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

VOL. 41, No. 14

ASHLAND, KENTUCKY, MAY 5, 1973

WHOLE NUMBER 1787

House To House Visitation The Daily Work Of Burket

WILLIAM BURKET
Chinle, Arizona

Dear friends:

Greetings in His wonderful name!

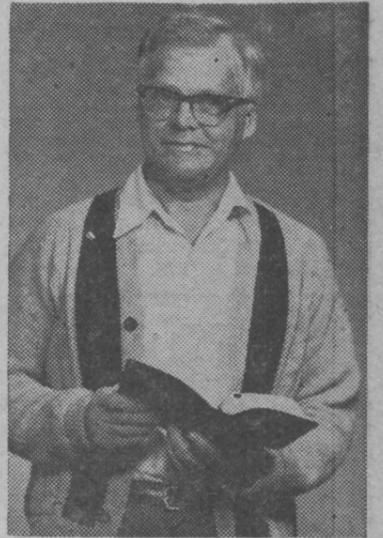
I suppose you all have heard much in the news lately about our American Indian friends. For example, how in Washington, D.C., a few rebel Indians took over the B. I. A., and now a repeat at Wounded Knee, South Dakota.

For your information, the Indians as a whole, are patriotic, civil, law abiding, and as good or better neighbors than the average white or black or any other race of people in this fair land. In other words, this American Indian Movement group represents a very small minority of the Indians, and might be likened to the Black Panthers among the blacks. But I believe that they both are Communistically inspired and could do much damage. That is, if the U. S. government doesn't quit handling them with kid gloves and deal with them in strict justice.

Now the real issue is that relatively few Indians have been saved or born again; just as, I believe, the proportion of real children of God is becoming less and less nationwide. And I, for one, would not want to live with the Devil's children forever, would you?

As to what we are doing. We are trying to keep busy in spite of many hindrances. The chief

problem is still, that we are unable to get a building of any kind, in which I could preach to groups of these people at one time. But then, our mobile home is open for services; and the number who come are few. There is one family that came to services steady for



BILL BURKET

a couple of weeks; and then the man quit coming. His wife and two children still come whenever she feels like it.

My ministry is still mostly from house to house during the day time. Then I find a lot of the people away working, or just away. (Continued on page 3, column 1)

Further Exposition Of Epistle Of James

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

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation" — James 5:12.

A person who swears, or takes an oath to tell the truth, makes a solemn appeal to the dread name of Jehovah. He asks God, who sees into the heart, to be a witness and uphold the truth and to be a revenger of falsehood. It becomes obvious, then, that the rightful taking of an oath or a vow is an act of worship; therefore, to use these in vain is equal to going to church and offering up mock prayers to God.

A person who swears must never go back on his word. This fact is clearly defined in Psalm

15:14 where the one who is fitted to abide in the Lord's tabernacle and dwell in His holy hill (that is, commune with God and enjoy His presence) was the person "that sweareth to his own hurt and changeth not."

"...swear not..."—James 5:12.

This statement is not referring to the courts of our land, but to our every day lives, or our daily communications. There are thousands of things that are true, but we would be profaning God's name if we were to swear to them. We are His children — His children who are filled with truth, therefore, there should be no necessity for our swearing. Our word is to be our bond, therefore, we shouldn't have any difficulty in getting people to accept our word as truth. There should be no need to swear to what we say, or bring God in as a witness so as to confirm every thing we say. You, if your word is "yea" in the promise and "yea"

in the performance, will not need to appeal to God as a witness to your truthfulness.

There are many today whose word is no good. These people try to cover up their deficiency by appealing to God as a witness to what they say. It, therefore, is customary for many to say, "I swear" that such and such is true.

There are many, because of the passage before us, who will not



WILLARD WILLIS

bear witness upon an oath, even when called upon to do so by the rulers of our land. It should be remembered, however, that there is nothing in the essential nature of an oath which makes it a criminal act. It, if it were criminal, would never be enjoined by divine authority.

"Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His name"—Deut. 6:13.

It will be found that Isaiah 45:23 is applicable to believers in the New Testament. This verse has reference to that which our Father prescribed in Deuteronomy (Continued on page 5, column 2)

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Halliman Tangles With New Guinea Enemies Of Truth

FRED T. HALLIMAN
New Guinea Missionary

Dear friends:

We continue our report on the mission patrol we made in February and March. We trust that these articles and others that we send in from time to time are enlightening to you, and keep you informed as to the progress of the work here. Should any of you have any questions at any time regarding any phase of the work, please do not hesitate to write to me for further details. It is my



FRED T. HALLIMAN

desire and intentions to keep the supporters of this work as well informed as is possible. It is not expected though that we would be able to satisfy the minds of everyone by these articles.

In our last article we left off with the end of the twelfth day of the patrol. We had experienced some difficulty with one of the local pastors of the Protestant mission that is operating in the area, and had a threat from him personally that there was more to come. On the late afternoon of February 23 he had come to where we were camped and tried to start a conversation with me regarding the matter of our being in what he called his area. I dismissed him by telling him that the matter was settled insofar as I was concerned. The people had said they wanted Baptist services and we were there to carry out their wishes. Also they

had reaffirmed by vote, without a single dissenter, that they wanted nothing but Baptist service, so the matter was closed. When I refused to talk to him, and simply ignored him, and went on about my work, he went into a rage and said he had only started and that before he was finished he would have us out of the area, and with a few verbal assaults on me he walked back to where several natives had been standing watching.

He soon got an argument started with the native people and for a good while this kept up until they almost came to blows. Then, he finally left with the threat that he would be back on Sunday (this was late Friday afternoon), to break up our services.

Feb. 24. Our first service was to be held this morning at a new place, a mission of the Guhabia Baptist Church. The folk had not long before put up a new building and had held a few services there before my visit, so I was to visit the new mission and preach there on this day. As we had other services scheduled for the day, we (Continued on page 3, column 3)

Boyce's Theology Is Again In Print. We Are Thankful!

By R. E. POUND II
Gladwin, Michigan

BOYCE IS HERE AT LAST! Finally after three delays Boyce has been mailed to all the members of the Baptist Republication Society. No ice this very well—IF YOU HAVE NOT RECEIVED YOUR BOOKS BY APRIL 20th, 1973, then by all means contact me . . . do not send another check . . . just contact me and I will send you another set of books and if the others arrive then you can either send them back or keep them and pay for them. But our mail being what it is I have seen books take over nine weeks to come to me from out of this country from the time they were mailed.

When we signed for Boyce to be reprinted we were to obtain it by mid-December, 1972. Then we were put off until February 1, 1973 and then March 1, and lastly March 22, 1973. I went to Grand Rapids, Mich. to pick up the books, and when I returned home I had a call from my folk in Colorado that my father, who is a cattle rancher there, had a

bad fall. He was put in the hospital and later had a heart attack and was in I.C.U. in Colorado Springs, for nearly a week in critical condition. This meant that I was gone for the first week and a half that the books were in my hands. I returned home Monday night April 2, and worked the next day. Wednesday was spent in getting things ready for mailing and the books were mailed out on Thursday, April 5, 1973. Now, if by the 20th of April you do not have your books,



R. E. POUND

and if you sent me an order before the 5th of April, or a membership fee, then by all means contact me.

Now, we need your help further . . . we have nearly 2,200 copies of Boyce to move. Can't you buy up one or two? Can't you place these in the hands of some preachers you know? The Missionary Baptist Church of Hayward, California, has raised a total of \$4,000 for Boyce and Moody. This money must be repaid to the church in Hayward as soon as possible. If only 1,000 of our historic and Bible-believing Baptists would buy one copy of Boyce and Moody or if they (Continued on page 7, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"A MESSAGE FROM THE LORD"

"And Ehud said, I have a message from God unto thee"—Judges 3:20.

