

The Baptist Examiner

Baptist Is Our Middle Name

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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 42, No. 24

ASHLAND, KENTUCKY, JULY 13, 1974

WHOLE NUMBER 1978

SLEEP

By WILLARD WILLIS
Monroe, Ohio

"Except the Lord keep the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit late, to eat the bread of sorrows: for so He giveth His beloved sleep"—Psalm 127:1,2.

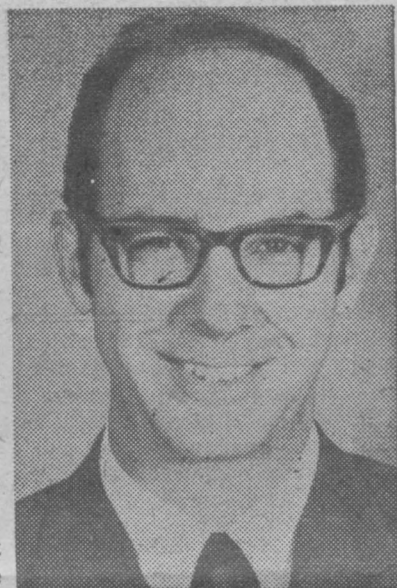
We, according to these verses, are to learn that our Father is in control of this world. Our lives, the houses we live in and our country are only as safe as God makes them. The health of our bodies and country depends on God. One can be filled with knowledge and strength and still be killed by a drunken driver. One, in fact, can live in a brick house and still be killed by a falling plane or a tornado. We see, then, that if God doesn't keep the city, yea, if He doesn't sustain our lives and property, then we are doomed. Let us,

therefore, do well whatever our hands find to do, but let us leave the results of our health and efforts up to Him. We, in fact, are not to lose sleep by rising up early and sitting up late in order to squeeze more out of our efforts. The passages before us advise that our frustrations will not add one slice of bread to our table. Let us, therefore, hear and heed the following passages of Scripture.

"The Lord killeth, and maketh alive: He bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: He bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and He hath set the world upon them. He will keep the feet of His saints, and the wicked shall be silent in darkness; for by strength shall no

man prevail"—I Sam. 2:6-9.

We, according to the verses before us, are to get our sleep, no matter what the circumstances are, in view of the fact that there is no problem too difficult for our God to solve. We, therefore, should sleep soundly and then give God the glory for the ability to sleep. May we know that sound sleep is more valuable than the wealth we would achieve while losing it.



ELDER WILLARD WILLIS

Sleep, in fact, is far better than aspirin or any of the drugs listed in our drug stores. We can be sure that many healthy bodies have been destroyed because of the lack of sleep.

I wish to emphasize that sleep is a bullet between the eyes of the theory of evolution. I am convinced that sleep is a function of our bodies that only God could have created. I, therefore, give God the credit for sleep. I do not give such credit to evolution.

Everything about our bodies, in fact, shows clearly that they came direct from the hand of God. Our ears on the sides of our heads, our noses directly above our mouths, our teeth immediately inside our

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What The Grace Of God Teaches Born-Again Ones

By MILBURN COCKRELL
Fulton, Mississippi

"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Many churchgoers live in open rebellion to the moral teachings of the Bible, yet they expect to be saved when the roll is called up yonder. Most of these people join



MILBURN COCKRELL

the church in what is called an old-time revival meeting. They experienced some emotional excitement as they prayed through on the mourner's bench because of a graveyard tale told by a famous evangelist. Many of these people have not been to church since they were baptized. They lived as they did before uniting with the church. They drink, smoke, curse, lie, cheat, and steal like those who make no profession of faith. They seem to be religious, but they are really not saved. They do not attend church unless someone dies or gets married. They never pray or read the Bible. Such persons have never been born again!

Some Arminian Baptists tell sinners to just believe and everything

is alright. They say, "Just let Jesus come into your heart and be saved forever. It doesn't matter how you live or what church you belong to." To tell the lost sinner such without additional instructions is to preach just half of the truth. It is dangerous to preach a half truth. Such unscriptural practices have given critics a perfect right to accuse Baptists of preaching a dangerous gospel. Sad to say, this accusation is not without some foundation, for the Arminian evangelism of our day practiced by some Baptists has produced a great religious body which has a name to live but are dead.

So many ministers seem so intensely anxious to make everything so easy and simple for the sinner that their preaching becomes extremely one sided. The gospel the average person hears nowadays is nothing more than a carnal, earthly, worldly gospel which offers false peace.

The gospel preached in the average pulpit is not a delivering gospel. It leaves people in the world to live instead of changing them into new creatures. It lulls the conscience and leaves the soul in its old habits and old ways of living. It fixes it so there is no difference between the church and

(Continued on page 7, column 4)

Read This, And Enjoy Rich Experiences Of New Guinea

FRED T. HALLIMAN
Missionary To New Guinea

Dear Friends in Christ:

This is being written on June 18. You are just entering summer there in America and in the Southern Hemisphere the fall is just ending and the winter has started; however, where I live, I enjoy a lovely 72 to 75 temperature during the daytime and about 55 at night the year around.

Things are coming along fine for us here at the Sovereign Grace Baptist Mission and we are always grateful for God's goodness to us. We have had an unusual year in this area so far since the beginning of this year. The majority of the years that I have lived in this area, from the first of December each year until some time in June, we do not have over 25 days but what we record some rain. This year we have had several fairly long periods that we had no rain. While we have still quite a heavy rainfall as compared to most parts of the USA, for us it has been quite moderate.

15 Baptized

The Lord continues to bless the work here in souls being saved and the saved being baptized into the local churches. Not too long ago we met for the purpose of baptizing some that had professed faith in Christ. In all there were fifteen people baptized from four different churches. There are some in the

Levani Valley ready to be baptized and a few more at other places. It is a joy to see these churches grow steadily in grace as well as numerically.

The two new mission points that have been started this year are reporting progress in their work. One is experiencing much difficulty with the Protestants, and many threats have been made if the missionary does not stay out of the



FRED T. HALLIMAN

area. However, this has got to be such a common thing here with us that if it were to cease we would probably think we were doing no good at all.

Our main problem with these various Protestant groups has been, and still is, over baptism. If we would receive their baptism we would probably not have too much difficulty with them, but when we

(Continued on page 5, column 3)

Bro. Joe Rebukes Bro. Halff For His Error As To Tithing

By JOSEPH WILSON, SR.
Gladwin, Michigan

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings . . . Bring ye all the tithes into the storehouse."—Mal. 3:8-10.

This Scripture clearly tells us that we are to tithe, we are to bring our tithes into God's storehouse, and we are robbers of God if we do not do these things. There is no legitimate, God-honoring way to get around this clear teaching of God's Word. And what God-loving, God-honoring person would want to get around this truth? I often say that there are many people who do not practice tithing, but there are very few, if any, who do not believe in it. Most people know they ought to tithe. Yet there are some few who profess that they do not believe the Bible teaches tithing.

I have before me the May-June issue of the "Message of the Christian Jew." This paper is the printed organ of "The Christian Jew Hour," a radio program which I suppose is worldwide, at least, nationwide. The paper is edited in part by Charles Halff, who is the major speaker on the radio program. In this issue, Mr. Halff, an-

wers a letter relating to tithing. Let me say that I am not against radio preaching, and I am not against efforts to get the gospel to the Jews. But, assuredly, radio preaching and radio preachers should be under the authority and control of a true church of Jesus Christ. And missions of any and every kind should be under direct control of a true church. Now, as to radio preachers, in the main, this is not the case, especially those on many stations. In the main, radio preachers are freelancers, acting without any authority from any church. In the main, radio preachers are parasites, liv-



JOE WILSON

ing on the offerings and tithes that should be going into true churches of Jesus Christ.

Brothers and sisters, Jesus Christ in Matt. 28:18-20, gave authority to his first church, and those churches which descend by link-chain succession from the church in Jerusalem which Jesus started. He gave His true churches the authority to do His work in the world today. In Acts 2, Jesus Christ baptized His church in the Holy Spirit. In Eph. 3:21, we are told that God gets glory through the church. Now all these clearly-taught Bible truths spell doom to the free-lance radio speaker and his kind of religious work. So the radio preacher

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE UNPARDONABLE SIN"

(REPRINTED AT THE REQUEST OF MANY FROM A PREVIOUS ISSUE OF TBE)

"And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand; and if a house be divided against itself that house cannot stand. And if Satan rise up against himself, and be divided, he

cannot stand, but hath an end. No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man; and then he will spoil his house. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Because they said, He hath an un-

clean spirit"—Mark 3:22-30.

This is a subject which is usually discussed during revival meetings. It is particularly a favorite message to be used by evangelists just a few nights before closing an evangelistic campaign. I presume it is one of the most commonly preached messages of any that is used by evangelists.

At the same time, I doubt seriously if there is any portion of

(Continued on page 2, column 2)

He who boasts of being perfect is perfect in folly. I never saw a perfect man.—Spurgeon.

The Baptist Examiner "Unpardonable Sin"

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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Little Joe told the story of this experience in an article which he had in our paper of recent date —



LITTLE JOE WILSON

an article which has been very definitely appreciated by people all over the country. Truly, no message has ever appeared in TBE that caused as much comment as this article.

This message is now printed in tract form and a copy of the same can be had by writing Little Joe. Do not write us as this would only delay the matter. Please write Bro. Wilson direct, at:

ELDER JOE WILSON, JR.

Route 1,
Rural Hall, N.C. 27045

I'm sure that you'll be glad to receive a number of copies of this excellent message that you might distribute them — perhaps to others who have had some problem of seemingly adverse circumstances.

"Unpardonable Sin"

(Continued from page one)

the Word of God that has been more abused, and more falsely preached, than this portion of Scripture. It has been twisted, perverted, distorted, and misconstrued by Arminian evangelists in a thousand ways.

I have heard it discussed by many ever since I was a boy, and it has been but seldom that I have ever heard anything said concerning this Scripture which would glorify God, and magnify His Word. Today I would like for us to forget all the messages that we have ever heard and lay aside all the traditional teachings that have been handed down concerning this Scripture and just study the Scripture itself, that we might see what God's Word really teaches as to the "unpardonable sin."

I

THE UNPARDONABLE SIN IS NOT ANY ONE PARTICULAR SIN OF THE FLESH.

Many times an individual is addicted to some particular habit or practice — a sin of the flesh. Since this particular sin is the cause of his downfall, he naturally concludes that this sin is unpardonable. I am satisfied that many an individual goes through life thinking that the sin of his flesh, whereby he stands most guilty before God, is the unpardonable sin. I have met many such individuals in life.

I remember one man who thought that stealing was an unpardonable sin. It had been his failing for years. Somehow he had developed a complex whereby he thought that no one could be saved who was addicted to thievery. I am ready to grant that stealing is a grievous sin in God's sight, and yet I rejoice that the Word of God makes it clear by an example that a thief can be saved. On the day that Jesus was crucified, two thieves were crucified with Him. One of them died, repenting. Listen:

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom, And Jesus said unto him, Verily, I say unto thee, Today shalt thou be with me in paradise"—Luke 23:42,43.

If I had no other Scripture than this, I would know that a thief could be saved and that stealing was not an unpardonable sin.

