

The Baptist Examiner

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

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WHOLE NUMBER 1973

SOMETHING ELSE FOR BAPTIST FAITH MISSIONS TO SMOKE IN THEIR PIPE!

SPECIAL GLASSES NEEDED TO SEE MISSION BOARDS IN BIBLE!

By JOSEPH WILSON, SR.
Gladwin, Michigan

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

These words head every issue of The Baptist Examiner. I thank God for these words. I believe that no religious paper in the world stays as close to these words as TBE. Most of the time, each article and each writer is right in line with the Word of God. This is how it should be. Every preacher should bring his message into line with the Bible. This verse relates to the question, "Are mission boards in the Bible?" This is an important question. Every child of God should be interested in the answer to this question. If mission boards are in the Bible, then every child of God and every church should defend them, and that is the way we should do our mission work. If mission boards are not in the Bible, then every child of God should oppose them, and every church should oppose them, and no missionary should go out under one of them, and no child of God, or church, should give a penny to them. So, you see this is a very

important question.

I have before me a copy of a sermon preached by Ed Overbey at the Thanksgiving Missionary Conference in Warren, Michigan. It is entitled, "It Is Written Again." The sermon is based on a Scriptural idea, and starts out as a very good sermon. But then the preacher comes to what he calls his main point, and the sermon goes completely unscriptural and just plain "haywire." Let me say emphatically that I am not belittling Edward Overbey. As far as I know, he is a very fine Christian gentleman and an excellent preacher. He is very able and sound on most of what he preaches. I simply oppose him on the subject of mission boards. I think he is wrong here. I think he is unscriptural and anti-scriptural on this subject. I think he does a poor job of defending mission boards. But then, I think he has a poor cause to defend, and really does about as well as anyone could. I consider that the weakness of Ed Overbey's defense of mission boards is a good argument against them. For, if there could be a good defense of mission boards presented, Edward Overbey is as qualified as any liv-

ing man to present that defense. He has tried. He has done the best he could. Let the weakness of his defense stand as an argument against the position he takes, and show us that mission boards are wrong.

It is startling to read in this sermon by Mr. Overbey the following words: "But it is written again that there were mission boards." I make bold to say that a man who can find mission boards in the Bible could find about anything he wanted to there. I would say that, if a man can find mission boards in the Bible, he has to put them there first, for they are not put there by the Holy Spirit. Of course, Mr. Overbey has the good sense to quickly add, "We don't find the word, but we find the idea." Mr. Overbey had just pointed out in his sermon that the church has the right, responsibility, and authority to hold up the truth of God as taught in I Tim. 3:15. He then pointed out that some who believe in the authority of the church, do not believe in mission boards. He is right. We don't. But then Mr. Overbey endeavors to show that the Bible, which teaches church authority, also teaches mission boards. He says, "It is written again that there were mission boards." Now, if one is going to claim to believe and go by the Bible, and that same one is going to support mission boards, then naturally, he is going to try to prove that mission boards are in the Bible. This is what Mr. Overbey labors so hard, and so unsuccessfully to do.

I would point out now that church authority — which Mr. Overbey says is Biblical — and mission boards are irreconcilably opposed to one another. They are enemies. They will not harmonize. You cannot practice church authority and support mission boards at the same time. You may talk them both, but you talk out of both sides of the mouth at the same time. The church has authority. That is Bible. Mission boards have authority. Now they (Continued on page 7, column 4)

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The Church And Kingdom Of God Differentiated

By MILBURN COCKRELL
Fulton, Mississippi

PART THREE

In former ages and in this present time the saints have been oppressed and ruled over by the wicked. It is only logical that God shall remove their reproach and let them reign over the world that has so abused them as Christians. The Psalmist said: "The upright

en, nor to be going on at present. Such ideas as these come from books written by A-millennialists who spiritualize the prophecies of God's eternal Word.

There will be no part of the earth that will not be under the authority of the King and His inferior rulers. "And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him" (Dan. 7:14). "And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. 9:10).

The Psalmist revealed the purpose of God in the Psalms. "Yet have I set my king upon my holy hill of Zion. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Continued on page 6, column 1)



MILBURN COCKRELL

"have dominion over them in the morning" (Psa. 49:14). He again said: "For the Lord most high is terrible; he is a great king over all the earth; He shall subdue the people under us, and the nations under our feet" (Psa. 47:2-3). This refers to the time when the saints shall take the kingdom — the time when the overcomer shall "have power over the nations" (Rev. 2:26).

The Place Of The Reign

The Bible makes it crystal clear the reign of Christ and the saints shall be on earth. Never is the reign said to take place in Heav-

"From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles"—Mal. 1:11.
Regardless of what may be said in this message, I think that the very reading of this text will be a blessing to you, just to know that from the east to the west — that is, throughout the entire expanse of creation — the name of God will be great.
There is another text that this

calls to mind. Listen:
"As far as the east is from the west, so far hath he removed our transgressions from us"—Psa. 103:12.
This verse tells us that the Lord has picked up our sins and has moved them as far from us as the east is from the west.
We didn't use to know too much about space. In fact, we didn't know anything at all about it. However, in the last few years, we

NEW GUINEA MISSIONS

FRED T. HALLIMAN
Missionary To New Guinea

Beloved Christian Friends:

Greetings to each of you in the name of our precious Lord. As time permits, it always gives me a great deal of pleasure to report to you on the work here in New Guinea. Along with trying to keep up with everything else I find it exceedingly hard to try to do the amount of correspondence and get out reports as I once was able to do. I used to be able to cut loose from everything else about one day a week and do nothing but correspondence; however, those days seem to be gone forever and now almost every line I write has to be done at night after I have finished my supper.

Things are moving along at a steady pace here for us, and while there are days of disappointment, to be sure, God's blessings always outweigh the disappointments. I get lots of letters from Christian people, and especially pastors, back there that are so discouraged, some almost to the point of despair, and there seems very little by way of encouragement to bolster up their hopes of any major improvement.

Let me say to you dear brothers and sisters, look up and take courage, if in nothing else, in the very fact that there are so many disappointments among professing Christians today, for our Lord has told us that there will be a falling away just prior to His coming for us.

New Mission Point Has Been Opened Up

We have tried a couple of times,

without any degree of success, to open up a work near the Government Station at Koroba. We have always felt that the potential was there, but seemingly no preacher has ever had a burden for that particular spot, therefore, we have never really gotten grounded there.

Not so long ago, a man that has not been preaching more than nine months, came to me and said he felt the Lord would have him start a mission work in, or near, the



FRED T. HALLIMAN

Government Station at Koroba. I told him if he wanted to start a work there I would be praying for him and assist him in any way that I could. He got authority from the church of which he was a member to do mission work, and to start a mission in the Koroba area. I have seen him most every week since he started the work there, and the attendance has steadily increased, and he told me the last time I talked with him about the work that in his last service up to that time, they had had 26 for services, and there was a lot of interest being manifested. He also (Continued on page 5, column 3)

A Scriptural Outline Of The Doctrine Of Election



By the late
H. Boyce
Taylor
(1870-1932)

Author of
"WHY BE A
BAPTIST?"

- 1. Election is God's Act.**
John 15:16 — "Ye have not chosen Me, but I have chosen you."
Mark 13:20 — "For the elect's sake, whom He hath chosen."
James 2:5 — "Hath not God chosen the poor of this world rich in faith."
Luke 18:17 — "Shall not God avenge His own elect?"
I Thess. 1:4 — "Knowing, brethren beloved, your election of God."
- 2. Election is God's Sovereign Act.**
Romans 9:15-20 — "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth . . . Nay but, O man,

who art thou that repliest against God?"

3. Election is an Act of Sovereign Grace.

Romans 11:5-7 — "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded . . . a remnant according to the election of grace."

4. Election was before the foundations of the world.

Ephesians 1:4 — "According as He hath chosen us in Him before the foundation of the world."

5. Election was from the beginning.

II Thess. 2:13 — "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

Get these facts: The beginning was before anything was created. Gen. 1:1 and John 1:1. That was when the election took place. God elected men before He created them. The election was unto salvation. Salvation takes place through the sanctification of the Spirit and belief of the truth. The truth believed by which men are saved is revealed in the gospel. II Thess. 2:14 shows that no man was ever saved, who did not hear and believe the gospel.

6. Election was before birth.

Romans 9:11-12 — "For the children being not yet born, neither having done any good or evil that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her, the eldest shall serve the younger."

7. Election is personal.

Rom. 9:13 — "As it is written, Jacob have I loved, but Esau have I hated."

Acts 9:15 — "He (Saul) is a chosen vessel unto me."

John 13:18 — "I know whom I have chosen."