Truly, it is good to have a message from God. Most of us are pretty well living on a material plane. We don't think too much about God, and as I say, we live on a material plane most of the time.

Just to show you how carnal and materialistically minded we are, if we were to assume that a man lived to be seventy years of age, he would consume 150

head of cattle, 2400 chickens, 225 lambs, 26 sheep, 310 head of hogs, 26 acres of grain, and 50 acres of fruit and vegetables. And that is a lot of tummy traffic.

The average North American individual consumes some 1600 pounds of food per person per year, distributed in this manner: 158 pounds of red meat, 353 eggs, 298 pounds of chicken, 348 pounds of milk and cream, 18 pounds of ice cream, 67 pounds of butter, margarine, fats and oils, 100 pounds of fresh fruits, 100 pounds

of vegetables, 17 pounds of coffee, tea, and cocoa, and 108 pounds of syrup, sugar, and things of like nature. Shall I say, pass the Alka-Seltzer? In the light of this, we certainly live, when you stop to think about it, on a mighty materialistic plane.

If a man lives to be seventy years of age, he spends 23 years of his time sleeping, 19 years working, 9 years playing, 6 years traveling, 6 years eating, 4 years sick, 2 years dressing himself, (Continued on page 2, column 1)

The Baptist Examiner

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JOHN R. GILPIN.....Editor

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"Message... Lord"

(Continued from page one)

and out of the seventy years, how much time is left for the Lord—one year in the house of the Lord. I still insist that we live on an exceedingly terrible materialistic plane. Therefore in view of the fact that we live so materially it is good for us to listen, to pause, to meditate, and to think in terms of my text, when Ehud said, "I have a message from God unto thee." I would like to say the same to you, for I have a message from God unto thee.

I

THERE IS A GOD.

To me, I see no reason for anyone ever doubting that there is a God. I look at the sunrise of the morning and the sunset of the evening; I look at the rainbow; I look at all that I see in nature round about me; to me, there is every evidence that there is a God in the heavens.

"In the beginning God."—Gen. 1:1.

There is no proof that He exists. There is an assumption that there is a God and all the way through the Bible, in every instance when God is mentioned, there is no effort to prove His existence. We just assume that He exists.

In the book of Daniel, we find Daniel talking to old King Nebuchadnezzar. He had had a dream—a frightening dream—a dream that made a tremendous impression upon him while he was asleep. Yet, when he awakened, all that he could remember was the fact that he had dreamed, and he couldn't recall a single thing so far as the dream was

concerned.

The king called for his wise men, the brain trust of the land of Babylon, but they failed him. They said, "No king has ever asked anything like this of any man. If you will tell us your dream, we'll give you the interpretation, but to ask us to tell you a forgotten dream, and to interpret it for you, is something that is unheard of, and we can't do it." It made the old king so mad that he immediately said he would cut them to pieces, and would make their houses to be a dunghill.

Daniel was in the same group of wise men, since he was a student in the king's college. He asked for a little time, and he, Shadrach, Meshach, and Abednego went to the Lord, and asked God to reveal to them the dream that Nebuchadnezzar had had. When Daniel met with the king, he reminded him that he had asked the impossible. Then he said:

"But THERE IS A GOD IN HEAVEN that revealeth secrets"—Dan. 2:28.

What Daniel said to that old king was certainly true. "There is a God in heaven."

When I come to the New Testament, I find that God is assumed. We read:

"But without faith it is impossible to please him: for he that cometh to God must believe that HE IS"—Heb. 11:6.

I tell you, beloved, there is a God in the skies.

Long ago, the man said to Ehud, "I have a message to thee from God." I say the same to you. I have a message to you from God, and the first element of that message is that there is a God looking down upon us today.

II

GOD HAS GIVEN TO US A REVELATION OF HIS WILL.

The Apostle Paul said:

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

Notice, "All Scripture is given by inspiration of God." I don't say that there is any portion of God's Book that was written by man. I don't say that there is any part of it that came from man. Rather, I believe with all my heart that just as I sit at my desk and dictate to my secretary tomorrow morning the letters that I expect her to write and send out tomorrow, in like manner, God dictated from the skies the words of this Bible, and the men of God, acting as His amanuensis, or His clerk, or His secretary, wrote down the things which God said. We have them prepared for us in this Bible. Listen:

"For the prophecy came not in old time by the will of man: but HOLY MEN OF GOD SPAKE as they were moved by the Holy Ghost"—II Pet. 1:21.

Beloved, when you go home, pick up this book you call the Bible, look at it, hold it lovingly and reverently within your hands, and say to yourself, "I thank God for this Book. This is God's Book. It is God's message to my heart."

The man of God said to Ehud, "I have a message to thee from the Lord." Beloved, I have a message to you from the Lord. God exists, and God has given to us this Bible.

III

GOD SENT HIS SON TO THIS WORLD ON A MISSION, TO DIE FOR OUR SINS.

I ask you, aren't you glad that God had a Son? Aren't you glad Jesus Christ is the Son of God? Aren't you glad God sent that Son to die for our sins?

We read:

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins"—Mt. 1:21.

God the Father was speaking to Joseph, who is engaged to Mary, but who finds that she is soon to be delivered of a child. Not wanting to make her a public example by having her stoned to

death, he questions what to do. The Father in Heaven spoke to him and said, "She is going to bring forth a son, not out of wedlock, but a son conceived of the Holy Spirit."

Here was a woman who knew what the sex of her child was going to be. How many of you who are mothers knew what the sex of your children was going to be when you carried them within your womb? But here is an instance—a revelation from God—that the child that Mary is to bear is to be a son. She knew what He is going to be called, for God the Father said, "Thou shalt call his name JESUS." She knew what His work was to be, for the Father said, "He shall save his people." She knew exactly who was going to be saved, for the Father said that it shall be "his people," the elect of God. She knew how they were to be saved, because the Father said, "He shall save his people from their sins." He didn't say that He was going to save them, and let them continue in their sins, but He was going to save them from their sins.

Why is it that God's people live a better life than the people of the world? Why is it that God's people live more Christ-like, more righteously, more morally, more ethically, with higher and greater principles than the world? I'll tell you why. Jesus Christ saves His people from their sins.

The man of God said, "I have a message to thee from the Lord." I thank God that I have a message for you from the Lord. I am glad that I can tell you about Jesus, who was God's Son, born of a virgin without a human father, who came to this world and died for the sins of the elect of God. I know of nothing that gives me greater pleasure or greater joy than to stand here and tell you about Jesus Christ,

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my Saviour—the Saviour of these that are children of God, and the One that may be your Saviour. Oh, how I thank God that I have a message to thee from the Lord!

IV

GOD GAVE US HIS CHURCH.

That same God who gave us a Bible and gave us His Son, likewise gave us His church, with a forerunner which He sent to inaugurate baptism, and with a promise of perpetuity and succession throughout all ages. The Lord Jesus Christ said:

"I will build my church; and the gates of hell SHALL NOT PREVAIL against it"—Mt. 16:18.

When He gave the Great Commission, He said, "Go ye into all the world," and He said, "preach, baptize, and teach." Then he added a promise:

"And, lo, I am with you always, even unto the end of the age"—Mt. 28:19,20.

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Don't tell me, beloved, that the church of Jesus Christ has apostatized. Don't tell me that the church that Jesus built has failed along the way, and that God had to raise up Protestant leaders down through the ages. Don't tell me that the church has failed because if His church failed, then you prove my Saviour was a liar, because Jesus Christ said, "I'll go with you all the way even unto the end of the age." His church is going to be here right down to the end of time.

Paul, when he prayed, said: "Unto him be glory in the church . . . WORLD WITHOUT END"—Eph. 3:21.