Still others think that the sin of drinking is unpardonable. That it is a grievous sin one may easily learn from the reading of God's Word. We read of two that played the fool in the Bible because of drink, called by the names of Noah and Nabal. God's Word tells us what the sin of drink did in the lives of these two. It warns also what we may expect in our lives. Listen:

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth

like an adder"—Proverbs 23:29-32.

However, drinking is not an unpardonable sin. Some of the greatest soul winners that I know today, and some of the outstanding Christians of my acquaintance, were once notorious for their drinking. In over 35 years in the pastorate, I have seen many individuals gloriously saved, who had been addicted to this habit. While it is a sin of the flesh to be avoided, I am glad that God in His Word, graciously invited the drunkard, when He said:

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool"—Isa. 1:18.

Likewise, murder is not an unpardonable sin. Because of a faulty misunderstanding of God's Book, many have come to believe that a murderer cannot be saved. There used to be a lad who listened to me preach very regularly. One day I insisted that he bring his father to church with him, whereupon the lad immediately replied that it would do no good for his father to come to church. He said, "Dad is a murderer; he couldn't be saved." Then he told me how his father was in World War I, and

An Appreciated Letter About Work Of Bro. Halliman

We have had a number of fine letters in response to Brother Halliman's article relative to the death of Mini as recorded in the issue of TBE of June 1, 1974. All these letters have been appreciated and I am especially glad to share the following as a sample of these letters.

Dear Bro. Gilpin:

I am sending a small offering to help in your work. Please send ten dollars to Bro. Halliman to help build the church at the mission station. I have just been reading about Mini's death and how he wanted to help build that church. I want to help also.

Yours in Christ,
Mrs. W. F. Evans

Rt. 1,
Casa, Arkansas

Doubtlessly, there are many others who would like to share in the building of the new church building in New Guinea. I hope God leads thousands of our readers to have a part in this ministry.

he knew definitely that he had taken life many times. To prove that his father couldn't be saved, this lad even quoted from God's Word. Listen:

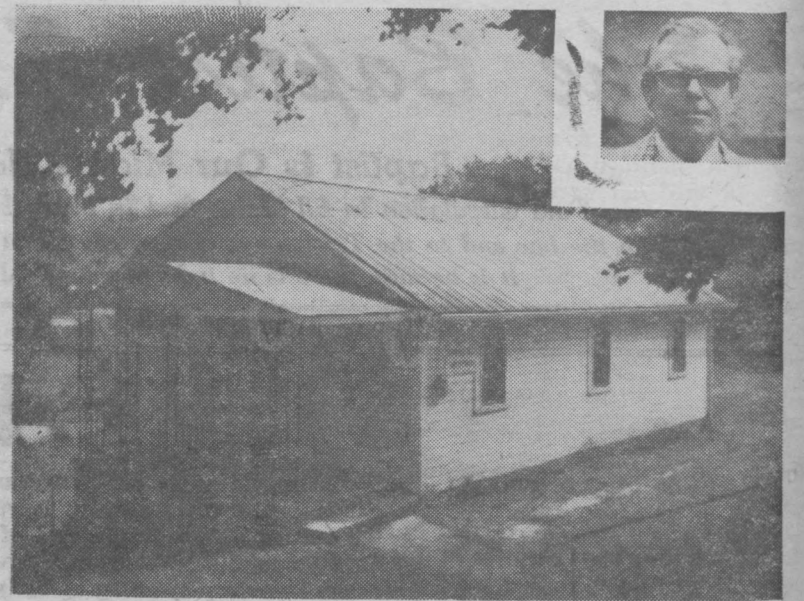
"Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him"—John 3:15.

I am satisfied that this boy is not an isolated case. I think that there are many who believe by a faulty misunderstanding of the Scripture, the same as he, that murder is unpardonable.

We have at least one illustration from God's Word of a murderer who was saved. Barabbas is that murderer. (Luke 23:19). God's Word tells us how that Jesus was crucified in his place — that He died on the Cross that had been prepared for Barabbas. In other words, He died as a substitute for Barabbas. I expect to meet Barabbas in glory, for I am satisfied that he died a child of God. Though he was a murderer, yet he was saved, since Jesus died in his place.

Furthermore, adultery is not an unpardonable sin. When I was a boy, a young girl in the community where I lived, gave birth to an il-

A TIP OF THE HAT TO THIS CHURCH



CEDAR CREST DRIVE BAPTIST CHURCH

ELDER JAMES W. JOHNSTON, Pastor

This week, we take pleasure in saluting one of the churches which has been organized through the efforts of Calvary Baptist Church. This is the Cedar Crest Drive Baptist Church of Huntington, West Virginia, located at 1044 Cedar Crest Drive.

Brother Johnston, who is serving as pastor of this church, has been a dear friend and a loyal supporter of THE BAPTIST EXAMINER for many, many years. After being organized, one of the first things this church did was to make a missionary offering in behalf of our written ministry which in itself speaks exceedingly highly of them both from the standpoint of doctrine and missionary practices.

To be sure, this is only a small church but we thank God for them and we would certainly urge anyone who has the opportunity, to visit with them at any time that God might make such possible. Truly, it is a blessing to have had fellowship with them. We know that anyone who visits with this group will find a ready welcome in the Lord.

Brother Johnston, more or less, stumbled on to the doctrines of grace and the truth of the church that Jesus built. One man heard him preach years ago and referred to him after the services as a "Gilpinite." Brother Johnston didn't even know me, and wondering what a "Gilpinite" was, he went to his dictionary and tried to find the meaning of the term. Of course, any man who stands for the truth and preaches the Word of God as I and Brother Johnston have through the years, are bound to be stigmatized in some manner. Well, it was thus that we got acquainted with Brother Johnston, and I have thanked God over and over for him through the years.

legitimate baby. I remember hearing a man in that community say that regardless of what she might ever do in life, she was doomed and damned for Hell. He said that she could never be saved. From that moment, I grew up with the same thought. I am satisfied that doubtlessly there are many false notions concerning this sin of the flesh.

However, notice from God's Word the number of harlots who were saved. Do you remember the harlot Rahab? She was saved. Do you remember the woman of Samaria (John 4) who had had five husbands, and was then living in open sin with another man, whom Jesus saved?

Do you remember the instance of the woman who was brought to Jesus, whom her accusers said was taken in the very act of adultery? The Word of God tells us that Jesus said to her:

"Neither do I condemn thee."—John 8:11.

Thus from these Scriptural examples we can see that this is of the flesh and is not an unpardonable sin.

The Word of God gives us an example of one who used profanity and yet we know that he is in Heaven today. I speak of Simon Peter who cursed as he warmed his hands around the enemies' campfire on the night of Jesus' arrest. Years later this same Simon Peter was used of God to write two books which bear his name, and these were incorporated into the Bible by the Holy Spirit. I say that we know that he was saved, for he wrote, saying:

"You who are kept by the power of God through faith unto salvation ready to be revealed in the last time"—I Peter 1:5.

Thus I say that the unpardonable (Continued on page 3, column 1)

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By
ARTHUR W. PINK

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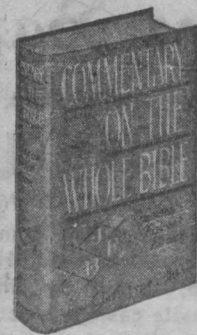
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THE BAPTIST EXAMINER
JULY 13, 1974
PAGE TWO

"Unpardonable Sin"

(Continued from page two)
sin is not any one sin of the flesh. I have mentioned these five—murder, stealing, drinking, adultery, profanity—and we have seen that though each of these sins of the flesh is to be avoided, that neither is unpardonable. In fact, in the very context, from which we get our text for this sermon, Jesus said that all sins and blasphemies could be forgiven. He said:

"Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme"—Mark 3:28.

II

THE UNPARDONABLE SIN IS NOT THE REJECTION OF JESUS CHRIST AS SAVIOUR.

This is the common interpretation placed upon this Scripture by most Arminian evangelists. Many preachers, especially during the invitation, insist that a man can say "no" to the Spirit of God too often, so that some day the Holy Spirit will depart, never to deal with that individual again. This is a good way to scare unsaved and Scrip-

turally-ignorant people into the church. It is a good way to fill the church with unsaved members. It is a good way to add a lot of ecclesiastical corpses to the church rolls.

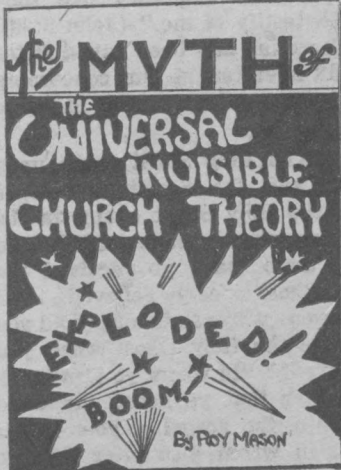
Many individuals on hearing such exhortations have come to believe that surely this was the unpardonable sin. A man here in this town told me over twenty-five years ago that he couldn't be saved, that he had committed the unpardonable sin. He told me how that in a revival meeting years before, he had rejected the Holy Spirit and from that time on he had never had a spiritual impression that he should be saved. I think he is representative of thousands who have been mistaught by Arminian evangelists.

Sometime ago a Baptist preacher of this Association was holding a revival meeting in a nearby Baptist Church. He told the story of two boys who attended services in another revival, one of whom was saved, whereas the other, as he said, rejected Jesus.

On their way home that evening they parted company at the forks of the road. When the one who

was unsaved shouted, "Come back, come back," the other boy hurriedly turned back, thinking that his unsaved friend was calling for him, only to find that this unsaved boy

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was calling to the Holy Spirit to come back into his life. This Baptist preacher who used this illustration said that this man committed the unpardonable sin, in that he rejected Christ until the Holy Spirit left him never to return again. Of course, every Holy Roller and every Arminian preacher had already told this hundreds of times before. However, in spite of the fact that this had been told again and again by heretical preachers, it is still a religious falsehood, a slander upon God, and a definite misrepresentation of God's Word.

In the Old Testament there is likewise a Scripture which is often correctly quoted but incorrectly applied. It says:

"My Spirit shall not always strive with man"—Gen. 6:3.

This was God's message to the antediluvian civilization in that He declared He would not always tolerate the sinful civilization of Noah's day. It is the favorite verse of those who believe that the unpardonable sin is the rejection of Jesus as Saviour. Sometime ago I read a message from this text on the subject, "Sinning Away One's

Day of Grace." The preacher endeavored to show that a sinner can by continually rejecting Jesus thus commit the unpardonable sin.

However, beloved, the sinner can not sin away his day of grace because he has never had any grace. There is no such thing as waiting too long, nor neglecting one's opportunity for salvation, until the Holy Spirit departs. Three Scriptures make clear the fact that all those whom God elects, shall eventually be saved.

"ALL THAT THE FATHER GIVETH ME SHALL COME TO ME; and him that cometh to me I will in no wise cast out"—John 6:37.

"Being confident of this very thing, that he which hath BEGUN A GOOD WORK in you will FINISH IT until the day of Jesus Christ"—Phil. 1:6.