John 15:16 — "Ye have not (Continued on page 8, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE FIVE-S TONIC"

"From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles"—Mal. 1:11.
Regardless of what may be said in this message, I think that the very reading of this text will be a blessing to you, just to know that from the east to the west — that is, throughout the entire expanse of creation — the name of God will be great.
There is another text that this

calls to mind. Listen:
"As far as the east is from the west, so far hath he removed our transgressions from us"—Psa. 103:12.
This verse tells us that the Lord has picked up our sins and has moved them as far from us as the east is from the west.
We didn't use to know too much about space. In fact, we didn't know anything at all about it. However, in the last few years, we

have been made space conscious by the space-travel program. Certainly this verse would tell us that the Lord has taken our sins a mighty far distance away from us.
Whenever I think of either of these texts, the thought thereof calls the other text to my mind. As I read this one in Psalm 103:12, how the Lord has removed our sins as far as the east is from the west, it causes me to appreciate (Continued on page 2, column 2)

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JOHN R. GILPIN Editor

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EDITOR ENJOYS ANOTHER BIRTHDAY

When one gets my age, he does not like to remember birthdays—especially when you are knocking so close to three score and ten. However, they have a way of rolling around each year and mine is no exception.

One of the members of our church, Mrs. Ira Lykins of Russell, Ky., sent me a birthday card which said, "Of course birthdays are your business—but how long have you been doing business?" On May 8, 1974, I had been "doing business" for 69 years.

Many times in the past, our church has celebrated my birthday in some manner, but this year they went "all out" planning for it—and everybody knew about the plans but me.

Mrs. Gilpin had driven me out to the farm, and the folk of the church had instructed her to get me back to town for the celebration, even if she had to tell me, and that's what she had to do! The boys who work for me on the farm were busy setting out plants that day, and I fully intended to stay out at the farm as long as they could see to work—possibly 8 or 9 o'clock.

Mrs. Gilpin came out to the field where I was supervising the work about 3 o'clock, and said she just had to talk to me about an important matter. When she told me what was going on, and the instructions that she had relative to getting me back to town, naturally, I quit work and left immediately for my home.

A large crowd was waiting for me at Armeo Park, with about the best dinner that ever entered the ministry. The folk from King's Addition Baptist Church (James Hobbs, pastor) Mt. Pleasant Baptist Church (Willard Pyle, pastor)

as well as a large number of the members of Calvary Baptist Church were present.

As you know, Calvary Baptist Church also has a number of members that live out of town. These had been alerted, and many of them had sent cards and monetary gifts. Our CPA who has handled our taxes for years, though not a Baptist, was present with his family and presented me with a fine pen and pencil set.

I don't think I have ever tasted finer food, nor enjoyed a meal more, nor appreciated a reception quite as much as this one. In addition to some personal gifts, members of the church gave me approximately \$400 to use, as they said, "to buy a new suit of rompers."

From the depths of my heart, I thank God for this experience, and the kindness of these dear friends of Calvary Baptist Church. I have not been physically able to do for the church what I should have done, and I think that from the standpoint of a pastor they have the poorest in the world. In spite of this, they love me, and I love them, and I thank God for our church making possible the experience of this particular occasion.

"Five-S Tonic"

(Continued from page one)
this other text in Malachi 1:11 all the more, which tells us that "from the rising of the sun (that's the east) to the going down of the same (that's the west) God's name shall be great among the Gentiles."

I am glad that God is going to be glorified throughout the entire expanse of this creation. Whenever I think of that, I ask myself the question, why will God be glorified to such a great extent? Wherein will He be glorified? What has He done whereby He should be glorified throughout the entire expanse of this creation? When I began to analyze it, I said, "There used to be a tonic—and maybe still is—in the apothecary's realm called the "Three-S Tonic." Well, I have five S's this week as to why the name of God should be great throughout all the expanse of creation, so what I have to offer may be called the Five-S Tonic. It is a tonic, all right. It is a good one. It will bless your soul, I know. So I want to tell you five things that the Lord does for us, all of which begin with the letter "S" whereby that He Himself will have a name that will be honored and considered great, all the way from the east to the west.

HE SELECTS.

Not everybody that is born into this world is going to Heaven. Pharaoh never went to Heaven. Judas Iscariot never went to Heaven. Many an individual that is spoken of in the Word of God are in Hell today. Esau, for example, is one of these. But there are those whom He has selected that are going to Heaven when they die. The

fact of the matter is, there's not going to be anybody in Heaven except those whom He has selected, and if you are one of those whom He has selected, then, beloved, you have something to thank God for. That is one reason why I say that His name is going to be great from the east to the west. Throughout all the expanse of creation, His name will be great because of the crowd that He has selected throughout this universe.

In the Word of God, we find some rather pertinent texts relative to His selection. For example, we read:

"I am found of them that sought me not"—Isa. 65:1.

You didn't seek Him, you didn't look for Him, you didn't shout for help and say "Lord save me," yet He saved you. When you, without looking, asking, or seeking, find Him, doesn't that prove this truth, that He does the selecting.

Jesus said:
"Ye have not chosen me, but I HAVE CHOSEN YOU"—John 15:16.

He is the one who does the choosing. I am sure that every one of us says, "I remember the time when I chose the Lord." Yes, possibly you do. The choice that you made was just about like the Emperor of Japan made for peace after two atomic bombs had fallen on the country. When those two atomic bombs fell at Hiroshima and Nagasaki—I think those are the towns—when those two bombs fell, immediately the Emperor of Japan capitulated, and when the Commanding General rode into Japan, the Emperor of Japan welcomed him, received him, and accepted him, and did it all apparently joyously, on the outside at least. But what else could he do? Two of his cities had been completely destroyed and the whole country would have been bombed and destroyed had it not been that he accepted the peace terms that were laid down for him. The day you trusted Jesus Christ you had just about as much to do with it as the Emperor of Japan had the day he received the Commanding General of the United States Army on the Isle of Japan.

I tell you, beloved, this thrills my soul whenever I realize that my salvation is because a sovereign God—a God that made the entire expanse of creation from the east to the west—that that God selected me as one of the recipients of salvation.

In Deuteronomy 7:6, we are told that God chose the Jews as His nation. That is the first reference we have to election in the Bible.

Then in I Peter 1:2, it says:
"Elect according to the foreknowledge of God."

This is the last reference to personal election to be found in the Bible. In between Deuteronomy 7:6 and I Peter 1:2, over and over and over again, we are reminded of how the Lord has selected people unto Himself.

I want you to notice some of these references to the fact that God has elected us to salvation:

"The Lord said unto him, Go thy way: for he is a CHOSEN VESSEL unto me, to bear my name before the Gentiles, and kings, and the children of Israel"—Acts 9:15.

God is talking about Saul who became Paul, and He says to Ananias concerning Saul. "He is a chosen vessel unto me." In other words, "I have selected him, I have chosen him personally, and he is mine because of my personal selection of him."

Notice again:
"Not to all the people, but unto WITNESSES CHOSEN before of God"—Acts 10:41.

"And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago GOD MADE CHOICE among us"—Acts 15:7.

Great Bible Conference Was Held At Bristol, Tennessee

The New Testament Baptist Church of Bristol, Tennessee, pastored by Dan Phillips, had a Bible Conference over Memorial Day weekend.

From all reports it was an exceptional meeting with good fellowship. It would have been my joy and delight to have been present; however, since my sickness in the early part of the year, I am saving all of the strength I have for Calvary Baptist Church and The Baptist Examiner. As much as I would like to do so, I have no intention of being out of town for conferences or meetings of any type this year.



ELD. DAN PHILLIPS

I didn't get a copy of the program in time to print it for Bro. Phillips, but I am glad to know that the Nu-Liters and Hardshells (with but one exception—a young layman whom we had excluded from Calvary Baptist Church) stayed at home. Bro. Phillips said, "We tried to select preachers of like faith and order so that there would be no friction."

It is time that all true churches realize the necessity of making a wise decision like Bro. Phillips made. Let the Nu-Liters go to the Campbellites and let the Hardshells join in with the so-called, Primitives, and let all true independent Baptists move ahead bidding goodbye to these heretics."

The program for the conference with the speakers and subjects was as follows:

Willey Murray, Bristol, Va. — "Does God Love Everybody?"
Don Prewitt, Bryantsville, Ky. — "Election."
Robert Cope, Rogersville, Tenn. — "Compromising Baptists."
Charles Souder, Memphis, Tenn. — "Church Authority."
Joe C. Wilson, Rural Hall, N.C. — "Speaking In Tongues."

This was at the Jerusalem conference when they were discussing the matter of how people are saved. After there had been a lot of disputing, Simon Peter said, "You know how God made choice" (Continued on page 3, column 1)

Mack Hall, Kingsport, Tenn. — "The Lordship of Christ."

T. L. Griffin, North Port, Ala. — "Why I Am a Baptist."

Carl C. Jenkins, Bluff City, Tenn. — "The Sovereignty of God."

David West, Jessup, Ga. — "Spiritual Adultery Concerning The Church."

David O'Neal, Tulsa, Okla. — "Unmerited Grace."

Luther Hilton, Winston-Salem, N.C. — "Duty And Obligations of a God-sent Preacher."

Milburn Cockrell, Mantachie, Miss. — "The Love of God."

