent? Was His arrest, trial, and crucifixion actually legal? As always the Bible is the only inspired historical record which furnishes us the answer to these important questions. I will give twelve reasons why His trial was the most illegal trial in the history of the human race.

JUDAS' BETRAYAL

"Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief

priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude." (Luke 22:1-6).

We learn from John chapter 12 that Judas was a thieving church treasurer, with a covetous spirit. The love of money prompted Judas to betray Christ. He may have feared that his thievery was soon to be discovered.

ARRESTED ILLEGALLY

First, Jesus Christ was arrested illegally.

"When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. . . . Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away. . . ." (John 18:1-13).

Luke 22:58 reveals "the chief

(Continued on page 7, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHERE IS HE?"

"Where is he?"—John 7:11. Years ago, I read that someone said, "History is His story."

That is definitely true. Go back to the beginning of the Word of God, come down to the present time, and reach on out yonder to the future — history is His story. That being true, I am interested in knowing the answer to our text which asks the question, "Where is he?" I would like to look at this text in the light of eternity past, in the light of present time, and in the light of

eternity to come — "Where is he?"

IN ETERNITY PAST.

Where was Jesus before the world began — before God ever spoke this world into existence? Back yonder in the endless ages of eternity past, where was He? May I say to you that in those days, Jesus was God; He was with God; He was with the Father. Listen:

"For unto us a child is born, unto us a son is given: and the

FAITH Vs. WORKS

WILLARD WILLIS

Pastor Northland Baptist Church
Abington Road
Columbus, Ohio

James 2:14-26.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" (James 2:14).

Most people contend that faith in the Lord Jesus Christ is not enough to save a man. These people are quick to use the passages which are before us as a basis for their argument: in fact, there have been a multitude of "falling-from-grace" messages preached from these passages.

May we, with a prayer in our hearts for the guidance of the Spirit, now carefully examine these blessed verses. Let us determine if faith in Christ is all that is required so far as our salvation is concerned.

Our examination of verse 14 (James 2:14) will reveal that the word "say" is the key word to a proper understanding of the verse. You will note that the verse does not say, "though a man hath faith," but it says, "though a man say he hath faith." We all know that there is a vast difference in saying we have something, and in actually possessing the same; for example, we read in Revelation 3:9 of those "who say they are Jews

and are not." I may say that I can fly, but my saying it does not make it so. Let me prove by action that which I say, and let a man who says he has faith prove the same by being a diligent follower of Christ.

"... though a man say he hath



WILLARD WILLIS

faith, and have not works." (James 2:14).

A live apple tree has good roots and will bear fruit. A man who is spiritually alive has his roots in Christ and will produce the fruits of faith.

"I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me (Continued on page 6, column 2)

The Church Not Mystical Universal Nor Pentecostal

By BOB NELSON
Ada, Michigan

"A church is a group of baptized believers organized and covenanting together to WORSHIP and OBEY the Father, Son, and Holy Spirit."

Can this church be found in the Four Gospels (Matt., Mark, Luke, John) before the Book of Acts? In fact no verse of Scripture says that the church began at Pentecost. Therefore, notice what we find about this church in the Gospels:

1. Christians were **believers** before Pentecost and they had the **gospel**. (Mt. 4:23, Mark 1:1, Mat. 9:35, 11:5, Luke 4:18 plus many more Scriptures).
2. They believed **savingly** so that they were **converted**. (Mt. 3:5-8, 18:3, Luke 19:1-10).
3. They were **baptized** after conversion. (Mt. 3:6, Acts 1:22).
4. They had **Christ as Head** (Mt. 23:8, Mk. 1:1).
5. They were **instructed in church truth** (Mt. 18:15-20, 16:17-20).
6. They were **ordained** (Mt. 10:1-5, John 15:16).
7. They were **commissioned** (Mt. 28:18-20).
8. They had a **missionary program** (Mt. 10:1, 11:1).
9. They had **church discipline** (Mt. 18:15-17).
10. They observed the **Lord's Supper** (Mt. 26:26-28).



ELD. BOB NELSON

11. They had the **Holy Spirit** (Luke 11:13, John 20:22).
12. They **sang hymns** "in the midst of the church" (Matt. 26:30, Heb. 2:12).
13. They had **prayer meetings** (Acts 1:14).
14. They had **democratic business meetings** (Acts 1:15-26) before Pentecost.
15. They had a **membership roll** (Matt. 10:2-4, Acts 1:13-15).
16. They had **divine power** to do the work of God (Luke 9:1).
17. They had a **teaching program** (Matt. 4:23, 10:1-42).
18. Their call was to **obey Christ** (Mt. 4:18-20).
19. The church so existed that (Continued on page 8, column 5)

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Zacchaeus

(Continued from page one)

would not let him loose. It drove him to see this man called Jesus. Little did Zacchaeus know that he was being drawn to Christ by God the Spirit.

"No man can come to me, except the father which hath sent me draw him: and I will raise him up at the last day." — John 6:44.

However, Zacchaeus had a problem; his problem being that he was a very short man and couldn't see over the heads of those who stood along the way where Jesus was traveling that day. Zacchaeus ran along the way trying to find a spot where he might see through the crowd, but all he could see was the backs of the people that stood before him.

Zacchaeus had no man to help him, that is, lift him up. He was like the man at the pool of Bethesda, who had no one to help him into the pool. What was Zacchaeus' problem? His problem was that he was "of little stature," or a very short man. Beloved, all sinners, within themselves are too short to see the Lord. All are too short in good works. All have come short of the glory of God, and there is no difference.

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

The rope we have, like the woman at the well, is too short to draw the living water. We are much too short to reach God's high standard, Jesus Christ, who measures up to all that is holy and good.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." — Ephesians 2:8-10.

"And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way." — Luke 19:4.

I can see the crowd and this short, rich fellow running along the way behind them. I imagine that many eyes were upon him as he ran. Beloved, there is nothing that can keep a sheep from meeting the Lord Jesus Christ. Let there be crowds of people, high water, disease, poverty, riches or whatever—nothing can keep the Lord Jesus from His sheep. The reason being that the Lord Jesus came to seek and to save the sheep that God gave Him and He

will accomplish his purpose.

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world." — John 17:24.

"And he ran before and climbed up into a sycamore tree to see him: for he was to pass that way." — Luke 19:4.

Here we find the Lord's sheep treed by God the Spirit. A man takes his dog hunting and after awhile the dog has an animal treed. The dog holds him there until the man arrives at the tree. God the Spirit treed Zacchaeus, and held him there until the Lord Jesus came where he was.

The Lord, while seeking his sheep, finds them in strange places. This one he found in a sycamore tree. At the pool of Bethesda, He found one who had been confined to a bed for thirty-eight years. He found one who had been blind from his birth and one who lay at the Gate Beautiful begging for alms.

It would be interesting to know the history of this sycamore tree. We can be sure that this tree was planted by the Lord for the very purpose that is before us, that is, a place for Zacchaeus, the Lord's sheep, to wait on His Master. There are no accidents with our God. He decreed the salvation of Zacchaeus and He predestinated all the events that led up to his salvation.

"And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house." — Luke 19:5.

We read in verse one that the Lord entered Jericho and passed on through. He did not stop there for He had an appointment with Zacchaeus under the sycamore tree. Now we see the Lord as He stops, His destination being reached. The Lord looks up and there on a limb is a little short fellow, the chief of the publicans, a rich man. The Lord calls him by name and commands him to make haste and come down.

How did the Lord Jesus know the name of this man that He had never met? The answer is to be found in Rev. 17:8 and Eph. 1:4:

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose NAMES were not WRITTEN in the book of life from the foundation of the world, when they behold the beast that

was, and is not, and yet is." — Rev. 17:8.

"According as he hath CHOSEN US IN HIM BEFORE THE FOUNDATION of the world, that we should be holy and without blame before him in love." — Ephesians 1:4.