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ORDAINED TO ETERNITY"—(Continued on page 4, column 4)

THE BAPTIST EXAMINER

JULY 13, 1974

PAGE THREE

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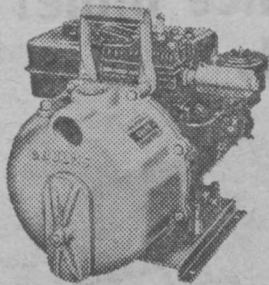


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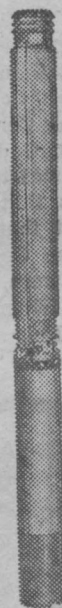
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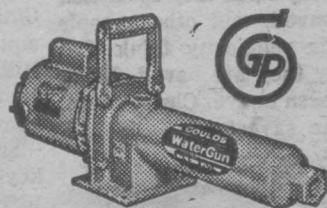


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MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



Definitely NO, he was not saved. This is made clear by the Scripture Acts 11:13-14: "And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; WHO SHALL TELL THEE WORDS, whereby thou and all thy house SHALL BE SAVED."

Cornelius had embraced the religion of the Jews, and he was a very devout man. He prayed and sought to do the things told him to do in the Old Testament Scriptures, but nevertheless he had never received Christ as his Saviour, and neither he or anyone else could be saved apart from a personal trust in Christ. Unfortunately, many people don't realize that, and indeed it is the hardest of all truths to get people to understand. If they are religious, very often they think that they are saved, and other people seeing their religiosity think that most surely they are saved. Being religious doesn't save. Christ saves. Christ alone saves!

E. G.
COOK

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In Acts 10:2 we find that Cornelius "feared God" before Peter preached to him. And in Rom. 3:18 Paul speaking of the unsaved people says, "There is no fear of God before their eyes." So Cornelius had to be saved before Peter preached to him in order that both of those Scriptures could be true. In verse 4 we read, "Thy prayers and thine alms are come up for a memorial before God," and in verse 31 Cornelius was told, "Thy prayer is heard, and thine alms are had in remembrance in the sight of God." This can only mean that God was pleased with Cornelius' prayer, and with his alms giving. But in Heb. 11:6 we learn that "without faith it is impossible to please Him." A lost person has no faith. So this is another proof that he was saved before Peter preached to him. Then since his alms, or his gifts were accepted, that means the giver was accepted. In Eph. 1:6 we read, "He hath made us accepted in the Beloved." That means that he was in the Beloved before Peter preached to him. That is still another proof.

Someone may be saying that I am arguing that Cornelius was saved before he heard the Gospel. But I assure you that I hate the doctrine that says a person can be saved without hearing the Word of God. I want no part of it. If you notice in Acts 10:37 Peter said to Cornelius, "That Word, I say, ye know." He had already heard the Word of God. In that same verse Peter said the Word had been published throughout all Judea. Then, too, Philip, that great preaching deacon who baptized the eunuch,

lived in this same city in which Cornelius lived, Acts 21:8.

Yes, I am aware that the angel said to Cornelius in Acts 11:14: "Who (Peter) shall tell thee words, whereby thou and all thy house shall be saved." But let us not jump to a conclusion here. This word "saved" has many different meanings in the Scriptures. We have a three tense salvation. I was saved from the penalty of sin fifty-four years ago. I am slowly, but surely, being saved from the power of sin. And I will be saved from the very presence of sin when my Lord comes for me. This could be the way this word "saved" is used, or it might mean that they were to be saved from error by Peter's coming and preaching to them. If it means being saved from the penalty of sin, quite a few of the Scriptures above just do not coincide.

We must always interpret a certain Scripture in the light of other Scriptures on the subject. So far as I am able to see everything that a lost person does is sin. There is just no way for God to be pleased with a lost person's actions. He is completely under sin, Rom. 3:9b. So if Cornelius was not saved until Peter came and preached to him, that would mean that he feared God, prayed acceptable prayers and gave acceptable alms while still a lost man. All this would be contrary to all Scriptures that I know anything about.

Since Peter had been given the keys of the kingdom of heaven (Mt. 16:19), it was needful that he go and use those keys in connection with the Gentiles. He had used those keys in connection with the Jews on the day of Pentecost. Now he must preach the Gospel to the Gentiles. This, no doubt, would keep them from error.

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This is a question that has been debated by many men down through the years. Both sides have good arguments to support their beliefs. I take one position and believe that I am right in my position, but I would not say that the other position could not be right. I have been wrong before and I could be in this. However, as I say, right now I believe that my position is right. One thing for sure, I am not going to go into a long debate with someone over it. Frankly, I don't think that it is that important. The important thing is that he was saved.

In view of my last answer about God answering the prayers of an unsaved man, I am sure my position will surprise some of you. I take the position that Cornelius, while a just and devout man, was not saved until Peter preached to him. I offer these reasons for my position.

(1) "And Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him." (Acts 10:25). No man once he has been saved bows down and worships another man.

(2) Peter preached the gospel to Cornelius and his household. (See Acts 10:34-43). "To Him give all the prophets witness, that through His name whosoever believeth on Him shall receive remission of sins." Peter was showing that the prophets all preached that salvation was in the Messiah. Jesus said

something similar to the unbelieving Jews. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39). If Cornelius had been saved Peter would have taught him concerning Christian truths, not the message of salvation.

(3) The Holy Spirit came upon them and the Scripture teaches that the Holy Spirit comes in the believer when he believes. "He said unto them, have ye received the Holy Ghost since ye believed . . . ?" The correct translation is, "Did you receive the Holy Ghost when you believed?" "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with the Holy Spirit of promise." (Eph. 1:13).

(4) When Peter defended himself he said that the Holy Spirit had told him of the coming of men from Cornelius and that the message to

were." The statement was, " . . . Thy prayers and thine alms are come up for a memorial before God." (Acts 10:4). The word "memorial" actually means "a reminder or record." He was told that it was recorded that he had prayed. Then he was told to send for Peter. God was preparing Peter. I see here that God prepares the person to receive the gospel and prepares the person who delivers the gospel, just as in the case of Philip and the eunuch.

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH

1643 Lee Road
Cleveland Heights,
Ohio



Yes, we believe that Cornelius was saved before Peter preached to him.

Cornelius was a Roman Centurion, a man of some rank in the Roman Army, an officer over 100 men. He was an unusual Roman because he was a worshipper of our God.

He had heard the word of Jesus Christ before Peter preached to him (Acts 10:36-40), and as a result, became a believer in Jesus Christ by God's power and grace, to the saving of his soul.

We feel that further evidence of Cornelius' prior salvation is to be found in the fact that his prayers were heard and answered by our God. (Acts 10:34,31). We do not believe that God answers the prayers of unsaved men (see our remarks in last week's Forum).

"Unpardonable Sin"

(Continued from page three)
NAL LIFE BELIEVED" — Acts 13:48.

No man can read these Scriptures without the realization that God saves only those whom He has elected unto salvation, and further, these Scriptures abundantly teach that all those whom He has elected shall be saved. Not one of them shall fail to enter Heaven, before the foundation of the world. How glorious it is to know that ultimately every one of God's elect shall be saved, and therefore, we are sure that the continued rejection of Christ on the part of a sinner is not the unpardonable sin.

III
THE UNPARDONABLE SIN IS NOT AS THE CATHOLICS SAY, TO DIE OUTSIDE THE CATHOLIC FOLD.

So far as they are concerned, the

only sin which is unpardonable is to die a Jew, a Protestant, or a Baptist — that is, to die without being a Catholic. This is the only unpardonable sin they know—dying outside Catholicism.

In this respect I want to insist, and that very definitely in opposition to the Catholics, there is no salvation, in church membership. There is no salvation in anybody's church. The church is not the Saviour — it is the home of the saved. A man may be a Jew, Catholic, Protestant, or a Baptist and still be lost and on the road to Hell. Listen:

"Many will say to me in that day, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity"—Mt. 7:21-23.

Many have a Lord-saying profession apart from a possession of Christ as Saviour. Let me insist that no man is saved by his church membership. When our Lord comes, His concern will not be whether your name is on some church book, but whether your name was inscribed in the Lamb's Book of Life.

"And whosoever was not found written in the book of life was cast into the lake of fire"—Rev. 20:15.

I am confident that the Catholics are as far wrong in this as they

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are on most all other teachings of the Bible. This is only to be expected since they have substituted tradition and human philosophy for the Word of God.

To say that any man is saved by being a member of a church, or is lost by not being a member of a church, is utterly ridiculous in the light of God's Book. I thank God that I do not preach salvation by the church, but by the Lord Jesus, who is the Head of the church and the Saviour of all the elect.

IV

THE UNPARDONABLE SIN IS THAT OF ATTRIBUTING THE WORKS OF CHRIST TO SATAN.

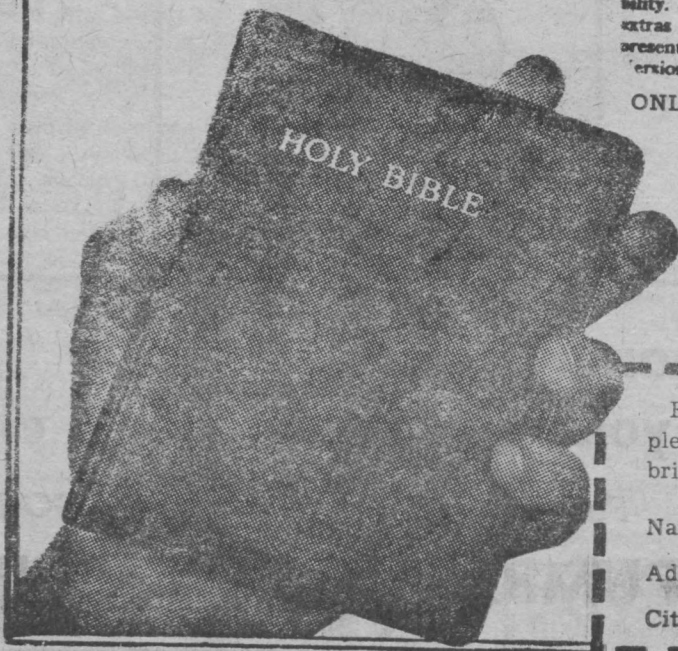
When Jesus spoke the words of our text He was talking to those who said that He was doing His work through the power of the Devil. This was their charge:

"And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils"—Mark 3:22.

Jesus thus declared that all other sins and blasphemies might be (Continued on page 5, column 2)

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AND FOR WOMEN

"A GLORIOUS WEDDING"

Whenever a group of women get together, seldom do we hear them talk about the Lord's church. This is especially noticeable because just the opposite is true of the fellows. They seem never to tire of this glorious doctrine. The women will talk about wearing slacks or no. The pros and cons of cutting her hair. How far submission to her husband goes, etc. Perhaps we do not talk much about it because we don't know much about it. Let's look at just one facet of the church, today. Perhaps being reminded that the church is the Bride of Christ will stimulate us to appreciate the church even more.

Eph. 5:29 says "Christ loved the church and gave Himself for her." Just as Jacob toiled for his beloved Rachel, so Jesus Christ left His heavenly home and labored through the agony of the cross for His bride, thus becoming one flesh. Just as a bride takes on the name of her husband, we too, take on the name of Christ. We wear the name proudly. I don't know how they felt at Antioch, but whenever anyone calls me "Christian" I kinda glow inside.

