

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

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WHOLE NUMBER 1772

End Of The Year Report Of Mission Work In New Guinea

FRED T. HALLIMAN
New Guinea Missionary

Dear Pastor, fellow church members, and all concerned:

This is my first piece of correspondence in 1973. May I greet each of you in the name of our dear Lord on this New Year's Day.

This is meant to be the end of the year report of the mission work here in New Guinea and a general birds-eye view of progress and visible accomplishments of the work for the year 1972. We run our fiscal year here at the Mission Station from January 1 to January 1 rather than from June as most everything else here in New Guinea. At the end of December each year we sort of take a three minute break to catch our wind and take new courage for the new year that lies ahead of us. We make no New Year's resolutions having learned a long time ago that these are usually broken before the end of January, but rather we try to muster enough faith to trust the Lord to lead us each day in the things that would be most pleasing to Him.

We do not try to make too many long term plans having learned from experience that too many of these are "our" plans indeed, and not the Lord's. We believe that the Lord has a definite plan and purpose for all things and we find it much

easier to trust Him to direct our steps into the paths of His eternal plan than we do to always have to be changing our own to try to fit in with those of an omniscient God.

Before we get into the main body of the yearly report, I would just like to express my deep appreciation for my church and pastor and the harmonious cooperation between us, which



FRED T. HALLIMAN

could not be expected to be excelled anywhere, even though separated physically by half the distance of the entire globe. I am fully conscious of the fact that Calvary Baptist Church and her pastor has gone to great lengths in order to try to make things more comfortable for me and my family and to try to make this work a success insofar as human (Continued on page 3, column 5)

Further Exposition Of Epistle Of James

By WILLARD WILLIS
Pastor Northland Baptist Church
Abington Road
Columbus, Ohio

"But ye have despised the poor. Do not the rich oppress you, and draw you before the judgment seats?"—James 2:6.

James, in verses four and five of this chapter, asked questions so as to stir up their remembrance. Now, here in verse six, he points the accusing finger straight at them and says, "But ye have despised the poor." You have despised the poor and heaped honor upon those who oppress you. You have kissed those who have their foot upon your throat. It is true that the oppressors were rich men, but this is not the reason for James' condemnation of them. His reason for condemning them is to be found in verse seven.

"Do not they blaspheme that worthy name by which ye are

called"—James 2:7.

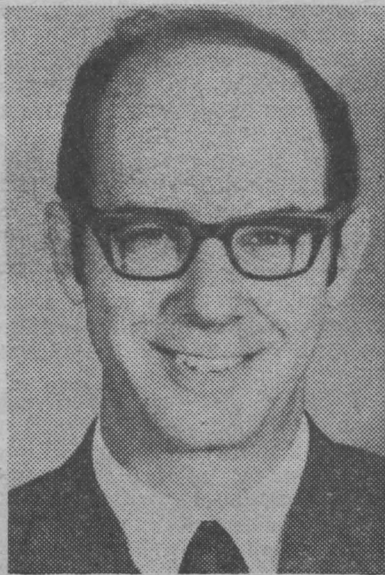
Those to whom James is speaking were walking hand in hand with those who blasphemed that worthy name. The jingle of the money in the pockets of these rich men was very loud in the ears of the poor to whom James was speaking. It was so loud that it drowned out the evil words and deeds of the rich against the Master. I could not walk hand in hand with a rich man or any one else who hated my son or daughter. We, in like manner, must never exalt rich men on a higher level than we do the poor who love the Lord. We should pray and do well to all men, but let us be especially kind to those who are called by that worthy name.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named"—Ephesians 3:14,15.

"If ye fulfill the royal law ac-

ording to the Scriptures, thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin and are convicted of the law as transgressors"—James 2:8,9.

We, when we "fulfill the royal law," obey its teaching. We bow



WILLARD WILLIS

to its every wish; yea, the meaning is that we have not left the job half done.

You will note that God's law is termed a "royal law." It is a royal law because it has to do with royalty; being the laws of the Lord's kingdom.

James says that obedience to the royal law means that we are to love our neighbor as we love ourselves. We, of course, can never attain to this very high stature outside of the Lord Jesus Christ, but we should set this standard as our goal in life. We should pray for more ability to be more and more like Him who loved His neighbor as Himself.

"If ye fulfill the royal law according to the Scriptures . . ."

The "Scriptures" are to be our guide in all that we think, say or do, therefore, we should learn them well. A new car has a manual with it that is to be read and heeded if we expect to obtain the most from the car we have (Continued on page 6, column 5)

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The Second Of A Series On Hebrew Priesthood In O. T.

By MILBURN COCKRELL
Mantachie, Mississippi

PART II

A priest is one taken from among men and ordained for men. He is set apart for men in the things of God. It is his business to offer gifts and sacrifices for men. There is a difference between a prophet and a priest. A prophet speaks for God before men. A priest speaks for men before God.

Aaron and his sons constituted a priestly family in Israel. Last week I began to discuss the details of the Aaronic priesthood. I discuss the way of the Divine



MILBURN COCKRELL

selection of a priest. Today I want to call attention to the support of a priest.

Support Of A Priest

Upon entering Canaan the Lord commanded Moses to assign thirteen cities with pasture grounds to the Aaronic priesthood. Joshua 21:19 declares: "All the cities of the children of Aaron, the priests, were thirteen cities with their suburbs." Thirty-five others cities of Canaan were given to the Levites. This means that forty-eight cities were given to the priests altogether. Joshua 21:41-42 says: "All the cities of the Levites within the possession of the children of Israel were forty and eight cities with their suburbs. These cities were every one with their suburbs round

about them; thus were all these cities." The number of cities in all were more than most of the other tribes received, except Judah, to show how liberal God is to his ministers.

Their chief source of maintenance was the tithe. Numbers 18:21 declares: "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Part of this tithe was given in the raw state as the tithe of the ground. In chapter 10, verse 37, Nehemiah said: "And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage." This included such things as wheat, barley, grapes and fruit.

Some of the tithe was paid in a state prepared for consumption. This included such things as oil, flour and wine. Numbers 18:12 reads: "All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the Lord, them have I given thee." (Continued on page 6, column 1)

God's Sovereignty Does Not Conflict Our Responsibility

WILL BANG

Pastor, Landmark Baptist Church
Tucson, Arizona

Matthew 23:37-39: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them who are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

Today there is very little said about God's sovereignty, except to be denied by those that hate the very idea of God ordaining and controlling all things after the counsel of His own will. Most of what is called Godly has the human side stressed to the degree that God becomes only a helpless bystander, who hopes that in time man will do right. Then on the other hand there are those who proclaim the doctrine of God's Sovereignty but would rather flee from man's responsibility. That the Bible does teach God's absolute sovereignty is an undeniable fact set forth on every page of Holy Writ. Still and yet at the same time,

the Bible teaches that man is responsible for his actions and without excuse for not heeding the words of our Lord.

Let us with the help of God take these verses in Matt. 23 and notice how God's absolute sovereignty and man's responsibility never conflict. It will be admitted at the outset that sometimes from the human ability to understand, it looks as if God's purposes have been defeated. However, this is completely impossible or else our God would cease to be God, and would not be able to do what He pleased.

Who is that person that can deny God's love for Israel, or say that the Jews were not the apple of His eye. Listen, brethren,



WILL BANG

what saith the Scriptures, Deut. 7:6-8: "For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people who are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people. But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of (Continued on page 5, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"A Woman's Place In A N.T. Church"

(Reprinted from an earlier issue at the request of many).

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."—I Cor. 14:34.

Of recent date much has been said in the daily papers, relative to the movement on the part of the Presbyterians to ordain women to the ministry. Various objections have been offered, as well as sundry reasons for their

ordination have been advanced. It is highly conspicuous to me that of all the articles that I have read concerning the proposed feminine ordination, that not one time has anyone given a "thus saith the Lord" either pro or con on the subject. Various reasons which are the outgrowth of human thinking have been proposed, both for and against the movement. Yet, if anyone has ever quoted God's Word on either side of the subject, I have failed to see it in the papers. Since this sub-

ject of the ordination of women to the ministry has been brought to the forefront in the news by the Presbyterians, I consider it a good time to tell our subscribers just what the Word of God says as to a woman's place in a New Testament Church.

THE BIBLE AND WOMEN.

The Bible has quite a good deal to say relative to a woman's place in the church. We are plainly assured in the Scriptures that (Continued on page 2, column 1)

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JOHN R. GILPIN.....Editor

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Another Church Is Seeking A Pastor

The Grace Baptist Church of Rome, Ohio — next to Cleveland — is in need of a pastor, in view of the illness of their present pastor.

Brother John Stepp is one of the finest men of our acquaintance and has been pastor of this church for a long time. Due to his illness, by way of arthritis and an ulcer, he has been forced to resign the office of pastor. I have been in the home of Brother Stepp and have preached for this church. I truly rejoice for the fellowship that I had with them around the Word of God.