We may add that not only did God appoint the place for this meeting with Zacchaeus, but He also appointed the sycamore tree and He decreed the name of the man he was to save. Zacchaeus' mother and father named him Zacchaeus while not knowing that they were fulfilling God's will.

"Zacchaeus, make haste and come down . . ." The Master calls to his sheep to follow Him and the result, according to Luke 19:6, was instant obedience.

"My sheep hear my voice, and I know them, and they follow me." — John 10:27.

The Lord today is still saving His sheep. He is still calling them by name and commanding them to follow Him. The Lord's command to the saved today is for them to confess him as their Lord and Saviour and be baptized.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." — Acts 2:38.

" . . . I must abide at thy house." — Luke 19:5.

Zacchaeus was adopted into God's family. God was his Father and Christ his brother. He was now an heir with Christ. He had heard the Shepherd's voice and obeyed.

The shepherd would now go home with Zacchaeus where they would fellowship together. They could now communicate, for they had things in common. The blood of the Son had cleansed Zacchaeus from all his sins. The next step was sweet fellowship.

"And he made haste, and came down, and received him joyfully." — Luke 19:6.

I would like to have seen Zacchaeus when he came down from that sycamore tree. It is said that he "made haste, and came down." He probably grabbed the bottom limb by his hands and leaped to the ground so that he could quickly be beside His Lord. He was obviously filled with joy all the way down from that tree, seeing that our text declares: " . . . and received him joyfully."

"And when they saw it, they all murmured, saying that he was gone to be guest with a man that is a sinner." — Luke 19:7.

Zacchaeus had a very bad reputation in the eyes of the public. He was a sheep that had become extremely dirty with the filth of the world. However, he has now been washed in the precious blood of the Lamb. His sins had been cast into the depths of the sea, never to be remembered again.

"Come now, and let us reason" (Continued on page 7, column 2)



A Letter

(Continued from page five) are the Bride of Christ? How did they get to Heaven to follow Christ out of Heaven, and this before your (?) Rapture takes place. You will be forced to say that they are angels, but you assume this to uphold your theory.

Dear Friend, I come to the close of this series of letters. I am so sad in my heart that it has been necessary to write them. I would have never dreamed that you, of all people, would have been taken in with Post-trib arguments. I have written out of deep love for you and for the truth of God's Word. I have not deliberately been unkind. I think you know that I think much of you. I would go to any length to be a spiritual blessing to you.

THE BAPTIST EXAMINER

FEBRUARY 5, 1972

PAGE SIX

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We have stood together in the things of God a long time. We have had sweet fellowship together, I do fervently hope that this matter will not divide us or break our fellowship. If it does, I assure you it will be on your part, not mine. I stand where you stood when we stood together. Shall I change my position every time one of my many wonderful friends changes? Must I do this to retain friendship? I hope not, for I will not, and I cannot change just to keep my friends.

For my part, I continue close friends with Post-trib brethren who are sound on Grace and Church truth. I will look forward to continued fellowship with them, to preaching for them and them for me. But, oh! that they would come back from the cold, dreary error they are now in, to the warm, precious hope they once rejoiced in.

I have sought to answer your questions. I have tried to be honest and fair with Scripture. I feel that I have shown that every objection you have raised to Pre-trib has an answer, and usually they are very easily answered. I feel that I have put forth arguments that neither you nor any of your post-trib friends can answer. However, I remain open to the truth. I am ready to continue our discussion at any time. I feel that at least, this ought to clarify things enough that we could get to the rock bottom in another series of letters. I feel that I have shown how the Scriptures, properly interpreted fit together beautifully and set forth the Pre-trib position.

I think that I have shown — at least it appears to me, that your arguments are very weak. Sometimes they seem almost manufactured for the purpose. Now, it may be that all of this does not appear to you in the same light as it does to me. I

must say that my study, made in order to answer your letter, has strongly confirmed my previous belief on the subject.

I am not a novice in these studies. I am not a scholar. I am a student. I went through five or more years of deep confusion on the subject of the Lord's return. I did not preach but twice on the subject during that time, and then in a very general way. I studied avidly on the subject. I studied the matter from every position that I have ever heard of. I read the writings of others on different sides of the question. I say this to let you know that I have not just swallowed what some one said without ever studying it. I have read about the best books I know on Pre-Mill, Pre-Trib, Partial or complete Rapture, Post-Mill and A-Mill. I have studied all the positions. Now that does not make me an authority. That does not mean that you must accept my position. But I just want you to know that I have been through these things. I feel for others who are troubled and unsure about these matters. I was miserable during those years of uncertainty on prophecy. So, I do speak to you out of much study. But, all I ask of you is that you hear me out, give thought and prayer to what I say. Compare what I say with Scripture. Then hold fast to what you are sure the Bible teaches.

After my years of study of prophecy from most of the different view points, I am happy — I praise God — I rejoice — to say that I am, without apology, and without compromise or reserve, a PRE-TRIBULATIONIST PRE-MILLENNIALIST, and I believe all those previously saved will go in the Rapture. I am loving, looking for, and waiting joyfully for the coming of my wonderful Lord, believing that it could be at any time. Praise God! God bless you.

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Write Brother Burket frequently. His address is:

Elder William C. Burket
P.O. Box 9
Shiprock, New Mexico 87420

Fred T. Halliman

(Continued from page five)
church building, and if possible, a missionary house. While there I will probably make application for some ground to eventually put up some permanent buildings for a Mission Station. We will doubtlessly be there the most part of two weeks, and will be having preaching every night, and working during the day time. Most of the churches have taken up love offerings to buy our food with, while we are there. We have over \$88.00 contributed so far for our two week stay there.

MORE NEWS ABOUT THE WOMAN I FOUND DEAD

You will probably recall my telling of a woman that we found dead out in the bush while on the patrol in the Poguaia area. As soon as I came out of the bush I reported this to the officer in charge here at Koroba, since insofar as I could tell, the body was in the jurisdiction of the Koroba Subdistrict. However the Koroba office decided to have the patrol officer at Kapiago look into the matter.

Not too long afterwards they had the man in custody that killed the woman. The man readily admitted that he shot her with his bow and arrow. His brother verified the fact as he was with him at the time he shot her. This was the court case that the patrol officer was engaged in on Tuesday morning when I went to his office. They had a district Magistrate out from Mount Hagen to hear the case.

When asked about the killing, and why he did it, the man replied, "This woman killed my little child, and so I decided to kill her." He further stated that after he had shot the woman with the arrow, she said, "Yes, I killed your child and ate it with some pumpkin leaves." He then said, "The last I saw of the woman she was walking towards her house; she pulled the arrow out of her side (she was shot in the left side just under the arm pit and the arrow probably pierced her heart) and threw it on the ground and I ran away." I have not heard what he got by way of a jail sentence but it would be very light, if not acquitted.

LEST I BE MISUNDERSTOOD

I do not expect everyone to

fully agree with me on every minor detail but the last thing I want to happen is for folk to misunderstand my position on the sovereignty of God. When I was telling of finding this woman dead in the bush, in an article not too long ago in TBE, I mentioned the fact that I wondered if she had ever heard the gospel, and if not she surely went out into eternity lost, and if so, would her blood be upon my shoulders.

I have had some repercussion from that statement since it appeared in TBE and I would like to make my position clear on this point.

(1) All people are not going to be saved. (2) God chose some to be saved and everyone of these will be saved—none will be lost. None are saved apart from the gospel of Christ. Even infants that die and go to Heaven must have the gospel revealed to them in some manner, this being exercised in some manner by the Holy Spirit. (3) We are commanded to preach the gospel to every creature, this woman was not excluded from that command. (4) If she were included in that command, then she had been allotted to some person to preach to her, perhaps not myself, but if not, then someone else.

The Bible does not say that everyone that hears the Gospel shall be saved, but just because some will not believe, that does not nullify the command to "Go ye into all the world and preach the gospel to every creature." Therefore, if she had been allotted to be preached to by myself, and I failed in that responsibility, that does not change God's plan one whit, but I will be charged, not with the cause of her going to Hell, but with the failure of being unfaithful to my commission. Please read Ezek. 33:7-9.