Just as a husband provides for the needs of his wife, even so, Christ His church. He comforts her. He teaches her. Directs her path. He provides her food via His Word. He is concerned for her spiritual health and provides everything she needs to live a rich, healthy, purposeful life. He pays all her debts. He shares all His wealth with her. What a glorious husband the church is espoused to!

Even though the actual wedding has not taken place, and even though we are wanderers here in the world of woe, living in the tents of Kedar, still we are the bride of Christ. We are precious to Him, written in His hands and united with His person. I'm sure there are several reasons why the angels and people do not marry in heaven. But I can't help wondering if one of these reasons is that compared to the wedding that is going to take place between Christ and His bride, any other would be like a candle trying to shine in the radiance of the noon-day sun.

Don't you love weddings? I'm not a sentimental person, but I always cry at weddings and graduations. But this will be one wedding I won't cry at because there are no tears there. One day soon, the Bridegroom is coming. What glory that will be! We'll all be dressed as a bride in our wedding garments. There will be a great wedding feast. It will be a large wedding with a

multitude of guests. And then the icing on the cake will be when we are presented to the Father of the Groom. Presented faultless, without spot or blemish. Presented a holy, pure, virgin.

There may be some women reading this that are not members of a New Testament Baptist Church. If so, you will miss this glorious experience. I don't mean you are not saved. But you will miss being in the bride. The Scriptures are clear the bride is His church. And there is only one bride or one church. I'm not sure what your position will be. Perhaps you will be numbered among the "guests." It isn't difficult at a wedding to know who has the honored position. As the bride walks down the aisle, all eyes follow her. The Bridegroom's eyes never seem to leave His bride. It doesn't mean He doesn't love others there, he just has a special love for His bride.

Those of us who are in His church need to strive to honor our position as His bride by our chaste conversation and godly lives, guarding His good name, being careful not to bring reproach upon it.

"Unpardonable Sin"

(Continued from page 4)

forgiven, yet when one attributed the works of Christ unto Satan, that was committing the unpardonable sin, and the one who did so was in danger of eternal damnation.

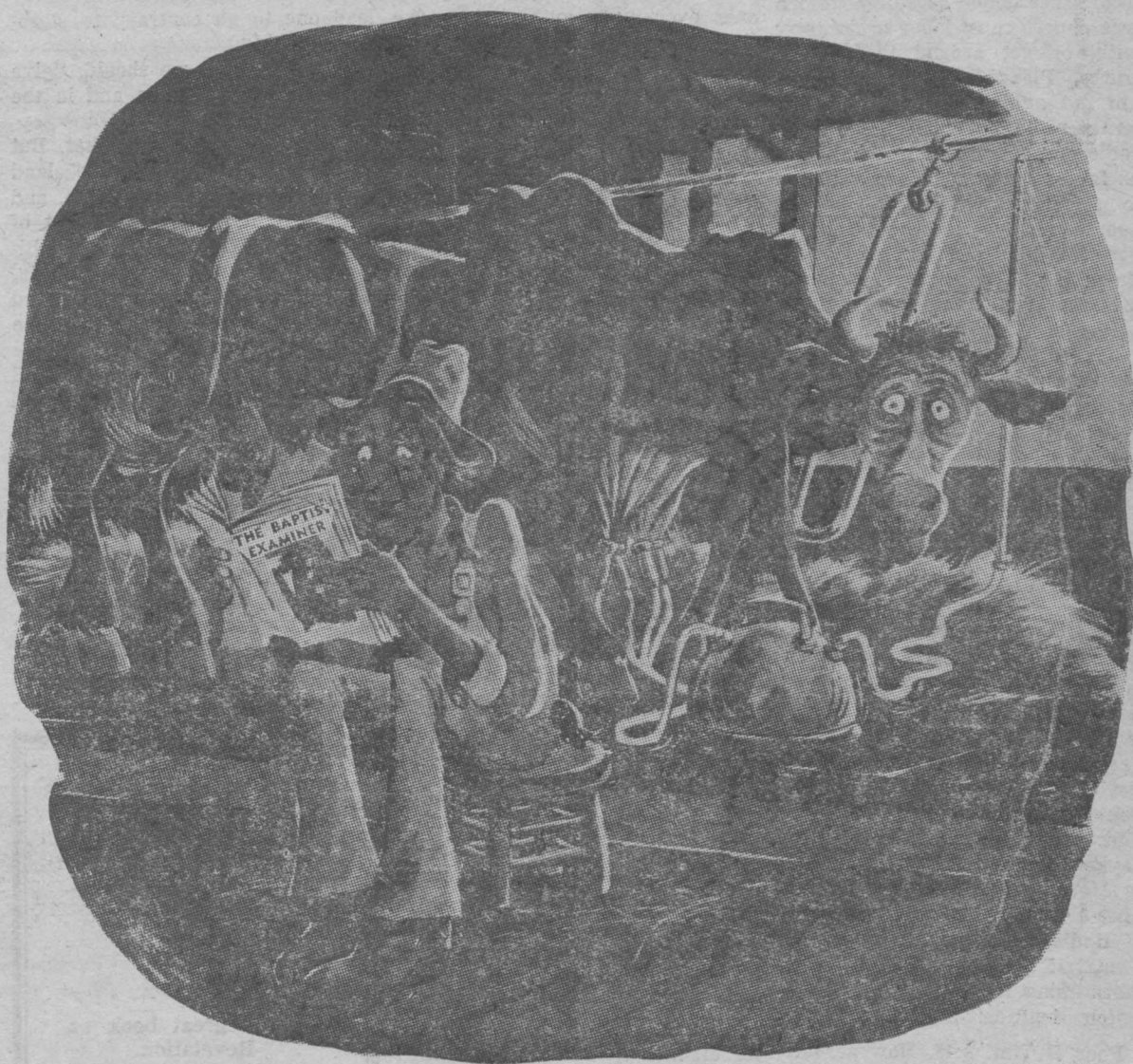
Thus, this is not a sin which might be committed by a thoughtless child, or an immature youth, or one who is feeble-minded, or by the ignorant. It is a sin that is committed in defiance of God, of which very few have ever been guilty through all the ages since the foundation of the world. Even those who have been given to flagrant violations of the law by way of sins of the flesh still have recognized and feared God, and even in their sinfulness state would have shrunk from the thought of attributing the works of Jesus unto Satan. This is a sin of which I am sure very few have ever been guilty. Only those who are theistically inclined and who view the Word of God from an infidel viewpoint, would ever be guilty of this sin. I doubt if there is even one in this audience who has ever dared to think that Christ did His work by hypnotism or mesmerism — that He was in league with Satan.

However, everyone here has many sins though whereof you are guilty. While you might shrink from the thought of this unpardonable sin, you have willingly embraced many sins of the flesh to your bosom. In God's sight, you therefore stand guilty. Has He not said:

"For ALL HAVE SINNED, and come short of the glory of God" —Romans 3:23.

Do you feel your guilt today? Do you realize that you are a sinner? Would you like to be saved?

LIVESTOCKMEN JUST CAN'T PUT DOWN TBE



Maybe our paper isn't quite this interesting and our artist may have overdrawn the picture, yet, we know that there are thousands of people who are blessed each week and who do find it most interesting.

Why don't you send ten of your friends this paper. I am sure it will be a blessing to them.

I am glad that with this one, exception, all other sins may be forgiven. God's Word makes the invitation broad and wide. Listen:

"For the son of man is come to seek and to save that which was lost" —Luke 19:10.

"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.

May God in His Grace reach down and touch the heart of someone of His elect, that you now may be saved for His own glory.

May God bless you!

Fred T. Halliman

(Continued from page one)

have folk come from these other mission groups, get the truth and are saved, and we take them and give them Scriptural baptism, the leaders of the Mission that they came from just about go into orbit. Recently, one of our missionaries was all but manhandled because we had baptized two individuals at the mission that he takes care of, as some time previously they had had baptism from this other group.

Our mission near Koroba is having good attendance and good progress is being made in that area. The Christian people from the church that sponsors this mission is helping to get a building up and before long they will have it completed. It is a blessing to see these churches take the initiative in getting these new mission points started and then assist them in whatever is needed so the work will progress.

Tomorrow three of our preachers are to set out on a two-day journey to see about another new mission point. As yet, we do not know but very little about the area, and less about the people, but they have sent word to us on different occasions that they would like to have someone from our Mission Station come and talk to them about starting some services there, therefore,

three of the preachers have decided to go look into the desires of this group of people tomorrow. There are some other mission groups working in the area, so there will no doubt be some opposition to our going, but this is to be expected.

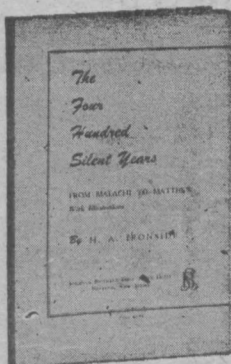
Our study in the book of Acts is proving to be most profitable and is being well received among the people. It is especially strengthening to these churches that are experiencing persecution as they start new mission points in these various Protestant areas. In many cases, we almost live the Acts of the Apostles as recorded in this book. Many of our preachers have been brought before the courts of the land for nothing more than preaching the Word of God, and I have been engaged in this twice myself, once by the Catholics on Bougainville and once by the Protestants here on this island. So far, I have not received any beatings, although some of our preachers have not been so fortunate. We had one native preacher attacked

by a white missionary and knocked to the ground. This same missionary has served notice to all Baptists not to enter the grounds of his mission station, and in the event they do, he is not to be responsible for what happens to them. We do not tell you these things in order to get pity or to have some of you think, "Poor Brother Halliman, he is really having a time of it," but rather we would have you pray for us that God might make us strong in the faith, and bold in preaching His Word, regardless of any and all opposition.

Ecumenical Movement On The Move Again

Actually, this sub-head is a misnomer for really they have never ceased to be on the move. It would be better stated to say that the ecumenical movement has stepped up their efforts here in New Guinea. Recently, it was stated over the local news in Papua New Guinea that "The Church" in Papua New Guinea is experiencing unex-

(Continued on page 7, column 1)



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THE BAPTIST EXAMINER

JULY 13, 1974

PAGE FIVE

Joseph Wilson

(Continued from page one)

who is not under authority from a true church must labor to do away with, or get around these Bible truths. Please understand that I am not against proper preaching on the radio, but against free lance radio preachers. These are always, as far as I can ascertain, opposed to storehouse tithing. They are nearly always universal church heretics. It is most convenient for them to shelter their unscriptural practices under the heresy of the universal, invisible church, and make very light of the true local, visible churches of Jesus Christ. I don't know that you can find a free lance radio preacher who will teach the truth about tithing and about the church.

Mr. Halff asks in this article: "Where can you find that the tithing law was ever given to the church, the body of Christ?" I think we can see here that he is a universal church heretic, for this is the language they use. Now there is no such church as Mr. Halff believes in. I would ask Mr. Halff a question: "What true church of Jesus Christ — A Missionary Baptist Church, if you please — gave you the authority for your radio and publishing work? Mr. Halff says, 'I was also a strong believer in storehouse tithing many years ago. However, after diligent study of God's Word, in the light of II Tim. 2:15, I came to the conclusion that tithing is not for this dispensation of grace.'"

