

"A FALLING AWAY"

BRO. HALLIMAN'S LAST MESSAGE BEFORE RETURNING TO NEW GUINEA IN 1973 — PREACHED IN CALVARY BAPTIST CHURCH, ASHLAND, KENTUCKY.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."
—II Thessalonians 2:3.

Beloved, the student of the more-sure word of prophecy is not taken by surprise today at the falling away, because this is so apparent and so widespread in our day. The falling away that the apostle speaks about will doubtlessly reach its climax in the days of the Anti-Christ, during the Great Tribulation. Coming events — they cast their shadows. Jeremiah said in Jeremiah 6:4: "The shadows of the evening are stretched out." But there are several matters that we can note today. There is now an evidence before our very eyes, a falling away that is horrifying. Time would fail us to mention all of them, but we wish to note a few of them.

I.

There is a falling away from Biblical principles of separation of church and state and religious liberty. There is now, and has been for some time, a rapidly growing trend toward the use of public tax money for the support of parish schools. Baptists have always stood firm in the belief of separation of

church and state. Baptists have been firm in their belief that church and state should be separated, and schools, hospitals and orphanages, or all of them combined, under the jurisdiction of a church or any denominational body should be supported solely by such, apart from any government aid. We as Baptists do not believe that there ought to be government aid given for church-supported or church-governed schools, hospitals or orphanages, or any other of those things. But Catholic groups are now advocating or urging a church state in two different parts: one, using public tax money for Roman Catholic schools, and secondly, the sending

of an ambassador to the Vatican. Beloved, this is not in accord with the Bible principles and it certainly is not in accord with the beliefs



FRED T. HALLIMAN

of the church that Jesus built — a Baptist church. Therefore, we see in our very day that there is a falling away here in America from the Biblical principles of separa-

tion of church and state and religious liberty.

II

I am not aware whether it is a part of our Constitution now, because I have been away for nearly the past fourteen years, but I do know that in many, many schools, if not all of them, that it is not permitted that there be a devotional in the morning. Now this is a falling away.

III

There is a falling away from the Bible principle of racial segregation. There is today a spirit with a few to overthrow and to destroy our nation. There is a tendency towards mongrelization of the races. God's plan at the judgment of Babel was that the races be segregated. That has always been God's plan that the races be segregated. Since the Supreme Court of our land handed down its decision on

segregation several years ago, there have been many questions relative to this subject, and many have asked if there is anything in God's Word concerning this issue. I'll tell you with all of my heart and convictions, I believe that the Court has erred in this, that segregation is the law of our God. There is no doubt that the ruling of the Supreme Court will suit some of the people, but I tell you, I do not believe that even among the Negro people themselves, that the majority are in favor of it.

When God made the different races, He made the Negro black and He made the rest a different color. It wasn't by accident that the Negro came as he is, and I am sure that God intended for them to stay that way, and that they should be that way. No one would know better than I, having worked with the Negro race. The New Guinea people are definitely Negroid race, and no one would know better than I that those people do not wish to be mongrelized among any other race of people. The Negro people in New Guinea are a proud race of people. They are proud to be a Negro. They are proud to be exactly what they are. While they respect the white man for his, at least, seemingly now (Continued on page 5, column 4)

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

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TONGUES

In the early days of formation and growth of local churches, the true gifts of tongues and the interpretation of tongues were given to some believers (Mark 16:17; Acts 2:1-3; 10:44-46; 19:6; I Cor. 12:14). On the day of Pentecost the disciples were miraculously enabled to speak foreign languages which they had not previously learned. We share the view of some commentators (including Hodge, Darby and Alexander) that the nature of these Corinthian tongues was the same as recorded in Acts 2, namely, unlearned foreign languages. However, other Bible scholars believe that the tongues at Corinth were ecstatic utterances which were not only unknown and incoherent, but also meaningless to the speakers. Actually, there is no one today who knows the exact nature of the utterances of those days. Hence, there is no way of knowing whether or not present-day tongues resemble those spoken at Corinth. In that city the misuse of the gift led to chaos rather than edification, and Paul found it necessary to lay down rules which were to be received and obeyed as the commands of God.

The gifts of tongues was the least lasting of all the gifts. J. A. Bengel has pointed out that tongues did not continue even in the primitive church. This is confirmed by the fact that in Paul's letters these

extraordinary gifts are not included when he refers to spiritual gifts (Romans 12:3-8; Eph. 4:7-11). "Love never faileth, but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away" (I Cor. 13:8). The historical position of the Church as to the temporary nature of the miraculous gifts has been clearly stated by Jamieson, Fausset and Brown: "A primary fulfillment of St. Paul's statement took place when the Church attained its maturity, then tongues entirely ceased; and prophesying and knowledge so far as they were supernatural gifts of the Spirit, were superseded as no longer required when the ordinary preaching of the word, and the Scriptures of the New Testament collected together, had become established institutes."

There is neither a command nor an exhortation in the New Testa-

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ment to speak in tongues. It is always a serious error to introduce into the worship of God anything that is not according to the instructions give us in the Bible. This was the sin of Nadab and Abihu (Lev. 10:1) who died before the Lord because they offered "strange fire." Were I to speak with tongues of an unknown nature concerning which there is no directive, I would be afraid of offering "strange fire" before the Lord.

To those who are toying with the thought of participating in the present-day Charismatic Movement, we pass on the strong but faithful words of W. E. Vine. "The gift of tongues was about the first to be discontinued. All attempts to re-introduce it are either fraudulent or the outcome of deception; they are contrary to Scripture, and are void of the actual operation of the Spirit of God." A careful, prayerful consideration of Mr. Vine's forthright warning may keep some readers from a divisive experience that will ultimately lead to deception, depression and despair.

Why is it that from time to time in the history of the Church a charismatic movement arises? Is it occasioned by a longing for holiness? "Yield your members servants to righteousness unto holiness" (Rom. 6:19). Is it a desire for a richer experience? There is no experience (Continued on page 8, column 5)

Naaman, A Man Gloriously Changed By God's Grace

By JOSEPH WILSON, SR.
Gladwin, Michigan

"Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean." II Kings 5:14. Read the whole chapter.

First of all, I want to say that I believe in miracles. I believe this miracle of the healing of Naaman happened exactly as God says it did. I am exceedingly suspicious of the salvation of a person who has doubts about the miracles of the Bible. Suspicious is not the proper word. I just do not believe a person who doubts the miracles of the



JOE WILSON

Bible has yet been made the object of the regenerating work of the Spirit of God. So we would not spiritualize this miracle and make it mean something it does not. We would interpret it literally and exactly as it is set forth in the Bible. Then, after doing this, we can apply this literally and exactly as it is set forth in the Bible. Then, after doing this, we can apply this literal miracle to the spiritual miracle of salvation, and learn some precious lessons thereby.

I know and teach that salvation is by sovereign grace and by effectual power. God, in the exercise of His sovereign prerogative, chooses those who are to be the recipients of His saving grace. (Continued on page 6, column 1)

Being A Baptist Gives No License To Live In Sin

CARRIE L. WARF
Campbellsville, Kentucky

My doctor, who is also my good friend, is a dedicated Christian, but not a Baptist. We discuss our doctrinal differences in a friendly manner, never disagreeing, because he is my brother in Christ; but of necessity differing somewhat.

Two years ago he sent me to a hospital in Louisville (denominational, but not Baptist) to undergo surgery at the hands of a Christian surgeon (not a Baptist) to whom I introduced myself at once as a fellow-believer, and requested that he offer prayer in my behalf. He promised, and I believe he prayed.

Before surgery X-ray pictures were taken. The X-ray technician, a friendly, talkative man (but **surely not a Baptist!**) asked questions about the small hospital in my home town, remarking that it "sounds Presbyterian," to which I replied, "It is not; it is Catholic." He seemed a bit discomfited, so I hastily "informed" him, "I am neither Catholic nor Presbyterian, so please don't be—" but he interrupted, "I know," he said, "you are a whiskey-drinking Baptist from a dry county."

After surgery (it was discovered that I had a very bad case of viral hepatitis) my good surgeon paid me a call, apparently for the purpose of asking me a question or two. "Are you," he asked, "a heavy drinker?" Belatedly, he modified the inquiry a bit by adding, "or have you ever been?" Foggy as I was with anesthetic, I remember well how startled I felt at that question, and the one that followed, "Do you do a lot of smoking?" You see, he also knew that I was a Baptist.

Many a time I have heard someone jokingly say, "He can get by with that kind of thing. He's a Baptist." Once I heard a woman, recently baptized into her husband's church, laughingly say, "I got fed up with his having all the privileges, and decided that it was about time for both of us to start doing as we please."

Just how sincere in their error are those people who "poke fun" (Continued on page 8, column 3)

"Righteousness exalteth a nation: but sin is a reproach to any people"—Prov. 14:34.
"But in every nation he that feareth him, and worketh righteousness, is accepted with him"—Acts 10:35.