Willard Pyle, South Point, Ohio — "Invitations, Mourner's Bench, and Altar Call."

Jim Washer, Hollywood, Fla. — "Revival."

Elvis Gregory, Columbus, Miss. — "The Atonement."

Joe M. Wilson, Gladwin, Mich. — "Marriage, Divorce and Remarriage."

James Hobbs, McDermott, Ohio — "Election and Missions."

Bill Jackson, Rome, Ohio — "Pastor's Responsibility Toward Young Preachers."

Mike King, Oblong, Ill. — "Ingredients of the Lord's Supper."

Don Pennington, Covington, Ky. — "The Church of God, Family of God and Kingdom of God."

Lee Henderson, Benhams, Va. — "Irresistible Grace."

Oscar Mink, Mansfield, Ohio — "The Occult."

Charles Salmon, Paris, Tenn. — "The Bride of Christ."

Dan Phillips, Host Pastor, Bristol, Va. — "Our Solitary Saviour."

DOES YOUR CHURCH NEED A PASTOR?

Quite often God uses TBE to bring preachers and churches together, and for this phase of our ministry we are quite happy.

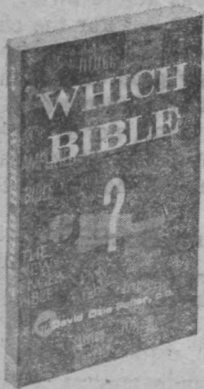
I nearly always have a list of preachers who are available to relocate—to become pastor of some church.

Just now there are two of these brethren who really ought to be busy in the service of the Lord, who are capable and able, and are willing to relocate in any state, wherever they might please the Lord. If there is a small church somewhere who is in need of a pastor, but fears perhaps that they might not be able to provide for such a one, let me suggest that you write me and I will be glad to give you the name of some good men that you might contact.

I do not tell any church to call any man: I do enjoy recommending preachers, and if the Holy Spirit impresses you to call such a one, then I am deeply happy.

A TRULY GREAT BOOK

This is a second edition—revised and enlarged—which actually is a defense of the King James Version.



I am not saying that the King James Version is perfect, but I do believe that it is by far the best version of God's Word. I do not care for the modern versions as they merely indicate the rising tide of modernism.

I would urge everyone to buy and read this paper bound book which contains almost 300 pages and sells for \$2.95.

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THE BAPTIST EXAMINER

JUNE 6, 1974

PAGE TWO

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"Five-S Tonic"

(Continued from page two)
among us." Here is the doctrine of election in this book of Acts. Notice another reference to it: "And he said, The God of our fathers HATH CHOSEN THEE, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth"—Acts 22:14.

Notice: "The God of our fathers hath chosen thee." Isn't it wonderful to read this? Here is Paul making his defense before the multitude. He is telling about his conversion and he says, "The God of our fathers hath chosen thee."

Listen, beloved, it was God that chose Saul. It was God that chose everyone who is saved. I thank God that His name is going to be great from the rising of the sun to the going down of the same, all because that first of all He selected us out of all the mass of mankind.

II

HE SAVES.

We can't save ourselves. There isn't one of us that could in any wise at all have effected our salvation. You probably tried, and I am sure that some of you are still trying, to save yourself. May I offer a suggestion? Quit trying today and go to trusting. He is the one that does the saving. 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.

When the Lord was making a revelation to the man who was to be the foster father of Jesus, He said to Joseph, "You go ahead and marry Mary, because she is going to bring forth a Son, who shall save His people from their sins."

I tell you, beloved, the only one who can ever save us is the Lord Jesus Christ, and what we read here, we read all the rest of the way through the Word of God.

Listen again: "The Son of man is come to seek and TO SAVE that which was lost"—Luke 19:10.

We find the Philippian jailer crying out in the midnight darkness. Listen:

"What must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved"—Acts 16:30,31.

Notice another Scripture of like nature:

"HE IS ABLE TO SAVE THEM to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them"—Heb. 7:25.

We find the Apostle Paul writing to this church at Corinth — the church where he had spent so long preaching to them, where there were so many problems to be ironed out later. As he tries to solve these various problems, he writes and says:

"I determined not to know any thing among you, save Jesus Christ, and him crucified"—I Cor. 2:2.

In I Corinthians 2:21, he says: "It pleased God by the foolishness of preaching to SAVE THEM that believe."

Listen again: "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are SAVED)"—Eph. 2:5.

"For by grace are ye SAVED through faith"—Eph. 2:8.

No wonder that when the Apostle Paul comes to write to young Timothy he says:

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to SAVE SINNERS; of whom I am chief"—I Tim. 1:15.

Beloved, I say to you, the God that I am preaching to you about, His name is going to be great from the east to the west, from the rising of the sun to the setting of the sun. His name is going to be great, first, because He selected us, and second, because He saved us.

III

HE SANCTIFIES.

His name is going to be great because He is the One that sanctifies us. People talk about sanctification as if it were a light matter — something that they can do for themselves.

Several years ago, a group that had some kind of a school here in town brought in a brochure for me to print for them, and I printed it. I read it particularly to see what they believed. Among other things, they had in that brochure the fact that they worked up salvation in order to be saved, and then, by their own efforts, they worked up sanctification. In the light of what they said, man works up sanctification for himself. I tell you, be-

loved, that is about the most foolish, most ridiculous thing that I know of, to talk about sanctification as something that we do.

First of all, what does the word "sanctify" mean? It means to be set apart to God. Go back and read that God sanctified the Sabbath. Now what did He do? He set the Sabbath apart to Himself. That's all. We read that when God gave the law from Mount Sinai—when He gave it from a mountain and nobody was allowed to come near to that mountain—it says that He sanctified the mountain. Now what did He do? He set the mountain apart to Himself, just like He set the Sabbath apart to Him-

PUT THE FEED IN THE RACK

An old farmer who was attending a religious convention chuckled to himself as he read over the subjects on the program.

"See here, parson," he said, to his pastor, "there's one thing always amuses me when you church people go at the business. You've had papers and discussions all day on how to get people to attend your meetings. I've never heard a single address at a farmer's convention on how to get cattle to come up to the rack. We put all our time in on the best kinds of feed."

"I have a sort of notion that if you put more time on what to put in the rack, you wouldn't have to spend all that time discussing how to get your folk to attend."

—Selected

self. That is what the word "sanctify" means all the way through the Bible. Who is it that set the Sabbath apart? It was God. Who is it that sanctified the Sabbath? It was God. Who is it that sanctified the mountain? It was God. Beloved, sanctification isn't something that you and I work up for ourselves. Sanctification is what the Lord does for us. He sanctified us. He set us apart unto Himself.

Take for example the experience of Jeremiah. We read:

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I SANCTIFIED THEE"—Jer. 1:5.

Notice what it says. So far as Jeremiah was concerned, even before he was conceived in his moth-

er's womb, God knew all about him. He knew his name. He knew what he was going to look like. He knew exactly how he was going to appear in the eyes of the world. God knew everything concerning him, and He said, "I knew thee; and before thou camest forth out of the womb I sanctified thee." In other words, He said, "I set you apart to myself."

Beloved, listen, if you have been selected and saved, that same God has sanctified you. He set you apart for a purpose. I don't know what God's purpose may be for you. I don't try to tell anybody what God's purpose is for him. I know what God's purpose is for me. I am perfectly willing to pause this morning and say that the God who selected me, that God saved me, and that God also sanctified me. He set me apart unto Himself. Just like He set apart Jeremiah, so He set me apart. Just as He set Jeremiah apart and set your pastor apart for a certain task of duty, He has also set you apart. I am glad from the rising of the sun to the going down of the same, His name is going to be great. Why? Because He selected us, He saved us, and He sanctified us.

IV

HE SATISFIES US.

Is there anybody here who is saved, who will rise up and say, "Brother Gilpin, I trusted Jesus and He saved me and I know I'm still saved, but He hasn't satisfied me?" Is there such an individual anywhere that would rise up and say, "I've not been satisfied; I've been disappointed in what the Lord has done?" No, no, beloved. You and I know beyond any shadow of a doubt that the God who selected us, and saved us, and sanctified us, has satisfied us, and satisfied us gloriously and fully and completely down through the years.

We read: "So two or three cities wandered unto one city, to drink water; but they were not satisfied"—Amos 4:8.

This is a time when Jehovah had chastened Israel very sorely. He had withholden the rain from them so that their crops would not mature. He had withholden the rain so that they didn't have anything to drink. He said, "It got to the place where two or three of the cities wandered into one city hop-

ing that they would find water to drink, but though they might be able to find a little water to drink, yet were they not satisfied."

Notice, beloved, God didn't satisfy this people. They were living in sin and He just didn't satisfy them. But I tell you, we have a glorious assurance that this God who dealt with us before the foundation of the world in that He selected us, this God likewise satisfies us. These two or three cities that wandered into one city didn't find any satisfaction there, but the man who comes to Jesus Christ and is saved is satisfied. Listen:

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness"—Psa. 17:15.