Poor II Tim. 2:15. How perverted, abused, and mis-used it has been! Mr. Halff is referring to the "rightly dividing the Word of truth" in this verse. This "rightly dividing" is a convenient knife for heretics to use in cutting out of God's Word the parts which they do not wish to believe and obey. They do not "rightly divide." They mutilate, cut out, and destroy many precious portions of God's Word. I would point out to Mr. Halff, that God always has and always will save His people by a dispensation of grace. I do not know how diligently this man studied, but I do know it is not diligent enough, for he has not yet learned the truth about the church, the Lord's work, or tithing. Mr. Halff tells us that he believed in storehouse tithing many years ago. I suppose that was before he became a big radio preacher without church authority, and needed peoples' tithes for himself and his work.

Mr. Halff says, "You should know that the tithing law was given

exclusively to the nation of Israel to take care of the tribe of Levi. The Levites were the only ones ever given authority to take tithes from the people." Now, I thought that tithing was before the law of Moses on Sinai. I thought this because Abraham gave tithes to Melchizedek in Gen. 14, and Jacob promised to tithe in Gen. 28. Now this proves Mr. Halff to be wrong in restricting tithing to the Jewish nation and the Levites. He has — not rightly divided — but just cut Gen. 14 and 28 out of the Bible as far as tithing is concerned.

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel"—I Cor. 9:14.

In I Cor. 9:13, Paul explained how the Levites and priests were supported in the Old Testament. Mr. Halff admits that this was tithing. Then Paul says that, in the same way, preachers are to be supported today. This verse, among others, proves that tithing is for today the same as for every day of human history.

Mr. Halff says that the tithing law has been abolished. He says, "Let me show you where the tithing law was abolished . . . 'Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross, Col. 2:14.'"

It is true that the curse of God's law on our sins, which was against us was blotted out by the death of Christ. But it is not true that commandments of God which were for all men in all ages have been done away. The law of tithing was not against us. It is for us. It is our spiritual benefit and blessing, in part, that we are commanded to tithe. So Mr. Halff has perverted this precious Scripture.

Mr. Halff says, "A person should be led by the Spirit in his giving, not by a preacher or a denomination."

Well, now, I certainly agree with that. But I will say that the Spirit has set forth in the Word of God how men should give, and Spirit-led men will give in that way, and not in the way the man, Charles Halff, says they should give. The Spirit-inspired Bible tells us we should give tithes and offerings, and we should give them in God's storehouse. That is how the Spirit leads men to give. That is not being led just by the preacher or denomination. That is being led by the Spirit. To give as Mr. Halff, and his breed of free-lance rebels, teaches is to be led by man. Brother, the Spirit of God will never

lead one to go contrary to the revealed Word of God. And that means that the Spirit will never lead one to go contrary to storehouse tithing.

Mr. Halff says we should, "give out of a heart of love and in the spirit of Christ."

I certainly agree with that. But a heart full of love will lead one to lovingly obey the Bible, and the spirit of Christ is a spirit of obedience to the Bible, and the Bible teaches storehouse tithing, which thing, Mr. Halff and his kind hate. Brother, a person should tithe and give offerings. He should give them into the Lord's church. And he should do this out of love and with a cheerful heart. Now, if he does not give out of a cheerful heart, let him give anyway, for then, he will only be guilty of giving in the wrong attitude. If he does not give at all, he will be guilty of the wrong attitude and of robbery.

Now the Bible is clear on tithing. Tithing was before the nation Israel and the Mosaic law, Gen. 14:20 and 28:22. Tithing was under the law of Moses, Lev. 27:30. Fur-

thermore, for Israel and under Mosaic law, there was a second tithe to be used for religious festivals, and every third year, there was a third tithe to be used for the poor. These two tithes were just for Israel. But the law of tithing in general, is for all men in all ages. Tithing was commanded in the days of Christ, Matt. 23:23. Tithing is since the days of Israel and their special laws. This is seen in the fact that the tithing law which was before Moses, and during the Mosaic Law, has never been repealed. It is also seen in I Cor. 9:14 as already pointed out in this article, and it is clearly seen in the following:

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"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him"—I Cor. 16:2.

Here we learn: 1. We are to give in proportion to what God gives us. And God has clearly set forth that the Scriptural proportion is the tithe. 2. We are to give regularly on each Lord's Day. 3. We are to give into the store or storehouse designated by the Lord. So it is most clear and most Scriptural that tithing was before the law, during the law, and after the law. Therefore, we are to tithe today.

Now, where are we to tithe? Mr. Halff says we are to be led by the Spirit, and I agree with this. I insist that the Spirit has already revealed in the Word as to where we are to pay our tithes. Mal. 3:10 tells us that we are to bring our tithes into the storehouse. Now beyond doubt, that was the Temple of God in Jerusalem in those days. I Cor. 16:2 tells us we are to put our tithes in the store. I Cor. 3:17, Eph. 2:21,22 and I Tim. 3:15 plainly inform us that the temple and house of God today is the true church of our Lord Jesus Christ. True churches are local, visible, sound, true Missionary Baptist Churches. Therefore, we are to pay our tithes into a true Missionary Baptist Church. If you give your tithes to a radio preacher such as Mr. Halff, or to a religious organization, or to a mis-

sion board, or to a so-called church which is not a true Missionary Baptist Church, then, you are not tithing in the sight of God. If you do not tithe, you are a God-robber. Mr. Halff has taught in his paper that you are not obligated to tithe, and that you are not to give it just to a Missionary Baptist church. Therefore, this radio preacher, Mr. Halff, is encouraging all his listeners which he says are five million, and the readers of his paper — he is encouraging them to be robbers of God. Mr. Halff is guilty before God of aiding and abetting millions to commit the awful crime of robbing God. How sad, how sad!

Mr. Halff says to the questioner in his paper, "I will be happy to debate this question with you publicly if you desire." I have no special desire to do so, but I would be willing to debate this question with Mr. Halff, in his paper, or by sending tapes to his radio program, if he desires. I doubt he will so desire.

Reader of TBE! Do not be deceived and misled by free-lance radio preachers, or by any kind of so-called religious work which is not under complete authority of a true church of Jesus Christ. Do not support mission boards, radio preachers, Christian schools, or any religious work. If you are saved, become a member of a true church. Give your tithes and offering into that church. Then join with that church in its support of missions, radio preaching, or other works for the Lord which are under complete authority of a true church. Obey God, and He will bless you.

God bless you all.



(Continued from page one)

lips, our fingernails on the ends of our fingers and all the other parts of our bodies show that we have been marvellously made, yea, these things show that we were designed before we were put together. The fact that our bodies are sustained by milk from the cow, eggs from the chicken, apples from the apple tree, and beans from the ground, shows the utmost of design; and if design, there must be the designer; that designer, of course, is God.

Evolution would rule out the first Adam and thus leave no mission for the second Adam — Christ. Evolution would forbid us to thank God for our daily bread. We, in fact, would be required to praise evolution rather than our Father.

It is thought by some that the earth is too old to fit within the Bible framework of creation. Let it be known, however, that God put age in the earth when He made it. Adam, in fact, was made a full grown man and Eve a full grown woman. The trees were not made saplings, but they too were made full grown and filled with age. I'm

sure the earth was also filled with age even as was Adam and Eve and the trees. I, therefore, emphasize again that we are to give God thanks for our ability to sleep. May we give God all the glory for the ability to hear, think, see, feel, smell, taste or whatever other blessings we are privileged to enjoy.

II

We have seen in our study thus far that physical sleep is to be attributed to God. Let us now note some other ways in which the Bible uses the term "sleep." We will begin with Proverbs 10:5 where sleep refers to the carnal condition of worldly men.

"He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame."

Would you sleep while the ripe apples were hanging on the limbs of your trees, or your ripe tomatoes were hanging from their vines? Would you be so foolish as to sleep through harvest time? It is a sad thought when we consider that millions are sleeping through God's harvest time. They are sleeping the sleep of the sluggard on beds of sloth. It won't be long, however, until they will have a terrible awakening. They, in fact, will awaken to find that life has passed them by and that they have wasted their substance in riotous living. The Bible admonishes you, if you are in this class, to go to the ant hill and let the ants teach you how to be wise.

"Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?"—Proverbs 6:6-9.

It is a shame that mortal man must be sent to the ants to receive instruction, but there are multitudes who would do well to hear and heed the message the ants have for them.

III

We also have millions today who are sleeping the sleep of lust — the same sleep which Samson slept when he slept on Delilah's knees. Samson, you will recall, awoke to find that he had been stripped and ruined. You, if you are sleeping the sleep of lust on the knees of wealth or whatever it may be, will one day awake to find that you have been stripped of all rewards; that is, if you are a believer in Christ. You, if asleep and not a believer, will awake in Hell, that is, if your present course is not changed.

IV

We, if we pull the covers back from the bed of negligence, will find a great multitude sleeping in this bed. These are in the same bed that the "foolish virgins" slept in. Those in this bed are those who (Continued on page 7, column 2)

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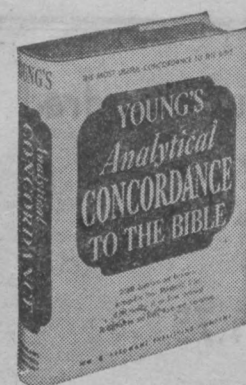
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Fred T. Halliman

(Continued from page five)

celled unity and that it would only be a matter of time until the entire people of Papua New Guinea would be completely united in "One Church."

In the same news bulletin it was stated that Papua New Guinea would soon become the "Church Model," for the entire world, and set the pace and the example for all Christianity to go by. If this be true, beloved, we Baptists here in Papua New Guinea will be facing, and going to the chopping block, long before our brothers and sisters do, back there in America. We do not know what it would be like to have to face such a thing, but we Baptists here have long ago decided that we would take the block rather than unite with the heretics.

Pastors and Missionary Conference Held

Our Conference that we hold every three months was held this past week. This one was held at the Guhabia Baptist Church located in the Pori River Valley. We had one of the best Conferences that we have held to date. All the preachers were in attendance except two, and one of these was on mission patrol in the Pogaia area and did not receive the word as to the date or else he would have been there. Another one of our preachers is having problems with his legs and cannot walk very far at the time, so he was not there.

Some of the preachers from this area left Sunday afternoon after their morning service, while the most of us did not leave until Monday. It was about 10:00 a.m. when I left the Mission Station, and by the time I had gone two miles I had collected a total of nine other preachers to take to the Conference. By 1:00 p.m. we had arrived at the place where the Conference was to be held, but no services were planned for that night. It was late in the afternoon when all the preachers got there, as the majority of them had walked great distances.

In all we had 29 preachers in attendance, and apart from the preaching, we accomplished much by way of strengthening the work here. We got started at 8:00 a.m. sharp on Tuesday morning and our first session went to 12:30 p.m. Tuesday afternoon was devoted to preaching and there were four messages, and at least two of the messages that afternoon were outstanding; all were good, but two were far above what you would normally hear.

For the Tuesday afternoon services we had an overflow crowd in one of our largest church buildings. In many of the services the people are sort of hard to keep absolutely quiet, but in this service, there was hardly a sound at any time other than the man doing the preaching. Our Lord was truly magnified that afternoon.