Beloved, to the end of time and beyond the end of time, that church that Jesus built is going to exist. When that church is caught up beyond the end of time into the skies, it will still be the church that Jesus started with, that He inaugurated and instituted, and that He spoke about in Matthew 16:18.

Frankly, I would be ashamed to be a Protestant. I would be more ashamed to be a Catholic, for a Catholic means a killer so far as Baptists are concerned. I would be ashamed to be identified with either Roman Catholicism or Protestantism, but I tell you, I am not ashamed to tell the world that I am a Baptist, because when I tell you that I am a Baptist, I tell you that I am a member of the church that Jesus Christ established nearly two thousand years ago, and it gives me no little joy and no little pride to tell the world that I believe the message that He gave concerning His church.

The man of God said, "I have a message unto thee from the Lord." "I'll say the same to you. I have a message for you from the Lord. There is a God. He gave us a Bible. He gave us His Son to die for our sins. He gave us a church to carry on while that Son is absent from the world.

Do you think this world can go on forever as it is at present? I don't. I wouldn't be a bit surprised but what these eyes see the return of Jesus Christ. I have never felt like I was going to die. I have been sick a few times, when I was sick enough to have died. I have been several times like the man who went to the World's Baptist Alliance several years ago, and on his way over the ocean, he began to get seasick, riding the vessel. First of all, he was afraid that he was going to be sick—real sick—in other words, he was afraid that he was going to be sick unto death, and then he got so sick, he was afraid that he wasn't going to die. Beloved, I have been the same way lots of times. I have had some experiences when I have been sick unto death, and I would have been glad to have died. Somehow, I have never had

(Continued on page 3, column 5)

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Burket's Report

(Continued from page one)

Where these people spend their time, when they are not supposed to have any money to spend, is something I have not been able to figure out. I leave T.B.E. and other gospel literature at each house I visit, whether or not anyone is home. Where there is someone at home, I make it known that I am a Baptist missionary, and that I would like to visit with them and talk to them about God's Word or give the gospel to them. I also invite them to services at our home; but very few of them show up for these.

The following is typical of my house to house visitation. In the afternoon of the last day that I visited in Chinle I was received into four homes. At the first house, a Navajo man was just finishing mopping up the floors after having delivered his children some distance to a boarding school. He cleared a place at the table, and invited me to sit and talk with him. This one had been baptized by the Catholics, and later had received Presbyterian baptism. But he admitted that he had done some bad things since then. I informed him about the Baptists, and how that they alone have authority to preach the gospel and to baptize. But as first things must come first, I preached the gospel to him. He requested that I send a year's subscription of The Baptist Examiner to him before I left him.

Next, I came across a white man and woman, who turned out to be bigwigs with the Mormons. They invited me in and gave me two typed pages of facts that were meant to convince me how wonderful the authorship of the Book of Mormon is. Later when I read it, I was convinced that it was just so much garbage. I left them an issue of T.B.E. which I am convinced is neither hay, wood, nor stubble. To us who love the truth, it is gold, silver, precious stones. These two, suddenly had to go somewhere. And we parted, with

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me exhorting them to turn to the Lord Jesus Christ as presented in the Bible for a full and free salvation, or that they would go to hell with their Book of Mormon. They reminded me that one couldn't know anything for certain until the judgment, and that I had better keep working at it.

At the third place in which I was received, there was a young Navajo man, to whom I fully preached the "good news."

At the fourth house, there was a young Navajo mother with a baby and another young child. She hesitated about asking me to come in. But once in, she was very open and attentive as I reasoned of righteousness, temperance, and judgment to come. Although my voice was giving out by now, I gave the gospel to her, as I didn't know whether or not I would get to see her again. She had a Catholic background. She admitted that she had not been attending the blasphemous rituals of this group for some time. In the end, I tried inviting and persuading her to trust Christ as Saviour. I even asked her if she wanted to pray or talk to God about it. At her question, as to whether she should remain sitting or kneel to pray, I suggested that kneeling would probably be a humbler position. So, she and I knelt together. She could not pray. Therefore, I said that I would pray first. Then, perhaps she could talk to God about her need of salvation or whatever was on her heart. She still could not pray. So, I told her that I would leave it between her and the Lord with the word which I had preached to her.

I said the above to say this. Here was one that was so pliable that I could have done like some of my Arminian missionary friends — just put a sinner's prayer upon her lips — the just repeat-after-me routine. And with a little more persuasion, I might have taken this one out and baptized her.

Perhaps I should write to the Canadian missionary for his book, "How to Win Catholics to Christ," which a brother told me about.

No, friends, I am sure that salvation is of the Lord and still must be in His good time. I preached to my own three children for years. And it is a burden of my heart that I still can't say that any one of them is saved.

But you can see where it would be to an advantage to preach to a group at one time, and get it over with. The way I must do it, to one or two, or to three at a time, it is always a wonder if I have any voice left after two or three hours.

In order to have a larger audience, lately I have started to preach at the local Navajo jail for an hour on Thursday night from 6:30 to 7:30. So far, I have had a captive audience.

As I write this, a young man visited me who heard me preach at the local jail last week. He claims that my message helped him, in that he was away from the Lord, and that he has gotten back in fellowship with God, and wants to help me with our work—that is, to interpret for me to those Navajos who don't know English. He has had some Bible school training. T.B.E. is a little hard for him to take, but he agreed to sit down with me and take the Bible. And if we can come to one mind, he wants to work with me. Make this a definite matter of prayer. For if there is to be a church here where God will receive the glory, there is a definite need of native help.

Unless the Lord gets us so busy that we can't go, my wife and I would like to take a trip back to Penna. this summer. We have been away from there going on to five years, and there are some friends and relatives who seem as anxious about this trip as we are. Particularly, there are a couple of relatives who are seriously ill, whom we hope we might get to see before they depart out of this life.

We just went into debt again to carry on the work more effectively. Perhaps, I can tell you all about it in my next report.

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Therefore, it will depend upon the finances that come in, as to whether or not we can make this trip back east.

We hope to visit some of the churches who have supported this mission work on the way there and back. We would be glad to visit any other churches who might be interested in our mission work, and would invite us in order to become better acquainted with us, and our mission endeavors.

Until the next time, "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen." Ephesians 6:24.

Fred T. Halliman

(Continued from page one)

were to start this first service at about 9 a.m.

We left Guhabia and drove a few miles down the road where the building was sitting about 150 yards off the road. There were many more people there than I had expected to find, and when we were all assembled in the house it was almost full.

We had just finished with the song service and were having a prayer before I started to preach, when the trouble-maker walked up with several men with him. He started a barrage of verbal attacks while we were still praying, ordering us all out of the building with the threat of violence if we did not immediately stop the services. We went right on with the services in spite of the loud talking and yelling that was going on only a couple of feet away. At one stage some of them came in and tried to pull some of the folk out the door, but we went on with the services.

At one stage during the service, several people gathered right outside the door, and a few of our less self-controlled men stepped out and we just managed to get them back inside, be-

ABSTRACT OF SYSTEMATIC THEOLOGY



by
J. P. BOYCE
496 pages
\$8.95

This is the first time this book has ever been printed in full since it was originally printed in 1887. It is not to be confused with the edition that was put out by Kerfoot, as this is complete and unabridged. In the past, it was only to be found in second-hand book-stores, but it is now available through us.

fore the fists started flying. I believe that a religious fanatic is worse when mad than anyone that I have seen. This leader of the group came around to within a couple of feet of me and threatened to set fire to the building while we were still in it if we did not immediately stop the services and come out. I do not know how much of the message the people really heard that morning, but I tried to preach through 35 minutes of the worst disturbance that I have ever undertaken to do. From the time we started praying before preaching started, until about three minutes before we finished the service, the talking and loud noise went on all the time.