This is a church that stands for the doctrines of grace and for church truth. If you believe the five great doctrines of grace, believe that Jesus established a Missionary Baptist Church while here in the days of His flesh, and you would like to visit this church, please contact the church and tell them so. Do not write to me; this will only delay the matter. Write directly to Arvel D. Waddell, 7993 Anderson Avenue, Warren, Ohio 44484.

May it please the Lord to lead some good man to pastor this church.



"Woman's Place"

(Continued from page one) her position is one of silence. Listen:

"Let your women keep SILENCE in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also

saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for a woman to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are commandments of the Lord. But if any man be ignorant, let him be ignorant."

—I Cor. 14:34-38.

I know that there are those who say that this was just a local injunction to the church at Corinth.

I do not agree therewith. In I Cor. 1:1,2, we read:

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's."

Note the expression, "With all that in every place." This includes the twentieth century as well as the first. It includes our church the same as the Baptist Church at Corinth.

Yet, even if that were true, you have the same teaching given when the aged Paul wrote to young Timothy:

"Let the woman learn in silence with all subjection. But I suffer not a woman to TEACH, nor to USURP AUTHORITY over the man, but to be in silence."

—I Tim. 2:11,12.

When I come face to face with this Scripture, I am reminded of the little girl's statement, who said, "If God didn't mean what He said, why didn't He say what He meant?"

In conversation sometime ago with a member of a Baptist Church who had just had a woman conduct services on a particular Sunday, he even became hostile that I would dare say anything contrary to the action of the church of which he was a member. Said he, "Why, our pastor gets \$5500 a year salary, and we pay \$75 a month house rent on top of that. We've got a big pastor and you're just a little fellow from the country. What right do you have to say anything about what we do? Our pastor is a whole lot bigger man than you, and he thinks it perfectly all right for women to conduct public worship services." You will note the expression, "he thinks." My answer to him, and my answer to you is, "But what does God say?" It doesn't make any difference how big the preacher, nor how much the church pays a month for house rent, the question is, "What does God think, and what does God say?"

God says, "Let your women keep silence in the churches," and as long as this Scripture is in the Bible, it will take more than a \$5500-a-year pastor to convince

Kings Addition Baptists To Hold Meetings Feb. 3 Thru 16



JOE WILSON, SR.



JOE WILSON, JR.

Kings Addition Church of South Shore will have meetings February 3 through February 16.

Brother Joseph M. Wilson, Sr., and Joseph Wilson, Jr., will be assisting the Kings Addition Church of South Shore, Kentucky in a revival meeting beginning February 3.

Brother Joe, Sr., will be there from February 3 through February

9, while Joe, Jr., will follow the next week from February 10 to February 16. This is a good combination — father and son — two whom we love.

We also think highly of Brother Jim Everman, pastor of Kings Addition Church.

We ask our readers to keep this revival in mind, both in attendance and in prayer.

me that God didn't know what He was talking about when He inspired Paul to write this Scripture.

I realize that today there are many who believe that a woman has just as much right to preach as a man. Yet, beloved, one of the first qualifications that God gave for a preacher is:

"A bishop then must be blameless: the HUSBAND of one wife."

—I Tim. 3:2.

Now, I would like to see any woman that could qualify to be a preacher. She might be the wife of one husband, but she'd have an exceedingly hard time being the husband of one wife.

I know that today we are living in this modern twentieth century, and that things are much different to what they used to be.

"One hundred years ago today, Wilderness was here; The man with powder in his gun, Went out to hunt the deer.

But now, the thing has changed somewhat—

And on a different plan— The dear with powder on her face, Goes out to hunt the man."

However, beloved, instead of changing the Bible to suit the demands of the twentieth century, we'd better change the twentieth century to meet the demands of God's Word.

Furthermore, a woman is prohibited to lead in prayer in public. Listen:

"I will therefore that the men pray every where, lifting up holy hands, without wrath and doubting."—I Tim. 2:8.

The word used for "men" is not the usual Greek word for mankind, but is the Greek word denoting the male species in opposition to the female. God thus declares that the males are to do the public praying.

II

WHY THE PROHIBITIONS?

There are two reasons why women are thus prohibited from speaking and taking an active part in public mixed assemblies. First of all, she is prohibited because of the priority of man's creation. Listen:

"For Adam was first formed, then Eve."—I Tim. 2:13.

This indicates that man was created first and therefore woman is prohibited.

Then too, she is prohibited in view of the fact that Adam was not deceived, although Eve was.

"And Adam was not deceived, but the woman being deceived

tive that he had been married.

Another objects to I Cor. 14:35, which says:

"And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."

In the light of this, one woman says, "I never would learn anything if I waited to find out from my husband." Well, sister, what did you marry the sap-head for?

Still another objects: "How do the women in your church sing without speaking the words of the song?" When a woman sings in a church, she is not usurping authority over a man. Neither is it teaching. It is simply a part of common worship. Singing, then being a part of common worship, is commanded.

"Speaking to yourselves in psalms and HYMNS AND SPIRITUAL SONGS, singing and making melody in your heart to the Lord."—Eph. 5:19.

"Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in PSALMS AND HYMNS and spiritual songs, singing with grace in your hearts to the Lord."—Col. 3:16.

Singing, then, without restrictions, is permissible to women.

Another, in objecting, reminds me that, "It is a dangerous thing to come between a woman's soul and God." I am ready to grant it, beloved, and God helping me, I don't expect to come between her soul and God. I merely want to be sure that I teach her the truth so that there won't be anything between her soul and God.

Another says that in contending for the plan of silence for women in churches, that I have "Strained at a gnat and swallowed a camel." No, you are wrong; I am just trying to be honest with the whole Bible.

III

COMMON OBJECTIONS.

These are some objections which are commonly raised: First, it is said that the woman gives her money, why can't she talk? So far as I am concerned, I can see no connection between the use of her money and the use of her tongue.

It is also opposed on this basis, "The idea is dumb." Well, beloved, you're telling God that, and not the preacher.

Still others object that Paul was an old bachelor and was just "down" on the women. That is not true. Paul was not a bachelor. Listen:

"Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests: and when they were put in prison, I gave my VOICE against them."—Acts 26:10.

The word "voice" is the word for vote. This shows that he was a member of the Sanhedrin. He had to be married to be a member of this body. In all probability, at the time he wrote to the church at Corinth, he was a widower, though it is definitely posi-

IV

EXAMPLES SHOWING CONSISTENCY OF THE SCRIPTURES.

I want to give you some examples showing the consistency of the Scriptures.

It has been rather interesting that those who express contempt for our position, offer certain examples in the Bible to prove that it is right for a woman to speak, yet, in every instance, the example merely shows the consistency of the Scriptures.

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hands; and all the women went out after her with timbrels and with dances."—Ex. 15:20.

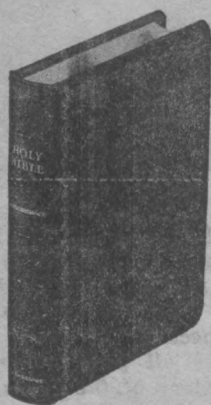
This is a reference to Miriam, Moses' sister. If you will read carefully, you will notice that she led only the women in song. It is interesting to notice that later Miriam did usurp authority over men, and was smitten with leprosy. Read Numbers 12:1-15.

Let's notice Deborah of the Old Testament:

"And Deborah, a prophetess, the wife of Lapidoth, she judged (Continued on page 3, column 1)

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THE BAPTIST EXAMINER

JANUARY 20, 1973

PAGE TWO



THE TWO BABYLONS

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If you believe in hanging your stocking by the mantel at Christmastime, or if you have adopted any one of the dozens of Roman Catholic theological pretensions then you need to read this book. Mr. Hislop shows that much of our religious life today is nothing but paganism that has crept in through Roman Catholicism.

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"Woman's Place"

(Continued from Page Two)
Israel at that time.

—Judges 4:4.

This refers to Deborah. She never did do any talking publicly; all the judging and talking she did, she did in her own home. She only exercised authority over men when Barak showed that he was a moral coward, he was just a sissy. Yet, if this gives the feminists any comfort, they are welcome to all they get out of it.

Here is another example:

"Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father: and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her."

—John 20:17,18.

This refers to the women of whom it is said that they were first at the tomb. So far as the Scripture goes, not one of them ever preached. They went away and told the disciples privately about the resurrection.

In John 4, we have another example:

"Come, see a man, which told me all things that ever I did: is not this the Christ?"

—John 4:29.

The Samaritan woman in this case did all of her talking in private. There is not an indication that she ever conducted any kind of a religious service.

The aged Anna is another good example of the consistency of the Scripture.