In no instance do I believe that anyone will go to Hell as a result of my failure to preach the gospel to him.

Zacchaeus

(Continued from page 6)
together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isaiah 1:18.

The people murmured that Jesus had gone to be guest with a sinner. This was a half truth, seeing that Zacchaeus was now a saved sinner, rather than a lost one. He, Zacchaeus, was like the prodigal who came home and had the best robe put on him. The prodigal, after the robe was put on him, was ready to eat with the father. So was it with Zacchaeus. The Lord went to be a guest at his house where they would have fellowship together.

"And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and, if I have taken anything from any man by false accusation, I restore him fourfold."—Luke 19:8.

The Lord Jesus had performed a perfect work in Zacchaeus. That work now begins to manifest itself outwardly.

"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."—I Corinthians 5:17.

"For it is God which worketh in you both to will and to do his good pleasure."—Philippians 2:13.

The redeemed are known by the fruits they bear and the fruit which Zacchaeus bears, in the verse before us, is very praiseworthy. He was saying, in essence, "Lord, not my will, but thine be done. Mould me and make me after thy will. See if there be any wicked way in me and lead me in the way everlasting."

One might ask, was it necessary for Zacchaeus to restore what he had falsely taken before he could be saved? The answer is, "No," seeing that he was already saved or he would never have made this suggestion. We should return anything we have

taken by underhanded means, but this is to be done because it is the godly thing to do, and not because it is a means toward salvation. Salvation comes to us from God as a free gift.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."—Ephesians 2:8-9.

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

If salvation depends on our restoring all we have taken by underhanded methods, which includes false representation of the facts, then no one would reach Heaven. There are many who have stolen chickens and eaten those chickens. They have stolen cattle and eaten the cows. These could not be restored. Some have stolen hundreds of dollars and spent it all. They have no way to restore that which they stole. Some have even taken the lives of others. David is a good example, in that he took the life of Bathsheba's husband. Therefore, we conclude that salvation depends on what Christ has done for us and not on what we do for him.

"And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost."—Luke 19:9-10.

Salvation had already come to the house of Zacchaeus. It was not a future hope, but a present reality.

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

"... for the Son of Man is come to seek and to save that which was lost."—Luke 19:10.

It is extremely important to note the expression—"... to seek and to save."

The Lord never does a partial work, but He always seeks and saves.

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

"... About Christ"

(Continued from Page One)
cerning the flesh Christ came, Who is over all, God blessed for ever. Amen."

You see, He used the same names that God the Father used.

Then Christ is God because He possesses every characteristic of God the Father. It is said of God the Father that He is omnipotent. But Christ also had power over the winds, the world, the waves and the sea. When He walked upon the water and came forth when the disciples were troubled, He said "... Peace be still. And the wind ceased, and there was a great calm." Mark 4:39.

Peace came like a mirror over the ocean and the waves laid down at His command.

The Christ of the Bible is the God of the Bible because He has the same power as God.

The Christ of the Bible is omniscient. Christ knows all. He told the Samaritan woman at the well, "... Thou hast well said, I have no husband: for thou hast had five husbands..." He told her all the secrets of her heart. You see, He knew everything about that woman, and so it is with you and me. We cannot hide from Jesus Christ the Lord. Though we ascend to Heaven, or go down to hell, Christ knows everything. We cannot in any wise sin without Christ knowing it. He is all-wise.

Then the Christ of the Bible is the God of the Bible because He is omnipresent. It is said that God is everywhere at the same time, yet Christ said, "Where two or three are gathered to-

gether in My name, there am I in the midst of them." Matthew 18:20.

Ah, the Christ of the Bible is the God of the Bible because He is eternal. God is from everlasting to everlasting. "Thy name, O Lord, endureth for ever; and Thy memorial, O Lord, throughout all generations." Psalm 135:13.

Then, God is immutable. He cannot change. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Malachi 3:6.

Hebrews 13:8 says: "Jesus Christ the same yesterday, and to day, and for ever."

I tell you, the Christ of the Bible is the God of the Bible. Let every man know that Christ is God. Let every sinner realize that Christ is God.

II

The Christ of the Bible is the virgin-born Son of God. Nels M. Ferre said in one of his books that our blessed Lord was born of a German soldier. I tell you, under the tongue of heretics, lies the poison of asps. They are nigh unto cursing, and may already be. They are still in the gall of bitterness—in the bowels of iniquity. They who say that the Holy One that was begotten of God the Father in the womb of Mary was born a bastard, shall stand before a Holy God, and He is going to say, "Why?"

Let Mr. Nels Ferre and all his cohorts know that the Christ of God was a virgin-born Christ and that it thus came about:

"Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." Matthew 1:18.

That Holy One that was born of Mary came down from the Father, begotten of God in the womb of Mary.

You and I were in the loins of Adam and we by heredity came forth from the loins of our fathers as sinners, but Christ Jesus came forth as a second Adam from the Father of Light, begotten of the Holy Spirit, without blame and without that original sin. Jesus Christ is the virgin-born, the Holy Son of God. God, for whom there is nothing too hard, broke down every law of nature and every obstacle that was in the way of the natural law of man, and performed that conception of Christ by the Holy Spirit in the womb of Mary.

"For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6.

III

Then, the Christ of the Bible was, and is, the sinless Son of God.

"Who did no sin, neither was guile found in His mouth." I Peter 2:22.

Even Pilate, in all of his sin and the status of his day, came forth in the courtyard and said, "... Behold the man! When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him, crucify Him. Pilate saith unto them, Take ye Him, and crucify Him: for I find no fault in Him." John 19:5, 6.

He found no fault in Christ Jesus the Lord. Sinless and pure are the robes of Christ and the blood that flows through the veins of Christ is a blood that is pure and able to save men from sin.

IV

The Christ of the Bible is the Christ that died a vicarious and sacrificial death for the elect children of God. He died a substitute for sinners.

I Peter 2:24 says: "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed." Outside of Jerusalem's wall one day walked a miracle Man,

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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Write Brother Halliman frequently. His address is:

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

The Man of Wonders called Jesus Christ the Lord, and as the hour grew dark, and as the curtain of darkness fell upon Golgotha's hill, there was a man who stood in our place, and in our stead, who took our sin, our whipping, our hell upon Himself, and that Man was Christ Jesus the Lord.

Let every stammering tongue praise the Lord who died in our place on Mt. Calvary's tree. Jesus, my Saviour, is the One that died. He is the One that suffered my hell, took my place.

Christ's righteousness was imputed to me in that hour when He hung there. Not only in that hour, but when He came forth from the grave, He had the title that sets sinful man free.

The Christ of Calvary, who is the God of Heaven, took on Mt. Calvary's tree the justice knife of Almighty God that was plunged deep within His heart and appeased the wrath of a Holy God upon me, and upon every child of God that is born again. He took the wrath that you and I should take, and not only that, He took the knife of justice of Almighty God for you and me. He was our substitute. Christ is not trying to save anyone. He saved them by His death on Calvary's tree.

The Christ that the world preaches—one that can save you if you will let Him, is not the Christ of the Bible. What did He say when He walked down the Jericho Road and looked up into the sycamore tree and saw that little man called Zacchaeus? Did He look up and say, "Zacchaeus, if you will let me, I will save you." No. What did He say?

"And when Jesus came to the place, He looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house." Luke 19:5.

Christ is not trying to save anybody through that sacrificial death on Calvary's tree. All of those in the 17th chapter of John, are set free from sin and hell.

Christ is the living Christ. Not only did He die but He arose again. He came forth from the grave victorious over death, hell and the grave. At the belt of (Continued on page 8, column 3)

The Baptist Examiner FORUM

"Does the New Testament teach that a Baptist Church must have an oligarchy form of government called the 'plurality of elders?'"



**JAMES
HOBBS**
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McDermott, Ohio
**RADIO SPEAKER
and MISSIONARY**
Kings Addition
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South Shore, Ky.