Just as we were about ready to close the service the missionary from the lower end of the valley drove up and stopped to see what was going on. After I had closed the service I went down to the road and talked to him for a while, and while he and I were talking, the crowd moved back up to the church building again, and I noticed that this enraged local pastor and several more of his mob had started tearing the building down. I suppose the folk that had put up the building had stood about all they could, and I do not know who struck the first blow, but by now the thing had broken out into a free-for-all. Fists were flying in every direction. I had already told the white missionary that I was going to have to press charges against this local pastor for disturbing a religious service. He quickly ran up to where the fight was in progress, and got his pastor by the collar and dragged him off, and told him that he had gotten himself into severe trouble, so with that I got our fellows together and we drove off, and went on to the next place where we were to hold services.

We drove up the road about a mile and then walked another couple of miles through the bush to the Pi Baptist Church. We spent most of the rest of the day with the folk at this church. We held two services with them, one being the Lord's Supper. In the afternoon we went back to Guhabia where we spent the night.

After having the day to think things over concerning the trouble that had developed, I decided it best to send in a letter to the officer in charge of the Patrol Post at Kapiago and have him investigate the matter. Also I had decided to press charges against the leader of this mob. I quickly prepared a letter and sent a young fellow in with it. I had told the government officer that I would be leaving Guhabia on Monday morning, going about a day's walk back into the bush, and would be back out to the road on Wednesday about noon.

Feb. 25. This was on a Sunday. Before we were ready to hold our first service of the day the government officer from Kapiago drove out to investigate the disturbance that I had written about. In my letter to him I had stated that I wanted to bring three charges against the fellow who had started all that trouble. (1) Disturbance of and trying to break up a worship service. (2) Threatening bodily harm by saying that he was going to set fire to the building while we were still in it. (3) Attempting to destroy a church building.

The first thing the officer wanted was a complete account of what went on. After I had told him the details, he then asked me if I would consider dropping the charges against the fellow. Two of the charges were federal charges, and would have to be held in the Supreme Court, and if convicted, the fellow could get a long prison sentence. I finally told him it was not my desire to see anyone locked up, providing he would behave himself and let us alone, so we could worship in peace. However, I told him that I was not willing to completely drop the charges, but I would postpone pressing them at this time, and if he could give me some kind of as-

urance that this sort of thing would not be repeated, then later on I would drop them altogether.

The officer gave me his word that he would go find the fellow and teach him a few facts of life, and that if he stepped out of line again, then I could go ahead with the charges. A few hours later he came back and said he had located the fellow, and had extracted from him a promise to let people worship as they so desired, or not at all, if that was their wish.

We held two services at Guhabia on this day and there were about 300 people that came. In late afternoon there was an abundance of food served that (Continued on page 4, column 4)

"Message... Lord"

(Continued from page two)

a feeling though, that I was going to leave this world without seeing Jesus Christ walk here within it.

Now I may be mistaken. I am not like the Millennial Dawn group, and I am not like the group that sets dates and gives promises and challenges relative to the second coming of Christ. My attitude is this: I believe so strongly in the second coming of Christ, in the light of the promises that are recorded in the Word of God, that I can't help but believe that Jesus Christ is coming, and coming soon. How can this world go on in its ungodliness and rebellion and sinfulness much longer?

Beloved, I say to you, I have a message to thee from the Lord. There is a God. He has given us a Book. He sent His Son to die for us. He has given us a church to carry on in His absence. Someday, He is going to send His Son back to this world a second time.

CONCLUSION

As I said, we are exceedingly materialistic, and we live on a very low material plane. We think in terms of eating and drinking, marrying and giving in marriage — the things of the flesh. Oh, I would that I might be able to stand before you and say like the man of God, "I have a message to thee from the Lord," and would to God that you would believe it! Would to God that you would receive it! Would to God that you would know it to be true in your own life, that Jesus Christ had come to be your Saviour.

May God bless you!

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THE BAPTIST EXAMINER

MAY 5, 1973

PAGE THREE

The Baptist Examiner

FORUM

"Please explain I Tim. 3:4."

E. G. COOK

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Every company, or organization of any kind, must have one person who has the final say in any matter that may come up. This is absolutely essential to a smooth operating concern. So God in His infinite wisdom has given the family this one person who has the final say in the family. Throughout the entire Bible, where it is not stated, it is assumed that the husband is the head of the family. Being the head of a family is not a privilege, it is a responsibility. And the way the family operates reflects the husband's ability and his willingness to assume his God-given responsibility.

However, the husband should never cause his being the head of the family to become oppressive. Eph. 5:23 states plainly that "the husband is the head of the wife." But in verse 25 we read, "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." So if the husband meets this qualification, his every decision will be made in love, and in the best interest of the wife, and of the children as well.

The verse before us is just one of the many qualifications for a preacher. If he does not assume his God-given responsibility as head of the family in firmness, and in love, he has one strike against him as a preacher.

ROY MASON

RADIO MINISTER
BAPTIST PREACHER

Aripeka, Florida



The Scripture referred to reads like this, "One that ruleth well his own house, having his children in subjection with all gravity."

Paul then goes ahead in the following verse to say, "For if a man knows not how to rule his own house, how shall he take care of the Church of God?"

The context shows that the apostle is writing about the qualifications of a bishop, or what we usually term a minister, a preacher, or a pastor. Let us remember that the Bible knows nothing and says nothing about a "Bishop" who is a super-ecclesiastic — one

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who grows ritual and helps to boss other ministers.

Among the other stated qualifications of a minister is the requirement that he have his own house in order, and the reason given is that if he can't run his own home, "how can he take care of the Church of God." I think that is all self-explanatory.

It is probable that most of us know of instances in which pastors have had no control over their children. They ran wild and mixed up in all kinds of worldliness. The father preached one way; the children practiced another. There is a lack of parental control in a case like that. A father should start with his children when they are small, and should govern them with strictness. Most of all he needs their love such that they won't want to dishonor his preaching and his ministry. According to the Scripture under consideration, if he can't accomplish this, he needs to quit serving as pastor.

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I Tim. 3:1-7 reveals the qualifications relative to the offices of pastor, teacher, and evangelist. The Spirit, in giving these requirements, did so to assist the church in selecting from her male members whom He had chosen to be overseers of the church. Brethren, I do not believe that these requirements were given to men as individuals, rather I believe they were given to the church (Baptist). In fact, I do not believe that these qualifications were given to men as individuals any more than I believe that the ordinances of baptism and the Lord's supper were individual ordinances. The Scriptures teach us that all authority is in the church; therefore, it is the church who issues the call as to her offices. The Holy Spirit gave the requirements that the individuals whom the church selects, must meet, in order to fill the office of minister of the Lord.

Seeing as how the Spirit gave the qualifications to the church, which is the spiritual body of Christ, I am led to believe that they (qualifications) are to be of a spiritual nature rather than physical. For instance, he (pastor-minister) must be blameless, which no man can meet in his flesh. Blameless must refer to one's doctrinal position, thus a spiritual rule is used to guide the church in the selecting of a bishop. Brethren, the same rule used in verse 1 must be used in verse 4.

We must also determine what his house is that he must rule well, and we must come to an understanding as to who his children are that he must have in subjection with all gravity. I am aware that the majority agrees that his house and children consist of his physical household—wife and children. If this is true, then the church must have personal knowledge of that man's household and his children to determine if he rules well and has his children under subjection. I do not believe that the church has the authority to investigate a man's life and family as to his fleshly activities in his own physical household. Also, were we (church) to judge him as to how well he ruleth, I know we could not agree for some would contend one thing, while others

would argue something else. Furthermore, I am not able to comprehend how that the conduct of my children in the flesh should be taken into consideration as to my qualifications to fill the spiritual office of pastor of the church. The reason for that statement is my children were born to me, "Children of wrath, even as others." Read Eph. 2:3. They were born dead in trespasses and sins, and I cannot see the connection between my children, who were born spiritually dead, and the office of bishop.