"And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."—Luke 2:36-38.

Anna, the woman in question, spoke only to the passersby who came into the temple. There is not an indication that she ever spoke one word by way of public discourse.

Listen to God's injunction to older women:

"That they may teach the young women to be sober, to love their husbands, to love their children. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

—Titus 2:4,5.

This is Paul's injunction to Titus in which he tells the aged women to be teachers. However,

verse 4 indicates that they were to teach the women who are younger than themselves. There is not even a hint that they were to talk to men.

Priscilla is another good example:

"And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly."—Acts 18:26.

Priscilla did all her talking in private to Apollos. In this instance her husband's name is mentioned first, whereas in Romans 16:3, you find her name mentioned first. I wonder if this may not be another example showing the consistency of the Scriptures, for even when she and her husband talked to Apollos, her husband's name is given first mention.

Then, we have been reminded of the women at Pentecost. Yet, if you will notice carefully Acts 2:14, you will find that it was Simon Peter who did all the preaching that day.

Acts 12:12-17 tells of a group who were praying for Simon Peter's release from prison. The last phrase of verse 17—"And he said, Go shew these things unto James, and to the brethren"—shows that no men were present—that the men were someplace else. It was just a women's prayer meeting.

Note Philip's daughters, as recorded in Acts:

"And the next day we that were of Paul's company departed, and came unto Caesarea; and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. And when he was come into us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Spirit. So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."

—Acts 21:8-11.

This refers to Philip's daughter. It is true that Philip had four daughters which did prophesy. It is perfectly all right for women to prophesy today, provided they prophesy to women and children, but they have no business prophesying when men are present.

That you might see how consistent the Scriptures are, will you notice that the Lord sent Agabus, whose home was at Antioch (300 miles away), to warn Paul, even though there were four prophetesses in the house where Paul then stayed. Do you suppose it was because Paul was prejudiced against the women? Did the Lord send Agabus to humor him? Personally, we think it is a striking example of the consistency of the Bible.

V

A WOMAN'S WORK.

I do not mean to say that a woman does not have her place of service. In fact, she has a tremendously large sphere in which to serve.

She is to teach women. Listen: "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things: That they may teach the young women to be sober, to love their husbands, to love their children. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

—Titus 2:3-5.

She is to teach children—

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."—II Tim. 1:5.

She may teach men privately, such as Priscilla and her husband

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taught Apollos.

Another phase of her work is that of motherhood. Listen:

"That they may teach the young women to be sober, to love their husbands, to love their children."

—Titus 2:4.

"Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."

—I Tim. 2:15.

"Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies of the gate."

—Psa. 127:3-5.

Finally, a woman is to be a keeper at home.

"I will therefore that the younger woman marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully."—I Tim. 5:14.

"She looked well to the ways of her household, and eateth not the bread of idleness."

—Prov. 31:27.

I do not mean to say that she is to be a housekeeper, but rather a home-keeper. Above all else, will occupy when they get to women are to be home-bodies. She was made as man's help-mate. She ought never to neglect her home for any task—religious or otherwise. Oh, that she might be serving in her God-given capacity.

I realize that there are even many Baptists—in fact, the majority—who think it perfectly permissible for a woman to speak in public, pray publicly and even preach to a mixed assembly.

Only recently one man reminded me that I represented a very small percentage of even Missionary Baptists in regard to my interpretation of a Scriptural position of a woman in a New Testament Church.

May I remind those who would object, that at the June meeting of the state board of Kentucky Baptists in 1925, a resolution was passed demanding that the training department obey the Scriptures as to women speaking in mixed assemblies. That resolution has never been rescinded, although I must confess at the same time, that the BTU department has never obeyed it.

Though for 1900 years God has demanded that the women keep quiet in public worship, and though the state board made the same demand 30 years ago, many women continue to trample under feminine feet the wishes of both God and man relative to a woman's place in church. It would be a good idea in every church to take the average woman off in a corner and teach her how to "behave in the house of God."

Women who violate God's instructions as to women speaking in public, and any pastor who encourages women to ignore what the Bible has to say concerning a woman's place in church, are no better than the modernist who denies the Genesis account of creation. Any man who whittles out a part of I Corinthians and I Timothy is not one bit better than the evolutionist who whittles out the Genesis account of creation.

Throughout my ministry, I have stood for the inerrancy of the Bible so far as the truth of Moses is concerned. I likewise stand for the inerrancy of Paul as to a woman's place. I contend that any woman who violates God's teaching of the woman question is as great a sinner as the modernist who denies the virgin birth of Christ or the plenary inspiration of the Bible.

CONCLUSION

If the BTU can't run without disobeying God's instruction as to women speaking in mixed assemblies, then every BTU in the land ought to die—and the sooner the better.

Above all else, look at the position the BTU crowd, the wom-

en who disobey God's Word, and all the "petticoated" preachers who will occupy when they get to Heaven.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

—Matt. 5:19.

In closing, may I remind all women and men as well, that the Word of God is final, and it is our business to make it such in our lives, both privately and publicly. However, no one can make Jesus lord of his life, until first of all, Jesus has become his Saviour. In view of this fact, may you heed the words of the Lord Jesus now in the event you are lost, and trust Him as your Saviour.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

—John 1:12.

May you make Him who has become your Saviour, to become the Lord of your life, and accept what God says as to a woman's place in a New Testament Church, as well as the rest of the Bible, as final for your life.

May God bless you!



Fred T. Halliman

(Continued from page one)

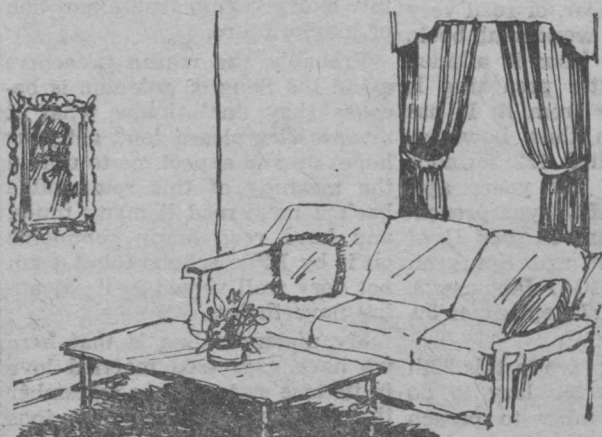
effort is concerned—for this I am most grateful.

Also realize that Calvary Baptist Church and her pastor have not stood alone in this sacrificial effort to assist this missionary and his family and to further God's work here in New Guinea. Brethren, beloved in the Lord, I take new courage each day as I pray for you and thank the Lord for you in a special way because I know that you have been His choice of people to support this work.

Believing in a sovereign God, trusting Him to supply all the needs for the work, and knowing that He is going to do just that, gives me full time to invest in the work rather than spending half of my time worrying about how I am going to be able to continue on. The fact of the finances for this mission work was settled back there in eternity past somewhere, but from a human point of view it was settled with me there in Chicago in 1959 before I had made all the plans for leaving for this field. I simply told the Lord that I was willing to go and be used of Him as He would direct and would stay as long as He provided the strength or otherwise directed my leaving, but the finances and all other needs pertaining to the work I would leave to Him and that I refused to be concerned to the point of worrying about this or spending valuable time trying to raise funds. I consider myself to be most fortunate to have One that knows my needs even better than I do and has never failed to provide.

This past year has been unique in that it has been the first year that I was the only member of my family that spent some of the time here on the Mission Station, since coming to this location over eleven years ago. To say that this has been a great mental strain on me and a handicap to the work, only, would be inadequate to describe the situation. I do not believe any man could perform in any profession, as well, without his family as he could if they were with him. I do not hesitate to say that I feel that I could have done better this past year had I had the presence and help of my family here on the mission field. On the other hand, I do not question the wisdom of God in having us spend this time apart.

(Continued on page 4, column 5)



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THE BAPTIST EXAMINER

JANUARY 20, 1973

PAGE THREE

The Baptist Examiner FORUM

"Why do we never hear nor read a sermon from the Song of Solomon? What is its meaning?"

AUSTIN
FIELDS

PASTOR,
ARABIA BAPTIST
CHURCH

610 High Street
Coal Grove,
Ohio



One of the primary reasons there are so few sermons on the Song of Solomon is the prophetic doctrine which it teaches. This book shows two people madly in love one with the other, and it portrays the thoughts and intent of their hearts toward their lover. Solomon who was inspired of the Comforter (Holy Spirit) to write this book, and as one begins to study his words, it becomes apparent that Solomon is not referring to himself or to his wife. Solomon had many wives and concubines, and I can find no Scriptural evidence where he praised one woman above all others as he did in this book. Neither have I found one record where one of his wives praised him as did the one mentioned in this book. Therefore, we must search for some one other than Solomon and his many wives. As the love scene unfolds, we can comprehend that with the bridegroom and bride there is a perfect love, which could only be true of the real bridegroom who is Jesus Christ and His lover the church which He created (Baptist).