No, the church does not have an oligarchy form of government. Each local church has only one head, the Lord Jesus Christ. "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body." (Eph. 5:23). It is true that the first church had a "plurality" of elders in the sense that there were several elders (or preachers) in the church, but that doesn't indicate that it is required to have them in the churches of today.

Whenever you read of the churches in action, only one takes the stand. This indicates that one person is to be the undershepherd of the flock. "But Peter, standing up with the eleven, lifted up his voice . . ." (Acts 2:14) "And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them . . ." (Acts 15:7).

Actually nobody has the authority over the church. Christ is the head, and each member has the authority to decide on all issues. The pastor leads the church in all decisions relative to church business, but the body has the final say. "And in those days Peter stood up in the midst of the disciples, and said, (the number of them together were about an hundred and twenty), Men and brethren, this scripture must needs have been fulfilled . . ." (Acts 1:15,16). He then proceeded to lead them and then they took a vote and decided the issue. This is as it should be. This is the form of government we have in our church. It is a Theocracy.

**E. G.
COOK**
701 Cambridge
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If it does I know absolutely nothing about it. There was a plurality of elders in some of the early churches. In Acts 13:1 we find there were at least five in the church at Antioch. But if you can see any evidence of their governing the church there you certainly have better eyesight than I have. Down through the centuries Baptist Churches have from the time of their inception in the days of our Lord's earthly ministry been governed by the majority of their members.

We understand that Thomas Jefferson got his ideas that culminated into our constitution from a little Baptist Church there in Virginia. The government of our country was fashioned after the government of a Baptist Church. But it is necessary that we go on to say that we are talking about our form of government that existed before the judicial branch assumed the duties of the legislative branch and of the executive branch. We no longer have a democratic form of government in our great country.

In our day it is dangerous to have a plurality of elders in a church. If Brother A and Brother B are in the same church and the Lord opens more doors of opportunity for Brother B to proclaim the precious Word away from home than He does for Brother A, it won't be long until Brother A will be ready to tear the church to shreds, and maybe burn the building down if it takes it to get rid of Brother B. Surely we must be more concerned about our own name and our own glory than we are about the name that is above every name and about His glory.



**ROY
MASON**
**RADIO MINISTER
BAPTIST PREACHER**
Aripeka, Florida

Evidently the questioner has been subjected to some of the abuses of deacons, and it must be said that there are a lot of them. Many churches are practically dominated by some deacons. Such deacons need to consult the Bible and find out the limitations of their authority.

No, the Bible does not teach an oligarchical form of church government. It does teach that churches of the New Testament times had deacons. For instance Paul addresses the epistle to the Philippians to "all the saints in Christ Jesus . . . with the bishops and deacons" (Phil. 1:1). Bishops of course as mentioned there does not refer to a big church dignitary, but to simple pastors, and the term deacon signifies "helper." In I Tim. 3:8 the Scriptures give some of the qualifications of deacons, but these qualifications are largely ignored today. Deacons can be a tremendous help and blessing around a church, if they qualify according to the Scriptures, and if they minister as the "helpers" that they are supposed to be. On the other hand they can be a curse and an affliction when they try to run the church.

A New Testament patterned church is a democracy. The membership is made acquainted with church affairs, and is allowed to vote. That vote settles things. Pastors are not to be church bosses or dictators, but they ARE to

be church leaders — not the deacons.

Incidentally, deacons are not "elders." Sometimes they are called bishops, and sometimes they are called elders in the New Testament. One name refers to the office, the other to the duties of the office.

**AUSTIN
FIELDS**
**PASTOR,
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610 High Street
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Ohio



No, the government of the church of the New Testament did not consist of an Oligarchy form of government, which is a government restricted to a few, such as elders. In fact, the government of the churches in New Testament times was controlled by one, which was the Holy Spirit, who was given to lead her (Baptist Church) into all truth. Read John 16:13. The Comforter governed the church through the membership by directing their thinking into certain channels to fulfill the pre-determined will of God.

From our study of the government of the church, we find the Holy Spirit directing the church through the entire membership, and not by a few who are called elders. Our Lord in instructing the church relative to offenses and procedures by which they are to be forgiven did not tell us to tell it to the oligarchy — rather we are to tell it to the church.

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. 18:16-17.

There came a time when there was need of deacons to assist the apostles in taking care of widows. As there were no deacons in the original church, they needed to be selected. The apostles, though endowed with miraculous power, were not authorized to select the seven men to officiate in the office of deacon. Had the New Testament form of government been an oligarchy, the apostles would have made the selection. This to me is concrete proof that the government of the New Testament church was not controlled by a plurality of elders.

"Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts 6:2-3.

The suggestion by the apostles "pleased the whole multitude;" thus the church selected from among her male members the first deacons.

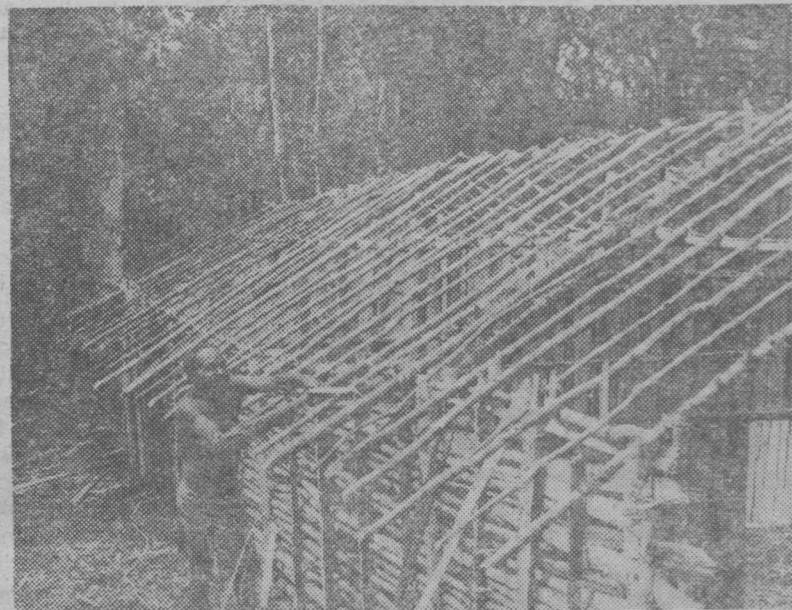
Another Biblical example of the form of church government in New Testament times was the case of the Apostle Peter who baptized the household of Cornelius. The apostle was led by the spirit to Cornelius by means of a vision revealing that he was not to call that common which God had cleansed. The church, upon hearing of his action, called him before her assembly. It was not before an oligarchy or plurality of elders — rather it was the church. Though the Apostle Peter was definitely led by the Spirit, yet the church had to ratify his actions, which they did by saying:

"When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Acts 11:18.

Thus, the government of the

New Guinea Photo Story

NOTE: This is the fourth and final set of pictures which was made on the Lake Kapiago-Poguaia mission patrol. It is hoped that they have been of some help to you in getting a better understanding of the mission work that you help to support. Just today a man came to our Mission Station, who lives at the extreme north end of the Poguaia area, and told of a tribe that lives some two days walk further into the jungles from him that is completely untouched either by the government or any missionary. They are a cannibal tribe and of a different language group than any that we have worked with. I have a patrol planned for the Lake Kapiago area to start in two weeks from now and I am planning another patrol into this unknown and unexplored area to see if I can make contact with this tribe that has had no contact as yet. I hope to get started on this patrol about the first of March. I would like to ask each of you to join with me in prayer about this patrol into this unexplored area among this wild tribe of man-eating people.



This picture is the last one that we made in the Poguaia area. I told about a man that we came upon who was building a new house in the jungle, and who had heard of our coming and accompanied us to our next camping place. The picture that you are looking at now represents that part of the story. Jungle areas like this are so thick that by the time an individual gets a place cleared that is large enough to put a house and have a few feet to spare he has just about all the timbers he needs to build his house. The houses in this area have a partition in the middle. The man sleeps, cooks and eats in one half and his wife and the hogs share the other end of the house.