We have just passed through the Fourth of July celebration. This, while it is not exactly a weekend holiday, is the weekend following the Fourth of July. Growing out of the celebration of the birthdate of

our country, I have thought these past few days in terms of contrast — that is, contrast between 1776 and 1974.

I wasn't living in 1776, although I feel sometimes like I might have been living then, but even though I wasn't living in 1776, I have read something as to the history of our country, and as to the founding fathers, and I think there is quite a contrast between these 198 years that have passed by. Two years

from now when America celebrates its second hundred years of history, I am just wondering how much more contrast there will be if conditions go on as they are at present, and frankly, I see no prospect of a change. Therefore, thinking in terms of contrasting the founding of our country and the present conditions of our country, I want to show you what I think the United States needs in 1976, when our (Continued on page 2, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHAT THE UNITED STATES NEEDS IN 1976"

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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WELL, THE BIG "O" IS AT IT AGAIN!

This time, he has sent out a letter, a portion of which I copy just as he has written it — mistakes and all.

This is a sample of the truthfulness (or the lack of truthfulness) which he manifests. The quotation from his letter is as follows:

"The thoughts have come to me that perhaps you may have some information from John R. Gilpin. Brother Gilpin go Brother Brandon to sing a letter dated February 22, 1957 (That some one prepared for Brother Brandon to sign. Am sure that Brother Brandon did not write he letter).

This letter signed by Bro Brandon does not state the truth, and I had the time to search the files, I could have proved by letters from Bro Gilpin that it is not the truth."

You will note that he says that I got Brother Brandon to sign a letter. This is a definite lie, as the letter signed by Brother Brandon was suggested by an outstanding and prominent preacher, in the state of Florida.

Lie number two is that someone prepared this letter for Brother Brandon to sign. When Joe Brandon visited me in my home later, he told me that he prepared the letter himself.

Lie number three — the big "O" says that this letter does not state the truth. Then this means that Brother Brandon lied and the editor of TBE lied. It's highly conspicuous that the meeting referred

to was attended by Brother Brandon, the big "O" and myself. There were only three of us present and when the big "O" says that the letter is untrue, then it's the word of one man against two. I think you know who lied in this case.

Lie number four — the big "O" says that if he had time to search the files, he could prove that it wasn't true. It's highly conspicuous that he did not have sufficient time, for in the same letter of which the above quotation is a part, he included an article from his own paper dated July 1956 and another dated November 1957. Both of these were falsely put together, but they served his purpose. It seems strange that he had time to find these clippings but he didn't have time to "search the files."

Since this matter has been brought up by the big "O", it might be well to reprint Brother Brandon's statement, which is as follows:

TO WHOM IT MAY CONCERN:

This is to certify that I, Joe Brandon, along with H. H. Overbey, went to Ashland, Kentucky, in the late summer of 1946, to talk with John R. Gilpin relative to the printing MISSION SHEETS as a part of THE BAPTIST EXAMINER.

Brother Gilpin had objected to sponsoring MISSION SHEETS as a part of THE BAPTIST EXAMINER, since MISSION SHEETS was the official organ of Baptist Faith Missions, which is a mission board.

I had talked with Brother Gilpin about mission boards when he and I were in a Bible Conference at Memorial Baptist Church, Murray, Kentucky, a good number of years ago. I had told him at that time that I did not believe that there was any Scripture for mission boards.

When H. H. Overbey and I visited John R. Gilpin, he took us to Huntington to Ritter Park and we spent a good part of an afternoon there talking, praying and planning for Baptist Faith Missions. Brother Overbey finally agreed that mission boards were unscriptural and stated that he would go along quietly concerning the mission board and that when any member thereof died or moved away, that no successor would be chosen, and that ultimately they would put the mission work under the auspices of the church of which Brother Overbey was pastor. It was because of this promise that the board would be discontinued and the work put under one church, that Brother Gilpin agreed to sponsor MISSION SHEETS in THE BAPTIST EXAMINER.

Signed: JOE BRANDON
Date: February 22, 1957.

Well, this is something else for Baptist Faith Missions (falsely so-

called) to smoke in their pipe. In view of the fact that they have suggested this in my behalf, then I plan to give them several things to smoke in their pipe. Boy, oh, boy! What a smell there is to the lies of the big "O" when it begins to smoke.

P.S.: The quotation from the letter written by the big "O" quoted above is exactly as he wrote it, which in itself gives you an indication of the type person who is the self-appointed head, secretary, and major domo of Baptist Faith Missions. Now if you want to go ahead supporting such a missionary organization, then do so. We haven't a word to say about it, but when you stand in the presence of our Lord, I think you'll be mighty sorry that you have continued to support such an organization.

Sheppard To Hold Revival Meeting In Johnson City, Tenn.

The Sovereign Grace Baptist Church of Oneco, Florida, has a mission at Johnson City, Tennessee, and they are holding special revival services there, July 21st through August 16th. Brother Howard Sheppard, who is pastor of Sovereign Grace Baptist Church of



HOWARD SHEPPARD

Oneco, Florida, will be doing the preaching and we would certainly urge everyone living in that area to attend these services.

The services will be held at Faith Cir., which is just south of Johnson City, one block off U.S. Highway 11-E. Anyone going south out of Johnson City would turn right on Faith Cir. and those coming north would turn left. Services will be held each evening.

Anyone wishing any further information might call Johnson City, Tennessee, 615/928-6836. Transportation will be provided for anyone who desires to attend these services.

Brother Howard Sheppard has been a loyal friend to TBE for many years, and we sincerely trust that God's richest blessings shall be and abide upon him and this mission, as well as the parent church of Oneco, Florida.

"What U. S. Needs"

(Continued from page one)
country is two hundred years of age.

I
WE'LL NEED A LEADER LIKE MOSES.

To my mind, Moses was one of the greatest men of the Bible. He was a remarkable leader. He took three million people who were slaves, who had never known anything but slavery, and led them out of Egypt. He led them through the wilderness for forty years, depending upon God, trusting God, and

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It gives us great joy to present Faith Baptist Church of Lawtey, Florida, and their noble pastor, Brother A. E. Massey, so that our readers may know who supports THE BAPTIST EXAMINER.

Here is a church composed of a small number of God's elect saints who are standing for the truth of God's Word in a most remarkable, courageous, and valiant manner. While your editor has never visited with them, it so happens that he has met and knows quite a number of the membership of this church personally, and as a result, he heartily attests to the high doctrinal calibre of this group pastored by Bro. Massey.

Brother Massey himself is an old "war horse." For years, he carried on the work of the Lord while working for a Florida railroad. Several months ago, he retired from his secular labor, and is now giving all his time to the preaching of the Word of God, and to the pastoring of this church. It is a joy to know many of the readers of TBE, but in a very special way, it is more than a joy to know Brother A. E. Massey. When Brother Halliman visited him nearly two years ago, he came home saying that A. E. Massey was one of the greatest men whom he had ever known, and the fellowship that he had with him was far beyond the fellowship that he had throughout all the rest of his travels.

What a joy it is to know this dear man of God and know of the work which he is doing, standing for the truth and against error. We rejoice to have fellowship with him and we thank God for the support this church gives our printed ministry. In this respect, I might say that Bro. Massey and Faith Baptist Church have sent in more subscriptions than any other church in the entire United States.

Whenever you go to Florida, don't fail to visit Faith Baptist Church. If you do, you will have missed a blessing. It's a joy to salute them and to pray God's blessings upon them.

brought that crowd of three million people down to the shores of the Jordan River, ready to enter into the land of Canaan. I tell you, beloved, Moses was a great leader.

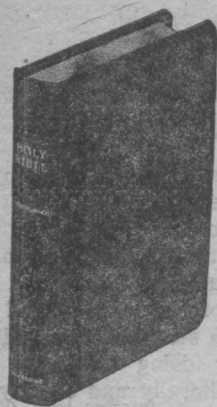
I think there was a reason back of it, for we read:

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

Here is a young man — he has come of age. Oh, the majority of young men when they come of age feel like they can shuffle off the restraints of home, and all the things that have been holding them back, and they can just cut loose and have a big time so far as this world is concerned. But here is a young man named Moses, who has come of age, and the Word of God (Continued on page 3, column 1)

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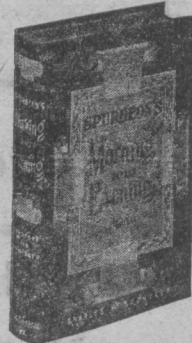
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THE BAPTIST EXAMINER

JULY 20, 1974
PAGE TWO

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"What U. S. Needs"

(Continued from page two) says that in contrast to the attitude of the average young man today, he said goodbye to Egypt — goodbye to the things that Egypt had to offer. "I'm going to work with my God."

That is the man that led the children of Israel for forty years. He could have had all the pleasures that Egypt had to offer. He was the crown prince — the heir apparent to the throne, and there wasn't anything that Moses could not have had. However, he turned his back on all these and accepted the reproach of Jesus Christ, and became the greatest leader that any nation ever had. I say, beloved, in 1976, when our country is two hundred years old, we'll need then what we need today and what we have always needed — we'll need a leader like Moses.