As for me, I'm happy, and I'm satisfied, but one day I am going to be satisfied — gloriously satisfied. When? "When I awake with thy likeness." You don't see much of the likeness of Christ about me today. I am so sinful, so debauched, and so depraved. You don't see but very, very little that would remind you of the Lord. But someday, I am going to awake with His likeness and "I shall be satisfied." Oh, what a glorious day is in store for the child of God when he awakens completely satisfied in the Lord.

I think of dear old Brother Hutchinson who has just died — almost 94 years of age, whose funeral I preached last week. He hasn't been able to find much satisfaction in life the last several years. I guess the most satisfaction that he had was when he would be able to sit up in bed a little, and put his old hat on. Even down to his last day, I presume, he was wearing that old felt hat that he had worn for years, the brim broken down on one side. I imagine he was still wearing the hat. He always wanted it. He didn't even want to sit up in bed without that hat on. I can see him now as he comes down to the end of the way with that old hat on, and I can hear him now, as I have heard him many, many times, singing "O Happy Day." I can see him now with that hat with the brim flopped down over his face, humming "O Happy Day." He was satisfied to the best of his ability. But, beloved, I tell you, with that old hat thrown aside and no longer singing "O Happy Day," he is now, in the light of this text, satisfied — completely satisfied, with the likeness of the Lord Jesus Christ.

Notice again:

"He satisfieth the longing soul"—Psa. 107:9.

Thank God He satisfies the longing soul. Do you long for the Lord? Do you yearn after the Lord? Do you strive to draw closer to Him? Beloved, He satisfies the longing soul. I am glad to say that everyone who is longing, yearning and striving for the Lord Jesus Christ will find that the Son of God will completely satisfy your soul.

Listen again: "And the Lord shall guide thee continually, and SATISFY THY SOUL in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not"—Isa. 58:11.

Isn't it wonderful to read the promise that the Lord is going to guide us continually and satisfy our soul even in the time of drought? Beloved, when everything has gone against you, when everything has gone contrary to you, He'll still satisfy your soul.

I tell you, He selected us, He saved us, He sanctified us, and now He satisfies us. No wonder His name will be great. From the east to the west, from the rising of the sun to the going down of the same thereof, His name shall be great because of what He does for us.

(Continued on page 4, column 5)

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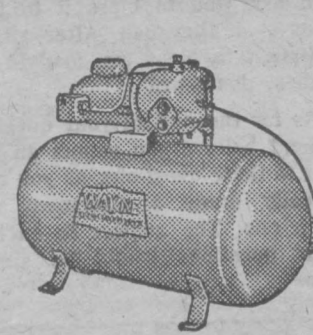
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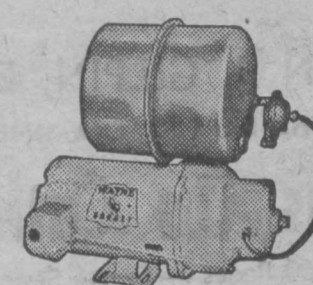
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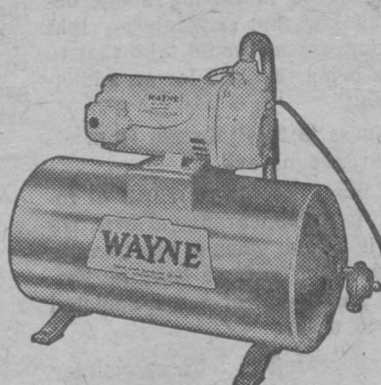


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The Baptist Examiner FORUM

"Is smoking cigarettes, pipes, cigars, and chewing tobacco spiritual or carnal acts of people that name themselves the Elect of God? Please explain in the light of Ephes. 1:4 are such acts holy? 1 Thess 5:18: Can such an addicted habit be thanked for? 1 Thess. 5:22: Are such habits referred to as evil or good? Titus 2:12: Can being engulfed by such habits be referred to as godly? And the ones that justify themselves because they were reared where tobacco is grown — can he be any more justified than the one who is a drunkard because he was reared where there is a brewery?"

E. G. COOK

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Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



I have known quite a few people through the years whom I have every reason to believe are true, born-again Christians who use tobacco in different ways, but I have never known any of them to say it was a spiritual act. Certainly, none of them would claim it to be holy. And I have never heard one of them thanking the Lord for the habit. Every one of them will tell you, without a moment's hesitation, that it is a bad habit. And believe me, I am in full accord with them when they call it a bad habit. I am fully convinced that none of the habit-forming things from coca-cola to hard whiskey can be considered godly.

It may have been naughty of me, but when I read this question, I caught myself wondering how many cups of coffee our querist drinks each day. It is true that nicotine is a more pungent poison than caffeine, but the difference is only a matter of degree. I know that coffee has become THE way of life in this country. And if you refuse to drink it you are considered some kind of nut.

There are those who will tell you that coffee won't hurt anyone, but they sure would have a hard time trying to convince me of it. When I was just a child, long before the time of the thermos jug, we had a next door neighbor who had to have his strong coffee at least five times a day. And so long as Mr. Lucas got his strong coffee five times a day, he was a most likeable man. Everyone respected him as one of the leading citizens of the community. But just let him have to do without that coffee all day, and he could hardly get along with himself. He would have a splitting, nervous headache that made him miserable company.

Nicotine is still worse. Fifty years ago I had a fellow school teacher who made up his mind to quit smoking. After two or three days his wife and children got to the place where they actually dreaded to see him coming home. Finally he came in from school one afternoon, spat on the bed, and threw his cap in the fire. His wife gave one of the children some money and said, "Go get your daddy some cigarettes." When a person's body gets so saturated with nicotine like that, he must have his nicotine, or else. My burning desire is to be a slave to my Lord, but other than that, I abhor slavery in any shape, form or fashion. And after a person drinks coca-cola for a time, he becomes a slave to coca-cola. I had one of my fellow deacons quite a few years ago to tell me that he drank a dozen coca-colas every day. He died while in his fifties, and I can not know that his coca-colas attributed to his death. But

there is one thing I do know, and that is, they did not keep him alive.

But if you do not conform, you probably will be called all kind of names. In 1948, I was in the hospital for eighteen days. The night before I was to come home, one of my nurses wanted to know what I was churchwise. I asked her why she asked that. She said we girls have been discussing it. I asked her what we girls had decided. She gave me the impression that most of them thought I was a Holliness. When I wanted to know why, she said, "Well, you don't drink tea or coffee, you don't use tobacco in any way, and you have your Bible with you." So, beloved, if you do not want to be called a Holy Roller, you had better guzzle coffee and tea, puff cigarettes, and by all means leave your Bible at home. But, on second thought, I believe I had rather be called a Holy Roller. After all, calling me that does not make me one.

PAUL TIBER

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NEW TESTAMENT
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Cleveland Heights,
Ohio



The habitual use of tobacco is not spirituality, but carnality.

It is carnal because it is bondage to the flesh and damaging to the body.

We have been called from this sort of bondage into the bonds of Christ's love.

Ephesians 1:4: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

This is a call to holiness. Habitual use of tobacco is not holy.

1 Thess. 5:18: "In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

This verse is talking about being thankful, but certainly no right thinking person would take that to mean being thankful for an addicted habit.

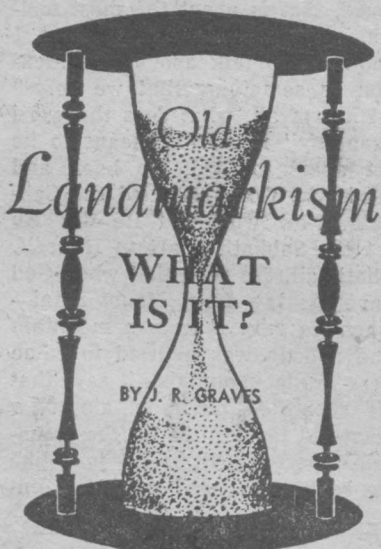
1 Thess. 5:22: "Abstain from all appearance of evil."

To many people, the use of tobacco is an appearance of evil. We view it as evil when it has become an addiction, and we have no personal knowledge of a non-addicted tobacco user.

Being reared in tobacco country is not a valid argument for becoming addicted. It is not fair, however, to compare a tobacco user to a drunkard. Drunkenness is specifically condemned in Scripture (1 Corinthians 6:10).

Permit us a few collateral remarks. We don't approve of Baptists using tobacco, but we have never "taken off" against them from the pulpit. The reason is that rarely does the tobacco user harm anyone other than himself.

A far more serious matter is the sin of a wagging tongue. Churches have been torn apart by people who have been unable to control their tongues. It is sadly amusing



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to observe someone who can see the cigarette smoker as a horrible wretch, while he (or she) brings havoc into the church with a critical and complaining spirit, and yet holds himself above reproach.

"For in many things we all offend. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2).