New Testament churches did not have an oligarchy, but rather an autocratic (Holy Spirit) leading through the multitude.

At a later date when the Apostle Peter wrote the first of his epistles, he was very careful to explain that the elders do not have authority from the Lord to lord it over God's heritage.

"Neither as being lords over God's heritage, but being ensamples to the flock." I Peter 5:3.

Brethren, these Biblical examples should be sufficient to prove that there is no Scriptural justification of rule of the church by a plurality of elders. But as we behold the twentieth century, we see that man has changed the

pattern for church government as set forth in the New Testament. We read of a plurality of elders trying to lord it over God's heritage and we look with amazement at the board of deacons who also desire to govern the church. There is a great need among the elders and the deacons to restudy the government of New Testament churches as revealed within the Scriptures. Having carefully and sincerely studied this issue, there should be a repentance, a return of the government of New Testament churches to the multitude (churches), for it is only through the government by the church that the comforter will bless.

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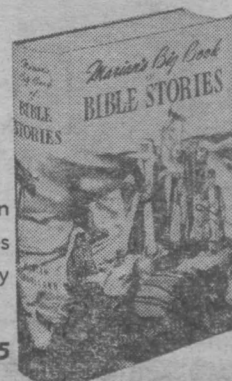
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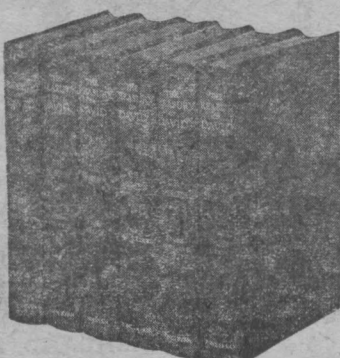
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THE BAPTIST EXAMINER

MARCH 11, 1972

PAGE FOUR

FTH Tells Of Growth Of Work In Kapiago District

FRED T. HALLIMAN
New Guinea Missionary

Dear friends:

As this is being typed it is the last day of February. The Lord willing I wish to try to bring you up to date of the work here at the Sovereign Grace Baptist Mission. Generally speaking, everything is coming along fine. It would not be proper to say that we never have any setbacks. However, we never have any that we are not able to overcome in the strength of the Lord.

Most churches that I have had anything to do with, or have had close contact with, over the years have occasional growing pains, including the 31 churches that have been established here in the Territory of New Guinea by this mission. Due to the lack of understanding and experience these people here perhaps have more problems than the average folk would.

Here is an example of some of the things that we have to contend with among the churches

over here. Polygamy is prevalent throughout the Territory, regardless of the location. Therefore we are plagued with it here in this area. Occasionally some man that has been baptized will decide that he had rather have two wives than to retain his church membership, and so he takes his second wife, and the church excludes him. However, later on he might decide to take his third wife. In this case sometimes a few of the male members that voted to exclude him for taking his second wife can see nothing wrong in giving him pigs or money to help him obtain his third wife. They guess that since he is already excluded, it doesn't make any difference. But according to I Timothy 5:22 those that help him obtain his third wife are guilty of being "partaker of other men's sins," and therefore are equally guilty. The churches have begun to discipline those that assist a man in obtaining his second or third wife.

The above is only a sample of Continued on page 7, column 5)

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content."—Phil. 4:11.

One of the best ways we women can be a help-meet to our husbands is to be content with what we have. I wonder how many quarrels in the home are over money matters. We see something that we must have. We cannot be content without it. Before we get it paid for, we see something else. We are sure we will never want anything else if we can only have this one thing. Another bill—more payments. Tensions mount and nerves are frayed. That precious little bauble is not so important now. It's like being on a merry-go-round that keeps going faster and faster and we can't get off. The lust of the eyes gives birth to discontentment.

Discontentment is like the weeds and thistles in a farmer's field. The farmer never has to sow weed and thistle seed. They grow up on their own. He doesn't have to cultivate them to have an abundant harvest. They multiply quickly. Instead, the farmer must work hard, and long, to fight this enemy. He uses every means at his hand to get rid of the pesky things. He will plow them, poison them, or pull them out by hand. It is a continuous fight. He must be diligent if he is to be the victor. So it is with the plague of discontent.

In our text, Paul says he had to learn to be content. He wasn't born with a nature to be content. He had to learn it. Let's compare our hardships with those of the Apostle Paul. He was beaten with rods, stoned and left for dead, spent several years in jail, ship-wrecked three times, sick in body from a "thorn in the flesh" from the Lord; besides being hungry, cold and naked. And still he could say "I have learned to be content." What an encouragement that is to us.

Contentment is something to strive for. It is a prize worth having. Paul encouraged Timothy along these lines.

I Tim. 6:6-8 "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content."

Do you have more than food and clothing? Then you have nothing to complain about. Do you have a home to live in? An automobile? Warm bed? Good health? A loving family? Then shame on you for murmuring with all the blessings the Lord has poured upon you. The Scripture says we should be content if all we have is food and clothing.

"Better is a little with the fear of the Lord, than great treasures and trouble therewith."—Prov. 15:16.

In Hebrews we read, "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee." Isn't that beautiful? The reason we should be content is because the Lord Jesus is with us, and will never leave us. How sinful to complain when our portion is the Lord, Himself.

Let us declare war on murmuring and discontentment. Let us use every means at our command

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MARCH 11, 1972

PAGE FIVE

to fight the fight to win. The Captain of the Host will outfit us with the proper armour. He will go before us and direct our path. Let us keep our eye steadfast on Him for herein lies the victory. I'm convinced that if we as wives have a serene spirit,

and are content with what the Lord has provided for us, our husbands will be more content. Our children will be less demanding. Our homes a happier place to live in. And our testimony will shine brighter for all to see.



This is the group of people that was baptized at Haiuvi. Of this group sixteen were organized into a new church later on that same day. I have been preaching to these people for over seven years. Just to the left of the three trees that are standing close together in back of the people is the waterfall that forms the pool for our baptizing at this place.



These two pictures show me standing in the pool with different individuals about to bury them in baptism. The white streak on the left of the three trees in one of these pictures is the water pouring down into the pool. We are seldom ever lacking for sufficient water to baptize in, here in New Guinea. If there will be any place in the world where the sprinklers will be held more responsible than at other places for their heresy, it will surely be here in New Guinea for almost every way you turn there is "much water."



This picture shows a man, one of our pastors, crossing a large river on a bridge made of vines and small saplings. This bridge is about 100 feet in length.



This is the group of people that we baptized at the first stop on this patrol and whom with four other people were organized into a church that same day.



This picture shows one of the individuals of this new church just before he was baptized. We are standing in the stream where he was baptized. This man is an invalid and will probably not live much longer. He can only walk by the aid of a long stick more or less pulling himself along with this stick as his legs are all but paralyzed. He managed to travel nearly two miles one way over rough bush track, and up and down steep hills, in order to get to the baptism. He always manages to make it to every service at his church.



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"Where Is He?"

(Continued from page three)
sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.—Rev. 19:12,15,16.

Where is He in Eternity to come? He is going to reign right here in this world.

Notice another Scripture:

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the house rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.—Zech. 14:1-4.

What does this tell us? Jesus is coming back and He is going to reign from Jerusalem.

I tell you, I am looking forward to that blessed day. What a glorious day for the child of God.

CONCLUSION

My text asks the question, "Where is He?" I say that in eternity past, He was with God; in time, He died for us; in eternity to come, He is going to reign and His bride is going to be mar-

ried to Him.

In view of this, I would like to ask you five questions:

Is He at the bottom of your heart?

Is He the root of your joys?

Is He the theme of your heart?

Is His presence manifested in your words and actions?

Is He before you, as the end of your journey, toward which you are hastening?

I ask you to answer these questions. What does He mean to you? May God bless you!

Faith Vs. Works

(Continued from Page One)

ye can do nothing" (John 15:5).

"... and have not works..."