II

WE'LL NEED A FOOD ADMINISTRATOR LIKE JOSEPH.

I like to read the story of Joseph — a man who knew God, a man who, because he knew God, had the answer to famine. I like to read over the story of how Joseph went down and then went up — how God took him down as a lad into the dungeon, and how God brought him up out of that dungeon. I'll tell you, beloved, it is a wonderful thing for any man like Joseph, to look to God and say, "Lord, whatever you do, it is all right."

Joseph, as a young man, was lied upon, and as a result thereof, he went down into the pit. But the same God who allowed him to go down into that pit brought him out, and the Word of God tells us that Joseph became the food administrator of the land of Egypt. I like to read the story when the old king said, "I saw seven ears of corn — fine, beautiful, wonderful ears of corn, and I saw seven more, the like of which I had never seen in the land; I saw seven beautiful cows, and I saw seven more the worst that I ever saw and that I could ever think of." He said, "The poor and the ill-fleshed destroyed all that was good." Joseph said, "There's a famine coming, and I would advise you to get a man as food administrator in this land who can save in the seven years of plenty and be prepared for the

seven years of famine."

We don't do that today. When Franklin Delano Roosevelt became president, he tried to teach the old sow how to practice birth control. When she wouldn't do so, they shot the hogs. Furthermore, they plowed up every third row of cotton, and every third row of corn. It used to be that the government each year sent out garden seeds to all requesting such, in order to promote agriculture. Since the early 30's, in most every year, the government has tried to discourage production of farm products. Oh, how foolish can our government be!

I tell you, what we need today is a food administrator like Joseph — a man who could see that while God gives an increase today, that same God may give a famine tomorrow, and thus prepare in the days of plenty for the days of adversity that may come.

III

WE'LL NEED AN ARMY GENERAL LIKE JOSHUA.

I can see Joshua as he looked at that city of Jericho. I imagine it was a formidable citadel. Look at it. Walls all the way around. Israel didn't have any possibility of getting those walls battered down. But they prayed and they started walking around that city. They did just exactly what God said for them to do. For six days they walked around the city, once each day. On the seventh day, they walked around seven times. That made the thirteenth time, and at the expiration of that thirteenth circumnavigation of the city, they shouted. They knew there was victory. They didn't wait for the victory to shout. They shouted in advance. And God caused the walls of Jericho to come tumbling down.

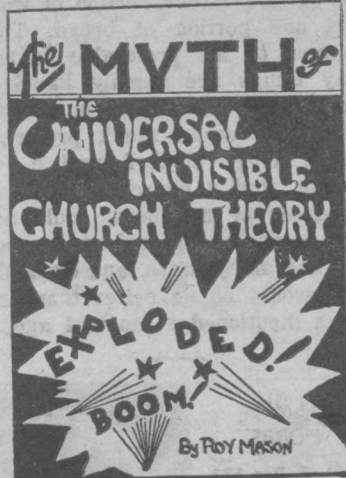
Beloved, I say we need an army general like Joshua who could pray and shout at the city of Jericho, and without any atomic energy — without any modern weapons — without any of the modern fanfare of war, the walls of that city fell down and lay flat all around the city, except for the one place where the woman was who had hidden the spies. I tell you, beloved, we need an army general like Joshua.

We don't need a man like McArthur, who, when the march of Bataan came during World War II, sent that blasphemous letter home to all the mothers whose sons had

been killed at Bataan, and said in substance: "They are all wearing a halo now in Glory. They have given themselves as a sacrifice for their country, and all these men that died at Bataan have gone to Glory." The most blasphemous lie that was ever printed in this world was the letter that McArthur sent back home.

They used to tell me that McArthur read his Bible every day. I don't see that it did him any good. I think that he might just as well have read a comic book. A man who reads his Bible every day, and can not see anything in it except

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the fact that if you die for your country, you'll go to Heaven when you die — such a one can't see anything at all of the Word of God. I want to tell you, beloved, we need a man, not like McArthur, and not like others that I might mention today, but we need men by way of Army generals like Joshua.

IV

WE'LL NEED MOTHERS LIKE HANNAH.

I come back to the Word of God and I read of her in I Samuel, the first chapter. I close my eyes and I see that poor childless mother standing there in Jerusalem, and I see her as she closes her eyes. I don't hear one word that escapes

from her voice, but I see her lips as they move and I wonder what she is saying and what she is doing. The old priest looked at her and said, "You're drunk. Get on out of here. You're a drunken woman." She said, "No, my lord, I'm not a woman of a sorrowful spirit and I'm praying that God will give to me a child; that I can rear for the glory of God."

She was certainly far from being a delinquent mother. She wanted a child, not for any selfish reason except one — namely, that she might rear him for the glory of God. I say to you, beloved, in America, we need mothers like Hannah.

No wonder the Bible says, "And God remembered her." I tell you, I'd hate to be forgotten of God. I'd hate to come in that class of those that have been God-forgotten. The Bible says, "God remembered Hannah," and as a result of God remembering her, a child was born. She reared that child for the glory of God. I tell you, we need not the delinquent mothers of today producing delinquent children, but we need mothers like Hannah.

V

WE NEED CHILDREN LIKE SAMUEL.

Samuel came to talk with God in the night. I am sure you recall how he thought he heard the old priest, Eli, call his name. Twice he went to Eli and each time Eli denied having called him. When he dismissed Samuel from his presence the second time, he said, "If the voice comes again, then say, 'Speak Lord, for thy servant heareth.'" When God called a third time, Samuel did just that.

What a picture this presents to us! Here was a child talking with God in the night. We need children like Samuel today. The average child can talk about comic books, comic strip characters, sports idols, movie stars and TV programs, but mighty few know anything about talking with God.

Yes, I insist we need children like Samuel who can talk with God.

VI

WE'LL NEED PREACHERS LIKE JEREMIAH AND SIMON PETER.

We need preachers like Jeremiah of the Old Testament and like Simon Peter of the New Testament.

VII

WE'LL NEED DOCTRINE LIKE THEY HAD IN THE EARLY CHURCH.

In the Old Testament there is a text of Scripture that asks the question, "Is there any taste in the white of an egg?" You know as well as I that there is no taste in the white of an egg. It is absolutely tasteless. It is the yolk of the egg that has the taste. The white is just a slimy carrier for the yolk of the egg — no taste to it. You know, I came to the conclusion a long, long time ago that the majority of sermons that are preached today are just about as tasteless as the white of an egg — there is just nothing to it. I say to you, we need doctrine today like they had in the early church.

You can attend the average church for years and years and years and never learn anything about the Word of God. There's no doctrine taught. Right here in this town, in the First Baptist Church, there is a woman whom I know is a good woman, and I am persuaded to believe that she is saved. She said, "When Brother So-and-So was pastor here, we couldn't take anybody to church with us that wasn't a Baptist because they were sure to be insulted." But she said, "Now that our new pastor has come, we can just take our friends and nobody ever gets their feelings hurt. He don't preach no doctrine or nothing." That was certainly true. "He don't preach no doctrine or nothing." You could have gone there all of your life and never (Continued on page 4, column 4)

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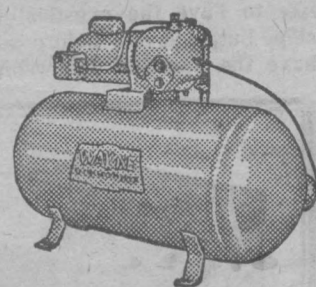
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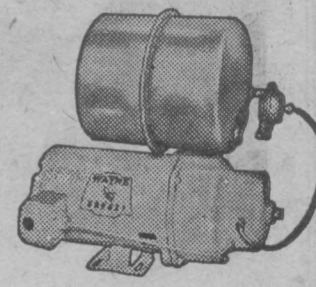
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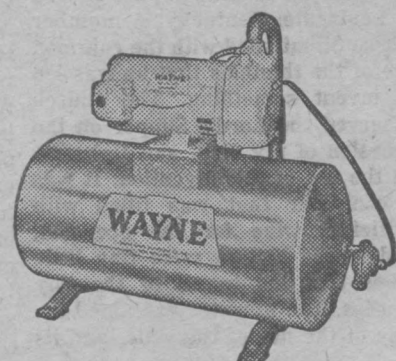
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The Baptist Examiner FORUM

"In observing the Lord's Supper, there is no uncertainty on my part that the elements to be used are unleavened bread and fermented wine, but as to the cup and its significance, there is some uncertainty on my part. In other words, would the dividing of the one cup into smaller portions, (see Luke 22:17), violate Scriptural observance of the Lord's Supper."

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH
1643 Lee Road
Cleveland Heights,
Ohio



At the risk of being accused of making much of a "small thing" allow us to state we believe that in the keeping of the ordinance of the Lord's Supper there are no "small things" — only vitally important ones.

In every reference to the Lord's Supper the definite article is used with "cup." In other words, it is never stated that our Lord took a cup, but THE cup. It was (and is) not one of many cups — it is THE cup. (Luke 22:17; Mark 14:23; Mt. 26:27; I Cor. 11:25).