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."—II Cor. 11:2.

There are many who advocate that the church is made up of all the elect, and that she is universal and invisible. When confronted with teaching the Song of Solomon, they became confused for it becomes clear that the bride is neither universal nor invisible; rather she is a very special woman—definitely not made up of all other girls. Therefore, they do not teach this book, rather they bypass it because its teaching is contrary to their beliefs.

"There are threescore queens, and fourscore concubines, and virgins without number. My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her"—Song of Solomon 6:8-9.

From verses it is not hard to understand that the bride is different from all the other women, and that she is attended by other virgins (saved ones). Thus, if there were no other book dealing with the subject of the marriage of Jesus Christ, I would know that His bride would be composed of selected ones from among the regenerated throng. Furthermore, the love of Christ for His bride knows no end or bounds.

I would also learn by studying this book that the bride has relatives who are of the same family, but who do not have the beauty of the bride. In fact, she has a

sister who is undernourished and has not developed properly.

"We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?" Song of Solomon 8:8.

Brethren, this sister is not the bride. Though she is a member of the same family, she hath no breasts, thus she is not as beautiful as her sister, the bride. This sister is a picture of those outside true Baptist churches who have never developed spiritually and have not grown in grace and truth. Therefore, they are not loved as the bride, and consequently they are rejected from the select number whom the Lord loves and has promised to make the synagogues of Satan bow at her feet and confess to all that He loves her, and that there is nothing on earth as precious in His sight as His bride to be.

"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet and to know that I have loved thee"—Rev. 3:9.

This book should be precious to every true Baptist. Its revelations tell us of the devotion and love that Jesus has for us. The body of His bride, precious in His sight, and the description given of her body, makes each true member of her necessary to make the bride complete in His sight. Thus, the eyes, ears, feet, hands and all other parts are of prime importance to the bridegroom. Regardless of what part one is in the body of the bride, they are loved and protected by the bridegroom, and in chapter 8:5, we see her coming up out of the wilderness (world) leaning (trusting) on her beloved. Thus picturing a true local Baptist Church madly in love with the Bridegroom (Jesus Christ) which many do not believe. Therefore very few ever preach from the Song of Solomon.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



This is a good question, but where is a good answer to it? It is true that we hear, or read very little about this wonderful book. We occasionally hear it alluded to, but very little preaching is done in our day from it. It has not always been thus, however. John Gill preached 122 sermons from this book 249 years ago. Robert Murray McChesney preached a sermon from chapter II of it some 133 years ago. Spurgeon preached from 4:10-11 January 23, 1859, and from 1:7 September 30, 1860.

Could it be that we in this 20th century are just too lazy to do the studying it takes to preach from this book? We must admit

that it is a mystical book which does not lend itself to an easy interpretation. I find it very hard at times to determine who is doing the speaking, the Bridegroom or the Bride. There are many in our day who deny the authenticity of this book. But I just class them along with the detestable, benighted fellow I heard on television this morning who said God did not drown that host of Egyptians, because He is not in the drowning business, and that He did not cause the sun to stand still in order for the children of Israel to kill a lot of other people, because He is not in the killing business. Such people are not worthy of the notice of the least of our Lord's saints. They should be ignored outright, because there is no common ground for a discussion.

As to the meaning of the book, as I see it, the Song of Solomon is a song expressing the Bridegroom's great love and tender affection for His bride, and also the bride's adoration for her Bridegroom. Most people who speak concerning this book say "church" rather than "bride." But I fail to find anything in the book to even indicate the church, and certainly not the awful conglomeration most people call the church. If you have read my tract "The Wall That Encloses the Bride" you should know that I am convinced that the bride will be made up of those who conform to Paul's admonition in I Cor. 1:10. This tract is still available free for anyone who may desire it.

ROY
MASON

RADIO MINISTER

BAPTIST PREACHER

Aripoke, Florida



Doubtless there have actually been many sermons preached from that book, but I must confess that I personally have only heard one. I was out walking, years ago, when I came to a colored church. A service was in progress, so I went in and sat down. When the preacher took the pulpit, he took as his text a passage from the Song of Solomon. We were all taken on a verbal ramble that covered most of the theological world. He waxed eloquent and I guess my eyeballs were sticking out along with those of the rest of the congregation, by the time he had finished. However, he shed no light on the meaning of the Song of Solomon.

Not only do we almost never hear a sermon from this book, we seldom hear a sermon from the Old Testament. When we do, it is from a pretty text, and the preacher goes off into spiritualizing, and gives no true exposition of his Scripture.

Probably the reason preachers avoid the Song of Solomon is because they don't know what it means. Now please don't get your hopes up and expect me to unfold the meaning of this remarkable book. I have read it many times, and have read many comments on it by Bible scholars, but I am not very well versed in its meaning nevertheless.

My understanding is that here we have expressed married love in its true state. Let us remember that despite all of the perversions of sex, and the filthiness that is made to relate to it, there is such a thing as genuine love and clean marital relations that has the approval of God. He says in His Word, "Marriage is honorable in all, and the bed undefiled, but whoremongers and adulterers God will judge." (Heb. 13:4). It seems to me that the Lord has given us this book to glorify human love and its expressions. Perhaps this book means more. Perhaps it was

intended as a sort of allegory, designed to go beyond human love and to portray the love of Christ for His Bride (Baptist). (Pardon me, Bro. Fields!)

I am hoping that other members of the Forum will so unravel Solomon's Song that I will come to know all about it when I read what they have to say.

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church

South Shore, Ky.



I have heard several sermons on this book. I have also taught the book and preached on it. I don't know why you have never heard a sermon on the book. I assume it is because preachers do not know much about it. There are not many books out on this subject and some of them are doubtful as to their interpretation.

We understand that this book is speaking of a love of Solomon. "The song of songs, which is Solomon's." (S. of S. 1:1). However, we also believe that it has a special spiritual lesson. This book is a perfect picture of the love of Christ for His Bride. This is not, of course, to be confused with His love for all His children. Not all of His children will be in the bride of Christ. Remember there will be guests at His wedding. "And he saith unto me, Write, blessed are they which are called unto the marriage supper of the Lamb." (Rev. 19:9). In I Corinthians 3:11-15 we see that there will be those who are saved but without reward. "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." (Vs. 15).

The bride of Christ will be made up of Baptists. (Note: I did not say all Baptists would be in the bride, nor did I say only Baptists would be saved). When Paul was writing to the church at Corinth he said, "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (II Cor. 11:2). The bride includes those who have made themselves ready. "Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." (Rev. 19:7,8). Notice that the bride is made up of those that have made themselves ready. Also that the robe is the righteousness of saints.

Only the Baptists who live a godly live will be included in the bride. Those saved people who do not love the Lord enough to be

baptized and join His church and who live a worldly life will not be in the bride.

Fred T. Halliman

(Continued from page three)

Perhaps there were fewer mission patrols made this past year than any other year in the history of the work and yet when we think back over the year there was considerable patrolling done in spite of the fact that I spent part of the year in America. Our first engagement with the Satanic forces, in strength, came about the end of January and the first of February when we spent two weeks at Lake Kapiago getting the corner stones of another Mission Station established. The Seventh Day Adventist mob did everything in their power to try to stop us from this project but they failed miserably in their attempt.

In late February we set out on a patrol that took us to some uncharted and unexplored territory that lasted for 21 days and which in my opinion was most profitable. I was highly impressed with this patrol while deep in the jungles and I believe that eternity will reveal the fact that we reached several of God's elect with the gospel of Christ.

Just to recall one portion of this patrol for evidence to strengthen the above statement I mention one three-day stop. After having left the Levani Valley we walked for almost a week straight when one day we emerged at the edge of a clearing in deep jungle. There were very real signs of people being in the immediate area but not a soul in sight. Only experience can tell you what it feels like to suddenly find yourself in an area where you know there are people—wild cannibal tribes most of whom you know have never had contact with the outside world before—and yet there is not one in sight.

Some of the things that begins to run through your mind immediately upon finding yourself in a situation like this are: How will they receive us? Where are they now? How should we act in the event they are not friendly? What would we do if they suddenly appeared at the edge of the bush to attack? How many of them are there, and a multitude of other things? But again, experience has taught us much in dealing with wild and primitive people such as we have encountered here in these New Guinea jungles.

While we may be shaking from the soles of our boots to the top of our heads with fear, we try to let no one know this, and set about to try to make contact with someone as soon as possible and try to get permission to make camp either directly in or at the edge of a village.