It is true that all men have works, but there is a vast difference between works and works of faith. "Faith is the substance of things hoped for, the evidence of things not seen." Thus a work of faith is a work that does not require an immediate reward. Faith is willing to work and wait even as a farmer plants his field and waits patiently for the harvest. Faith believes that God's Word will not return unto him void, but that it will accomplish that which God has ordained.

"... can faith save him?"

That is, can such a faith save him? Can faith (that which man calls faith) that will not generate good works, save him?

True faith is like a generator that supplies the electric power to a city. The burning of the lights in the city add nothing to the generator. Neither do we add anything to God-given faith when we let our light shine. The lights in the town are the result of the generator, and our works are the result of our faith. We know that there is a generator some place when we see lights burning, and we know that a man has faith

when we observe him producing light it produces.

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:15-16).

Let's suppose that a city boasts of having a large generator and yet there is not a light in the city that will burn. What profit is the generator? A good generator will produce light, or that which makes light, and God-given faith will produce works. One does not have to make the lights in a city burn if the generator is working properly. One simply lets the light shine and so is it with a person who has God-given faith. He lets his light shine in view of the fact that the power to make it shine rests in the God-given faith he possesses.

"Even so faith, if it hath not works, is dead, being alone" (James 2:17).

Again, I cannot do better than to illustrate this verse by way of the generator. The lights will burn and the horn will blow if the generator on a car is working; yet these add nothing to the generator. So is it with faith. If our light (head lights) doesn't shine, and our mouth (horn) doesn't speak for Christ; if the power brakes don't stop us from walking in forbidden paths; if the power steering doesn't steer us in the straight and narrow way, then we have no faith (generator) or that which generates good works.

"... is dead, being alone."

A generator is only a generator if it generates electricity; otherwise, it is alone (no fruits). The same is true of faith. It must not be alone, but must produce good works.

"Yea, a man may say, thou hast faith and I have works: show me thy faith without thy works, and I will show thee my faith by my works" (James 2:18).

"Yea, a man may say," A man who truly has faith may say or ask for proof of faith in another person. He may ask out of kindness because he is truly interested in the well being of his brother.

"... And I have works."

That is, I have faith and works (generator and lights). "Show me thy faith (generator) without thy works." One cannot show faith without showing works, no more than one can prove he has a generator without first turning his lights on. You may say that you have a generator in your car, and I may ask you to prove the same without using any of the things in your car that work off of the generator. You see, it can't be done. I, on the other hand, prove I have a generator by turning the lights on.

"Yea, a man may say, thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works" (James 2:18).

We, again, cannot do better than to explain this verse on the basis of the generator and the

Many use the statement, "I will show you my faith by my works"

so as to try to prove that we are saved by faith and works. However, let me emphasize again that the lights in a city, or on a car, do not produce, nor add to the generator, and neither do our works produce nor add to the faith which God has given us.

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble" (James 2:19).

We may ask a man to prove that he has faith and he replies, "I believe that there is one God." He, in other words, believes that God exists, but he doesn't trust in Him. Let one and all know that believing there is a God, yea, one God, is not enough. Many believe in God as they believe in Abraham Lincoln; that is, they believe that Abraham Lincoln existed and they believe God exists. We must not only believe that God exists, but we must believe that He in Christ has done something for us. That something is that He lived, died and rose again for us. When Christ died on the cross, I died; when He arose from the dead, I arose. This is what the sinner is to believe.

"But wilt thou know, O vain man, that faith without works is dead" (James 2:20).

That is, wilt thou know, O empty man. Empty of faith in Christ. Empty of love for the brethren. Empty of good works. Empty like a barrel. An empty barrel, because it is empty, will make a lot of noise. It is the same with the "vain" or empty man.

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" (James 2:21).

Those who appeal to this verse

in an effort to prove that Abraham was saved by works, do not realize the extent of that which they are affirming. The extent of what they affirm is that Abraham was saved by this one work, and that the rest of his works amounted to nothing. We can be sure that Abraham performed many other good works. It becomes very obvious that this verse is not teaching that Abraham was saved by the act of offering up Isaac.

We, in order to understand the verse before us (James 2:21) must understand that the word "justified," as it is used here, does not mean to excuse, but it means to prove (the word "justify" sometimes means to excuse and sometimes it means to prove). We read in Matthew 11:19 that "wisdom is justified of her children." The meaning is that wisdom is proven to be true or false according to the conduct of her children. We read in I Timothy 3:16 that Christ was "justified in the Spirit." The word "justified" in this verse, means that Christ proved by His deeds and teachings that He possessed the divine nature. We find the word "justified" to be used in the same sense here in James 2:21. The word "justified" means that Abraham's action in offering up Isaac proved his faith in God. He was simply letting the light of his faith shine for all to see.

There were, no doubt, many acts of faith in the life of Abraham which the Holy Spirit could have used, but his offering up of Isaac was his greatest act of self-denial. His light shone brighter here than at any other time in his life. It was at this point that Abraham proved beyond the shadow of a doubt that God-given faith is alive and active.

(Continued on page 7, column 1)

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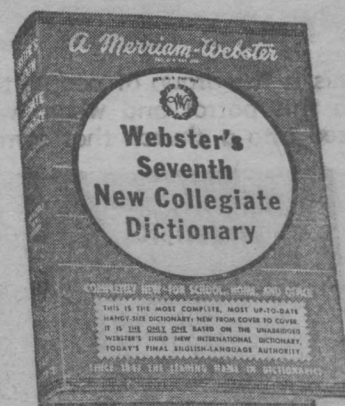
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Faith Vs. Works

(Continued from page 6)

"Seest thou how faith wrought with his works, and by works was faith made perfect?" (James 2: 22).

"Seest thou," that is "O vain man," can't you see from this example of Abraham that faith is productive? Can't you see how that faith is made perfect by works; that is, don't you see how that faith is proven by works? Works bring faith out in the open for all to see. I may tell you that there is a rattle snake outside the door and you may not believe me, but if I bring him inside, then you will believe me. My words, or testimony regarding the snake are made perfect or revealed (proven) to be perfect when I bring the snake inside. It is like II Cor. 12:9 where we read, "My strength is made perfect in weakness." We know that our weakness adds nothing to God's strength. The meaning is that God's strength, through our weakness, is revealed to be perfect. In like manner, "by works was faith made perfect" means that faith was proved to be perfect.

"And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God" (James 2:23).

Abraham by his works "fulfilled," or proved the Scripture to be correct when it declares, "and Abraham believed God, and it was imputed unto him for righteousness." His works did not save him, but only declared (proved) that he was saved. "... And he was called the friend of God."

Abraham had been God's enemy. He had walked in his own way, but now he is governed by the power of faith which made him pleasing to God and a friend of God. The Scriptures declare that we are God's friends if we keep His commandments (obedient).

"Ye see then how that by works a man is justified, and not by faith only" (James 2:24).

Beloved, I hope that it is clear in your heart and mind how that a man's faith is proven by his works. I hope that it is also clear that we are not saved by works.

"Likewise also was not Rahab the harlot justified (proven) by works, when she received the messengers, and had sent them out another way?" (James 2:25).

Faith doesn't need a great man like Abraham to operate in. It will operate just as well in the harlot Rahab. Abraham was a man and Rahab was a woman, thus faith works in both men and women.

Rahab's faith was outstanding in that she placed the will of

God before her country, and placed her own life on the line. She, in so doing, proved the faith that was within her (she turned on her lights and proved that she had a generator).

"For as the body without the Spirit is dead, so faith without works is dead" (James 2:26).

The body without the Spirit is dead and reveals this death in that it can do nothing spiritual. In like manner, a faith (so called) that does not generate good works is also dead.

Illegal Trial

(Continued from page one)

priests, and captains of the temple, and the elders" were among this mob. This event transpired about midnight. Christ was secretly arrested by the Jewish leaders who were to be His judges — the same judges who had already bribed Judas. Our Saviour was not arrested on the formal charge of any crime. There was no warrant for His arrest. The whole affair was gestapo-like.