I know of some young men who are excellent preachers, and have good sound minds as to doctrine, who do not have a wife or children to rule, or have in subjection. Were we to judge them according to a physical rule, then to be consistent, we would have to reject them, and not only those who are single, but those who are married, who have no children. This would include the Apostle Paul for it seems he was not married at the time of his call, and I do not read that he had any children.

The house which the preacher must rule well is an earthly house (fleshly) which eventually shall be dissolved, but until that time its desires to rule the spiritual man must be kept under control. The Holy Spirit warns us of the continual struggle between the flesh and the spirit. Read Rom. 7:15-25, Gal. 5:17. Thus in the minister of the Lord, the fleshly house must be ruled by the spiritual man.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1).

Paul in referring to one that ruleth well his own house spoke these words: "But I keep under my body (earthly house), and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27). He ruleth his earthly house by keeping under subjection, so that the spiritual man may abide in the doctrine of Christ.

The bishop's children which he must keep under subjection are the children of the Lord, whom

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the Apostle John calls, "My little children" (I John 2:1). If he cannot keep these little ones under subjection to the Word of God and to rule his fleshly house, there would be no way this one could take care of the church of Jesus Christ.

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The third chapter of I Timothy is giving instructions as to how a pastor and deacon should have control of himself and his family.

All of the qualifications are given to show his character but they are not restrictions. Let me explain myself. The qualification of having only one wife does not require a pastor to be married. A preacher who has never been married or whose wife has passed away is not restricted from being a pastor.

Verse 4 is showing that a pastor should be one who has control over his house and family. He should be able to keep discipline and order at all times. If he can't do this he will have a time with the church.

All men have the responsibility of the house. "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (I Cor. 11:3). Ephesians 5:23 teaches the same thing. "For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body."

Just as the man is the head of the house, so is the man responsible for the work of running the church. The pastor and deacons are to be men who have the control of their household. Their children should be obedient and respectful toward them.

As we say this, we must also keep in mind that each child is an individual and born in sin. Even after we have taught them they can still go wrong, become disobedient and disrespectful. As long as they are under our control we should strive to keep them under discipline. After they leave there is nothing more we can do and we should not hold back because of them.

Yes, we should be obedient to the qualifications, as far as we can, considering the sinfulness of each person.

Fred T. Halliman

(Continued from page three) had been prepared for the occasion. This wound up our ministry at Guhabia.

One thing that I thought was fairly interesting and that I forgot to mention, regarding the government officer's investigation, was that he wanted to question me regarding to "... some things he had heard that we believed and taught." For this bit of investigation he wanted to go to my house where he could sit down and talk. Once inside I noted that, seemingly, he was having a hard time finding a place to start. He finally started off by saying that what he had to ask me was not an easy job, but that since all this had come up, he had to find out for himself.

Seeing that he was a much younger man than I was, and sensing that what he wanted to ask me was embarrassing to him, I thought I would try to relieve the tension a little. I told him not to feel embarrassed about anything he felt he must ask me, especially if it was concerning Baptist beliefs and practices, for we, as Baptist, had nothing to hide or be ashamed of.

He finally broke the ice by saying that he had heard that we did not believe in Christmas, and I was that so, and, if so, could I

tell him why. I told him that he had heard absolutely right, that we did not believe in Christmas. I told him the reason that we, as Baptist, did not believe in Christmas was because Baptist believed in following the Bible and that there was no Bible grounds for such. Besides, it being a heathen holiday, we could not be very consistent in trying to teach these New Guinea heathen if we brought heathen holidays over into the Christian worship services. He said, you know, that is not very popular and that is one thing that the other missions have against you. They believe in, and teach Christmas, as being a part of the Christian faith. I replied, "Yes, I am aware of that and insofar as I know I am the only missionary in the whole of New Guinea that does not believe in these heathen holidays; however, I challenge the entire lot to produce so much as one shred of Scriptural evidence for the practice of Christmas." "Well then, do you oppose the other missions for celebrating Christmas?" "No, (Continued on page 5, column 4)

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WRITTEN BY A WOMAN AND FOR WOMEN

"BLESSED IS THE WOMAN"

"Blessed is the man (woman) that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But in his (her) delight is in the law of the Lord; and in His law doth he (she) meditate day and night"—Psa. 1:1,2.

This is truly an appropriate way for the "Prayer Book" of the Bible to start. It speaks of blessing, admonition, and delight.

The Psalmist says, "Blessed is the person who walks not in the counsel of the ungodly." So often when we need counsel, instead of going to the most godly person we know, we run to our neighbor, someone at work, or our family. Subconsciously, we know that their standard will not be as rigid as our godly friend. So often we are like King Ahab who wanted desperately to go to war against Ramoth-gilead and win. All his counselors extolled his great victory. But there was one prophet of the Lord whom he did not want to ask counsel of. Ahab said he hated him for he never prophesied what Ahab wanted to hear, but always the opposite. When he finally did inquire of him, sure enough, Micaiah told Ahab he would die if he went into battle. We find that is exactly what happened, even though Ahab disguised himself and took every precaution. "Woe to the rebellious children, saith the Lord, that take counsel, but not of Me." (Isa. 30:1).

Shortly after taking counsel of the ungodly we find ourselves standing in the way of sinners. When we ask counsel of them we find ourselves standing in their way — thinking as they do — speaking as they do. Yes, we are standing in the way of sinners. Proverbs says the way of the wicked is darkness and they do not even know what they stumble at (4:19). Yes, "there is a way that seemeth right unto men, but the end thereof are the ways of death." This is the broad way spoken of by Jesus. But there is also the narrow way. Isaiah puts it beautifully. "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein" (35:8). Jesus said, "I am the way."

We don't stand in the way of sinners very long before we want to sit down. And so we find ourselves sitting in the seat of the scornful. The ungodly scorn and ridicule everything that is precious to the child of God. They are an abomination to men (Prov. 24:9). Yet, this is the true resting place of those who ask counsel of the ungodly and stand in their way.

For those who do not ask counsel, stand in the way of, or sit

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in the seat of the wicked, there is untold blessing. She finds her delight in the law of the Lord. She is content to dwell in it day and night. The Bible says the law of the Lord is wise, holy, spiritual, truth and light. What more could we ask? No wonder we are blessed therein. "Let Thy tender mercies come unto me, that I may live: for Thy law is my delight" (Psa. 119:77). The Psalmist summed it up very nicely in v. 92, "Unless Thy law had been my delights, I should then have perished in mine affliction."



Epistle Of James

Continued from Page One) 6:13.

"I have sworn by myself, the Word has gone out of my mouth in righteousness, that unto Me every knee shall bow, every tongue shall SWEAR"—Isaiah 45:23. Note also Romans 14:11:

"For it is written, as I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God."

We, in I Peter 2:21, are admonished to follow the Lord's steps and one of His steps was that He took an oath.

"But Jesus held His peace. And the High Priest answered and said unto Him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven"—Matt. 26:63,64.

It will also be found that Paul confirmed his testimony again and again by calling upon God as his witness.

"Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth"—I Cor. 1:23.

"Now the things which I write unto you, behold, before God, I lie not"—Gal. 1:20.

"For God is my record, how greatly I long after you all in the bowels of Jesus Christ"—Phil. 1:8.

We, on the other hand, are not to take God's name in vain, and this is exactly what one does when he or she swears in their daily communications. It needs to be pointed out very strongly that a person who vainly uses the name of God is committing a grave sin. Our text, in fact, declares, "above all things," my brethren, swear not." I have spoken to those who see nothing wrong in taking God's name in vain. These people informed me that they didn't mean anything by it. They say that it is just a habit with them. God says, "above all things . . . swear not," therefore, those who take God's name in vain would be wise to change their habit to that of robbing banks or poisoning babies; that is, since taking God's name in vain is worse than these.