ROY MASON

RADIO MINISTER
BAPTIST PREACHER

Aripeka, Florida



I would say that they are carnal acts. In the light of Eph. 1:4, such acts are certainly not holy. Neither are they something to be thankful for. And they are certainly not referred to in 1 Thess. 5:21-22 as good. Nor can such habits identify one as being godly. Attempts at justification for having the tobacco habit are all failures.

Let us get down to the plain truth! Tobacco smokers are just plain suicides. It has been scientifically verified that the use of cigarettes is one of the main causes for cancer in this day. I have conducted the funerals of a great number of persons who died of cancer induced by tobacco. Some were dear friends, and I sought to turn them from their habit, but they just wouldn't give it up. On the other hand, I have been instrumental in saving the lives of a number of people through preaching against the use of tobacco. They quit tobacco, and their health troubles cleared up and they lived for years. Many have thanked me for preaching against cigarette smoking, for they felt that if they had kept on, it would have cost them their lives. I don't believe that any person can be a truly spiritual person who has a tobacco or booze habit. When I became pastor at a certain place, I fell heir to several deacons who were

tobacco users. Every one of these is dead and buried. I think particularly of one who died of cancer of the throat, induced so his doctor told him, by cigarettes. Another had heart trouble and lung cancer.

A pastor should not make people feel that he is their enemy, when he preaches against their tobacco habits, but he ought to make them feel that he IS the enemy of their dead habits. Many pastors don't have the moral courage to preach against such things. The ministry is no place for moral cowards.

JAMES HOBBS

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RADIO SPEAKER
and MISSIONARY

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Before I discuss your questions, let me point out something you said in your first question. You said, "... acts of people that name themselves the elect of God." My friend, I don't know where you got such a statement, but let me suggest you put it back in the Arminian garbage can where it belongs. No man names himself the elect of God. God does the naming and electing. We are God's elect according to His purpose and will and not according to our desires. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (1 Thess. 2:13).

As for your question on smoking, there can be no doubt but that smoking is a carnal act. I have absolutely no use for smoking or chewing. It bothers me no end to see a brother misusing his body and his testimonies in this way. The smell of stale tobacco on a brother's breath is hard to understand.

Let me say, however, that I know some great preachers and friends who use tobacco. God can use us in spite of our sinfulness, and indeed it is sin to use tobacco. We are commanded to "abstain from all appearance of evil." (1 Thess. 5:22). We also read, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:17).

I always suggest to those who talk to me about smoking, that before they light a cigarette, to pray and ask God to bless it to their body — if they can. After all, we ask God to bless the food to our bodies, don't we?

As for the rest of your question, I don't believe you expect an answer to these questions, as you have already made a statement with each one. The answer to each of your questions would be simply "no."

"Five-S Tonic"

(Continued from page three)

HE SECURES US.

Do you realize that you would never do anything, you would never be anything, you would never amount to anything if the Lord hadn't secured you? He wouldn't satisfy you if He didn't secure you. Your life would amount to nothing if you were not secured by the Lord Jesus Christ Himself. And that is exactly what He has done. Listen:

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy"—Jude 1:24.

What a text! He is able to keep you from falling. He secures you. Listen again:

"He is also able to save them to the uttermost"—Heb. 7:25.

Thank God, He secures you from the uttermost of sin to the uttermost of time. God reaches down when we are in the uttermost of sin and saves us, and He secures us to the uttermost of time, entirely saved, completely saved, completely secured in Him.

That is what Paul meant when he said:

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day"—II Tim. 1:12.

Beloved, I am glad to know this truth that our God secures us.

I go back and read the story of Job every once in awhile for my benefit. I see old Split-foot as he comes into the presence of God, and God says, "Have you noticed my servant Job? There's not a man like him in all the earth." Satan said, "Yes, I have my eye on him. I can tell you something about him. He is serving you because you are putting butter on his bread."

Oh, what an accuser of the brethren the Devil is! You can't do anything but what the Devil will accuse you. I dare say that he looks down here this week and sees you there in a church building and he accuses you of hypocrisy for being there in church. "Look at that old hypocrite sitting there in church when he knows that if he got his just deserts, he ought to go to Hell."

Beloved, I know that is what I ought to do. I know I ought to go to Hell if I got my just deserts. But I love my Lord who saved me, and I am here because I love Him.

But the Devil accuses us. He accuses the brethren. I think about how he accused old Job. God said, "Satan, do you think you can actually take him out of my hand? I'll give you an opportunity." The Devil said, "You won't give me a chance. You have put a hedge around him, and around his family, and around his property, and I can't get in."

An old wolf can prowl around a sheep cote, but if the owner care—
(Continued on page 5, column 2)

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"THE LORD OF SABAOOTH"

The Jews had a lot of beautiful names for Jehovah — names that showed His many different attributes. One of my favorites is the "Lord of Sabaoth." Lord of Sabaoth means "Lord of Hosts." Isaiah and Zechariah use this title often. The children of Israel were in great misery and suffering much under the domination of cruel men. No doubt the prophets wanted to encourage them lest they fall under their fear of men. And what an encouragement the Lord of Sabaoth is! All God's creation is separated into different types of "hosts." And He is Lord over them all. We see the angels called the host in Luke 2:13, "And suddenly there was with the angel a multitude of the heavenly HOSTS praising God . . ." And what power these heavenly beings have. We see one angel killing 185,000 in one night at the command of their Commander-in-Chief, the Lord of Sabaoth. (II Kings 19:35).

The stars, lightning and all the elements are called HOSTS and do the bidding of the Lord of Hosts. "And all the Host of Heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their HOST shall fall down . . ." (Isa. 34:4). What the prophet calls hosts, Peter calls elements. Also in Judges it says: "The stars in their courses fought against Sisera" (Jud. 5:20). Josephus says of this battle "that there suddenly fell a storm mixed with hail, which the wind drove against the faces of the Canaanites, and took away their sight, and numbed their hands, that they could not hold their targets or fling their darts; but the same storm beating against the backs of the Israelites made them the more bold."

Men also, are called the HOSTS of God. "And it came to pass at the end of the 430 years, even the selfsame day it came to pass, that all the HOSTS of the Lord went out from the land of Egypt" (Ex. 12:41), and Isaiah speaks of mustering all the HOSTS to the battle.

Even the lower creatures are delegated into hosts or armies. The locusts are called God's army in Joel 2 where it says He sent armies of frogs and lice and flies against Egypt. Yea, even the emotions of our own bodies can fall on us like so many armed men and overwhelm us. O, then, we need to be careful lest we find ourselves rebellious against the One Who commands legions, the Lord of Sabaoth. "Shall the potsherd of the earth strive with the Lord of Hosts?" (Isa. 45:9).

It isn't just in the Old Testament we read of the Lord of Sabaoth. Both Paul and James call our Lord

by this name. What confidence and comfort we can have in knowing personally this Lord of Hosts. Though He commands multitudes, He is also sovereign over you and me. He sets up kings and puts them down. The worm Jacob is looked after by the Lord of Hosts. A sparrow falls to earth with His eye watching. Christ speaks of protecting His little ones. Small as we are, we have a great Champion. May it please the Lord to give us grace to be as ready to serve the Lord of Sabaoth as all His other hosts.



"Five-S Tonic"

(Continued from page 4)

fully closed the gate, he may have visions of a leg of lamb or lamb chops and his mouth may water, but that's all he'll have. An old fox can prow around a chicken house, and he may have visions of chicken and dumplings or fried chicken, but if the key has been turned in the lock and the lock has been made secure, that old fox is going to get just the drooling of his mouth, and that's all. He is not going to get any chicken.

Beloved, the reason the Devil can't get us is that God has put some hedges around us and the Devil is smart enough to know that. He knows that God has hedged us in on every side. He has locked us up, and the Devil can't get to us. I tell you, if it weren't for God, the Devil would be able to take us immediately, but God has put some hedges around us. In the case of Job, God broke down those hedges and let the Devil in. That's why it was that Job's property was taken from him. That's why it was that his children were taken from him. I can see him reduced to poverty in one day's time. He has four servants left — the four servants that brought the news of the disasters that had befallen him. That is all he has left. He was a wealthy man that morning, and that night he was a pauper, with only four servants left, and all his family gone. Why? Because God opened up the hedge and said, "Satan, help yourself." When God allowed the Devil to do it, the Devil almost (shall we say) got Job. No, he didn't. He got Job's property. He got Job's wife. He got Job's children. He got all that Job had, but he didn't touch Job, because Job looked up and said:

"Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord" — Job 1:21.

The Devil said, "I almost got him. You just didn't give me quite enough rope. You didn't break down the right hedge. You just break down one more hedge, Lord; that's all I want. Let me strike him."

You know, beloved, the Devil is pretty smart. He knows that a man loves his body more than he loves anything else. That is right. You love your flesh more than any-

thing else. You sacrifice to build a fortune. Then you'll get sick and spend your fortune trying to get well. You love your flesh more than you love anything else. Oh, how we love this old body of ours! The Devil knows that.

Paul teaches us something similar to that, for Paul said:

"No man ever yet hated his own flesh" — Eph. 5:29.