After having come suddenly

(Continued on page 5, column 2)

Treasury of David

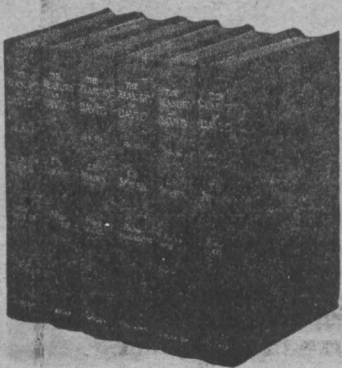
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PAGE FOUR

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"GOOD-FOR-NOTHING CHRISTIANS"

Most women know the importance of salt. Think how dull and tasteless our cooking would be without salt. Salt brings out the zesty flavor of other foods. We could not preserve foods without salt. Salt is antiseptic and a sustainer of life. Jesus said to His church, "Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of man." (Matt. 5:13). Ladies, how is your savour? Is it tasty, palatable and appetizing for the Lord Jesus? Or rather, is it tasteless, offensive, flat or bland? Which group does your personal testimony fall into? Jesus said of His church that they were the salt of the earth. If we have lost our tastiness, then we are good for nothing. Think of that — good-for-nothing Christians!

Jesus said we were the SALT of the earth. Not sugar candy. There's a big difference. Give someone a spoonful of salt and a spoonful of sugar and see which he prefers. It takes a cup of sugar for a cake and only a pinch of salt. The world is filled with "so-called churches," dishing out the sugar. They are sweet-talking the multitudes into Hell, and the people love it so. But praise the Lord, He has dotted the world with His churches. There is a pinch of salt here and a pinch of salt there.

Salt has a variety of uses. As a medicine, it promotes healing. (The church has the only message that will heal a dying world). Salt is a preserver. (The church is the preserver of this earth. And will be until the return of the Lord). Salt is a sustainer of life. (The church is the sustainer of our spiritual life. Our works become wood, hay, and stubble if done outside the Lord's church). The chemical name for salt is Sodium Chloride. Sodium is a metal that burns when it comes in contact with water. And chlorine is a poisonous gas. Individually they are quite deadly, but put them together and they are what we know as salt. Salt is absolutely essential to life. If we were completely without salt, we would die quicker than if we were completely without food. Permit me to relate this into the spiritual realm. An individual Christian, freelancing, is really very harmful. Such a one has no baptism, no avenue for service, no opportunity to grow in truth and so believes error and usually propagates it. Put this Christian with other Christians in the Lord's church and she becomes the salt of the earth. Tasty, preserving, healthful and life-giving.

Then there are those Christians who are already in the Lord's church, but they have lost their savour. They are fearful to wit-

ness. Afraid someone will speak harshly to them or dislike them, if they do. They compromise the truth of the Word and flirt with the world. These are good-for-nothing Christians. Jesus said they were fit for only one thing: "To be cast out and to be trodden under foot of man." The apostle Paul was very conscious of the danger of becoming a castaway. His testimony was one of disciplining his body and the flesh under subjection as he ran the race. He knew it was possible, even though he had preached to others, that he might be "put on the shelf." He could not rest in the testimony he had when he was first saved, or the service for the Lord he had performed last week, but he was striving daily to win that incorruptible crown.

May it please the Lord to stir us up! Let us examine the "saltiness" of our testimony. Is it tasty, palatable and appetizing? Or are we "good-for-nothing" Christians?

Fred T. Halliman

(Continued from page 4)

upon this clearing on this patrol, we had set about with these first essentials when after about two hours we made our first contact. At first three people were located about a mile from where we had come to the clearing in the jungle. From them we learned there were more but we did not know how many. By the time we had got permission and set up camp late that afternoon, we had contacted six people. They said more would be around the next day.

Eventually we discovered there were 29 people in the area; however, all did not live there. The majority of them lived scattered about as much as a day's walk away. According to their own story, for some reason they had felt compelled to all gather at one large house a week before we arrived. Later, as I was leaving the area, I saw the house where 20 odd of them had been staying for this week prior to our coming and while we were there. Some were related and others were just friends, but they could not remember anytime previously when they had all come together like this and they apparently did not know the reason for it this time; however, I believe I have the answer. I believe that it was the time predestinated from all eternity that some of God's elect, the gospel, and a missionary should meet. While they were hearing the gospel for the first time, their reactions to it were that they could not get enough of it. They were so determined to hear more of the Lord's Word that they sacrificed food from their gardens in order to keep us with them two days longer than we had planned on staying.

After returning from this patrol I started making some definite plans to return to America, and April and May was occupied in securing the work for the time I would be gone. During those two months we held a conference here on the Mission Station which was attended by 30 preachers. We held a conference like this once about ever quarter.

Just before leaving for Amer-

ica I conducted the first revival meeting, as such, to be held among our churches. During the week's meeting there were 83 professions of faith. It took me exactly two hours on Sunday following the meeting to baptize those that had been saved.

On June 6 I left the Mission Station for America and I felt then, and have no different opinion now, that the work was at its highest level at anytime since I had been engaged in it to that date.

I spent three months and three weeks in America in which I visited a number of churches and attended two Bible Conferences. All of this was with my family except about 10 days towards the end of my stay. This was a great time of fellowship for us after having been apart for over 15 months.

I landed back in New Guinea and at the Mission Station on September 29 and am happy to report that I found the work on the same high spiritual plane as it was when I left. During the time that I was gone, Luke was in charge of the work and he made one extensive patrol and was constantly engaged in preaching as well as teaching a

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BILLY GRAHAM

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literacy class. He visited every church, and some several times, while I was gone. Soon after I returned Luke and his family left for a few months rest on his native Bougainville. It had been over six years since he had been home.

In about three weeks after I returned one of our pastors that lives here on the Mission Station made a mission patrol visiting all the outlying areas and churches. A couple of weeks after his return we held another Conference here on the Mission Station in which all of our preachers were present except Luke who was on leave.

Ten days before I left for America a drouth had set in, which has been unexcelled in all living memory of New Guinea. Coupled with this drought while I was away, there were two or three killing frosts in parts of the Western and Southern Highlands. The latter is where we live. The first four nights after I returned there was fairly heavy frost here on the Mission Station, the first I had ever seen here in this area.

As a result of the drouth and these frosts many areas were completely wiped out of all food stuffs. The situation looked grave, and it was, and apparently there was no solution to ward off starvation for thousands of natives. A week after I returned convinced me that only the hand of a mighty God could help in a situation like this for it was already past that of human hands.

One Monday at the time of our regular preaching service, I told our people that instead of a preaching service this was to be the beginning of a series of prayer services each day until the Lord broke the drouth. The Christian people responded to my proposal and we began this series of prayer meetings. Other

churches joined in and on Thursday after our first prayer service on Monday we had a pretty good shower, the first in weeks. On Friday we had a prayer service of thanksgiving in a down pour.

While the gardens were already gone, with the drouth broke new ones would be planted and various leaves and herbs would spring up where people could forage on to ward off starvation.

Soon the news had reached international dimensions and gifts world-wide began to arrive for the famine stricken areas of Papua, New Guinea. The greatest peace time airlift, and perhaps the greatest of any time, has just been completed in the history of the Australian Army Airforce. They sent their big army transport planes and large helicopters which have worked from the first light of day in the morning until near dark at night each day transporting rice and fish to the famine stricken areas. Should anyone ever tell you that Australia has not stood by the people of Papua-New Guinea, let me inform you first hand that during the worst crisis that these people have ever known in their memory, the Australian Government stood by these people as if they were their blood brothers. They are to be commended in the way in which they handled the situation.

While the famine is not over, and it will be a long time before things are back to normal, here in parts of this island, there has been no less of a second miracle that only the hand of a sovereign God could have performed. Normally from the time of planting a new garden until the people can begin to eat from it, six months, eight months in some areas, has elapsed. Three months ago these people in this area were eating nothing but roots from the old sweet potato gardens, and while it will no doubt be a while yet before they can live completely out of their new gardens, three months from the time they have had rain to set in again and they got new gardens planted they have begun to eat some out of them. Pumpkins that normally have only a few on each vine, perhaps three to four, are reported to be producing as many as 15 now. Corn is producing better and faster in this area than it has for several years. All of this we give credit to the Lord for it was He that had a purpose in taking away, and while it is hard if not impossible for us to understand the why of that, it is very easy for us to see His hand in restoring things so fast and so abundantly and we believe that we can understand in a small way at least the reason why.

As I now write this I am planning for my first patrol in 1973 which is being scheduled to start sometime in February. I plan to visit all the churches and baptize several and at least one new church will probably be organized.

As to the future plans regarding the work here and my family back in America, I cannot com-

ment at present. I will only say that we are praying for the Lord's leadership in trying to work out some plans regarding this which would be for the glory of the Lord and the benefit of us as a family. It is most likely that I will be making another trip back to America this year, although no date has been set nor any plans at this time have been made for such a trip. There are many things that I might bring up for discussion relative to this situation, but at this time we will simply ask you to ask the Lord to lead us in the proper decisions that we alone must make.