When we compare Scripture with Scripture, we will discover that the Luke 22:17 reference to "dividing" the cup means that those at the table were to, each one, drink from it. We can see this by referring to the Mark and Matthew references of the same occasion, in which our Lord told those at the table that they should all drink from the cup. (Mk. 14:23, Matt. 26:27).

It is evident that the "last supper" was observed with the use of one cup. Scriptural churches should do no less.

E. G.
COOK

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



I realize that there are so many things in the precious Book that I do not understand. And if there is any significance to the cup, as such, in the observance of the Lord's Supper, that is one of those things. I can see no need, nor any place for the drinking vessel to play any part in it. The word "cup" comes from POTERION which simply means a drinking vessel. It could be a cup, a glass, a mug, a dipper, or even a gourd. In my younger days you would usually find a gourd that had been made into a dipper hanging near a spring for anyone who came by to drink from. Maybe it was not too sanitary, but what was very sanitary in those days?

The cup is used in different ways in Scripture. Psalm 116:18 speaks of the cup of salvation. Psalm 16:8 says, "The Lord is the portion of my cup." In Psalm 23:5, David

speaks of his cup running over. Jeremiah 51:7 speaks of Babylon being a golden cup. In Zech. 12:2 it speaks of Jerusalem being a cup of trembling. Mt. 20:22 and 26:39 speaks of Christ's awful suffering as being a cup. And Rev. 14:10, 16:19 and 18:6 speaks of the cup in connection with the judgment of the Catholic Church. But I Cor. 10:16 speaks of the cup of blessing. The unleavened bread symbolizes our dear Lord's broken body. The wine symbolizes His shed Blood. So I am unable to see anything else to be symbolized in the Lord's Supper.

In Luke 22:17, our Lord told His disciples to divide the wine among themselves. So far as I am able to see, this would be done by each one pouring some of the wine into his own drinking vessel which may have been a cup, or some other drinking vessel. He speaks of the wine being the cup here in this verse, but we know He did not mean for them to divide the vessel the wine was in.

If there is a significance to the vessel from which they drank the wine, I urge you to please help me to pray that my dear Lord will reveal it to me. I want so much to be right on the teaching of the precious Word.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



It is good to know that you believe in the use of fermented wine and unleavened bread. Many don't, or else they just don't think it matters. The use of crackers and grape juice is plain wickedness. These are leavened materials, and leaven is the symbol of evil in the New Testament. They symbolize that Christ was a sinful person, and this, instead of honoring him, dishonors Him.

Now as to the cup, like the questioner, I have always felt dissatisfied with the use of the little glass thimbles commonly used. Others have felt the same way. I remember attending a service at what was then the largest Baptist church in Louisville, Kentucky. A member felt so dissatisfied with the common use of the thimbles that he was led to invent something. The church observed the Lord's Supper on the occasion of my visit, and I observed the use of this invention. It was a container that was filled with sufficient wine for the occasion, and in the bottom were tiny little tubes that led to all of the tiny glasses. The minister explained the why of the use of the wine, and its

meaning, then heads were bowed and an earnest prayer was offered. At the close of the prayer, he turned a tiny lever, and the container filled instantly all of the glasses, which were then passed to the membership.

In my church, a table had the trays and glasses, and I spoke of the meaning of the Supper, after which I offered prayer. Then I took the receptacle that contained all of the wine to be used, and began to pour it into the individual glasses. I kept this up, until all had been filled. While I did this, I had someone to sing an appropriate song. The unleavened bread was baked in a large piece, sufficient to serve all. I likewise had prayer then it was passed and each one broke off a small portion and ate it, as it was passed. In this way, we partook of one portion of wine and one portion of bread. This seemed to me preferable to the way things are usually handled. Personally, where there is a small church, I would much prefer a single large cup. I realize, of course, that a church with many hundreds of members, could not use a single cup, unless it were re-filled many times, and certainly that would be no better than the ways mentioned a moment ago.

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



This is a question that has been debated for a long time. Some of the brethren whom I love and respect in a great and high manner differ with me on this subject, but this is what I believe. We at King's Addition believe in and practice this method. We ask that those who differ will prayerfully consider our answer.

Those who advocate the use of the one cup usually refer to such passages as Mark 14:22,23. "And as they did eat, Jesus took bread, and blessed and brake it, and gave to them, and said, Take, eat; this is my body. And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it."

We must study the word "cup" in order to get a better understanding of this passage. I believe that to do so will show that it did not necessarily mean that they all drank from the same container. The Greek word used in this passage is "POTERION" which means "a vessel for drinking" or "the contents of a cup, or liquor contained in a cup." The same word is used in Luke 22:20. "Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you." Christ did not mean the container represents His blood, but the contents of the container is that which represents His blood. Obviously, we must recognize that the true meaning of the word "cup" in these passages means the contents rather than the container. Let us now turn to other passages to show the proper method for drinking of the cup.

In Matthew 26:27, we have a passage that is generally misused in this respect. "And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." A more true translation of the last part is "All of you drink some of it." This does not teach that it is necessary to drink from the same container.

Now, beloved, we know that all ordinances are to symbolize something about the gospel. The wine then is to represent something. We all know that it represents the blood of Christ. That is not all that it

represents. Matthew 26:28, Mark 14:14 and Luke 22:20 all teach that the wine represents the blood of Christ, which was shed for many.

I contend that just as we must first have the one loaf and break it to show the broken body of Christ; even so, must we have the one container of wine and then pour it to show the shed blood of Christ.

During the passover in Luke 22:17 we read, "And He took the cup, and gave thanks, and said, Take this and divide it among yourselves." Am I to believe that He had them to divide the contents of the cup in the passover and not in the Lord's Supper? Remember it was shortly after this that He instituted the Lord's Supper. They had already divided the wine and now He says, "This cup's contents is the New Testament in my blood, which is shed for you."

You will note that the Scripture teaches that the wine represents the blood that was shed for many. Everytime we take the one container of wine, which represents the sinless blood of Christ, and pour it into a separate container we are teaching, not only the fact that Christ shed His blood for us, but also that that blood was shed only for His elect.

When we observe closed Communion, naturally, only the members of the local church partake of the wine. We pour from the one container (representing Christ) into the individual containers, and only enough for each member. This pictures a sufficient atonement and also a limited atonement.

There is one other passage that we must consider. I Corinthians 11:33, "Wherefore, my brethren, when ye come together to eat, tarry one for another." This we couldn't do if we all drank from one container. Paul had accused them in verse 21 of not taking it at the same time. For example, if a large church, say with 1800 members, drank from one container and it took ten seconds for each member to drink, the time from when the first drank until the last drank would be five hours. How could the first tarry for the last? With the individual containers we all receive the containers and together we drink of it, so we "tarry one for another."

"What U. S. Needs"

(Continued from page three)
heard any of the Word of God.

Listen, beloved, I say we need doctrine today like they had in the New Testament. We read:

"And they continued steadfastly in the apostles' doctrine and fellowship"—Acts 2:42.

I have often said that I would like to have the apostles' fellowship, but, beloved, before you can have the apostles' fellowship, you

have to have the apostles' doctrine. You can't have the apostles' fellowship apart from the apostles' doctrine. They had it in the early church and we need it today.

When Paul wrote to Timothy, he said:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables"—II Tim. 4:3,4.

Beloved, that time is on us. People won't endure sound doctrine today. They don't want sound doctrine. The majority of churches don't want preachers that preach sound doctrine. I say to you frankly, I truly believe that if Jesus Christ were to come back to Ashland today and offer to become pastor of the various churches in the city of Ashland that ninety per cent of them would vote Him down. They don't want Him. I'm not even sure that Calvary Baptist Church would want Him. I tell you, beloved, we need preachers like Jeremiah and Peter, and we need doctrine like they had in the early church.

VIII

WE'LL NEED A GOD LIKE ISRAEL'S GOD.

In 1976 and 1974, and in all other years, we need a God like Israel's God. The god that is preached from the average pulpit is just about the size of what you could shut up in a peanut shell. He is not a God of sovereignty. He is not a God of omnipotence. Rather, he is a god something like this: you would carry him around with you and whenever you would want to look at him — whenever you would have some particular emergency, then you take him out and look at him. That is the god that the average person worships today. That is the god that is preached from the pulpit today.

Listen to me, beloved, we don't need a god like that. We need a God like Israel's God. I turn to God's Word and I read:

"Blessed is the nation whose God is the Lord"—Psa. 33:12.

I want to tell you, God has a blessing for the nation whose God is the Lord — the Lord of the Bible. Oh, what a God He is!

What kind of gods are served today? Many people worship the dollar god. The majority of people might just as well hang a silver dollar up in their bedroom and bow to it every night and every morning. They might as well spell God with four letters — "gold" — because the majority of people worship at his altar until their measly souls are so shriveled that they rattle like a mustard seed. That is the kind of god that most people worship.

Another god that is being wor-

(Continued on page 5, column 2)

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"SINGING PSALMS"

"Is any merry? Let him sing psalms" (James 5:13).