Certainly the Devil knows how much we love these old bodies. Satan said, "If you'll just let me strike Job's body, I'll get him." The Lord said, "He is in your hands, only you can't take his life."

Thank God, the Devil can't go one step farther than the Lord will permit him. Isn't that wonderful? Doesn't that thrill your heart to know that the Devil can't go one step beyond what God permits? He only works by permissive will — the permissive will of God. God said, "Satan, you strike his body if you want to." Next day, Job had boils from the crown of his head to the soles of his feet, all because of the Devil. I can see him with those boils all over his body. Oh, how he suffered! But I can hear him also say concerning his experience, "The skin worms may destroy this body, yet in my flesh shall I see God." I tell you, beloved, the Devil could not get him because he was secured by the Lord.

God selects us, God saves us,

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God sanctifies us, God satisfies us, and God secures us. We are His. He says, "From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles." Oh, it is going to be great. I am going to be one that'll make it great, and all of His children are going to make His name great from the east to the west, just because of the fact of what He does for us.

How I thank Him and praise Him, and I pray that God may do for you that are lost today what God has already done, and is doing, for me today.

May God bless you!



Fred T. Halliman

(Continued from page one)

said that they had already made some plans to put up a building to worship in — at present they are worshipping out in the open.

I would like to ask those of you that know the Lord and are on praying grounds with Him, to remember this missionary, and his endeavors in the Koroba area. He has an exceedingly hard field from the worldly point of view, in that there is a lot of drinking, gambling and all the vices that go with those two evils in that immediate area.

A Short Mission Trip

A little over a week ago we had a short but most interesting mission trip. For some time now our work in the Lake Kapiago area has been more or less on a standstill. Apparently, the trouble at Kapiago

was the same as at Koroba, in that seemingly no preacher had a special burden for the work, and therefore, no one has ever gone there with intentions of staying very long at the time.

About a month ago I called all the preachers of this area to the Mission Station for a conference on that work. Among other things, I told them that the Lord's work was nothing to play around with, and that if no preacher felt led of the Lord to go there, live among the people, and do mission work we would either close the work up there until the Lord did call someone especially for that field, or else I would make some tapes and let some Christian man go there and hold services with the preaching being done via tape recorder.

One or two preachers sort of thought they might like to go, but I told them that if any one went from here any more, it must be of the Lord, and therefore we would wait a week or ten days, and if the Lord had not called anyone for the work by that time, I would send someone with the tapes. By the 10th day, no one had indicated that the Lord had called him for the work, so about mid-morning, I talked to a young man about going up there with a tape recorder, and he said he would like to go.

It was about two hours after I had talked with this man when one of the local pastors came to me and said he had something to talk to me about. He began by telling me that he felt the Lord had called him to go, with his family, and take over the Lake Kapiago mission work. To say that I was surprised at what he had to say, would be putting it mildly, for in the first place, the language in the Lake Kapiago area is straight Duna, and up until then, I did not think the man could speak the Duna language. In the second place, he is the headman of his tribal clan and to leave here and go to another area, especially where he is not known, would be about like a governor stepping down from his office and start digging ditches.

While the man said he could handle the language, insofar as preaching was concerned, he had never tried to sing in the language, and therefore that would be quite difficult for him, so we agreed that it would be profitable for him to spend another week around here visiting some of our churches that use the Duna language and spending some time with some of the preachers, and learn a couple of songs and then he could get started. In less than a week he had two songs memorized and said he was ready to go and would learn other songs on the field.

On a Thursday morning, we left the Mission Station on our way to Kapiago. We traveled over two-thirds of the way, and stopped off for the night with one of the Baptist churches in that area, and held

a couple of services, and had some grand fellowship with the saints.

On Friday morning after a service we resumed our journey on to Kapiago. Since there had been no service there for a couple of weeks and the folk that had been attending the services were scattered, and knew not of our coming, it was late afternoon before we got them together for a service. We discussed at length our main purpose of being there at that time, i.e., to help the new preacher to get acquainted with the people, and as much as possible the surroundings in which he would be working.

It was decided that he go first and get sort of settled before he took his family to the area, therefore he is to spend a month or so there and then come back for them. If he cannot get a house up in that time, which is not likely, it may take longer to move his family on the field with him. We would greatly appreciate the prayers of you who read this for this man and his new field of service for the Lord.

On Saturday, we started back to the Mission Station and on the way back we had another stop to make, this time a baptizing. Until the Koroba work got started, the folk to be baptized were from our latest mission. One of our churches in the Duna area has had a mission work going for a few months, and there were a couple of men that had been saved, and wanted to be baptized. It was for this purpose that we stopped on the way back to administer baptism to these two individuals.

This was a very impressive and spirit-filled service. The location and river that was used was the most beautiful, I believe, that we have used anywhere. The church that sponsors this mission is about 12 miles down the road and when we arrived there that day, most of the church members had walked the 12 miles to be there for the service — I was able to give eight of them a lift back, and the rest walked the 12 miles back.

Apart from the people there from the mission and the sponsoring church, there were many people there from another Mission Station that had never seen a service like that before, therefore we had a wonderful opportunity to give a good witness for our Lord both in preaching and in Scriptural baptism.

The Protestants Have Me All Packed Up and Ready To Leave, So They Think!

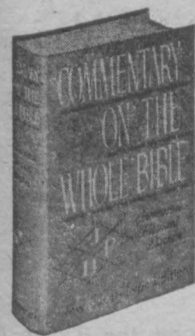
As I mentioned on several occasions, while the Catholics and I are at complete odds when it comes to the Scriptures, and the only thing that we have in common is that we both profess to be Christians — our Bible relationship ends there, yet they are far more friendly with me on common grounds than any of the Protestant churches in that area, and held

(Continued on page 7, column 1)

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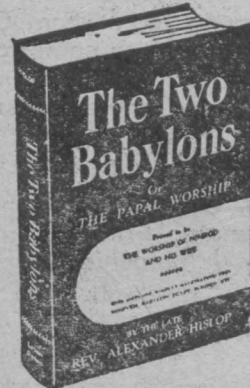
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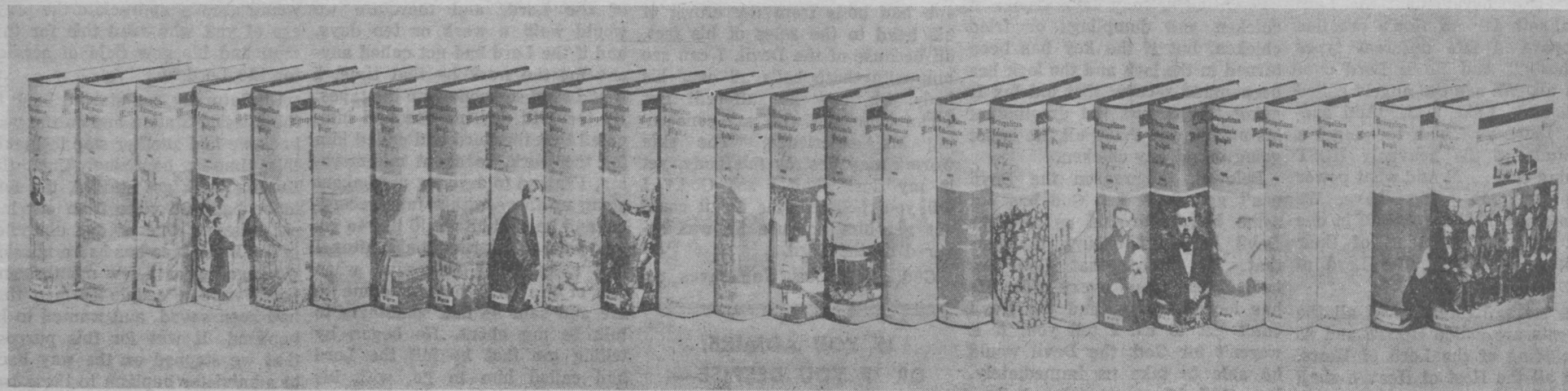
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Church . . . Kingdom

(Continued from page one)
These Scriptures reveal that Christ shall reign upon the hill of Zion which is upon earth. His reign will be universal; it is to extend to "the uttermost parts of the earth" (Psa. 2:6,8).

Again he tells us in Psalm 67: 3-4 these words: "Let the people praise thee, O God; let all the

people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth."

These words must point to the Millennium. The world is not rejoicing now because God is governing them. This points to a time in the future. The writer said: "Thou shalt . . . govern the nations upon earth."

In Psalm 72:1-8 I read: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." The expression, "the ends of the earth," does not refer to the domain of Solomon as some suppose. It is used of the whole world (I Sam. 2:10; Psa. 59:13; Prov. 30:4; Isa. 45:22). Nor can the foreign nations in verses 9 and 10 be made a part of Solomon's kingdom. The language demands a wider sense and must be applied to the Millennium.