By 5:00 p.m. the people had gone to their homes and the Conference once again was strictly a preacher

affair. Wednesday morning we were under way shortly after 7:00 a.m. and went straight through without any break with business matters of the mission work until a little after 12:00 noon. Since we had completed most of the business items on the agenda, several of the preachers elected to start walking back to their homes. However, the preaching end of the Conference was not over, and so after we had a short break, those of us that remained assembled with the people, had another preaching mission that afternoon. Some of the folk had been there since early that morning waiting for the services to start.

We had some more good preaching in the afternoon services, but the crowd was not what it was the day before, due to so many people having to work on the road. It was late in the afternoon when we were finished with all the services. The host church provided an abundance of food for the visiting preachers, and several different varieties, the main food, of course, being sweet potato.

By the time we got away and drove back to the Mission Station on Wednesday afternoon, it was nearing dark when we got here. Like most Conferences that I have attended back in America, the preachers talked about the Conference on the way back, and the good spiritual food received, and these in this area that I see daily, are still talking about it. These Conferences are proving to be the very hub of our mission work. Our next one is scheduled to be held at Hauwi on September 10, 11 and 12. Pray for us that God will give us another great time of preaching His Word and discussing various things of the work here.

Beloved, it has been good to be able to tell you a few things concerning the work here in Papua New Guinea once again. May He richly bless all of you.

Sleep

(Continued from page 6)

have been regenerated, but are still in false churches. One day the Bridegroom will come for His bride and those in this bed will miss the great honor of being members of the Bride of our Lord.

V

We have, thus far, observed some of the beds which mankind sleep in. There is, however, other kinds of sleep. One of these is the sleep that Adam slept when God put him to sleep and made woman from one of his ribs. There is also the sleep which Jacob slept when he beheld the angels and the ladder. We are also reminded of the sleep which Joseph slept when he dreamed of the sheaves, sun, moon and stars. We may say that those who slept this kind of sleep were the recipients of miraculous sleep from God. We, however, do not require this kind of sleep today, that is, sleep wherein things are revealed by way of dreams and visions. We

have the Scriptures and He, the Spirit, to teach us, therefore, we don't need dreams. Those who base their salvation or doctrine upon dreams will have an awful awakening one day.

VI

Let us now consider some of the ways in which God gives us sleep today. One of these may be aptly termed "the sleep of contentment." Most people are not content. They are not content with their clothes, food, house, refrigerator, car, location in which they live, or other circumstances. Mr. Spurgeon said, "The majority of mankind are always on the wing; they never settle; they never light on any tree to build their nest; but they are always fluttering from one to the other. This tree is not green enough, that is not high enough, this is not beautiful enough; so they are ever on the wing, and never build a peaceful nest at all."

We, however, if we would please God, must learn to be content. Paul had learned this lesson well, for he said:

"Not that I speak in respect of want: for I have learned, in whatever state I am, therewith to be content. I know how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me"—Phil. 4:11-13.

The way to be content is by hearing and heeding Matthew 6:25:

"Therefore I say unto you, Take

It may be of interest to someone in our reading audience that my boy, Gary and his wife, Laura, have just finished college and are interested in work relating to their degrees in an area where there is a New Testament Baptist Church. Gary has a Master of Science degree in Forestry and Laura has a Bachelor of Science degree in Forestry. Contact them at 368 Yankee Road, Monroe, Ohio 45050, if you have knowledge of work in the area of a New Testament Baptist Church.

—Willard Willis.

no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

Let us, therefore, learn to sleep in the soft bed of contentment, pulling the cover of faith up around us. May we, in fact, even be content with the fact that we are growing old. Most are not content with growing old, being afraid of the many problems that come with old age. We, however, can be content with old age if we look beyond it. This was the experience that Abraham enjoyed.

"For he looked for a city which had foundations, whose builder and maker is God"—Hebrews 11:10.

The Scriptures teach us that "where there is no vision, the people perish" (Prov. 29:18). A person, for example, in the hospital, may be very downcast. His or her despondency, however, is changed into joy by the announcement from the doctor that one may go home in a few hours. The vision of going home has changed the person's downcast state to that of a happy state. The same applies to the believer who looks beyond his or her troubles to the day when he shall go home to be with the Lord.

VII

Last of all, let us consider the sleep which our Father gives us when our life's work is ended. Our text, "for so He giveth His beloved sleep," surely is realized in a marvellous way when we die. This is because death is not only the death of our body, but it is also the death of our troubles. Mr. Watson said, "Life begins with a cry and ends

with a groan; but at death all troubles die." We may say therefore that the death of our flesh will also involve the death of our tears, fears, disappointments, pain, crying, disease and all other adversities. We learn from Job 5:7 that "man is born unto trouble." This is to say that man is heir to trouble. It is his birth-right. Someone has said that it would be as easy to separate weight from lead as to separate trouble from life. We see then that "for me to die is gain." We, however, are not to think that the happiness of heaven will center around the fact that we are freed from sorrow and pain, for such will not be the case. We, in Heaven, will enter into the abundant life — the life that is full of every good thing. It will be the place where the river is not muddy and the fruit is not wormy — the place where darkness never dims the light — the place where troubles will never mar our joy.

May our Lord richly bless you with His message.

Grace Of God

(Continued from page one)

the world! Everywhere you can see the great number who make professions under such preaching and who live low as a consequence.

Today I seek to present the whole counsel of God. I desire to set forth salvation by the free and sovereign grace of God. Then I further seek to present the kind of life a child of grace lives.

SALVATION BY GRACE

Titus 2:11 declares: "For the grace of God that bringeth salvation hath appeared to all men." How wonderful is the word salvation in the ears of a condemned sinner! Salvation is a miraculous work performed by the Holy Spirit. It is an inward work. It is God speaking into existence a new creation. It is passing from spiritual death to spiritual life, from darkness to light. It is being born again.

When we are saved, Christ rescues our soul from Hell. He plucked us as a brand out of the burning. He takes us out of the mire of condemnation and out of the pit of our sins. He sets our feet upon the Rock of Ages and establishes our going. He puts a new song of prayer and praise in our mouths (Psa. 40). He sends forth His Holy Spirit to dwell in our hearts and to teach us all things. He raises us up and causes us to sit in heavenly places.

The man who has not come to see salvation to be wholly by the free grace of God is a stranger to the Holy Writ. Our text says the grace of God brings salvation. It does not offer it to men upon certain conditions as Arminians teach. The sovereign grace of God brings salvation from sin and wrath. The free favor and the good will of God, not any merit or desert in the creature, gives deliverance from death and Hell. The gospel of grace is preached unto all nations for the obedience of the faith (Rom. 16:25-26).

Ephesians 2:4 says "... by grace ye are saved." Peter said in Acts 15:11: "But we believe that through the grace of the Lord Jesus we shall be saved, even as they." Salvation is by grace that it might be by faith. It is of grace

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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Elder Fred T. Halliman
Sovereign Grace Baptist Mission
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that it might not be of works.

The Bible is plain. Men are saved by grace separate and apart from human merit. We often hear the expression "grace plus nothing." This is true if you understand it only to apply to the matter of salvation. But the whole sphere of the Christian life and walk are not included under this description. The grace of God that brings salvation hath appeared indeed, but that grace certainly is not grace plus nothing. Instead, it is grace teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

Some say that every child of God is under the most sacred obligation to live a righteous life. It is said that he ought to exert himself to live the best life possible in the flesh, but it is added that if he does not live a righteous life he will be saved by grace anyway. It is this misinterpretation of salvation by grace which constitutes the dangerous gospel.

THE GREAT CHANGE WHICH SALVATION MAKES

The Bible expressly teaches that a child of grace will live a righteous life. II Corinthians 5:14-17 says: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again..." Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

Those who partake of the life (Continued on page 8, column 1)

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(Continued from page one)

who is not under authority from a true church must labor to do away with, or get around these Bible truths. Please understand that I am not against proper preaching on the radio, but against free lance radio preachers. These are always, as far as I can ascertain, opposed to storehouse tithing. They are nearly always universal church heretics. It is most convenient for them to shelter their unscriptural practices under the heresy of the universal, invisible church, and make very light of the true local, visible churches of Jesus Christ. I don't know that you can find a free lance radio preacher who will teach the truth about tithing and about the church.

Mr. Halff asks in this article: "Where can you find that the tithing law was ever given to the church, the body of Christ?" I think we can see here that he is a universal church heretic, for this is the language they use. Now there is no such church as Mr. Halff believes in. I would ask Mr. Halff a question: "What true church of Jesus Christ — A Missionary Baptist Church, if you please — gave you the authority for your radio and publishing work?" Mr. Halff says, "I was also a strong believer in storehouse tithing many years ago. However, after diligent study of God's Word, in the light of II Tim. 2:15, I came to the conclusion that tithing is not for this dispensation of grace."

Poor II Tim. 2:15. How perverted, abused, and mis-used it has been! Mr. Halff is referring to the "rightly dividing the Word of truth" in this verse. This "rightly dividing" is a convenient knife for heretics to use in cutting out of God's Word the parts which they do not wish to believe and obey. They do not "rightly divide." They mutilate, cut out, and destroy many precious portions of God's Word. I would point out to Mr. Halff, that God always has and always will save His people by a dispensation of grace. I do not know how diligently this man studied, but I do know it is not diligent enough, for he has not yet learned the truth about the church, the Lord's work, or tithing. Mr. Halff tells us that he believed in storehouse tithing many years ago. I suppose that was before he became a big radio preacher without church authority, and needed peoples' tithes for himself and his work.

Mr. Halff says, "You should know that the tithing law was giv-

en exclusively to the nation of Israel to take care of the tribe of Levi. The Levites were the only ones ever given authority to take tithes from the people." Now, I thought that tithing was before the law of Moses on Sinai. I thought this because Abraham gave tithes to Melchizedek in Gen. 14, and Jacob promised to tithe in Gen. 28. Now this proves Mr. Halff to be wrong in restricting tithing to the Jewish nation and the Levites. He has — not rightly divided — but just cut Gen. 14 and 28 out of the Bible as far as tithing is concerned.

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel"—I Cor. 9:14.

In I Cor. 9:13, Paul explained how the Levites and priests were supported in the Old Testament. Mr. Halff admits that this was tithing. Then Paul says that, in the same way, preachers are to be supported today. This verse, among others, proves that tithing is for today the same as for every day of human history.

Mr. Halff says that the tithing law has been abolished. He says, "Let me show you where the tithing law was abolished . . . 'Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross, Col. 2:14.'"

It is true that the curse of God's law on our sins, which was against us was blotted out by the death of Christ. But it is not true that commandments of God which were for all men in all ages have been done away. The law of tithing was not against us. It is for us. It is our spiritual benefit and blessing, in part, that we are commanded to tithe. So Mr. Halff has perverted this precious Scripture.

Mr. Halff says, "A person should be led by the Spirit in his giving, not by a preacher or a denomination."

Well, now, I certainly agree with that. But I will say that the Spirit has set forth in the Word of God how men should give, and Spirit-led men will give in that way, and not in the way the man, Charles Halff, says they should give. The Spirit-inspired Bible tells us we should give tithes and offerings, and we should give them in God's storehouse. That is how the Spirit leads men to give. That is not being led just by the preacher or denomination. That is being led by the Spirit. To give as Mr. Halff, and his breed of free-lance rebels, teaches is to be led by man. Brother, the Spirit of God will never

lead one to go contrary to the revealed Word of God. And that means that the Spirit will never lead one to go contrary to storehouse tithing.