Recently I listened to some women discussing the kind of music their children preferred. One liked Rock and Roll, another Country Western, another Rock, and still another Hard Rock. Most of the women were opposed to Hard Rock and a couple to Rock. I asked what the difference was between Rock and Hard Rock. No one seemed to know exactly. One thought one thing — some another. All but one thought it was harmful to their children, but they listened to it anyway.

Is the matter of the kind of music we enjoy left to the individual or does the Lord tell us plainly what to sing? What saith the Scriptures? "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in PSALMS and HYMNS and SPIRITUAL SONGS, singing with grace in your hearts to the Lord" (Col. 3:16). Thomas Manton, an old Puritan writer, says the Psalms are divided into three sections, called in the Hebrew — Shurim, Tehillim and Mizmorim. These words in English mean Psalms, Hymns and Spiritual songs. John Gill said the same thing. The book of Psalms was the only hymn book the early church had. Even so with the Old Testament saints. Every year at the Passover the Jews sang six Psalms (113-118). This was called "The Great Hallelujah." Remember at that last Passover when the Lord Jesus instituted the Lord's Supper, it says, "And when they had sung an hymn, they went out into the mount of Olives." I wonder if the hymn they sang was "The Great Hallelujah." Wouldn't it be wonderful to know the Psalms well enough that a group of people could sing them together? Paul and Silas knew them well because they sang a duet in prison.

"Special" music such as duets, quartets and choirs came into vogue about the time of Dwight Moody's evangelistic crusades. Charles H. Spurgeon warned repeatedly about the dangers of this type singing. He said it was bringing the theater into the church. This is exactly what we see in many Baptist churches today. An Indian family complete with tribal costumes. Hollywood and opera stars are paid to sing at crusades and special meetings. Sit in on some of the business meetings and you'll find more time and thought is given to as to whom will conduct the music, than who will do the preaching.

Most of the hymns in our song books are geared to melody rather

than to correct doctrine. Oh, they may have a fragment of a Scripture verse in them, but that is all. They usually will have some heretical teaching, also. We wouldn't permit a preacher to consistently teach heresy in our pulpits, yet we, week after week, sing heresy in our services.

The Psalms have been set to music and are available to us. Because they are new, they seem difficult to sing. But, oh, wouldn't it be wonderful to know them well enough to sing them around the house as we do our housework? — when doing the dishes we sing the praises of Jehovah using His Word? We know the Word of God is profitable for reproof, correction, instruction in righteousness, comfort, and praise. It would be marvelous if our singing in the church reflected this as well as our preaching.

The music of the day is geared to the flesh. It is written by men of the world and for the people of the world. Whether it's Popular or Country Western or Rock, it is fleshly. Christians should take a good look at the music they enjoy and that they permit their children to listen to. The Word of God is not silent about this. "O come, let us sing UNTO THE LORD: let us make a joyful noise to the ROCK OF OUR SALVATION. Let us come before His presence with thanksgiving, and make a joyful noise UNTO HIM with Psalms (Psa. 95:1,2).



"What U. S. Needs"

(Continued from page 4)

shipped today is the sports god. God knows how I love sports myself, but sports is the curse of America today. You read the article that appeared this past month in the READER'S DIGEST on sports recruiting for colleges. If you don't agree with me when you finish reading that, that sports are a curse in America, then I'll say to you that I don't know any way that I could convince you of the fact.

Brother, sister, we need the God of the Bible — not a dollar god, not a sports god, not an auto god, and not an entertainment god.

When we were getting ready to build this auditorium, one of the men who made the appraisal for this building, representing the lending institution that we were going to borrow from, went all through the building and looked at it and said, "What are you going to use this room for down here," referring to our basement, "after you get your auditorium built?" I said, "Well, I don't know yet. We have not made any plans for it. The main thing now is that we want to get our auditorium finished." He said, "What a wonderful kitchen, what a fine dance hall, and what an ideal place for ping pong and sports!" And I expect most churches would use it for such, as they worship the god of entertainment.

That is what the average person is thinking about today — sports, dollars, autos, and entertainment,

but, beloved, what we need today is a God like Israel's God — a God of sovereignty, a God that you do not carry around in a peanut shell and open up to look at whenever you want to — we need a God that is absolutely sovereign in every particular.

IX

WE'LL NEED A SAVIOUR LIKE JESUS CHRIST.

Above all else, we need a Saviour like Jesus Christ. Going to church, joining the church, being baptized, taking the Lord's Supper will never save anybody. You need a Saviour like Jesus Christ.

Jesus said: "I am THE DOOR: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture"—John 10:9.

"I am THE WAY, the truth, and the life: no man cometh unto the Father, but by me"—John 14:6.

As Simon Peter was preaching, he said:

"Neither is there salvation in any other: for there is NONE OTHER NAME under heaven given among men, whereby we must be saved"—Acts 4:12.

When Paul wrote to the church at Corinth, he said:

"For I determined not to know anything among you, save Jesus

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Christ, and him crucified"—I Cor. 2:2.

When Paul wrote to the Hebrews, he said:

"Wherefore he is able also to save them to the uttermost that come unto God by him"—Heb. 7:25.

Oh, beloved, He can save from the uttermost of sin to the uttermost of Glory. Who can? Jesus—Blessed Jesus.

I say, beloved, we need a Saviour like Jesus. We don't need the modern type of religion that is preached today. We don't need the modern type of church that is today in vogue. We need a return to the things of the Word of God, and we need, above all else, to emphasize a Saviour like Jesus Christ. I tell you, there is no hope for you outside of Jesus.

I look out at you who are here and I say that if you were to walk out of this building this morning and were to die before you could get to your automobile, your soul would be in Hell right then. You need Jesus Christ as your Saviour. The only way that you can be ready for death and the only way that you can be ready for life — the only way that you can be ready to live this day is by knowing Jesus Christ as your Saviour. The Bible says:

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation"—Rom. 10:9,10.

May God help you this morning to believe that He is your Saviour, and may God help you to publicly confess Him as your Saviour today. May God bless you!

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JULY 20, 1974
PAGE FIVE

Fred T. Halliman

(Continued from page one)

superior knowledge, and his ability to guide and direct, that does not take away their pride as a race of people. They are definitely opposed to having their people become mongrelized with any other race of people, and the trend is growing even now to the point in New Guinea to possibly evicting everything from New Guinea except New Guineans themselves. I say this in view of a recent letter that I have had from New Guinea. One of the men who is teaching in the government school, who is living on our mission station in one of the houses, wrote to me recently and said that our days as white men may be numbered on that island, that while some would like for us to stay, many are opposed to the white man being there. Therefore, I say that there has come a falling away from the Biblical principles of racial segregation.

IV

There has been a falling away from Bible standards of home life. Let me ask you a pointed question: What has happened to the family altar today — once so prominent in our American homes? We are reaping the fruits of that today. The time has come when it usually takes both mother and dad, some of them working two shifts, just to make the payments on the modern gadgets that we have.

Recently, while in Chicago, I noted the same thing, that in almost every family, the husband and wife had to work, and at least one of them usually had to work two shifts in order to pay for the second car or the television set. I am not saying that all of these things are wrong within themselves, but I am saying they are wrong when a mother and father has to neglect the family in order to have them. I could cite you families there in the church that I once pastored—the Macedonia Baptist Church.

In one family the man is a deacon at the church, and not too long ago, the 14-year-old daughter of that family gave birth to a baby out of wedlock. Now what is in back of all of this? Was that little girl more rebellious than some other little girls? No, that wasn't it. Ever since I have known that family, both mother and father — not because they absolutely had to — but both mother and father have worked different shifts. Many, many times, in fact, almost every day except Sunday and sometimes on Saturday, there would be a period of some two or three hours between the shifts when no one, not even mother or father, would be there with that family of children. That is only one example. There is example after example that I could name you, and that is only one city, but we could repeat that all over our nation. I have traveled the United States over this year, and a good part of it last year, and I have noted that all over this great nation of ours there has come a falling away in Bible standards of home life.

V

Let me ask you another question:

Where is the parental discipline that once characterized American home life? I'll say that the fruits of that is being reaped in our country today, which is coming in the form of rebellion, disrespect, disobedience, and disregard for authority. Our pastor mentioned in his message this morning the fact that there was no respect for authority in our country today, and he hit the nail smack on the head. But let me tell you where it has all sprung from. It has come as a result of the failure of discipline in the homes in our country today. Let me tell you, beloved, when we find that there has come a falling away from these points, we are going to see and reap the fruits of it.

In Mark 13:12, Mark says in regard to these things:

"Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death."

We have already reached that state. The theory that is advocated today in regard to child training is to let a child express himself without restraint. They tell us that it is wrong to curb and suppress and correct a rebellious child, and that you ought to let him express his feelings and desires, regardless of what they might be. I can show you today in the average American home what the results of that has turned out to be — just what we have already said. It has caused rebellion. It has caused disrespect. I am amazed and alarmed as I go across this country, even in preachers' homes, at the disrespect, disobedience, and rebellion of the average child. It is because there has been a falling away of Bible standards of home life.