Normally the monthly mission check has arrived before the end of the month; however, due to the holiday season and little mail service, we have not received the check as yet. Just as soon though as we do we will make out the financial report for the year and send to the church.

May the blessings of our Lord be with each of you. We pray for each of you but for our pastor in a special way that the Lord will soon restore him to full strength and complete recovery.

Man's Responsibility

(Continued from page one)

bondmen, from the hand of Pharaoh, king of Egypt."

It was clearly God in all His sovereignty that made the choice concerning Israel. To attribute it to anything else would be out of focus with the Scriptures. Look at Deut. 10:15: "Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day." These verses demand our acknowledgment of God's sovereignty.

However, Israel was not free from responsibility. Deut. 10:12: "And now Israel, what doth the Lord thy God require of thee..." According to Deut. 14:2, Israel was chosen to be a peculiar people unto God. In Amos 3:2 God declared, "You only have I known of all the families of the earth." All of these verses testify of God's sovereignty in choosing these people. Well might Jesus say to these people, "O Jerusalem, Jerusalem." Yes, it was God's chosen people that hated the law of the Lord, and would not obey His commandments. To the Jews did God send His Son, and they received Him not. (John 1:11). Oh yes, it was Jesus the only begotten of the Father who came to these people and they would not have Him. In Luke 19:41 we see that Jesus wept over Jerusalem. In Matt. 23:37 He says to this city, "How often would I have gathered thy children together even as a hen gathereth her chickens." Now to be sure, it looks as if God has been defeated concerning Israel. But brethren, this is not so. Let us look a little further.

II

"O Jerusalem, Jerusalem, thou that killest the prophets, and (Continued on page 7, column 1)

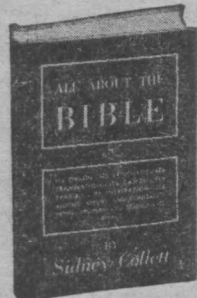
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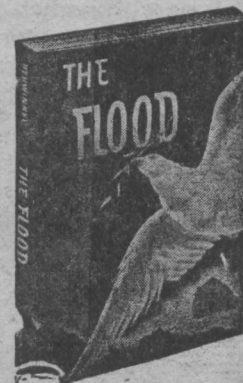
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Priesthood

(Continued from page one)

Then there was the tithe of the herds of sheep and cattle. Lev. 27:32 declares: "And concerning the tithe of the herd, or of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." This went so far as to include the first fruits of sheep shearing. Deuteronomy 18:3-5 declares: "And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw. The first fruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. For the Lord thy God hath chosen him out of all thy tribes, to stand up to minister in the name of the Lord, him and his sons for ever."

The Levites were commanded to pay tithes of the tithes unto the High Priest. Numbers 18:25-28 discloses: "And the Lord spake unto Moses, saying, Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe . . . Ye shall give thereof the Lord's heave offering to Aaron the priest." "And the Levites shall bring up the tithe of the tithes unto the house of our God . . . (Neh. 10:38).

In addition to the tithes there was the redemption of the first born. The first born of the human race was redeemed by five shekels (Num. 18:15-16). The unclean beasts were redeemed by a sum fixed by the priest with a fifth part of the value added (Lev. 27:27). The clean beasts were offered in sacrifice, and the priest received a portion of the meat (Num. 18:17-18).

The priest also received a percentage of the spoils of war (Num. 31:25-47). There was the fresh meat of the offerings also. Leviticus 6:25-26 says: "Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy. The priest that offereth it for sin shall eat it . . ."

The income of priests depended largely upon the varying religious state of the nation. No law existed by which payment of tithes or any other offering could be enforced. There is no record of any

one being put to death who failed to tithe. The law of tithing was intended to prevent a class of pauper priests.

The Dress Of A Priest

When not engaged in religious service the priest and high priest wore ordinary clothing. But when serving in the sanctuary the priest wore a distinctive dress. First, there was short breeches made of linen which reached from the loin to the thighs. Exodus 28:42 says: "And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach."

Second, there was a long coat with sleeves also of linen: "And they made coats of fine linen of woven work for Aaron, and for his sons" (Exodus 39:27). Third, there was a girdle: "And a girdle of fine twisted linen and blue, and purple, and scarlet, of needlework; as the Lord commanded" (Ex. 39:29). Fourth, there was a linen cap, resembling in shape the inverted calyx of a flower: "Thou shalt make the mitre of fine linen" (Ex. 28:39). The priests wore nothing on their feet (Ex. 3:5; Josh. 5:15).

Duties Of A Priest

The duties of the priesthood were clearly defined by the Mosaic law. These in the main remained unchanged during the many years which followed. The duties in Exodus and Leviticus are the same ones practiced in Chronicles and Ezekiel. The priestly work began on the eighth day of the service of consecration (Lev. 9:1). In substance these duties had to do with a "coming nigh the vessels of the sanctuary and the altar" (Num. 18:3).

There were specific duties to be performed in the holy place. The priests were to burn incense on the golden altar, morning and evening. This included cleaning and trimming lamps and lighting them every evening (Ex. 30:7-9; 27:21). Then they were responsible to put shewbread on the table every Sabbath (Lev. 24:5-8).

In the court, they were "to keep the fire constantly burning on the altar of burnt offering (Lev. 6:9,13), clear away ashes from the altar (Lev. 6:10-11), offer the morning and evening sacrifices (Ex. 29:38-44), bless the people after the daily sacrifice (Lev. 9:22), wave different portions of the sacrifice, sprinkle the blood and put various parts of the victim upon the altar and see to their burning, to blow the silver trumpets and the jubilee horn at particular festival seasons.

"Generally, they inspected unclean persons, especially lepers

who sometime they declared clean (Num. 6:22; 13:14). They administered the oath of purgation to a woman accused of adultery (Num. 27:2).

"Finally, they instructed the people in the law and acted as a high court of appeals in any difficult case (Deut. 17:8; 19:17; 21:5). In times of war they addressed the troops if necessary before they went into action (Deut. 20:2). Sometime the Aaronic priesthood was over-worked until the Levites were called in to help (II Chron. 29:34; 35:14)." (Unger's Bible Dictionary, page 883).

Consecration Of A Priest

The ceremony of the consecration of a priest is found in Exodus 29 and Leviticus 8. Briefly it consisted in the following: First, Aaron and his sons were led to the door of the tabernacle and had their bodies washed with water. Exodus 29:4 declares: "And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water."

Second, the official priestly dress was put upon Aaron first. "And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod,

(Lev. 21:1-6). They were not permitted to marry a prostitute, an immoral person, or a divorced woman (Lev. 21:7-9). They were to marry a virgin or the widow of another priest (Lev. 21:14; Ezek. 44:22). Licentious conduct on the part of their daughter was punishable by death by burning (Lev. 21:9).

A priest was to abstain from all forms of impurity. Every transgression of the law of Levitical purity was regarded as a crime punishable by death (Lev. 22:9). If the priest accidentally defiled himself, he was to abstain from the holy things until he had become legally purified (Lev. 22:2-7).

Before entering the tabernacle they washed their hands and feet (Ezek. 30:17-21; 40:30-32). During their period of service they could drink no wine or strong drink (Lev. 10:9; Ezek. 44:21). They were not to let their hair grow long or to shave their heads (Ezekiel 44:20).

A Brief History Of Priesthood

At first the priests exercised their functions according to a definite principle of alternation. But as their numbers increased David divided them into twenty-four classes or orders. Sixteen of them consisted of the descendants of Eleazar and eight of the descendants of Ithamar, with a president to each class (II Chron. 36:14; Matt. 2:4). These classes are named in I Chronicles 24.

When the kingdom divided, the priests and the Levites remained with the kingdom of Judah (II Chron. 17:7-9). For a time the priesthood was held by righteous men who were highly esteemed by the people. Along with the apostasy of the nation the priests sank into immorality, departed from God and engaged in idol-worship (Hos. 6:9; Micah 3:11; Zech. 3:4; Jer. 5:31; 6:13; Ezek. 22:26; Mal. 2). Some of the priests served Jehovah with a divided heart, sharing in the worship of Baal and the host of heaven (Jer. 2:8; 8:1-2). They became sensual, covetous, tyrannical, drunkards, and adulterous (Isa. 28:7-8; 56:10-12). The prophets joined them in this corruption (Jer. 5:31; Lam. 4:13; Zeph. 3:4).