Mr. Halff says we should, "give out of a heart of love and in the spirit of Christ."

I certainly agree with that. But a heart full of love will lead one to lovingly obey the Bible, and the spirit of Christ is a spirit of obedience to the Bible, and the Bible teaches storehouse tithing, which thing, Mr. Halff and his kind hate. Brother, a person should tithe and give offerings. He should give them into the Lord's church. And he should do this out of love and with a cheerful heart. Now, if he does not give out of a cheerful heart, let him give anyway, for then, he will only be guilty of giving in the wrong attitude. If he does not give at all, he will be guilty of the wrong attitude and of robbery.

Now the Bible is clear on tithing. Tithing was before the nation Israel and the Mosaic law, Gen. 14:20 and 28:22. Tithing was under the law of Moses, Lev. 27:30. Fur-

thermore, for Israel and under Mosaic law, there was a second tithe to be used for religious festivals, and every third year, there was a third tithe to be used for the poor. These two tithes were just for Israel. But the law of tithing in general, is for all men in all ages. Tithing was commanded in the days of Christ, Matt. 23:23. Tithing is since the days of Israel and their special laws. This is seen in the fact that the tithing law which was before Moses, and during the Mosaic Law, has never been repealed. It is also seen in I Cor. 9:14 as already pointed out in this article, and it is clearly seen in the following:

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"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him"—I Cor. 16:2.

Here we learn: 1. We are to give in proportion to what God gives us. And God has clearly set forth that the Scriptural proportion is the tithe. 2. We are to give regularly on each Lord's Day. 3. We are to give into the store or storehouse designated by the Lord. So it is most clear and most Scriptural that tithing was before the law, during the law, and after the law. Therefore, we are to tithe today.

Now, where are we to tithe? Mr. Halff says we are to be led by the Spirit, and I agree with this. I insist that the Spirit has already revealed in the Word as to where we are to pay our tithes. Mal. 3:10 tells us that we are to bring our tithes into the storehouse. Now beyond doubt, that was the Temple of God in Jerusalem in those days. I Cor. 16:2 tells us we are to put our tithes in the store. I Cor. 3:17, Eph. 2:21,22 and I Tim. 3:15 plainly inform us that the temple and house of God today is the true church of our Lord Jesus Christ. True churches are local, visible, sound, true Missionary Baptist Churches. Therefore, we are to pay our tithes into a true Missionary Baptist Church. If you give your tithes to a radio preacher such as Mr. Halff, or to a religious organization, or to a mis-

sion board, or to a so-called church which is not a true Missionary Baptist Church, then, you are not tithing in the sight of God. If you do not tithe, you are a God-robber. Mr. Halff has taught in his paper that you are not obligated to tithe, and that you are not to give it just to a Missionary Baptist church. Therefore, this radio preacher, Mr. Halff, is encouraging all his listeners which he says are five million, and the readers of his paper — he is encouraging them to be robbers of God. Mr. Halff is guilty before God of aiding and abetting millions to commit the awful crime of robbing God. How sad, how sad!

Mr. Halff says to the questioner in his paper, "I will be happy to debate this question with you publicly if you desire." I have no special desire to do so, but I would be willing to debate this question with Mr. Halff, in his paper, or by sending tapes to his radio program, if he desires. I doubt he will so desire.

Reader of TBE! Do not be deceived and misled by free-lance radio preachers, or by any kind of so-called religious work which is not under complete authority of a true church of Jesus Christ. Do not support mission boards, radio preachers, Christian schools, or any religious work. If you are saved, become a member of a true church. Give your tithes and offering into that church. Then join with that church in its support of missions, radio preaching, or other works for the Lord which are under complete authority of a true church. Obey God, and He will bless you.

God bless you all.



(Continued from page one)

lips, our fingernails on the ends of our fingers and all the other parts of our bodies show that we have been marvellously made, yea, these things show that we were designed before we were put together. The fact that our bodies are sustained by milk from the cow, eggs from the chicken, apples from the apple tree, and beans from the ground, shows the utmost of design and if design, there must be the designer; that designer, of course, is God.

Evolution would rule out the first Adam and thus leave no mission for the second Adam — Christ. Evolution would forbid us to thank God for our daily bread. We, in fact, would be required to praise evolution rather than our Father.

It is thought by some that the earth is too old to fit within the Bible framework of creation. Let it be known, however, that God put age in the earth when He made it. Adam, in fact, was made a full grown man and Eve a full grown woman. The trees were not made saplings, but they too were made full grown and filled with age. I'm

sure the earth was also filled with age even as was Adam and Eve and the trees. I, therefore, emphasize again that we are to give God thanks for our ability to sleep. May we give God all the glory for the ability to hear, think, see, feel, smell, taste or whatever other blessings we are privileged to enjoy.

II

We have seen in our study thus far that physical sleep is to be attributed to God. Let us now note some other ways in which the Bible uses the term "sleep." We will begin with Proverbs 10:5 where sleep refers to the carnal condition of worldly men.

"He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame."

Would you sleep while the ripe apples were hanging on the limbs of your trees, or your ripe tomatoes were hanging from their vines? Would you be so foolish as to sleep through harvest time? It is a sad thought when we consider that millions are sleeping through God's harvest time. They are sleeping the sleep of the sluggard on beds of sloth. It won't be long, however, until they will have a terrible awakening. They, in fact, will awaken to find that life has passed them by and that they have wasted their substance in riotous living. The Bible admonishes you, if you are in this class, to go to the ant hill and let the ants teach you how to be wise.

"Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?"—Proverbs 6:6-9.

It is a shame that mortal man must be sent to the ants to receive instruction, but there are multitudes who would do well to hear and heed the message the ants have for them.

III

We also have millions today who are sleeping the sleep of lust — the same sleep which Samson slept when he slept on Delilah's knees. Samson, you will recall, awoke to find that he had been stripped and ruined. You, if you are sleeping the sleep of lust on the knees of wealth or whatever it may be, will one day awake to find that you have been stripped of all rewards; that is, if you are a believer in Christ. You, if asleep and not a believer, will awake in Hell, that is, if your present course is not changed.

IV

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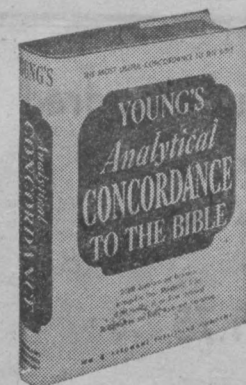
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THE BAPTIST EXAMINER

JULY 13, 1974

PAGE SIX

Those Christians, whom the Lord permits to dive into the sea of afflictions, bring up rare pearls.

Fred T. Halliman

(Continued from page five)

celled unity and that it would only be a matter of time until the entire people of Papua New Guinea would be completely united in "One Church."

In the same news bulletin it was stated that Papua New Guinea would soon become the "Church Model," for the entire world, and set the pace and the example for all Christianity to go by. If this be true, beloved, we Baptists here in Papua New Guinea will be facing, and going to the chopping block, long before our brothers and sisters do, back there in America. We do not know what it would be like to have to face such a thing, but we Baptists here have long ago decided that we would take the block rather than unite with the here-tics.

Pastors and Missionary Conference Held

Our Conference that we hold every three months was held this past week. This one was held at the Guhabia Baptist Church located in the Pori River Valley. We had one of the best Conferences that we have held to date. All the preachers were in attendance except two, and one of these was on mission patrol in the Pogaia area and did not receive the word as to the date or else he would have been there. Another one of our preachers is having problems with his legs and cannot walk very far at the time, so he was not there.

Some of the preachers from this area left Sunday afternoon after their morning service, while the most of us did not leave until Monday. It was about 10:00 a.m. when I left the Mission Station, and by the time I had gone two miles I had collected a total of nine other preachers to take to the Conference. By 1:00 p.m. we had arrived at the place where the Conference was to be held, but no services were planned for that night. It was late in the afternoon when all the preachers got there, as the majority of them had walked great distances.

In all we had 29 preachers in attendance, and apart from the preaching, we accomplished much by way of strengthening the work here. We got started at 8:00 a.m. sharp on Tuesday morning and our first session went to 12:30 p.m. Tuesday afternoon was devoted to preaching and there were four messages, and at least two of the messages that afternoon were outstanding; all were good, but two were far above what you would normally hear.

For the Tuesday afternoon services we had an overflow crowd in one of our largest church buildings. In many of the services the people are sort of hard to keep absolutely quiet, but in this service, there was hardly a sound at any time other than the man doing the preaching. Our Lord was truly magnified that afternoon.

By 5:00 p.m. the people had gone to their homes and the Conference once again was strictly a preacher

affair. Wednesday morning we were under way shortly after 7:00 a.m. and went straight through without any break with business matters of the mission work until a little after 12:00 noon. Since we had completed most of the business items on the agenda, several of the preachers elected to start walking back to their homes. However, the preaching end of the Conference was not over, and so after we had a short break, those of us that remained assembled with the people, had another preaching mission that afternoon. Some of the folk had been there since early that morning waiting for the services to start.

We had some more good preaching in the afternoon services, but the crowd was not what it was the day before, due to so many people having to work on the road. It was late in the afternoon when we were finished with all the services. The host church provided an abundance of food for the visiting preachers, and several different varieties, the main food, of course, being sweet potato.

By the time we got away and drove back to the Mission Station on Wednesday afternoon, it was nearing dark when we got here. Like most Conferences that I have attended back in America, the preachers talked about the Conference on the way back, and the good spiritual food received, and these in this area that I see daily, are still talking about it. These Conferences are proving to be the very hub of our mission work. Our next one is scheduled to be held at Haiwi on September 10, 11 and 12. Pray for us that God will give us another great time of preaching His Word and discussing various things of the work here.

Beloved, it has been good to be able to tell you a few things concerning the work here in Papua New Guinea once again. May He richly bless all of you.

Sleep

(Continued from page 6)

have been regenerated, but are still in false churches. One day the Bridegroom will come for His bride and those in this bed will miss the great honor of being members of the Bride of our Lord.

V

We have, thus far, observed some of the beds which mankind sleep in. There is, however, other kinds of sleep. One of these is the sleep that Adam slept when God put him to sleep and made woman from one of his ribs. There is also the sleep which Jacob slept when he beheld the angels and the ladder. We are also reminded of the sleep which Joseph slept when he dreamed of the sheaves, sun, moon and stars. We may say that those who slept this kind of sleep were the recipients of miraculous sleep from God. We, however, do not require this kind of sleep today, that is, sleep wherein things are revealed by way of dreams and visions. We

have the Scriptures and He, the Spirit, to teach us, therefore, we don't need dreams. Those who base their salvation or doctrine upon dreams will have an awful awakening one day.

VI

Let us now consider some of the ways in which God gives us sleep today. One of these may be aptly termed "the sleep of contentment." Most people are not content. They are not content with their clothes, food, house, refrigerator, car, location in which they live, or other circumstances. Mr. Spurgeon said, "The majority of mankind are always on the wing; they never settle; they never light on any tree to build their nest; but they are always fluttering from one to the other. This tree is not green enough, that is not high enough, this is not beautiful enough; so they are ever on the wing, and never build a peaceful nest at all."

We, however, if we would please God, must learn to be content. Paul had learned this lesson well, for he said:

"Not that I speak in respect of want: for I have learned, in whatever state I am, therewith to be content. I know how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me"—Phil. 4:11-13.