I'm perhaps maybe a little old-fashioned to suit most people in our modern day. I have a daughter that is seventeen years old past, and my daughter knows that should she stand up and sass me, or disobey me, she is not too big yet to get the belt. My boy John can tell you that just last year, at fourteen, he wasn't too big to get the belt, and he knows today that at almost sixteen, he is still not too big to get the belt if he disregards the authority in our home.

We are reaping the fruits on our great American continent because there has been a falling away of Bible standards in the home life. Today, children have a very shortened childhood. Children today hardly have any childhood at all. They are pushed into adolescence from just a little child, and some of them even skip the adolescence stage and go from there into the adult stage.

While in Tucson, Arizona, I noted there one of the Christian parents having a son that seemed to be extraordinary large for his age — a boy only thirteen years old and about six and a half feet tall already, and weighing about 165 lbs. His dad and mother braggingly said, "He's grown already, isn't he?" They are already pushing him out into the adult stage. That child will never have an adolescence state. He is doing more things now than I was allowed to do at twenty.

(Continued on page 7, column 1)



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Joseph Wilson

(Continued from page one)

God, by the exercise of His effectual and irresistible power, brings this salvation to pass. The healing of Naaman was an act of God's sovereign grace and effectual power and becomes a good picture of how God works in the miracle of salvation.

"And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian" Lk. 4:27.

I.

Here we learn that Naaman was an example of sovereign grace. Jesus points out the sovereignty of God in passing by many lepers and choosing this one to be cleansed. There were many others in the same condition as Naaman. They were lepers too. They were as helpless and as needy as Naaman. They were as deserving of being healed as was Naaman. Actually no man deserves anything from God. What I want you to see is that it was not in Naaman, but in God's choice that he was healed.

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" Rom. 9:15.

Just as Naaman was unconditionally elected from among many lepers to be the object of God's healing power, so this verse teaches us that salvation is the result of God's sovereign and unconditional election of some from among fallen mankind to be the objects of His saving power. Oh! The sovereignty of God! The sovereignty of God! See a multitude of lepers. Each one needy. Each one helpless. Each one desiring to be healed. God in the high exercise of His awful sovereignty passes by a multitude and leaves them in their leprosy. He did not leave them because they were in worse condition than others. He did not leave them because of anything in them. It is in the exercise of His sovereignty that He passes them by. Then in the same sovereignty, He chooses one from among them and heals him by effectual power. Not because of anything in that one, but in God's sovereignty. Oh, ye haters of Divine Sovereignty: tell me why God acted thus. You who say God treats all men exactly alike — who say that heaven knows no favorites — who say there is no partiality in God — explain this. Did God treat all lepers alike in that day? Did He heal them all? Did He not pass the many by and

choose Naaman to be the object of his healing power? Explain this, ye Arminian haters of Divine Truth.

Now, see a multitude of sinners, even all of Adam's fallen race. Each one lost and undone. Each one deserving of Hell. Not one of them the least bit concerned about, desirous of, or interested in salvation. Each one totally depraved and beyond any hope in himself. Behold then, in the light of the sovereignty of our God, He passes by a multitude. He leaves them in the sinful condition in which He finds them. He ordains them to an eternal Hell for their sins. Not because they are worse than others. Not because of any difference in them. But in the high exercise of His awful sovereignty. He did not hate Esau because he was worse than Jacob. It was in His sovereignty. Then behold His sovereign grace. He chooses from among fallen mankind a number no man can number and predestinates them to be the objects of saving grace. Again, not because of anything in them, but in the exercise of His sovereignty. Let us behold, admire, and adore the sovereignty of our God.

II.

Let us learn some things about Naaman. Many good things can be said about him in a human way. Read v. 1 of II Kings 5. Naaman was a great man. He was an honorable man. He was mighty in valour. These things are comparatively good. I maintain that just because a man is a lost sinner, he does not have to be a drunk, an adulterer, a liar and a thief in his earthly relations. There are among the unsaved those who, judged by social standards have some good things. Understand that they are still vile totally depraved sinners in God's sight, but just now I speak of social standards. Further, God had used this man in giving deliverance to Syria. Here we learn that God uses unsaved persons in fulfilling His own eternal purposes and getting glory to His great name.

"But he was a leper" II Kings 5:1.

What words are these. How they ruin all the other things that were said about this man. His leprosy contaminated all else that he did. Now, we might say many good things about an individual considered in a human and social way. An unsaved person might be upright in society, might pay his bills, might be a good husband and father in many respects. But of every one born of woman, save Jesus Christ, we must add that he

is a sinner. This casts a shadow over all the rest. Man is a totally depraved sinner and is doomed to Hell unless saved by God's grace. The leprosy of Naaman is a picture of the sinfulness of man. Being sinful, man is thus doomed for eternity.

III

"And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy" II Kings 5:2,3.

We see here the use of the testimony of the little maid. Notice the sovereignty of God in this. What a sad day it was for this little girl when she was carried away from her family and her home, and made a slave girl to wait on Naaman's wife! But God had a purpose in this. By her testimony, God got great glory to Himself. We do not know what wise and good purposes God might have in the sad events that come into our

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lives. Let us trust His wisdom and power and love, and seek to be used of Him in whatever circumstances we find ourselves. God was back of the Syrian's raids on Israel, the capture of this little girl. God was performing the thing that was appointed for her, and for Naaman.

Oh, what a testimony this little girl's is! She did not murmur and complain against the providence of God. She sought to honor God in the place she was. Many would have rejoiced over the desperate condition of Naaman, and would have wished ill to the whole household. But she was of a different character. God gave her a concern for those around her. She was interested in the welfare of Naaman. Her testimony to her mistress shows her sweet character, her love for others, and her great faith in God.

Does not this maid put you and me to shame? Are we concerned about others? Do we witness to others of the saving power of our God? Do we pray for the salvation of those around us? Oh, let the example of this little girl convict us, and encourage us to be faithful missionaries of Jesus Christ, telling the glorious gospel — that Christ died according to the Scriptures, that He was buried, and that He arose again the third day according to the Scriptures — let us tell this to those around us. And this is the gospel. The whole Bible is the inspired Word of God, but it is not all the gospel. Paul declared in I Cor. 15:1-4 the gospel he preached. He preached more than this, even the whole counsel of God, but he clearly tells us what part of that whole counsel constitutes the gospel which is the power of God to everyone that believeth.

I would pause a moment to emphasize that men are regenerated by the Holy Spirit using the Word of truth. Men are not given life apart from the Word of God. It is Hardshell heresy to say that they are. Men are born again by the

incorruptible seed of the gospel of Jesus Christ. This is Bible and it is Baptist doctrine, and the man who does not believe it is a Hardshell. Let me further say that God uses this gospel to bring His elect to salvation, even when it is not preached through a Baptist church. I yield to no man in my love for the Lord's true Baptist churches. But I will not shut salvation up in a Baptist church and say that unless you hear the gospel from a Baptist, you cannot be saved. I will say that anyone who believes on Jesus Christ will be saved, whoever God might use to give them that gospel message.

IV

Notice the obedience of faith demanded by the man of God. "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." This was the message from God through the prophet. No, Naaman must believe that Word from God. He must obey with the "obedience of faith" if he is to be clean. And surely, God has a message to the unsaved. He is to repent of his sins and believe on Jesus Christ and he will be saved. This is the obedience of faith, and without this, man will not be saved.

V

Notice some hindrances in the way of Naaman. His pride stood in the way. Why should the great captain in Syria act like a child in Jordan. Oh, how willing he would have been to do some great thing. See v. 13. And men are willing to work for salvation. They are willing to do anything that will leave them room to boast. Men reject the gospel of Jesus Christ because it gives all the glory to God. Man is a proud being. This is a chief sin of men. Men will die and go to Hell before they will give up their pride. Unless God delivers from the sin of pride, no man would be saved. I tell you there were at least two miracles performed in Israel that day. One was the miracle of grace that delivered Naaman from pride and made him willing to humble himself as a little child, and to believe God and obey God. Then there was the miracle of physical healing.

Man's vain thoughts about how God ought to do things stand in the way of salvation. Note how Naaman said, "Behold, I thought..." v. 11. Man's thoughts are not as God's thoughts. Men plunge into an eternal Hell following the way of their own devising, while they refuse to submit to the Word of God. All the false religions in the world today are due to the thoughts of man.

In v. 12, Naaman referred to the rivers of Damascus, and wondered why he might not wash in them and be clean. He was searching for another way. He rebelled against God's revealed way of cleansing, and looked for some other way. Is not this what the unsaved about us are doing today. They reject salvation by grace through faith in the shed blood of Jesus Christ. They

seek salvation by works, reformation, decision, the mourner's bench, and many other ways. They go about to establish their own righteousness, and will not submit themselves to the righteousness of God through faith. Oh, how many stumble into Hell over the other way which they choose.