TRIED BY NIGHT CONTRARY TO LAW

Second, The Lord was illegally subjected to a secret preliminary examination by night contrary to Hebrew law. John 18:12-13 tells us Christ was led away to Annas first. He was the aged ex-high priest. He was first to examine Christ and to see the mob's prey. This was probably done by Caiaphas to show respect to the ex-high priest who was his father-in-law. Annas did not detain the mob long. "Now Annas had sent him bound unto Caiaphas the high priest" (John 18:24). "And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled." (Matt. 26:57).

This all took place sometime after midnight at a secret trial of the Sanhedrin. Jewish law as stated in the Jerusalem Talmud prohibited any night session of the court. The court could only meet during the day after the offering of the morning sacrifice.

ILLEGALLY INDICTED

Third, the indictment against Jesus Christ was illegal because the judges themselves had dreamed up a false charge against Him without any prior testimony by witnesses. The Jews simply arrested Him and started to accuse Him. Mark tells us: "And the chief priests and the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I

will build another made without hands. But neither so did their witness agree together." (Mark 14:55-59).

There was no formal indictment. The Sanhedrin sought to secure some charges against Him. This was contrary to their own law. "The Sanhedrin did not, and could not originate charges." (Life and Times of Jesus the Messiah). But in the case of Jesus Christ they did!

NO ONE TESTIFIED ON CHRIST'S BEHALF

Fourth, the trial commenced illegally before sunrise so no one could testify on Jesus behalf. No evidence was ever brought forth. No witnesses were called to defend Jesus. The case should have been dismissed.

It is evident the Jews sought to arrest Jesus at night, try Him at night, and sentence Him to death before those favoring Him would know about it. This is just what the Jews did. In Acts 2:23 Peter says the whole affair was done "by wicked hands."

TRIED ON THE WRONG DAY

Fifth, Jewish law prohibited any trying of a capital offense on a day before an annual Sabbath. The Mishna states: "They shall not judge on the eve of the Sabbath, nor on any festival." It was not lawful to either adjourn criminal cases longer than over night, or to continue them on the Sabbath.

Once again we see the Jews violating their own laws by arresting Him on Wednesday in 31 A.D., the day before the annual Sabbath which came on Thursday. According to their law no trial could legally start on the day previous to the Sabbath.

CONDEMNED IN ONE DAY

Sixth, His trial was illegal since it was concluded in one single day's time. The Mishna declares: "A criminal case resulting in the acquittal of the accused may terminate the same day on which the trial began. But if a sentence of death is to be pronounced, it cannot be concluded before the following day."

Here is another violation of the Jews of their own law in the case of Jesus Christ. This was done to prevent any witnesses in support of the accused to present themselves.

FOUND UPON AN UNCORROBORATED STATEMENT

Seventh, Christ's sentence was illegally pronounced by the Sanhedrin because it was founded upon Jesus' uncorroborated statement. Disagreeing witnesses claimed Christ said: "I will destroy this temple that is made with hands, and within three days I will build another made without hands." He did not refer to Herod's temple at all in His

original statement found in John 2:19-21. He referred to the temple of His body which would be raised in three days after His death. The testimony of these two false witnesses was not even used by the court in sentencing Jesus to death!

The high priest asked Christ a question which had nothing to do with the indictment. "And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Matt. 26:63-64). Then they condemned him on another matter entirely. "Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death." Matt. 26:65-66). The Lord was condemned on His own testimony though His testimony was not blasphemous!

The testimony of Christ against Himself was invalid according to Jewish law. "No attempt is ever made to lead a man on to self-incrimination. Moreover, a voluntary confession on his part is not admitted in evidence, and therefore not competent to convict him, unless a legal number of witnesses minutely corroborate his self-accusation." (Criminal Jurisprudence of the Ancient Hebrews, p. 133).

MERITS OF DEFENSE NOT CONSIDERED

Eighth, Christ's condemnation was illegal because the merits of the defense were not considered.

After Jesus' statement, the high priest cried: "He blasphemeth." But the Law of Moses says: "Then shalt thou inquire, and make search, and ask diligently." (Deut. 13:14).

CONDEMNATION WAS ILLEGAL

Ninth, Christ's condemnation was illegal because those who would have voted against the condemnation of Jesus were absent. His condemnation was unanimous. "And they all condemned him to be guilty of death." (Mark 14:64). Jewish law required at least one of the council to serve as a defense counsel. A unanimous verdict of guilty had the effect of an acquittal, yet Christ was executed!

Nicodemus and Joseph of Arimathea were not present at this illegal night session of the Sanhedrin. "And, behold, there was a man named Joseph a counsellor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them); he was of Arimathea, a city of the Jews: who also waited for the kingdom of God." (Luke 23:50-51).

SENTENCED IN WRONG PLACE

Tenth, Jesus Christ's trial was illegal because the sentence was pronounced in an unlawful place. Christ was tried in "the high priest's house" (Luke 22:54). The Talmud says: "After leaving the hall of Gazith no sentence of death can be passed upon anyone soever." But Christ was sentenced to death in the high priest's house, contrary to Jewish law. The court building could only be used after sunrise. Christ was being illegally tried at night.

SOME SANHEDRIN MEMBERS DISQUALIFIED

Eleventh, at least some of the members of the court were not illegally qualified to try Jesus Christ. We know from the Bible some members of the Sanhedrin received bribes. Profane history discloses that some of the court members had bought their office. Others were appointed by relatives. There were twelve ex-high priests living at this one time — all who were members of the court. The Mosaic Law required the high priest to serve throughout his lifetime.

The judges of the Sanhedrin were the enemies of Christ. This disqualified them all. "Nor under any circumstance was a man known to be at enmity with the accused person permitted to occupy a position among his judges" (Criminal Code of the Jews, p. 37).

CHARGE SWITCHED TO TREASON

Twelfth, although the Jewish court found Christ guilty of blasphemy, they did not stone Him as their law required. The Sanhedrin illegally switched the charge against Christ to treason in the legal court of Pilate at sunrise. "When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor" (Matt. 27:1-2).

Pilate did not want to be bothered so early in the morning. "Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death." (John 18:29-31). Why did they say: "It is not lawful for us to put any man to death." Because the Jews did not have the power to execute any one accused of either sedition or treason. They did have the power to execute adulteresses (John 8) and others (Acts 7:51-60). They deliberately switched the charge against Christ to force Pilate to do their dirty work.

Yet after a careful examination of Christ, Pilate sent Him to Herod (Luke 23:6-7). After an interview with Jesus, Herod sent him back to Pilate. It seems no one knew just what to do with Him. The Jews stirred up a mob to frighten the Roman governor. "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and our children." (Matt. 27:24-25).

Christ was accused before Pilate without proof, without witnesses, without testimony. Pilate did not give a formal decision against Christ. He merely turned Him over to the Jewish mob. Jesus Christ was condemned though His judge declared He was innocent. He was an innocent man condemned by mob violence. What an awful mockery of justice!

Fred T. Halliman

(Continued from page five)

the many problems that we have to contend with here, but by God's grace we are managing to cope with all these problems and the work is growing both numerically, and in grace, and in the knowledge of our Lord Jesus Christ.

Two Weeks At Lake Kapiago

Ever since the border opened to missionaries to go into the Lake Kapiago Subdistrict several years ago, we have had contact with the people there, and from time to time have had services going on in that area. There have been times when they would die out completely for a while. This has been due to many problems, mainly because we did not have a preacher that we could place there on a permanent basis.

Again the trouble was not that we did not have enough preachers but there are many set backs to preachers from this area going to do work in the Kapiago area. One of our problems is the language. (Continued on page 8, column 1)

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(Continued from page seven)

uage. In this immediate area, Huli is the main language and while most everyone understands the Duna language, and some speak it, there are few of the preachers that have both languages to where they can preach in either. Apart from that the dialect is some different in the Lake Kapiago area, so the Duna speakers from this area experience some difficulty trying to preach in the Kapiago area.