Those who curse say that it is just a habit with them or a custom they have acquired. The next time you are arrested for running a red light, explain to the officer that you didn't mean anything by it. Tell him that it is just a habit you have or your daily custom. Let it be known that you can't mock God any more than you can mock an officer of the law.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap"—Galatians 6:7.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain"—Exodus 20:7.

"... swear not, either by heaven neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation"—James 5:12.

The Lord, in this verse, makes it crystal clear that we cannot escape the responsibility of an oath even though we omit God's name; the reason being that God is the creator and owner of all things: God's throne is in heav-

en and earth is His footstool, therefore, we can't swear by either of these.

A swearing by any creature also implies an appeal to God Himself, because of the relation which all creatures have to Him. The entire universe is God's possession, therefore, to swear by any part of it is an appeal to Him. We are not even to swear by our own head, since that too has been given to us by the Almighty and is, therefore, more His than ours. This fact is proven by the fact that we cannot change the color of the hair He has given us, that is, change it permanently.

"But I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is God's footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black"—Mt. 5:34-36.

"... lest ye fall into condemnation"—James 5:12.

James, in this verse, is speaking to the brethren, therefore, the condemnation referred to does

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not have to do with a saved person being lost. We know from Romans 8:1 that there is no condemnation to the believer. The word "condemnation" in the verse before us, refers to our being judged while we are still in the flesh; that is, if we take our Lord's name in vain. One will find that the word "condemn" is used in this manner in I Cor. 11:31,32.

"For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be CONDEMNED with the world."

"Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms"—James 5:13.

James, when speaking to the brethren (5:12), asks if any are afflicted. There, no doubt, were those whose answer would have been "yes." They may have been afflicted with a disease, poverty or in some other way.

The fact that many believers are afflicted shows that being a child of God does not exempt one from suffering. The godly, however, when in affliction, are much better off than the lost in that they can present their afflictions to the Master. You may remember that Moses chose affliction rather than worldly ease.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to SUFFER AFFLICTION with the people of God, than to enjoy the pleasures of sin for a season"—Hebrews 11:24,25.

The Apostle Paul was afflicted, yet his affliction did not impair his service to God. His affliction, in fact, was a means toward greater service to his God. We may safely declare that the afflictions of all God's children are for the purpose of making them more able to serve Him. We, in fact, know from I Thess. 3:3 that our afflictions are appointed.

"That no man should be moved by these afflictions: for yourselves know that we are APPOINTED thereunto."

The fact that our afflictions are appointed also means that they are designed especially for the ones to whom they are appointed. The severity and duration of our afflictions have been ordered just as much as the affliction itself. We have an excellent example of this fact in Revelation 2:10, where it said that their affliction was to last "ten days." God had ordered the number of days in which man's wrath was to praise Him and His people were to be afflicted. The remainder of wrath He restrained.

"Surely the wrath of man shall praise thee (ten days in the above case): the remainder of wrath shalt thou restrain."—Psa. 76:10.

"... let him pray..."—James 5:13.

Our purpose in praying is not to inform our God of our affliction (Continued on page 7, column 3)



Fred T. Halliman

(Continued from page 4)

I do not oppose them so long as they keep it on their side of the fence and do not try to force it on our people. They can believe what they want to so long as they do not try to infiltrate the Baptist ranks with their heresy."

By now the officer had limbered up a little, so his next question was, "Do you believe in Easter?" Answer: No, we do not believe in Easter. This is another heathen holiday brought over into the Christian dispensation by the Catholics. I told him we were firm believers in the Resurrection, which Easter is supposed to represent, but instead of having a big fling once a year, we observe the resurrection every Sunday. "You are a strange breed," he said. "Yes, I suppose so insofar as the religious world is concerned, but the world at large thought our Lord was a strange breed also, so we count it a privilege to follow in His footsteps in-as-much as we are able to do so."

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Then he had one more question. He wanted to know what was meant by the name of our mission, i.e., Sovereign Grace Baptist Mission. Well, I said, "You are aware of the fact that everything has to have a name in order to be registered here in New Guinea, so we felt led to call this Mission Station by that particular name. Of course that was not just a name that we picked out of the hat for we believe in Sovereign Grace. We believe that salvation is by grace alone apart from any works, therefore it is sovereign grace, it is God's choice and not ours."

When he got through questioning me on these three points, I knew that I had not made a very good hit with this officer any more than I have made a good hit and established good relationships with the other missions, but I am not over here to try to be popular. I was reminded of the words of our Lord, "If they hate me, how much more will they hate you." A Catholic Priest on the island of Bougainville, who edits a church paper, warned the people all over Bougainville and surrounding islands that "Halliman is a dangerous man, he does not even believe in Christmas and Easter, so have nothing to do with him." I have had my trade marks here on this island for many years because of my refusal to take part in, and teach these heathen holidays to the native people, and because of my stand on the Lord's Church and His sovereignty in the salvation of souls, and for that matter, in all things that He does.

For a long time the native Baptist people here were sort of excused for their beliefs on the grounds that they did not know any better, but now after several years of refusing to be persuaded, and many of them coming out strong against these heretical teachings, they also are coming under persecution. But in a way I am thankful for these times of trials and testings, for everytime we come through a time like this, the work emerges much stronger than it was before. The more of the dross you get out of gold the purer it becomes.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed, ye may be glad also with exceeding joy" I Pet. 4:12-13. See you next week.—D.V.

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A Bible Study As To God's Promises Concerning Israel

Spiritualizing Israel's Promises

One day a Seventh Day Adventist called at my door, and tried to convert me to his faith. I asked him where the Jews came in according to his understanding of Scripture. He turned over the S.D.A. book which he carried and found the page where Matt. 23:38 was quoted. Then he said that "desolate" was Christ's last word to the Jewish people, I said "But what about verse 39?" He turned to the place in his book where this verse occurred and said, "That's the Church." I pointed out that verse 39 begins, "For I say unto you" — meaning the people our Lord was speaking to in verse 38, and told him that he was handling the Word of God deceitfully; for "what God hath joined together, let no man seek to put asunder." On another occasion a "Jehovah's Witness" knocked at the door, and I told him that he was not a Jehovah's Witness. The Jews are called in Isaiah 43 to be Jehovah's witnesses. Today they are negative witnesses to the truth of Jehovah, but at our Lord's Second Advent they are to become His positive witnesses to the whole world. To this he replied that "desolate" is Christ's last word to the Jews in Matt. 23-38. I asked him about verse 39, and he said that this verse is spoken of the spiritual Israel. When I challenged him to show me where Scripture uses the expression spiritual Israel he was silent.

Both these men were teaching that God has cast away His people Israel — the Jews — and had taken to Himself instead the Church. It was the Roman Catholics who first taught that God has cast away the Jews and made the Church Israel. Thus all the curses of prophecy, they say, fell on the Jewish race — but the blessings promised them were transferred to the Church. A certain Roman Catholic priest of this present day has written a prayer to St. Joseph" to ask him to incline Roman Catholics to love the Jews. This is a proof that his Church does not love God's Chosen People. Whilst the Jews claim

to be Israel, they are a stumbling block to the Roman Catholics who claim that all the Israel blessings and promises are theirs.

The Roman Catholic Millennium

As regards the Millennial reign of Christ, foretold in both Old and New Testaments, Mgr. Ronald Knox, in his translation of the Bible says in a note on Rev. 20: 2-7: "This passage gave rise to the error of the Millennialists, who held (as some Jewish authors held), that Christ would reign on earth in visible triumph, for the period of a thousand years, between the Second Coming and the Final Judgment. Catholic expositors identify the thousand years with an indefinite but prolonged period between the Resurrection and the Second Coming in Judgment (which latter event will be preceded by a brief interval when the devil will triumph through anti-Christ)."