VI

Study the healing of Naaman. God brought him down from his pride, and made Naaman willing in the day of God's power. Naaman went down into the Jordan river, he dipped himself seven times, and lo! he was completely healed of his leprosy. Oh, what a glorious hour! Will Naaman ever forget it? Shall not the wonder of that glad hour live with him through all eternity. Healed! Healed perfectly! Healed immediately! Healed eternally! And I believe that he was also healed of the awful disease of spiritual leprosy that day. I believe that as the waters covered him, and as God healed him, that also his sins were washed away in the blood of Jesus who is a "Lamb slain from the foundation of the world." And what a glad hour it was when you were saved, and when I was saved. Healing from leprosy is only a small thing compared with the soul healing that was ours when God saved us.

VII

Now Naaman is a different man with a difference that can be seen. Had you seen him all covered with leprosy just prior to this, and did you but see him now with the leprosy all gone, you would hardly believe it was the same man. God's power made a difference. And I verily and emphatically believe that salvation will make as much difference in the lives of the saved. My friend, do you profess to be saved? And did this salvation make a new creature out of you, so that your desires, your thoughts, and your very life is different from what it was before? If it did not make a difference — a difference you can tell and praise God for — a difference others can see — then likely you are deceived and are not really saved. I cannot but believe that God's power exerted upon a man unto the miracle of salvation will be such as will be clearly seen before the world.

Note that Naaman now knows some things he did not know before.

"Behold, now I know that there is no God in all the earth, but in Israel" II Kings 5:15.

Oh, we are still ignorant. There is much that we do not know. But when Christ works in our lives in saving power, we know some things we never knew before. We know that we were blind, but now we see. We know Jesus Christ as our Saviour. And we are on the road of learning more and more of Him and of His Word. And what a glory it is to travel the road that shines more and more unto the perfect day. Yes, we know some things, and God pity our de-

(Continued on page 8, column 3)

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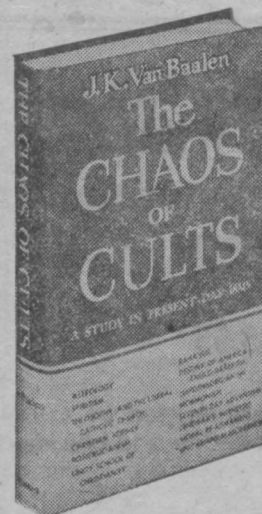
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PAGE SIX



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Fred T. Halliman

(Continued from page five)
Oh, yes, beloved, I say that our children today have a shortened childhood.

V

I say then, is there any wonder that there is a falling away from Scriptural standards of conduct for Christian people? There's too little distinction between church members and non-professing people. You go to the average department store, supermarket, factory, filling station — wherever you want to go, and you couldn't tell one that knew Christ from one that did not profess to know Christ by their conversation and their actions. There are no Bible convictions about observing the Lord's Day whatsoever.

In regard to the Lord's Day, if it is the Lord's Day, what does that tell us? It tells us that it is not our day, but it is the Lord's Day. Six days the Lord gave that we might do our work, but the seventh day is the day that we ought to worship the Lord. When it comes to the observance of the Lord's Day in our home, we won't even allow our boys to get out and play baseball or basketball on Sunday. Why? Because it is the Lord's Day, and I believe that we ought to spend that day in worship of our Lord and in preparation of our bodies for the worship of our Lord.

I am not a man that is against clean sports. I like sports myself. I suppose there is no one that loves baseball any better than I do, but I'll tell you, I don't love baseball at the expense of my church service. I don't love baseball at the expense of seeing my boys out of church on Wednesday night and on Sunday afternoon. No, I don't love baseball that well.

While we were living at Paducah, the fellows of the Little League wanted some of our boys to enter, and they did. So they began practicing. But it came to where they wanted them to miss church on Wednesday night, and wanted them to go off on Sunday afternoon. We said, "Boys, it's time to drop it. You will not do that."

Just this year at the school, they wanted Peter to enter the basketball team. They sent along a note saying that all practice would be after school. That meant on Wednesday that little Peter wouldn't get to come to Wednesday night prayer meeting. So I said to Peter, "You cannot miss church just in order to get to play basketball."

I don't want to deprive my children of things of enjoyment, but I believe that I am held responsible as a parent to keep them in the house of the Lord, as they are under my care. When they get out from under my care, I'll have no jurisdiction over them. But I tell you, I believe that I am and that you are going to be held responsible for them as long as they are under your care.

You might think that I'm a little bit on the old-fogey side, but I believe the Lord's Day belongs to Him. I believe that we, as His people,

A liar is a man who refuses to erect a partition between his imagination and his information.

ought to reverence that day. We ought to have some Bible convictions about the Lord's Day. There are questionable amusements that are shielded and defended by the average church member. They shrug their shoulders and say, "What's the harm in it?" I admit, in itself, there wasn't any harm, except when you put it before the Lord.

Sometimes we, as Baptists, ridicule the Catholics for their idols, and they have it coming. But let me tell you, I know of untold Baptists that have just as many idols as the Catholics. I don't care what it is; anything you put before your Lord is an idol. You can call it by any name that you want to.

So I say, beloved, there is a falling away of Scriptural standards of conduct for the average Christian.

VI

There is a falling away from the fundamental doctrines once-for-all delivered unto the saints. In spite of the fact that church membership today is at an all-time high, there is a turning away from the truth. In many churches there is no Sunday evening service. I had the surprise of my life as I have traveled over America since the 10th of May this year to find that some Baptist churches (and I'm talking about some Baptist churches that profess to believe as we do) have dropped their Wednesday night prayer meeting service. One or two of them have dropped their Sunday evening services. I tell you, beloved, there is a falling away from the Bible standards once for all delivered unto the saints.

I refer back to the church that I pastored in Chicago before leaving for the mission field. I believe with all my heart that that church was a sound church, a doctrinal church, when I left. I got the surprise of my life recently when I was there when the pastor himself called upon the women during our service to answer questions. There is a falling away from Bible standards of the truth once for all delivered unto the saints.

I come back and think of the many churches about the country that are leaving off their Wednesday services. Some of them have begun to leave off their Sunday evening services. I can just about almost hear people sitting out in our audience now says, "Why, that is terrible!" And it is. It is a pathetic thing to think of Baptist churches leaving off their Wednesday and Sunday evening services, and we say that it is a terrible thing for them to do that, yet how many of us in this audience at some time or another practiced that very thing? How many of us in this audience this evening are saying by your own actions that you would like to see this church close down on Wednesday night or Sunday night, or perhaps both? But you'll say, "Brother Halliman, I don't want to see Calvary Baptist Church close up their services on Wednesday night, and I don't want to see them close up on Sunday night." But let me tell you,

every time you miss one of these services, except that you be provisionally hindered, you are putting your vote for this church to close its services on Wednesday, or maybe even Sunday. Yes, we may not be speaking that with our mouth, but saying that with the practices that we have. One wonders, what will be next in the line of apostasy?

Several years ago when I was living in Chicago, before I went to the mission field, I took note of a religious article that stated that the Rockefeller Foundation had granted one hundred forty thousand dollars to the mission research center of the University of Chicago for a program of inter-religious studies. They were having three Buddhist experts come to the University there with the hopes to bring to America some inside information on that religious sect. Well, today, some sixteen years after that, we know a lot about the Buddhist religion in America, because it has been planted here. It is in operation today. There are many, many of the foreign religious sects that were not operating in America twenty years ago, but due to things of this very same nature, they are here, very well established, rooted and grounded here

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now. It is not uncommon in most of our larger cities today to see a church building that says "The Church of Satan." We have Satanic worship here in our very lives today. Not only is it in America today, but it is in England, it is all over Europe, and in other parts of the world.

A man who is teaching in the government school in New Guinea just off our mission station is an Englishman, and at the first of the year when he returned from England after a two-months visit there, he told me things that were almost unbelievable that were happening in the religious world in England today. I tell you, the apostasy of the professing church is going to the very limits and Satanic worship is openly being practiced all over the world today. This, beloved, certainly points to the near coming of our Lord Jesus Christ. My text says, "Let no man deceive you by any means: for that day (that's the day of the Lord) shall not come, except there come a falling away first." We are at these very door steps now. The falling away has already come to us.

VII

There is a falling away of the teachings of the church among our Baptist ranks today. Some of them are teaching that outside the Baptist church the Holy Spirit does not, and cannot, operate. I believe with all of my heart that the Holy Spirit does not direct all of these various organizations that call themselves the Lord's church. I do not say that the Holy Spirit directs them as churches of the Lord. I say that the Holy Spirit directs Baptist churches. There is no Scriptural foundation that a person has to be in a Baptist church though in order to be saved. If that be true, God has had two or three ways of saving people, and He has, accord-

ing to His own words, never had but one way of saving people. How would anybody have ever been saved before the Lord established the Baptist church if it is necessary that people be saved in a Baptist church? When people come to that, they are teaching church salvation, and we know that salvation is of the Lord, not of any particular church or any particular denomination. So I say there is a falling away when it comes to the plan of salvation as God has given in His Word.