Upon being chastened by the captivity, many priests repudiated their heathen wives (Ezra 10:18-19). These began to instruct the people in God's ways (Ezra

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3:2; Neh. 8:9-13). But soon the old evil re-appeared. The work of the priesthood was made the instrument of covetousness, every ministerial act being performed for a consideration (Mal. 1:10). They "corrupted the covenant of Levi" (Mal. 2:8) and forgot the idea that the priest was the messenger of the Lord (Mal. 2:7). They lost their influence and became "base and contemptible before all the people" (Mal. 2:9). Yet in spite of their immoralities they continued to have an important place in the political affairs of their nation.

Epistle Of James

(Continued from Page One)

purchased. Perhaps the Bible should be placed beside every new born baby, since they will never be able to do well without it. Their actions in life must be "according to the Scriptures," or they will be just so many dead and empty works.

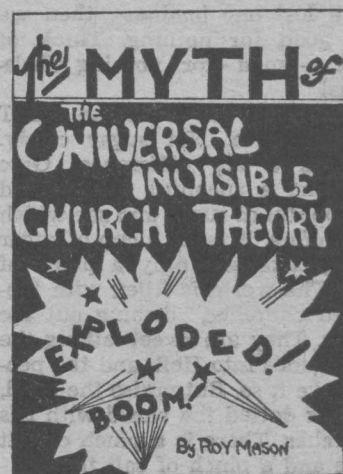
"To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them"—Isaiah 8:20. "... according to the Scriptures . . ."—James 2:8.

There are a multitude of works being done today which are not according to the Scriptures. These kind of works are not worth the breath it takes to name them, since God positively will not accept any work or doctrine that does not conform to His Word.

"But in vain do they worship Me, teaching for doctrines the commandments of men" — Mt. 15:9.

"And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices, as in

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OBEYING the voice of the Lord? Behold, TO OBEY is better than sacrifice, and to HEARKEN than the fat of rams"—I Sam. 15:22.

Let's suppose that I were to ask a hired hand to work out my garden. He, however, proceeds to cut my grass and ignore my garden. It is true that he did a work, but it was not the work which I asked him to do. God requires obedience first. There, for example, are many works being done by mission boards which are not connected with the Lord's church. These works are dead and empty because they have not been authorized by the Lord's Church. Let's suppose that I draw up a pattern for a house and employ a carpenter to build it. The carpenter proceeds to build me a beautiful house, but one that does not resemble my pattern. You can be sure that I would not accept his work. Our Lord has laid down a pattern in His Word, and our work on earth is to be according (Continued on page 3, column 3)

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and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: And thou shalt put the mitre upon his head, and put the holy crown upon the mitre." Then it was put upon his sons. "And thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be their's for a perpetual statute: and thou shalt consecrate Aaron and his sons" (Ex. 29:8-9).

Third, Aaron and his sons were anointed with oil. Exodus 30:30 says: "And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office."

Fourth, "a sacrificial service followed, with Moses officiating as a priest. The sacrifice consisted of one young bullock for a sin offering, one ram for the burnt offering, the ram of consecration, a basket of unleavened bread, unleavened cakes kneaded in oil, and thinner unleavened cakes sprinkled with oil" (Ibid).

Fifth, Aaron and his sons were shut up in the tabernacle seven days. Leviticus 8:33 says: "And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you."

The consecration service lasted seven days. After the end of this the priest offered a special meat offering, half in the morning and the rest in the evening (Lev. 6:19-23). On the eighth day the priestly function began by the offering of a calf for a sin offering and a ram for a burnt offering, for himself. This was followed by the offering of a sacrifice for the people (Lev. 9).

The Qualifications Of A Priest

Mosaic priests were to prove themselves the consecrated servants of God. They were not to touch the dead, except in the case of their immediate family

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Man's Responsibility

(Continued from page 5)

stonest them who are sent unto thee." It was time and time again that God sent messengers unto the Jews — faithful servants who declared the words of God and admonished the people to turn from their wicked ways. But, did they obey God's servants or heed His word? No, instead they mocked, persecuted, and killed the messengers of God. II Chron. 36:14-16: "Moreover, all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen, and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending, because he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy."

Down into bondage went the people of God. But, the God of the Jews had compassion on them and His mercy once again was poured on these people. After three score and ten years, God gave them leave from Babylon.

II Chron. 36:22-23: "Now in the first year of Cyrus, king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus,

king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord, his God, be with him, and let him go up."

"Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all those whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem." — Ezra 1:5.

Did this people after such grace and mercy serve God from that day forth, or did they mock and persecute still. The Bible tells us from city to city they plagued the servants of God and finally they killed His precious Son, our Lord and Saviour. Matt. 23:29-36. "Woe unto you, scribes and Pharisees, hypocrites! Because ye build the tombs of sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore, ye are witnesses unto yourselves, that ye are the children of them who killed the prophets. Fill up, then, the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city. That upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zechariah, son of Barachiah, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation." It was then that Jesus uttered "O Jerusalem, Jerusalem, how often would I . . . and ye would not. Thou that killest the Prophets, and stonest them who are sent unto thee." Oh, tis now more than ever that it looks from the human standpoint God hath been defeated. Still we must utter, this is not so. We see now, however, God laid before the Jews their responsibility.

III

"How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." The "how often would I" manifests the abundant number of times that God sent unto the Jews His messengers — the great number of times He sent them warning. Listen to the great number of "how often would I," with an equal number of, "and ye would not."

Isaiah 31:6: "Turn unto him from whom the children of Israel have deeply revolted"

Jeremiah 3:12 & 13: "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou has transgressed against the Lord, thy God . . ."

Hosea 14:1: "O Israel, return unto the Lord, thy God; for thou hast fallen by thine iniquity." If God had sent only one messenger unto these people, their responsibility would have undeniably been placed before them.

However, such is not the case as we can see by verse 37 of Matt. 23 "How often would I . . . and ye would not." Still for better understanding, let us look at a certain man that planted a vineyard:

Mark 12:1-6: "And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winevat, and built a tower and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and

law, They hated me without a cause."

Let us now return to the owner of the vineyard.

Mark 12:9-11: "What shall, therefore, the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others. And have ye not read this scripture; The stone which the builders rejected is become the head of the corner; This was the Lord's doing, and it is marvelous in our eyes?"

Yes, all this was a Sovereign act of God and Jesus knew what lay ahead in Jerusalem and had told His disciples some months before what He must endure.

Matt. 16:21: "From that time forth began Jesus to show unto his disciples, how he must go unto Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised again the third day."

However, this is not the first mention of Jerusalem's calamity. Jeremiah spoke the words of God hundreds of years before (Jeremiah 18:17). Yes, brethren, we see that these people would not give heed to any of Jeremiah's words.

Jer. 18:18: "Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words."

Let us look at these verses a little more.

"Thus saith the Lord, Behold, I frame evil against you (Sovereignty) and devise a device against you (Sovereignty). God told Israel what He would do. Still the prophet went on — return, repent (responsibility), and your God will not inflict. What was the answer of Israel? "and ye would not." It should be obvious now that God knew what this people would do because He ordained it.

Job 23:13: "But he is of one mind, and who can turn him? And what his soul desireth, even that he doeth."

Acts 15:18: "Known unto God are all his works from the beginning of the world."

The prophet, however, still laid before Israel their responsibility. But, the people rebelled. "We will walk after our own device, and we will every one do the imagination of his evil heart." (Jer. 18:12). Brethren, to say that the sinner, quickened or dead, has no responsibility to God is to say that God is punishing Jerusalem without a cause. Oh! Jerusalem who hath forgotten you?

Jer. 18:15: "Because my people hath forgotten me." "Therefore God will show them the back, and not the face in the day of their calamity" (Jer. 18:17). History now illustrates that they have been left desolate. But who can say that God did not do right? Where is that man that would dare say that God made Israel, or any people, sin. We sin because we are by nature sinful and unclean. It was God that declared in Jer. 18:8 "If that nation, against whom I have

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at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another: and him they killed; and many others, beating some and killing some. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son." Now did they reverence His well-beloved son?

Mark 12:8: "And they took him, and killed him, and cast him out of the vineyard." Killing all, including the well-beloved son, surely Israel must confess, "How often would He . . . and we would not."

IV

That which has been written thus far has not been from the divine side of God's counsels, for they never fail and are as sure as the author of them. These verses thus far lay before us the human side — the accountability and responsibility of Jerusalem. It is time now to go to the other side — that of God's Sovereignty. Now did Jesus preach the Gospel to sinful Jerusalem? He did. In Luke 19:41 we see that He wept over the city, and again in Matt. 23:37 He uttered those words "O Jerusalem, Jerusalem." When our Saviour began His ministry, did He first preach to the Gentiles, or was He not sent but unto the lost sheep of the house of Israel?

Matt. 15:24: "But he answered and said, I am not sent but unto the lost sheep of the house of Israel."

When Jesus sent forth the twelve, where unto did He send them? Matt. 10:5-7: "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter not; But go, rather, to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand."