Jeremiah tells us the reign is to be on earth: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jer. 23:5). Christ is not to execute judgment and justice in Heaven as A-millennialists suppose, but He is to execute judgment and justice in "the earth." This is not a mere spiritual reign, but a righteous rule in the earth.

Daniel in his interpretation of Nebuchadnezzar's dream mentioned a stone kingdom in chapter 2. This stone kingdom "filled the whole earth" (Dan. 2:35). This kingdom is not the church converting the world by preaching the gospel. It is the God of Heaven setting up a kingdom on earth which shall have world-wide dominion. It is Christ's future kingdom in its militant form destroying Gentile rule on earth. See Dan. 2:44.

Zechariah looks forward to a kingdom on earth: "And the Lord shall be king over all the earth" (Zech. 14:9). The context reveals when Jehovah-Jesus shall be king over all the earth. The verses before speak of Christ coming back to the Mount of Olives with all the

saints. This is all future as is the kingdom and kingship of Christ.

A-millennialists have never successfully answered Revelation 5:10; "And hast made us unto our God kings and priests: and we shall reign on the earth!" As long as this Scripture is in the Bible A-millennialists will have a difficult time convincing people that the saints shall reign in Heaven. Pre-millennialists believe exactly what the Bible says here. We prove our position from the Bible, not the books containing the assertions of fallible men.

Some in trying to get around this plain verse contend that it should read: "They reign." But if this be so—I doubt it is the correct rendering—it is the prophetic present for the future, John being transported into the future to the time the kingdom begins. The saints do not now reign (I Cor. 4:8); instead they are "made as the filth of the world, and the offscouring of all things" (I Cor. 4:13).

Christ is to rule in the midst of

His enemies. This makes the rule to be on earth unless one can bring himself to believe that His enemies are in Heaven with Him. Psalm 110:2 says: "The Lord shall send the rod of thy strength out of Zion, rule thou in the midst of thine enemies." I Cor. 15:25 reads: "For he must reign, till he hath put all enemies under his feet."

The Duration Of The Kingdom

The Bible teaches that the kingdom over which Christ shall reign between the first and second resurrection is of one-thousand years duration. This is why I called the future reign of Christ a Millennium. The word "Millennium" is from two Latin words, "mille," which means "thousand" and "annum" which means "year." While the word "Millennium" is not found in the Bible, the expression "a thousand years" which is what the word means is found six times in Revelation 20. So the term is used by Bible students to refer to the future thousand year reign of

(Continued on page 7, column 2)

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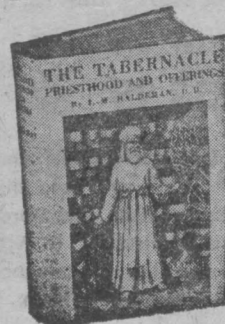
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Fred T. Halliman

(Continued from page five)

ant groups are. Recently, I had to make a trip into Koroba and on the way back, as I was about to pass by the Catholic Mission Station, the priest came out to the road and stopped me, and asked me when I was leaving. At first I thought he was joking, but soon learned that he was in dead earnest. I replied that this was the first that I had heard of it, and asked him if he could fill me in on a few details. He said he had heard it from all the other Missions around, and from some of the government people.

I told the priest that I knew of no one in New Guinea that would be more happy to see me go than the Protestant missionaries, especially in this area, but insofar as the thing actually happening, that was the first clue that I had heard of it. Apparently what has happened is that they would like to see me leave so badly that they talk about it during the day, go to bed thinking about it and then dream about it during the night, until in their feeble minds, it has become a reality, so now they just about have me on the way, so they think, but failed to give the priest the date of my departure.

For the last seven or eight years, they have been telling the natives that I would die soon, and then they would not be bothered with me any more. Before that, the head of one of the largest Protestant Missions in New Guinea, said that he would soon close the Sovereign Grace Baptist Mission down and force me to leave via the starvation route by getting my service of supplies stopped by the Missionary Aviation Fellowship aircraft. Little did the poor wretch know, that while he could and did get M.A.F. to stop supplying us, that the sovereign God that I serve is not a pauper, and that He supplies His own with a meat to eat that they know not of. Therefore, after they have failed to starve me out, and have failed to get me to exit via the death route, I reckon they have decided to just go ahead and make plans for me to leave, hoping that I will take the hint. The truth of the matter is that I am ready to leave any time that I get the notice from the One that sent me here, but no Protestant group nor the combination of them all can get rid of me until He says that it is time to move on.

In closing, I want to express my appreciation not only for the prayers and financial assistance that you have given to this work, but also for the multitude of prayers that have gone up for my pastor, Bro. John R. Gilpin. According to the reports that I received both from my family and Bro. Gilpin himself, several weeks ago, I count it nothing short of a miracle and an answer to the prayers of God's people that love the truth, that Bro. Gilpin has had such a marvelous recovery.

Beloved, my wife and I are carrying on mission work at the two extremities of this globe that

we live on — she in trying to rear and educate our children in the fear and admonition of the Lord, while I on this side of the globe, am trying to round up a few more of the Lord's lost sheep. We have been separated, for the most part now, for well over three years. The days run into weeks, the weeks to months, and the months to years, and the end is not in sight. Our loneliness and longing for each other almost reaches the breaking point at times, but it seems that each time just before capitulation, God gives a little more grace. Please remember us to the throne of grace as often as you feel led to pray for us and I assure you that we, as a family, will appreciate it.

May the blessings of our Lord rest upon each of you.



Church . . . Kingdom

(Continued from page 6)

Christ on earth.

Verse 2 of Revelation 20 reveals that an angel will lay hold on the Devil and bind him "a thousand years." Verse 3 says that the Devil is going to be shut up "till the thousand years" are fulfilled. Verse 4 tells us that the resurrected saints will "reign with Christ a thousand years." Verse 5 discloses that the wicked dead will not be raised "until the thousand years" are finished. Verse 6 again says that the righteous shall "reign with him a thousand years." Verse 7 declares that after "the thousand years are expired, Satan shall be loosed out of his prison."

Concerning these verses Henry Alford, a noted Bible scholar, says: "Those who lived next to the Apostles, and the whole church for 300 years, understood them in the plain literal sense; and it is a strange sight in these days to see expositors who are among the first to reverence antiquity, complacently casting aside the most cogent instance which primitive antiquity presents. As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion" (The Greek New Testament, IV, p. 372).

Nevertheless, A-millennialists say that a thousand years does not mean a thousand years. Who told them so? not the Apostle John of Jesus Christ. It was told them by the successors of Origen and Whitby. The foolishness of this theory can be seen from the glaring inconsistency in their interpretation. They deny the literalness of the thousand years, yet contend that the angel, Heaven, the pit, Satan, the nations, and the resurrection are literal. But by what authority do they twist the Scriptures in this manner, mixing up literal and spiritual terms. The reason is very obvious. They do believe in angels, Heaven, Satan, nations, and a resurrection so they will accept these. But when they see a literal thousand year reign of Christ on earth mentioned which they do not believe, they reject this. This is done not because it is not in the Bible, but because it does not fit into their preconceived ideas.

Some real smart people may be able to make this passage say what it does not say. But I for one believe exactly what the Bible says. Anyone familiar with Scripture numerics knows that when ever a number precedes a noun in the Bible it is always to be taken literally.

The Perpetuity Of The Millennial Kingdom

A question has been raised concerning the pre-millennial position that the Scriptures teach that Christ will reign over an endless kingdom. The A-millennialist sees a conflict here and insists that the eternity of Christ's kingdom does not permit any place for a thousand year reign on earth.

The A-millennialist ignores the great abdication. I Corinthians 15: 24-28 reads: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all

justice from henceforth even for ever" (Isa. 9:7). Luke said: "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:33). John tells us that Christ and His servants shall "reign forever and ever" (Rev. 22:5).

Meek To Inherit The Earth

That the saints are to rule on earth with Christ can be seen from those Scriptures which speak of the righteous having the earth as an everlasting inheritance. "For all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:14). "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

The Psalmist foretold this time in no uncertain terms: "For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off!" "The righteous shall inherit the land, and dwell therein for ever." "Wait upon the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it" (Psa. 37: 9,22,29,34).

Notice carefully Psalm 37:11 which says: "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Jesus said: "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). Solomon declared: "Behold, the righteous shall be recompensed in the earth" (Prov. 11:31).

These Scriptures must point to a future time when the Millennial Kingdom is to be set up. This planet is the future dwelling place of the righteous. The saints are to inherit it, be recompensed in it, and dwell in it for ever. Paul told the Corinthians: "For all things are your's; Whether Paul, or Apollos, or Cephas, or the world, or life, (Continued on page 8, column 4)

Faith Missions

(Continued from page one)

may deny this authority. They may try to cover up the fact that they have authority. They may seek to deceive those who support them as to their having authority. I do not mean that they have Bible authority, but I do mean that they have, and exercise authority, over the missionaries they send out and over the money given for their support. And I will say that Baptist Faith Missions has and exercises this authority as much as

(Ed. Note: Yea, and even much more so.)

any other mission board I know of. Now understand the issue involved. The Bible teaches that the authority to do God's work is given to His true churches. The mission boards, including BFM, exercise authority over the missionary and over the finances, and over the property purchased with this money. Now, Mr. Overbey says that the mission boards are in the

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Bible. I say that these two things are contradictory one to the other. I say that if the authority is given to the church, then it is not given to the mission board. Mission boards are usurpers of the authority Christ gave to His churches, and robbers of the glory that belongs to God.