VIII

There is a falling away when it comes to the teachings of the return of our Lord, for today many people have swallowed hook, line, and sinker the view that our Lord is not coming to this earth soon. There is the view held today that the Lord Jesus Christ will not establish the millennium during His personal reign here, but that the church is going to bring in the millennium. Listen, beloved, those things are a falling away from the Bible standards that Christ gave us in His Word.

IX

There is a falling away of the simplicity of the gospel of the Lord Jesus Christ. In II Corinthians 11:3, the Apostle Paul in speaking in reference to the church, says:

"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

So there is a falling away today when it comes to the simplicity of the gospel of the Lord Jesus Christ, for people today want to make the gospel of Christ other than what the Lord has set out in His Word.

X

There is a falling away of churches to carry out the commission that Jesus Christ gave to the church during His personal ministry before He ascended back to Heaven. The Lord said to His church as He had them assembled together, that all power or authority was given unto Him in Heaven and in earth, and He told that church to go into all the world to preach the gospel, to make disciples of all nations, to baptize them in the name of the Father, the Son, and the Holy Ghost, and to teach them all things whatsoever that He had commanded them. Then He said, "I am with you always."

Beloved, the Lord has never promised to be with any church except they carry out this commission. The Lord has never promised to be with a Baptist church that does not carry out the commission. I am not necessarily saying that you have to carry out the commission insofar as the foreign fields are concerned. There are many, many churches over our land today that will send money to the foreign mission fields, maybe even to the point of where it hurts a little, but to do some mission work around their own home and in the community where they live, that to them is something that is com-

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pletely out of the question. Mission work, first of all, begins in our home. Then it should go from there and on to the uttermost parts of the earth. So let us say that while the Lord intended for the churches in New Guinea and other places — Africa, South America, and around this globe — to take the gospel, He certainly did not, by any means, mean for them to omit their own home field. So I'll say, there is a falling away when it comes to the churches carrying out the commission that the Lord intended for them to do.

Many people think that Hardshellism has its foundation in recent times. Primarily, that is the

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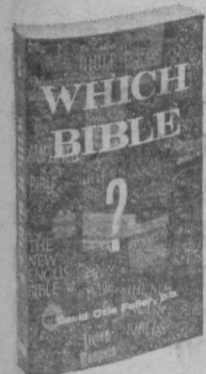
truth. But let us go back — I can show you, I believe, where the very germ thought of Hardshellism had its beginning a long, long time before the 1800's or the 1600's or the 1300's. We read in Genesis 11:9:

"Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth."

(Continued on page 8, column 1)

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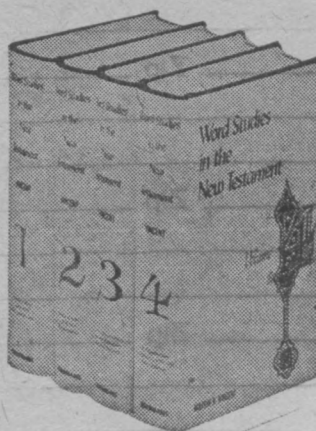
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PAGE SEVEN

Fred T. Halliman

(Continued from page seven)

In the 4th verse it says:

"And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

There, beloved, is at least, the germ thought of Hardshellism. Too many churches are concerned with only one thing, and that is, of making a name for themselves, lest they be scattered abroad upon the face of the earth.

XI

There is a falling away from the hope and the expectancy of the return of our Lord Jesus Christ. The attitude of many, many people concerning this vital subject and truth is, "My Lord delayeth His coming." As a commentary on that and as our closing Scripture, I want to read to you Matthew 24:42-50.

"Watch therefore: for ye know

not what hour your Lord doth come. But know this, that if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellow-servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of."

Let me say to you in closing, one of these days when people think not, our Lord is going to come. I know not when He is coming, and

I know this, that we are not asleep as others. We are not to be taken completely unawares. The Lord has given us many indications in His Word that when His coming is drawing near that we might be able to know something in regard to the nearness of it.

Beloved, I expect the Lord to come at any day. I expect Him to come at any time. Every day when I wake up, and I think in particular as I stay there in New Guinea, because there it seems that the clouds are most beautiful, whether it be day or night, than any place that I have even seen. As I step out on my front porch there in the morning, I look out toward the west and I see those large clouds hanging there over the mountains, I say, "Lord, could you be in one of those?" I go out on my porch at night sometimes and gaze there at the stars, and I look to one side and I see the great clouds forming and coming over the mountain tops, and I say, "Lord, could it be that you are in one of those?" I know not what hour, nor what day, nor what week, nor what month, nor what year my Lord is coming, but I do know this, that His coming is drawing near.

Sometimes I think it is going to be hard to wait until the time of our Lord does come. I'm looking forward to that time. But as I leave you tonight, it may be possible that some of you I'll never see again. It may be possible that before I get back to New Guinea that our Lord will have come. It may be possible that the very plane that I am riding on, will never make New Guinea. But I am not in any fear of any desertion from my Lord. It may be possible that while I'm there in New Guinea, in search of some of the Lord's elect, that that last one may be found and called out, and then the Lord is going to come and receive us unto Himself. If that be true, those of you who aren't saved, I don't expect to see. I do expect to see the rest of you. I'm hoping that I'll get to see all of you one of these days. Outside the Lord Jesus Christ there is no hope for you, for Christ Jesus came into the world to die for sinners.

May God bless all.

Joseph Wilson

(Continued from page 6) ceived souls if we don't know some new things, and do not keep on growing in the grace and knowledge of our Lord Jesus Christ.

And now Naaman is through with the old life and the old idols of sin. "Thy servant will henceforth offer neither burnt-offerings nor sacrifices unto other gods, but unto the Lord" (II Kings 5:17). What a glorious and noble declaration! No compromise. No serving of other gods, and the Lord. But, from this time forth, a break with the old life, a break with the devil, and a whole-hearted, sacrificial, dedicated serving of the God of Israel. Let us study this story, and let us follow the example of this man in worship and service of the One who saved us by sovereign grace and effectual power.

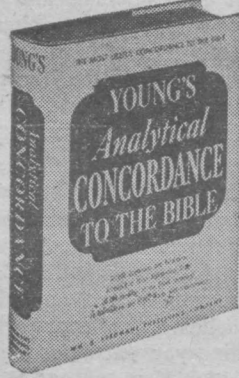
God bless you all.

License . . . In Sin

(Continued from page one) at the doctrine which we call "The Security of the Believer?" Does a born-again Baptist do as he pleases? The first question I would not attempt to answer. My own experience answers the second one, "Yes, and no."

Of course, "I do as I please" means one thing to one person, and something else to another. If to the reader it means spending one's time and possessions in fla-

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**GIVE US READERS
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THE BAPTIST EXAMINER
JULY 20, 1974
PAGE EIGHT

grantly "having a good time" — transgressing the law of God, and identifying oneself as grossly worldly — then we Baptists who are truly born again do not do as we please; for a child of God loves His Father, and will surely refrain from wilfully and persistently hurting His heart and disgracing His name, though being yet weighed down with the fleshly nature we are most likely to be taken by temptation, and to sin in a moment of weakness. But sinning always brings remorse, and so we ask God's forgiveness, which he freely gives. But noting only the sin, and knowing not (or else choosing to ignore) the suffering of the sinner because of it, his repentance and sweet restoration to fellowship with God, some people of other faiths (or no faith at all) may be heard to say smilingly, "He can do as he pleases and get by with it. He's a Baptist."

But when I say, "I do as I please," this is what the expression means to me: I love God; am His child; therefore it is my great pleasure to serve Him faithfully, follow Him closely, and commune with Him intimately. If through weakness I am guilty of sin (how often it is true!) He speaks through the prophet and the Holy Spirit, "Turn, O ye backslidden . . . for I am married unto you;" and I return to Him, for being married to God how can I "please" to do otherwise? Even saved people are human. All must surely at one time or another admit the presence of human imperfections, and confess that "the flesh lusteth against the Spir-

it, and the Spirit against the flesh; and these are contrary one to the other: so that ye can not do the things that ye would." Even a saint of God with whom the world can find no fault, many a time feeling too sure of himself, is suddenly brought to his senses, and finds himself "following afar off," and knowing not exactly when or how it came about. But I insist that such a Christian is not pleased with such a following. He is filled with shame and regret, and at once seeks forgiveness and restoration to fellowship with God.

Yes, I do as I please — just as long as I walk with God in the closeness of obedience and spiritual intercourse; and any other saved person, conscientiously committed to Christian living, whether he be a Baptist or not, must surely do likewise. If not, "Why call ye me 'Lord, Lord,' and yet do not the things I say?"

Tongues


(Continued from page one) more valuable and lasting than to have the Lord Jesus reveal Himself to us (John 14:21). Is it a wish to show some display of the indwelling Holy Spirit? "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control" (Gal. 5:22,23). Is it a yearning to glorify God? "Whoso offereth praise glorifieth me" (Psa. 50:23). "Satisfied with Thee, Lord Jesus, I am blest."

—Watching and Waiting

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