Now to say that Jesus hoped that finally they would repent and deem Him as the Son of God is to dethrone and insult the Almighty, and cast blasphemy upon the Sovereignty of God. Jesus knew from all eternity that they — "and ye would not." Why then, all these things?

John 15:25: "But this cometh to pass, that the word might be fulfilled that is written in their

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pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." Oh! but Jerusalem, ye would not.

"Jerusalem hath grievously sinned; therefore she is removed" (Lam. 1:8).

V

Jesus preached to Jerusalem. He preached repentance unto the Jews, knowing before the world began they would believe not.

John 6:64: "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him." Yet it pleased Him to say unto them, "how often would I . . . and ye would not." Jesus did the same as He now commands His Church. "Preach the gospel to every creature" (Mark 7:15). Our Saviour always knew who would believe, who would not, and who should betray Him (Jno. 6:64). We, however, only know that there is at this present time also a remnant according to the election of grace (Rom. 11:5).

Let us once again notice the undeniable Sovereignty of God and at the same time the responsibility of man. Acts 2:22 & 23: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the

(Continued on page 8, column 1)

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PAGE SEVEN

Man's Responsibility

(Continued from page seven)
midst of you, as ye yourselves also know; Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

Brethren, it was when the wicked according to Scripture, were gathered together that they crucified our Saviour.

Acts 4:26-28: "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child, Jesus, whom thou hast anointed both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together. To do whatever thy hand and thy counsel determined before to be done."

It was in the midst of these wicked people, we see Israel (Acts 4:47). "O Jerusalem, Jerusalem, How often would I . . . and ye would not."

Matt. 23:38: "Behold, your house is left unto you desolate." Yes, it is now a sad plight for Jerusalem, but all is not over. "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. 23:39.

Praise be to such a wonderful and merciful God. He whose Kingdom of heaven is like treasure hidden in a field, when after the Rapture of the saints shall once again return for that treasure.

Isa. 27:12 & 13: "And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem."

Read also Joel 3:12-21. O Jerusalem, Jerusalem. "Pray for the peace of Jerusalem; they shall prosper who love thee." (Ps. 122:6).

To understand God's Sovereignty and man's responsibility is not an easy thing always. All too often many will only see responsibility and leave God outside His counsels. Others will take the opposite position and see no responsibility of man in God's counsels. Me thinks, however, that the proper position is to preach and insist upon both, for neither God's Sovereignty nor man's responsibility conflict one with the other.

May the Lord richly bless you all.

Epistle Of James

(Continued from page 6)

to that pattern, or "according to the Scriptures."

The "royal law," says James, means that we are to love our neighbor as ourselves. The question arises as to how such a love for one's neighbor is a means of fulfilling the royal law? The answer lies in the fact that one will not steal from the one he loves; yea, he will not lie to him, cheat him, or bear false witness against him. We don't lie on ourselves or cheat ourselves. We, if we love our neighbor as we do ourselves, will treat them as kindly as we do ourselves.

"... ye do well . . ."—James 2:8.

I may ask a painter to paint my house white. He may proceed to do a beautiful job painting it yellow, but it cannot be said that he did well. May we know that to do well is to hear and heed the Scriptures. Let all know that sincerity is not enough if it is not "according to the Scriptures." It is very important that we always be guided by the holy Scriptures rather than by our own depraved conscience.

"But if ye have respect to persons, ye commit sin, and are convicted (convicted) of the law as transgressors"—James 2:9.

We, when we respect one person above another because of their social standing, are breaking the royal law. We do so because the royal law commands us to love them as we love ourselves and our love to ourself does not vary because of the clothes we are wearing or the car we are driving. This same attitude should be exercised toward our neighbor.

"... and are convinced as transgressors"—James 2:9.

We, according to the law of our land, are not to run a red light. We, if we run a red light, are branded as transgressors of the law. Those who fail to hear and heed God's royal law are also transgressors. Let us thank God for His Son Jesus Christ the Lord, our intercessor, who constantly pleads in our behalf as we stumble through life breaking His royal law.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—I John 1:9.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all"—James 2:10.

A chain with nine good links and one bad link is no better than a chain with ten bad links. One could never rely on a chain with ten bad links, or one bad link. The same applies to the natural man (the natural man, of course, has ten bad links in that he is totally depraved). One sin, or one bad link is all that is needed to drop man into hell, in view of the fact that those who enter heaven must be perfect. This perfection, of course, is obtained through the finished work of our Lord Jesus Christ. We, however, are not made sinners by breaking the law, no more than an apple tree becomes such by bearing apples. The apples are produced because of the

tree being an apple tree and we sin because we are sinners by nature. One will receive greater damnation because of his or her sins, but the fact remains that one sin will damn a person, or be the defective link in his or her life.

I read of a minister who officiated at a funeral in one of the prisons in Great Britain. The minister observed that there was one man who was assigned to follow the criminal to the grave. The man, when the grave was filled, informed the minister that he was the officer of the law whose duty it was to watch the body of the culprit until it was buried out of sight. This was the end of the British law. The law of God also brings the sinner to death without a shade of mercy. I truly pity those who are trying to be saved by the law—the law that knows no mercy.

"Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin"—Romans 3:20.

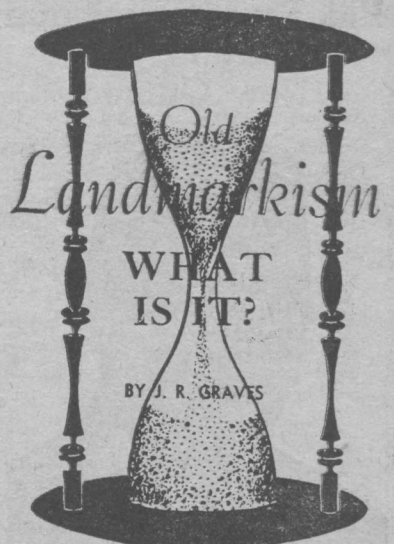
There are those who say that they are doing the best they can in an effort to be saved. Let these people know that the best they can do by the grace of God, is to believe on the Lord Jesus Christ.

"For He that said, Do not commit adultery, also said, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law"—James 2:11.

It used to be true in some states, before the present ruling on capital punishment, that one could be killed just as dead by the courts for rape as for murder, since both were crimes that merited capital punishment. God, on the other hand, demands capital punishment for every transgression; therefore, one can be cast into hell for adultery even though he never killed any one or broke any other commandment. This is why the perfect work of Christ should mean so very much to us. He was without spot and He is my substitute. The chain of His life did not have one defective link, therefore, there is no way for those who rely on Him to be cast into Hell.

"So speak ye, and so do, as they that shall be judged by the law of liberty"—James 2:12.

How are we to speak and do? We are to speak and do "as they that shall be judged by the law of liberty." The first question regarding this verse is, How can a law be termed a law of liberty? Does such mean that we are at liberty to break such a law? The answer, of course, is no! We, because He was made a curse for us, are liberated from the curse of the law, but this does not mean that we are liberated from hearing and heeding the requirements of the law; that is, we are not to kill, steal, bear false witness, or break any of the other commandments. I believe James has reference to the ten commandment



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law, because he refers to two of them in the verse before this one (James 2:11).

I believe in Christian liberty, but the kind of liberty I refer to is the liberty or power from God to live like we ought to live and not the liberty to live as we please. Christian liberty means that we, through the Son, have been liberated from the wrath of God, the captivating power of the devil, the bondage of sin-bondage which kept us from coming to God, hearing and heeding His Word. We are also liberated from total service to the devil to service to God. This stage of liberation, however, will not be complete until we are completely sanctified at our death.

"For He shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment"—James 2:13.

This verse describes the lot of those who will be judged by the law as a covenant of works rather than by the law of liberty. You will observe that verse 12 is in contrast with verse 13. This fact is shown by the word "for" at the beginning of verse 13. We, who are in verse 12 because of the Lord Jesus, should speak and do like the free men that we are, in view of the fact that the less fortunate described in verse 13 will not receive the everlasting mercy of God. Those who are under the law as a covenant of works are not free men in any sense of the word. The law, as far as they are concerned, is do or die; that is, the law demands of them judgment without mercy.

"... and mercy rejoiceth against judgment"—James 2:13.

This statement reminds us of I Corinthians 15:56:

"O death, where is thy sting? O grave, where is thy victory?"

We, in this verse, observe as mercy rejoices against judgment, or death. The reason it rejoices against death is described in I Corinthians 15:57:

"But thanks be to God, which giveth us the victory through the Lord Jesus Christ."

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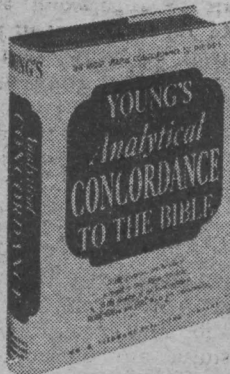
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