They evidently believe that the devil is now "bound and shut up in the abyss, and that he no longer deceives the nations." Oh the credulity of unbelief! Sad to say, this is now accepted by many evangelical Christians, who, in spite of Paul's emphatic denials, maintain that God has cast away His people Israel, and that Israel's promises of bliss belong to the Church, so they are graciously left to be quite literal and Jewish. When, however, there is a promise of blessing, this is "spiritualized" and made to mean the "spiritual Israel" (the Church).

It is neither Christian nor honest to leave some Scriptures to the Jews because they are unsavoury, and to take others for the Church because they are pleasant. Those who placed headings on Bible pages and chapters are much to be blamed for this "spiritualizing" process.

God's Message To Gentile Nations

In Jeremiah 31:10 God addresses Himself to Gentile nations — including Britain and U.S.A. — and says: "He that scattered Israel will gather them." One wonders why Christians do not believe such a simple promise. Why on earth must they accept that the Jews were scattered — literally — but that the Church is to be gathered — spiritually. God says that the same people who were scattered are the ones He will gather. To me this is as plain as ABC. God did not say "He that scattered the Jews will gather the Church," no matter how much Christians wishfully think that He did say that.

In Jeremiah 32:42 God says: "Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." What could be plainer than these two verses? The whole of Scripture confirms these emphatic statements.

God's Message To Gentile Christians

The Apostle Paul wrote to Gentile Christians in Romans 11, and deals with the statement then believed by some of them that God had cast away His people, the Jews. He says in verses 1-2 and 25-27: "Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people which He foreknew. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is My covenant unto them, when I shall take away their sins." Note "this is My covenant unto them, when I shall take away their

sins." Thus the Deliverer, on His return to Zion, turns away ungodliness from Jacob. Surely none would dare to say that Jacob is the Church, which is ungodly!

God, then, is in covenant relationship with the erring Jewish race, and promises to change them from Jacob to Israel at the Messiah's Second Advent — just as the person Jacob was changed to Israel long ago, as seen in Genesis 32. In fact, Jeremiah 30:7 refers to this very transaction with Jacob personally as a prophecy of the changing of Jacob's race and their salvation, as an outcome of the foreshadowed "time of Jacob's trouble."

One wonders why Christians can be so greedy as to wish to steal earthly Israel's promised

Jehovah: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith Jehovah. Behold, the days come, saith Jehovah, that the city shall be built to Jehovah from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron, unto the corner of the horse gate toward the east, shall be holy unto Jehovah; it shall not be plucked up, nor thrown down any more for ever. Behold, the days come, saith Jehovah, that I will perform that good thing which I have promised unto the House of Israel and to the House of Judah. In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David; and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, Jehovah our Righteousness. For thus saith Jehovah; David shall never want a man to sit upon the Throne of the House of Israel; Neither shall the priests the Levites want a man before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. And the Word of Jehovah came unto Jeremiah, saying, Thus saith Jehovah; If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; The may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne and with the Levites the priests, My ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David My servant, and the Levites that minister unto Me. Moreover the word of Jehovah came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which Jehovah hath chosen, He hath even cast them off? thus they have despised My people, that they should be no more a nation before them. Thus saith Jehovah; If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob; for I will cause their captivity to return, and have mercy on them." (Jeremiah 14:20-21; 31:35-40; 33:14-26).

Between the two specific statements of Jeremiah 31 and 33 comes that wonderful chapter 32. Verses 43 and 44 have already been literally fulfilled as a result of two world wars, and the Arabs now want to take back by force of arms the very land Israel purchased from them at high cost. An outcome of World War I was that Israel began to colonize the promised land everywhere except in the "cities of the south" (Negev). After World War II, U.N.O. partitioned Palestine, giving the

Prophecies Fulfilled And To Be Fulfilled

As surely, then, as Israel bought fields and settled them, according to Jeremiah 32:43, 44, so must God also fulfil to them — and to no one else — the promises of spiritual blessing contained in verses 37-42: "Behold, I will gather them out of all countries, whither I have driven them in my anger, and in my fury, and in great wrath: and I will bring them again to this place, and I will cause them to dwell safely: and they shall be My people, and I will be their God: And I will give them one heart, and one way, that they may fear me for ever, for the good of them and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them, to do

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blessings, when they themselves are already so rich as to possess every spiritual blessing in the heavenlies in Christ (Ephesians 1).

God's Covenants With Israel

Surely we are in no need of the earthly portion promised to God's chosen people Israel. They were promised a land, and under the unconditional covenant of Grace with Abraham in Genesis 15 — 400 years before the Sinai Covenant of Works — the whole land is theirs from the Nile to the Euphrates. God cannot break His covenant with Israel any more than He can break His covenant with the Church. God will never disgrace the Throne of His Glory by breaking His covenant with Israel. "We acknowledge, O Jehovah, our wickedness, and the iniquity of our fathers: for we have sinned against Thee. Do not abhor us, for Thy Name's sake, do not disgrace the Throne of Thy Glory: remember, break not Thy covenant with us. Thus saith Jehovah, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; Jehovah of Hosts is His Name: If those ordinances depart from before Me, saith Jehovah, then the seed of Israel also shall cease from being a nation before Me forever. Thus saith

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them good; but I shall put My fear in their hearts, that they shall not depart from Me. **Yea,** I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart and with My whole soul. For thus saith Jehovah's Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." "Israelites, to whom pertain the covenants" (Romans 9:4).

"For Jehovah hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith Jehovah thy Redeemer. For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, (Continued on page 7, column 1)

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Israel

(Continued from page 6)

nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith Jehovah that hath mercy on thee" (Isaiah 54:6-10).

A most important statement for Christians to consider is Luke 1:32-33: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." As surely as our Lord is called great and "The Son of the Highest," so surely must He also sit on the throne of His father David and reign over the house of Jacob for ever. This is God's answer to those who teach that Christ will not reign on earth — for neither the house of Jacob, nor the throne of David are in heaven.

The Lord Jesus actually told the Jews that they would not see Him again until they said unto Him: "Blessed is He that cometh in the name of Jehovah." The Lord Jesus took that sentence from Psalm 118, and interpreted it of Himself. He therefore teaches us that this Psalm refers to the time of His Second Advent, when the Jews will have the old city of Jerusalem, and be offering sacrifices again in unbelief. They will then be surrounded by a confederacy of nations bent on their extermination. They will be wonderfully delivered as were their forefathers at the Red Sea, and when they see their Deliverer they will exclaim: "The stone which the builders refused is become the

head stone of the corner. This is Jehovah's doing; it is marvelous in our eyes. This is the day which Jehovah hath made; we will rejoice and be glad in it. Save now, I beseech Thee, O Jehovah, I beseech Thee, send now prosperity. Blessed be He that cometh in the name of Jehovah; we have blessed you out of the house of Jehovah. God is Jehovah Who hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise Thee: Thou art my God, I will exalt Thee. O give thanks unto Jehovah; for He is good: for His mercy endureth for ever" (Psalm 118:22-29).

The Apostle Paul was inspired to write in confirmation of this in Romans 9-11. In these chapters he tells us that there is even now a believing remnant in Israel — those Jews who believe in Christ (11:5), but that when Messiah returns the whole remnant nation will believe when they see Him; "All Israel shall be saved, as it is written" (11:26).