The way to be content is by hearing and heeding Matthew 6:25:

"Therefore I say unto you, Take

It may be of interest to someone in our reading audience that my boy, Gary and his wife, Laura, have just finished college and are interested in work relating to their degrees in an area where there is a New Testament Baptist Church. Gary has a Master of Science degree in Forestry and Laura has a Bachelor of Science degree in Forestry. Contact them at 368 Yankee Road, Monroe, Ohio 45050, if you have knowledge of work in the area of a New Testament Baptist Church.

—Willard Willis.

no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment."

Let us, therefore, learn to sleep in the soft bed of contentment, pulling the cover of faith up around us. May we, in fact, even be content with the fact that we are growing old. Most are not content with growing old, being afraid of the many problems that come with old age. We, however, can be content with old age if we look beyond it. This was the experience that Abraham enjoyed.

"For he looked for a city which had foundations, whose builder and maker is God"—Hebrews 11:10.

The Scriptures teach us that "where there is no vision, the people perish" (Prov. 29:18). A person, for example, in the hospital, may be very downcast. His or her despondency, however, is changed into joy by the announcement from the doctor that one may go home in a few hours. The vision of going home has changed the person's downcast state to that of a happy state. The same applies to the believer who looks beyond his or her troubles to the day when he shall go home to be with the Lord.

VII

Last of all, let us consider the sleep which our Father gives us when our life's work is ended. Our text, "for so He giveth His beloved sleep," surely is realized in a marvellous way when we die. This is because death is not only the death of our body, but it is also the death of our troubles. Mr. Watson said, "Life begins with a cry and ends

with a groan; but at death all troubles die." We may say therefore that the death of our flesh will also involve the death of our tears, fears, disappointments, pain, crying, disease and all other adversities. We learn from Job 5:7 that "man is born unto trouble." This is to say that man is heir to trouble. It is his birth-right. Someone has said that it would be as easy to separate weight from lead as to separate trouble from life. We see then that "for me to die is gain." We, however, are not to think that the happiness of heaven will center around the fact that we are freed from sorrow and pain, for such will not be the case. We, in Heaven, will enter into the abundant life — the life that is full of every good thing. It will be the place where the river is not muddy and the fruit is not wormy — the place where darkness never dims the light — the place where troubles will never mar our joy.

May our Lord richly bless you with His message.

Grace Of God

(Continued from page one)

the world! Everywhere you can see the great number who make professions under such preaching and who live low as a consequence.

Today I seek to present the whole counsel of God. I desire to set forth salvation by the free and sovereign grace of God. Then I further seek to present the kind of life a child of grace lives.

SALVATION BY GRACE

Titus 2:11 declares: "For the grace of God that bringeth salvation hath appeared to all men." How wonderful is the word salvation in the ears of a condemned sinner! Salvation is a miraculous work performed by the Holy Spirit. It is an inward work. It is God speaking into existence a new creation. It is passing from spiritual death to spiritual life, from darkness to light. It is being born again.

When we are saved, Christ rescues our soul from Hell. He plucked us as a brand out of the burning. He takes us out of the miry clay of condemnation and out of the pit of our sins. He sets our feet upon the Rock of Ages and establishes our going. He puts a new song of prayer and praise in our mouths (Psa. 40). He sends forth His Holy Spirit to dwell in our hearts and to teach us all things. He raises us up and causes us to sit in heavenly places.

The man who has not come to see salvation to be wholly by the free grace of God is a stranger to the Holy Writ. Our text says the grace of God brings salvation. It does not offer it to men upon certain conditions as Arminians teach. The sovereign grace of God brings salvation from sin and wrath. The free favor and the good will of God, not any merit or desert in the creature, gives deliverance from death and Hell. The gospel of grace is preached unto all nations for the obedience of the faith (Rom. 16:25-26).

Ephesians 2:4 says "... by grace ye are saved." Peter said in Acts 15:11: "But we believe that through the grace of the Lord Jesus we shall be saved, even as they." Salvation is by grace that it might be by faith. It is of grace

Eld. Fred T. Halliman Missionary To New Guinea



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that it might not be of works.

The Bible is plain. Men are saved by grace separate and apart from human merit. We often hear the expression "grace plus nothing." This is true if you understand it only to apply to the matter of salvation. But the whole sphere of the Christian life and walk are not included under this description. The grace of God that brings salvation hath appeared indeed, but that grace certainly is not grace plus nothing. Instead, it is grace teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

Some say that every child of God is under the most sacred obligation to live a righteous life. It is said that he ought to exert himself to live the best life possible in the flesh, but it is added that if he does not live a righteous life he will be saved by grace anyway. It is this misinterpretation of salvation by grace which constitutes the dangerous gospel.

THE GREAT CHANGE WHICH SALVATION MAKES

The Bible expressly teaches that a child of grace will live a righteous life. II Corinthians 5:14-17 says: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again... Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

Those who partake of the life (Continued on page 8, column 1)

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Grace Of God

(Continued from page seven)

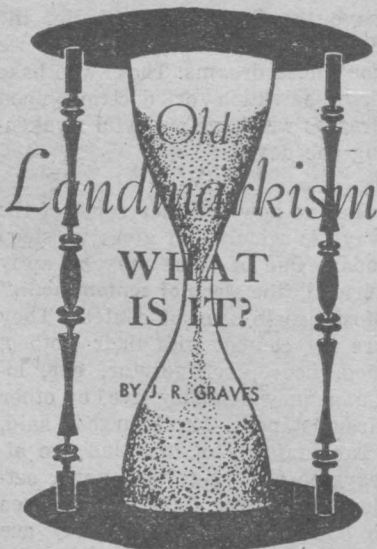
of Christ do not live unto themselves. Those saved by grace "live . . . unto him which died for them, and rose again." Christ died that they who share with Him the new life may cease living unto themselves. Their love for their Redeemer constrains them to live a Christian life.

The child of grace is not a victim of self-love, for the old life of sin passes away. Grace makes a great change in the soul, so great a change that the believer is "A new creation." Regenerating grace makes a new world in the soul. The recipient of saving grace can say with Paul: "For me to live is Christ" (Phil. 1:21). He can truly say: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). The child of grace is "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be

made manifest in our body" (II Cor. 4:10).

To the Corinthians Paul wrote: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Then after speaking these plain words he went on to say about the Corinthians: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, by the Spirit of our God" (I Cor. 6:9-11). Some of the Corinthians before their conversion were adulterers, thieves, drunkards, and revilers. Paul said: "And such were some of you . . ." But this was not true of the Corinthians when Paul spoke, for they had been saved by God's grace and washed in the blood of Christ. These were no longer adulterers, thieves, drunkards and revilers!

But someone will say I know a man saved by grace who is a drunkard and adulterer! You may



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know of such a church member in this permissive age, but you do not know of a man saved by grace who habitually drinks and commits adultery! Paul said such people had never been washed in the blood of Christ. They are according to Paul's own testimony deceived persons who will miss Heaven as far as Hell is from Heaven!

Keep The Commandments

I read in I John 2:3-4: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Those who know the God of all grace do not live a life of disgrace. There is within them a desire to keep the Lord's commandments and there is some degree of action accordingly. The child of grace does not disregard the spiritual duties which Christ imposes upon His disciples. The professed disciple who lives in open rebellion to Christ's commands is living a lie. In chapter 3, verse 22, John in positive language says: "We keep His commandments, and do those things that are pleasing in His sight."

Does Righteous Deeds

I John 3:6 tells us that those saved by grace does not make a practice of sinning: "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." A man saved by grace does not belong to the sin sphere. Sin is not the law of his life: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil . . ." (I John 3:9-10). This is not the language of sinless perfection, but it is language which indicates a man saved by grace does not live a wicked, sinful life. The general course and tenor of a redeemed man's life is toward righteousness.

What The Grace Of God Teaches Us

Jude warned centuries ago of ungodly men who were "turning the grace of God into lasciviousness." They taught that as men were saved by grace, and not by works, they could continue to gratify their evil desires and yet be saved by grace.

The Apostle Paul is the great expounder of the doctrine of grace. All other Bible writers put together did not use the word grace half as many times as he did. But Paul never did teach that a man could believe in Christ for salvation, then go on living an unrighteous life, and finally be saved by grace. He ably refutes this idea in Romans 6:1-2: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?" The grace of God does not relieve any man of the necessity of living right. The truth is that it is the grace of God which

saves a man and causes him to live right. If one who professes to know Christ does not live right, he is a stranger to the grace of God.

According to my text, the grace of God teaches us three things. First, it teaches us abandon sin. It causes us to deny ungodliness and worldly lusts. The saving grace of God teaches us to "put off the old man with his deed" (Col. 3:9), to "crucify the flesh with the affections and lusts" (Gal. 5:24), to reckon "yourselves to be dead indeed unto sin" (Rom. 6:11), to not let sin "have dominion over you" (Rom. 6:14), to mortify the members of our body (Col. 3:5), to "make no provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14), and to turn away our eyes from beholding vanity (Psa. 119:37). God's grace teaches us to put off anger, wrath, malice, blasphemy, filthy communications and to keep our body in subjection.

The grace of God which brings salvation teaches us to make a conscience of that which is good. Verse 12 of Titus 2 says: "To live soberly, righteously, and godly." The child of grace refrains from evil that he might perform good works. We are commanded in Romans 12:9: "Abhor that which is evil; cleave to that which is good."

Nearly all the great texts of salvation by grace through faith are accompanied by a definite insistence upon good works which only a new creature in Christ can produce. Ephesians 2:8-9 is followed by these words in verse 10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Titus 3:5-7 is followed by verse 8 which reads: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." I would sooner expect to see the Devil in Heaven than a man who is saved by grace and has no good works! A man is not saved by good works, but those who have been saved by grace are careful to maintain good works!

The grace that saves us will teach us to love, fear and obey God, to depend upon Him, to devote ourselves to Him, to observe all those religious duties He has appointed, to pray to Him, to praise Him, to meditate on His Word, to attend public worship, to be baptized and to observe the Lord's Supper. The saving grace of God teaches and requires such deportment. It is obligating and constraining. It constrains us to love God and live for Him, to lose our life for the gospel's sake, to be steadfast, unmovable, always abounding in the work of the Lord, to put on the Lord Jesus Christ, to do all for

the glory of God, to put the kingdom first, to seek the salvation of the lost, to make a fair show in the flesh, to be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, to go on to perfection, to keep His commandments. If the grace of God does not cause a person to do these things, then grace would be disgrace!

Do not misunderstand me. These things are performed by those who are saved by God's grace. It is worse than foolish to prescribe all these good works to the alien sinner as a means of being saved by grace. To do this is like prescribing actions to a person unborn as the means of being born. Good

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works are seen in the lives of those who are already saved by grace. These good works are the evidence of spiritual life, not the cause of it.

The grace of God teaches us to look for the Second Coming of Jesus Christ. Verse 13 of the text says: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Those saved by grace are living in expectation of seeing Christ at any moment in the clouds of Heaven. The man who does not daily look for the Redeemer's return knows little about God's grace.

"I'm not what I want to be. I'm not what I'm goin' to be, but I thank God, I'm not what I was before He saved me by free grace."

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