Our main set back though has been, and still is, that in and around Kapiago it is ridden with malaria. We are 5,500 feet above sea level here at the Mission Station and we have some malaria in this area. Kapiago is about 4,000 feet A.S.L., and quite a large lake is located there with lots of surrounding swamp land; therefore it is highly infested with malaria. Most of the folk from this area that go there and spend a few days come back with malaria. At present we have a preacher that spent about a month there and contacted malaria while there, and had to eventually come home. He has been in the hospi-

tal now for three weeks, and it will be some time before he is able to go back to preaching.

Due to this situation it is difficult to get men from this area to spend any time there doing mission work. Some might wonder how that anyone lives in such an area. The answer is that folk that were born and raised in the area have a natural immunity to malaria and seldom ever come down with it.

In spite of all these set backs though, we have had continuous requests over the years to preach to isolated groups there and ever since the patrol I made into the area in November last year, i.e., the Kapiago-Poguaia Patrol, I have felt definitely led to try to establish a work there on a permanent basis, including the establishment of a small Mission Station at Kapiago.

On the 14th of February I left the Mission Station to go to Kapiago for the purpose of establishing a work there. This was on a Monday and about one o'clock that afternoon we arrived at Kapiago in full armour and battle dress, for we knew the task was not going to be easy; therefore we went prepared.

A Working Bible Conference

I had alerted all our pastors and missionaries several weeks in advance about this proposed trip, and the work that was to be done there, and had asked all that possibly could to go with me and help in the erection of some buildings. Since we would be away for one weekend provision had to be made for preaching services at the various churches in this, and other areas. In some cases two or three churches would meet at one church building, and in a case or two, one pastor could take care of as many as five or six churches like this. Other churches had mature Christian men that offered to take the services until the pastor could return. In some cases the pastor would be no more than a day's walk from his church and he would come and work until Friday night and then go back for the weekend services.

By Monday afternoon late we had about 25 preachers there and a few other Christian men. The various churches had given love offerings to buy our food while there. \$90.00 was given by the various churches for this purpose.

Just before dark on Monday afternoon the Seventh Day mob came to our camp and said that we were trespassing, and would have to leave by morning. The leader of the group wanted to come into my house to talk to me about the matter, but I closed the door, and refused to talk to him. On Monday morning we started clearing a site for a church building not far from where our camp was located. This resulted in all sorts of arguments and confusion until there was almost a free for all by some of the natives.

Eventually some of them came and said that if we could only move off that spot there was another place down the road a ways that we could have. Without investigating fully, we left our present stop and went to where they said we could have. Again we started clearing the ground, and the fellows were bringing in the timbers to build the house. Just about the time we got the ground cleared, here came the mob again, and ordered us off, saying that if we did not leave, they would prosecute us. They said the ones that had promised us this spot did not own it and had nothing to say in the matter. I could see that we had been neatly tricked.

Realizing that we might find ourselves in trouble this time we withdrew once again and went back to our camp to talk things over. I had just about decided to wait until I could get a lease on a piece of ground from the government, when a man walked up to my house, and said that he and his clan had some ground they would give us to put buildings on if we wanted it. I told him we would go have a look. Just about the time the owners of this ground had told us the spot where we could have, the native pastor of the Seventh Day group came running up, and said he owned that ground, and we could not have it.

By now I had decided to make a stand for it, as these men that I had been dealing with had assured me that they were the rightful owners of the ground. Therefore I told our fellows to start clearing a site for a church building. It was not long until we were surrounded by the angry religious mob but we kept right on working.

They threatened to attack us. I warned them what would happen if they did, but told them they could do as they pleased about this. They said if we put up buildings they would burn them down. I told them as to this too, they could use their own judgment, but if they did, I would prosecute them and see to it they built them back just as they were.

They left after this and the next day several of them came back and undertook to force me

into going to the Government office to settle the matter there. I knew by now that I was standing on solid ground and that they were whipped, so I told them I had nothing to say at the Government office, but if the officer in charge wanted to see me, he could send a policeman for me—otherwise I refused to leave my work.

They went to the officer in charge and he promptly evicted them and threatened to lock them up if they did not settle down. Their last stand was to come, but now as a defeated mob and in peace, begging us to move on up the road a ways as we were right next to their Mission Station, but I quickly pointed out that the other two times that we started to put up some buildings, we were not close to them, and now that the Lord had given me a piece of ground in spite of all their protests, even though it was next door to them, I had no intentions of moving any more.

By now it was Thursday and we had lost a lot of time changing places and talking, but by Saturday night we had got the church building up and had already started services.

I captioned this portion of the article as a **Working Bible Conference**. By that, I mean we worked every day on the buildings, but we also had a Bible Conference. Wherever we were, at 12 noon whether it be in the woods getting timbers, in the grass fields getting grass for the roof or at the building site erecting the building, we would stop, and instead of eating the noon meal, one of the preachers would preach for us, then we would go back to work until 4:00 p.m. After we had finished with our evening meal which was usually about 6:00 p.m., we would all assemble at the church building and we would have from one to two sermons. Therefore every day at noon and every night, we would have different preachers bringing us the Word of God, "**So mightily grew the Word of God and prevailed.**" Acts 19:20.

The second week we erected a house for myself, and one for the pastor who is soon to take over that work. During the first week I asked all the preachers to pray about someone to move there on a permanent basis and take over the work. A few days later the pastor of the church at Haiwi came to me and said that he felt the Lord would have him to resign his church at Haiwi and move on that field. He has a wife and a two-year-old daughter. In about two weeks they will be moving into the Lake Kapiago area to start regular services and to build the work up as the Lord leads.

While there, two or three other groups near Kapiago came to me and said that just as soon as we had someone there that could hold regular services they wanted to put up some buildings and start having Baptist services. So within a couple of months we will probably be holding services at three to four different places in the area.

There was one thing that the officer in charge of the govern-

ment station at Kapiago could not understand, and he questioned me regarding this. He said that I was highly opposed by all the mission groups in and around Kapiago and said that all of them were afraid of me. He wanted to know what I had done to them, and why they were so concerned about my moving into the area. I told him that I had not done anything to any of them and the only reason that I could give as to why they were afraid of me was this. Once there was a man by the name of Moses, and he was God's chosen, and was chosen for a special task—therefore he was God's man. Wherever that Moses and his followers went there was a fear struck in the hearts of the peo-

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ple, and yet Moses had not personally done a thing to them, they had simply heard of how mighty his God was. I said ever since the area has been opened up to missionaries all the Protestant missions have tried to keep me out of here, and the outlying areas, but I have marched under the banner of a mighty God and He has given me victory after victory, and all that I have used is the "Sword of the Spirit which is the Word of God." Therefore the only reason that I could give the officer as to why they were afraid of me is, that their weak and false gods are tumbling down and their defences are breaking down on every side. The officer simply looked aghast for neither did he understand this mighty power that is behind me. May God be glorified in this Kapiago work.

Church

(Continued from page one)
on the day of Pentecost we find new believers being baptized and "added unto" the church. (Acts 2:1, 41, 47)

20. Christ was their corner stone. (Mt. 16:18, Eph. 2:20).

What did Pentecost do? It did not do any of the above twenty matters. Pentecost then was the baptism in the Spirit in which the early church experienced a measure of submersion in the power of the Holy Spirit (Acts 1:8) to witness to the world, and this miraculous event accredited the church as a new and divine institution, superseding the narrower Jewish institution, by including all peoples (Acts 1:8).

What kind of church? Local, or invisible-mystical-universal? Look at the above 20 matters and ask yourself. Do you belong to the church that is the pillar and ground of truth such as I Timothy 3:15?

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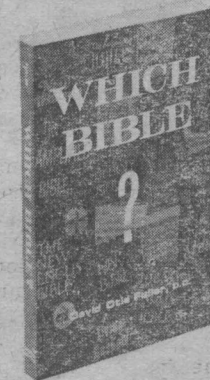
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