We see clearly that God is not finished with His earthly people Israel, but that when our Lord returns to Zion (not Heaven!) He will turn away Jacob's ungodliness, and they will be saved, becoming Israelites in deed, and not

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only in name. This takes place at our Lord's Second Advent, and Rev. 1:7 quotes Zech. 12:10, proving that when Israel looks upon Him Whom they pierced, they will mourn and grieve over their national rejection of their true Messiah, and will be forgiven, cleansed and blessed according to Zechariah 13 and 14. In fact, "All Israel shall be saved" of Romans 11:26 is merely the inspired interpretation of Isaiah 53:6, which is the confession they will make when they see Him: "All we like sheep have gone astray, we have turned every one to his own way; and Jehovah hath laid upon Him the iniquity of us all."

Paul says that he was "as one born out of due time" (literally an abortion), when he saw the Lord and was converted. When is the "due time" if not when the nation of Israel will see the Lord, as Paul did, and be "born at once?" (Isaiah 66:8). Was Paul's conversion a pattern of our conversion, or of Israel's (I Tim. 1:16)? Of Christians it can be said, "Blessed are they that have not seen, and yet have believed! In Whom, though now ye see Him not, yet believing ye rejoice with joy unspeakable and full of glory" (John 20:29, I Peter 1:8).

"Believe in Jehovah your God, so shall ye be established;

"Believe His prophets, so shall ye prosper" (II Chron. 20:20).

"Hath God cast away His people? God forbid. God hath not cast away His people." (Romans 11:1, 2).

"Behold, He cometh with clouds; and every eye shall see Him; and they also which pierced Him; and all kindreds of the earth shall wail because of Him."

"I believe it is high time for the Church of Christ to awake out of its sleep about Old Testament prophecy . . . It is high time for Christians to interpret unfulfilled prophecy by the light of prophecies already fulfilled. The curses on the Jews were brought to pass literally — so also will be the blessings. The scattering was literal: so also will be the gathering. The pulling down of Zion was literal, so also will be the building up. The rejection of Israel was literal, so also will be the restoration. It is high time to interpret the events that shall accompany Christ's second advent by the light of those accompanying His first advent. The first advent was literal, visible, personal — so also will be His second. At His first advent the least predictions were fulfilled to the very letter — so also will they be at His second. The shame was literal and visible — so also will be the glory." — Watching and Waiting.

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Epistle Of James

(Continued from page 5)

tion, but to confess our need to Him. The Lord designed and sent the affliction, therefore, He is fully aware of the fact that it is upon us. We, therefore, are to appeal to Him for deliverance, or sufficient grace to bear it. It may be that the affliction has been sent to correct us, therefore, we should ask Him to show us wherein we have sinned and to give us the ability to escape. He, of course, will remove the affliction as soon as we recognize our sin and repent of it or them.

There are times when afflictions are sent, not to correct us from a particular sin, but to keep us from sinning. We, in such cases, need to ask Him for grace to bear our affliction.

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weak-

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ness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" — II Cor. 12:7-9.

" . . . is any merry?" — James 5:13.

James knew that he was writing to those who were afflicted and those who were merry. We learn from this that man's temporal state is as changeable as the weather. We may be up today and down tomorrow. One day we are sad and the next day we are happy, however, our best state is altogether vanity.

"Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his BEST STATE is altogether vanity. Selah" — Psalm 39:5.

" . . . let him sing psalms" — James 5:13.

We, if we are afflicted, should make our appeal to God for grace. We, on the other hand, should praise God by singing psalms, if we are merry; the

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SPURGEON ON REVIVAL

"We should have each doctrine of Scripture in its proper place, and preach it fully; and if we want to have a genuine revival of religion, we must preach these doctrines of Jehovah's sovereign grace again and again. Do not tell me they will not bring revivals. There was but one revival that I ever heard of, apart from Calvinistic doctrine, and that was the one in which Wesley took so great a part; but George Whitefield was there also to preach the whole Word of God. When people are getting sleepy, if you want to arouse and awake them up thoroughly, preach the doctrine of Divine Sovereignty to them; for that will do it right speedily." — C. H. SPURGEON.

reason being that all the blessings that make us merry have come to us from God.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" — James 1:17.

May the Lord richly bless you with the message that He has set before us.



Boyce's Theology

(Continued from page one)

would become members of the society, then we could pay off this debt and go on with our projected books.

Now, we are at a stop and stand-still. We want to reprint "MY CHURCH" by J. B. Moody, but until we move what we do have and pay off the Hayward church, we cannot hope to reprint any more. We have a working agreement with another publisher for two more old Baptist Classics to be printed this summer. He is reprinting "THE BAPTIST DEBT TO THE WORLD," by J. W. Porter, and "BAPTIST WHY AND WHY NOT," which we will obtain for our members. But, we projected MY CHURCH, by J. B. Moody and "A HISTORY OF THE WELSH BAPTISTS," by J. Davis, published in 1835, for our next works . . . but the point is . . . if our independent, Bible-believing people do not respond and take these books off our hands . . . then we cannot move. I will not lower our standards to asking the Arminians for help since I believe God's people are still concerned in His work WITHOUT GOING INTO EGYPT for help.

I have just read through another old Baptist theology . . . "MANUAL OF THEOLOGY," by J. L. Dagg, published in 1857. My copy is autographed in the following: "C. L. Elford, with kind regards of J. P. BOYCE" This was the first work of a total Calvinistic Baptist in America. Dagg was NOT a Landmark Baptist. He disagreed with Graves and others on who could preach the gospel, which was the basic difference in the last century between the anti-Landmark and the Landmark Baptists. So far as I know this volume on theology by Dagg is the earliest of an American Baptist in Calvinistic theology. It is simple and for the ordinary reader. It is sound and well presented by Dagg, and we will place it on the list for republication. This will mean that we will reprint the two total Calvinistic theology books by the great Calvinistic theologians among the Baptists of the south during the last century. It is not quite as large as Boyce's work, having only 379 pages while Boyce has nearly 500 pages.

Brother Crawford and I have a great burden for this work. We feel that if God's elect will simply study the truth, then they will come to the knowledge of our historic and Biblical Baptist faith. We have asked for God's blessings on this work and have faith that God will not fail us. But, you, our independent, Landmark Baptist brethren of the predestination order, must be the means of this work because the convention and associational Arminians could care less if we make a go of it or not.

My heart has been blessed by all the mail and the expressions

of joy that I have received . . .

only one sour note in all . . . and the many suggestions of books to reprint . . . someone has suggested "ALIEN BAPTISM AND THE BAPTISTS" by Nevins, to be republished . . . this is greatly needed and I hope we can republish it soon. I wish I had time to write each person who writes to me, but I do not, as I work four days a week and sometimes four and a half days. I do not take any pay for this work, neither does Bro. Crawford. And for these reasons it is impossible for us to do as we would in the matter of writing and answering our dear people who write to us. I am sure each of you understand this matter. Many have sent in orders with money for Boyce and Moody without becoming members of the society. When this occurs, then I simply place them as members and they are entitled to the rest of the books at the 40 per cent discount at no additional cost. Remember . . . the membership fee entitles you to these books at 40 per cent discount and you will receive your first \$9.00 worth of books at no additional cost above what you have put into the fee. \$1.00 is for postage and mailing materials. And then, in addition to the other books, you can obtain them from us as they are published, when you are over your \$9.00 fee price, for only 60 per cent of the regular cost of the retail value. And these are not the modern trash of the liberals and Arminians, but the old Baptist classics.

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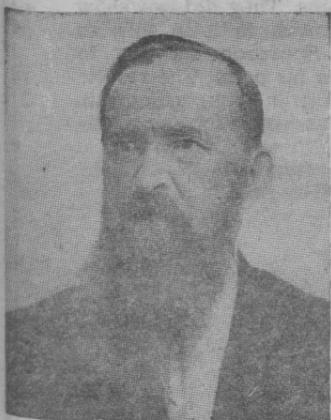
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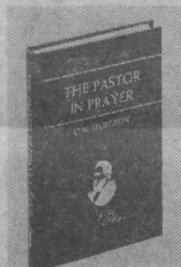
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