I will now quote the verses in which Mr. Overbey says we can find a mission board.

"Moreover brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia" II Cor. 8:1.

"Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints" II Cor. 8:4.

"And we have sent with him the brother, whose praise is in the gospel throughout all the churches; And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind" II Cor. 8:18, 19.

"Whether any do enquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ" II Cor. 8:23.

"Then the disciples, every man according to his ability, determined to send relief unto the (Continued on page 8, column 1)

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things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all!"

The ultimate purpose of the God of Heaven is to make Himself "all in all." This was the original design in the kingdom prepared before the foundation of the world (Matt. 25:34). God's original aim was to manifest His absolute authority on earth. This goal will be realized when Christ unites His earthly kingdom with the eternal kingdom of God. Thus Christ's earthly rule is limited to one-thousand years, which is sufficient time to manifest God's perfect theocracy on earth.

I Corinthians 15:24 does not teach the termination of Christ's kingdom. When Christ has destroyed every opposing power, then power can be restored to God. The government is restored to God when it is restored to Christ. Then the "kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

As the eternal Son, the second person in the Trinity. He shares the throne with the Father in the final kingdom. Revelation 22:3 tells us of the new Jerusalem: "The throne of God and of the Lamb shall be in it." Christ now sits upon His Father's throne (Rev. 3:21). One day in the age to come Christ will sit on David's throne and the Father will sit with Him.

There is no end to the Millennial Kingdom. The earthly theocracy of Christ will be united with the eternal kingdom, and we can be fully assured that He will reign forever on David's throne: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with

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PAGE SEVEN

Faith Missions

(Continued from page seven)
brethren which dwelt in Judaea; Which also they did, and sent it to the elders by the hands of Barnabas and Saul" Acts 11:29, 30.

The first four Scriptures quoted above relate to the following: The church in Jerusalem was suffering in a material way. The churches of Macedonia, under Paul's leading, made up an offering to send to the poor saints in Judaea. They urged Paul to take this offering to Jerusalem for them. Another person, with a good reputation in the gospel, was sent with Paul to take this offering. This brother was chosen by the churches involved to do this thing. It seems that Titus was also involved in this. The brethren involved in taking this offering to Jerusalem are referred to as messengers of the churches.

The passage from Acts refers to the following: The saints which were in Judaea were in need. The church at Antioch made up an offering for them. Barnabas and Saul carried this offering to the elders of the church in Jerusalem. Now these are the Scriptures in

which Mr. Overbey professes to find a mission board. I want to ask you this question: Can any two things be more unlike than these men carrying an offering from churches to another church to help the poor, and a mission board? What earthly resemblance is there between the two? Here is why I point out that Mr. Overbey is a very qualified and able man. If anyone could defend mission boards, he could. Since this weak effort is the best he can do, surely mission boards are in trouble as far as Scripture is concerned.

Paul and these other men were simply taking an offering to a poor church. This offering had been made up by other churches. Now how about a mission board. The word "board" carries with it the connotation of authority. And don't you ever let any one make you believe that mission boards do not demand, take, and exercise authority. The board selects a field of labor. The board has authority over the missionary. The board has authority over the money. The board has authority over that which is purchased with the money. Now, brethren, honestly, can you see any resemblance be-

tween Paul and the brethren in the Scriptures quoted and Baptist Faith Mission Board or any other mission board.

Poor Mr. Overbey. He has tried so hard. He must try, for there are so many who support BFM and they must have some flimsy excuse for what they are doing. I wonder, if Mr. Overbey did not believe in mission boards — if he did not support mission boards — if his Dad was not the big man of BFM — I wonder then if he could see a mission board in II Cor. 8.

Now, let us look at this mission board which Mr. Overbey has found in II Cor. 8. I guess Paul is the president of the board. Then maybe Titus is secretary. I don't know what position the other brethren hold, so we will just call them all "directors." Now this board has authority over this money. They will use it under their authority and whatever is purchased with it will belong to this board. Brethren, honestly, it is almost sickening that someone would use this to defend the unscriptural heresy of mission boards. A man has taken leave of common sense in interpreting Scripture when he so interprets. No man without a pre-made cause to defend would ever think of finding a mission board in II Cor. 8.

I tell you there is a world of difference in the "messengers" of II Cor. 8:23 and the directors of Baptist Faith Missions. It would seem a deliberate perverting of the Word of God to seek to use it in this way. Really, a man causes one to lose respect for his ability to expound the Bible, when he misuses Scripture to defend a cause he is tied to and unwilling to give up.

I recently told some friends of mine that these "priesthood of the church" boys had some special glasses for Bible study. Their glasses have "priesthood of the church" stamped on each lens. So, everywhere they read in the Bible, they find the church. It is really amazing how they can find the church in the most unusual places. It is no wonder that Baptists for many years, even since the time of Christ until just the last few years — could not find this priesthood of the church in the Bible. These special glasses were just recently invented. A friend of mine was told that it takes a long time to see the priesthood of the church. It sure did. It took nearly two thousand years. But it takes more than time. It takes these special "priesthood" glasses. I could tell you where to order a tailor made pair, but I won't.

Well, the above remark certainly applies to Mr. Overbey and his mission board in II Cor. 8. A man would have to have special glasses with "mission board" stamped on each lens to be able to find a mission board in II Cor. 8, or anywhere else in the Bible, for that matter. Now, since I do not have these special "mission board" glasses, I will have to answer the question — "Are mission boards in the Bible?" — by saying No, No, No, a million times No. I challenge any man, reading the Bible with an open mind, seeking to find only what is truly there — without any special cause to defend — without any perverting or misusing of Scripture — I challenge any man thus to find a mission board in the Bible.

A very serious word of warning. The method of interpretation that has allowed Mr. Overbey to find a mission board in Acts 11 and II Cor. 8 is a most dangerous thing. This kind of interpreting will allow a man to find anything he wants to in the Bible. Oh, beware of such a method of interpretation. It makes the mind of man instead of the inspired Word of God to be the final authority. May God bless you all.

Election

(Continued from page one)
chosen Me but I have chosen you." Romans 8:33 — "Who shall lay anything to the charge of God's elect?"

Ephesians 1:11 — "Having been foreordained according to the purpose of Him who worketh all things after the counsel of His own will." (R.V.).

Church . . . Kingdom

(Continued from page seven)
or death, or things present, or things to come; all are your's" (I Cor. 3:21-22).

Matthew 13:44 teaches that Christ redeemed this planet for the everlasting dwelling place of the saints: "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

Christ deals here with the kingdom of Heaven. He is describing

Father, the two men in white apparel told the disciples: "This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven" (Acts 1:11). Christ went up from the mount called Olivet (Acts 1:12), and Zechariah says that He is to come back with all the saints to that very spot. "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east" (Zech. 14:4).

Job expected his Redeemer to return to earth and to raise up his dead body: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25-26).

The poet so well said:

"I am watching for the coming of the millennial day,
When our blessed Lord shall come and catch His waiting Bride away,
Oh, my heart is filled with rapture as I labor, watch and pray,
For our Lord is coming back to earth again.

Jesus' coming back will be the answer to earth's sorrowing cry,
For the knowledge of the Lord shall fill the earth and sea and sky;
God shall take away all sickness and the sufferer's tears will dry,
When our Saviour shall come back to earth again.

Yes, the ransomed of the Lord shall come to Zion then with joy,
And in all His holy mountain nothing hurts nor destroys;
Perfect peace shall reign in every heart, and love without alloy,
After Jesus shall come back to earth again.

Then the sin and sorrow, pain and death of this dark world shall cease,
In a glorious reign with Jesus of a thousand years of peace;
All the earth is groaning, crying for that day of sweet release,
For our Jesus to come back to earth again.

O our Lord is coming back to earth again,
Yes, our Lord is coming back to earth again,
Satan will be bound a thousand years, we will have no tempter then,
After Jesus shall come back to earth again.

Mabel Clement

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the Millennial Kingdom when the rule of Heaven comes down to earth, the time when God's will is to be done in the earth as it is in Heaven. The man who represents Christ purchased the field which is the world. The planet we call earth is ours since Christ purchased it for His elect. We have every right to "look for new heavens, and a new earth, wherein dwelleth righteousness (II Peter 3:13).

Christ Coming Back To Earth

Some A-millennialists say that Christ is going to come back for the saints, and after they are caught up in the clouds, the earth will be burned up. They even go so far as to say that Christ will never put His foot upon earth again. But they err, not knowing the Scriptures nor the power of God.

When Christ ascended to the

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