

HERE WE GO AGAIN...

FRED T. HALLIMAN
Missionary To New Guinea

While the enemies of the truth may have had occasion, for a short season, to rejoice over the fact of the possibility of THE BAPTIST EXAMINER ceasing to appear in the mails each week, this has been short lived. On Sunday afternoon, December 29, 1974, Calvary Baptist Church met for the purpose of discussing her future ministry.

One of the things discussed at length at this special meeting was THE BAPTIST EXAMINER. It was decided, unanimously, by every member present that THE BAPTIST EXAMINER, and every other phase of the ministry of the church, would continue on in the future as it has in the past.

We, as a church, have a great burden for the truth to go forth in these days of heresy. And in view of the fact that there are so many religious periodicals going out that carry so many half truths and absolute falsehoods, we feel a great responsibility to continue on with our printed ministry as a herald for the Truth.

Many individuals have thought, and some have expressed themselves openly, that THE BAPTIST EXAMINER was a "one man" paper. This is not true. The paper is completely owned by Calvary Baptist Church and is authorized to go out each week as part of her mission work.

There was a personality connected with THE BAPTIST EXAMINER, in its former editor and our beloved pastor, Brother John R.

Gilpin, that no man can duplicate, and we have no intention nor desire of trying to do so. However, this does not mean that THE BAPTIST EXAMINER is going to become a mealeymouth, pussyfooting, fence-straddling paper. Neither does this mean that we will be going out to silence all heresy within a couple of weeks, a few months, nor a life time, but just as the pa-

per has been doing since it first appeared in the mails, we intend to continue carrying the truth forward, meeting heresy on its own grounds and doing battle when necessary.

WHY WE FEEL COMPELLED TO CARRY ON WITH TBE

I suppose that I have had personal contact with more sound Baptists

over America within the past few years than most of you, and I feel that I would be very conservative in saying that no less than 75% of all sound Baptists that I have met in my travels, have told me that THE BAPTIST EXAMINER has been used of the Lord to bring them to part or all the truth they hold. We of Calvary Baptist Church give the Lord all the glory for this,

and praise His great name that He has been pleased to use this means to teach His elect these precious truths.

I also know from my personal contact with preacher brethren across the country that TBE has been a gold mine of sermon material for many, if not the most, of them. I can personally testify that many of my messages have been based on some thought or thoughts that I have received while reading the paper.

Another reason why the ministry of TBE is necessary is that it is the only source of a sound ministry to many individuals due to there not being a sound church where they can attend, or due to being sick and/or of old age and unable to attend church anywhere. THE BAPTIST EXAMINER goes into many homes and institutions where people are unable to get out.

The paper has always been a source of keeping sound Baptists in touch across our nation and other parts of the world, and certainly in these days of apostasy, this is needed more than ever. The paper has been used in many cases to put pastorless churches and churchless pastors in contact with each other.

I suppose one of the greatest ways the Lord has used TBE has been to teach young preachers the truth. We live in a day when it is extremely hard to find a Bible College of any sort that teaches all the truth. Most young preachers can learn far more truth by studying their Bible and reading THE BAPTIST EXAMINER (Continued on page 7, column 1)

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The Baptist Examiner

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CHRISTMAS 1974

By RAY HIATT
Hazard, Kentucky

I am writing this message for a very select and a very limited reading audience. It is not intended for either the eyes of Catholics or Protestants. It is not intended for lost people. It is intended for the people who identify themselves as Baptist, for it is they who should shun the Christmas madness with all its Satanic trappings. I firmly believe Catholics and Protestants

should celebrate Christmas. After all, it is their invention. Who has a better right to celebrate it than they? Lost people of every ilk and class will certainly celebrate Christmas because of its fleshly blandishments. However, Baptist people should be better instructed in good

mas celebration. That has been done too well and too often through the pages of this paper for me to be able to add anything to it. It is merely my intent to examine Christmas 1974 just recently past to see if our country, our people or our communities are any better for it.

What has been the benefit of Christmas 1974? Has it enriched our land? Has it bettered our people? Has it uplifted our morals? (Continued on page 6, column 5)



PASTOR RAY HIATT

manners and common decency. Let the lost and religious world besmear themselves with all the devices they desire. Baptist people have no need to emulate them.

It is not my intent to bring forth evidence condemning the Christ-

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This way, you will not lose any issues and we will make every effort to keep the paper coming on time each week, the Lord willing.

FROM GOD HIMSELF . . .

THE TABERNACLE VEIL

By WILLARD WILLIS
Monroe, Ohio

"And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work"—Exodus 26:31.

There are many who question the accuracy of the Holy Scriptures.



ELDER WILLARD WILLIS

They contend that the men who wrote the Scriptures were not inspired by the Holy Spirit. We, however, the deeper we delve into the blessed Word, are convinced with-

out the shadow of any doubt, that the Scriptures, without question, are the work of God. We are convinced that the Scriptures would have been no different if God had taken the pen in His own hand and written each letter Himself. One of the reasons we draw this conclusion comes from the fact that the "veil" was to be made of "fine twined linen of cunning work." One may wonder how this statement convinces us that the Bible has come down from God to us. The answer is that only God could have looked across the years to that one whom the "fine twined linen of cunning work" prefigured. The same is true of the "fine flour" (Lev. 2:1), the "refined gold" (I Chron. 28:18) and the "refined silver" (I Chron. 29:4).

You and I don't know what tomorrow will bring, yea, we don't know what the next moment will bring, but God knows. God, in fact, has known the end from the beginning. He not only knows the future, but in the "fine twined linen of cunning work," He has informed us regarding the future. He has informed us of His Son whose blessed feet would walk upon this earth. (Continued on page 6, column 1)

MORE ON . . .

SANCTIFICATION

MILBURN COCKRELL
Fulton, Mississippi

PART II

Last issue I related how three different words are used in the Bible concerning our sanctification. There words were sanctify, holy and saints. Then I called attention to our positional sanctification and our procuring sanctification. Today I want us to look first at

Securing Sanctification By The Holy Spirit

Securing sanctification is an endowment given those for whom Christ died and the Father chose. First, the Father sanctified His people by an eternal decree and predestinating them unto the adoption of children. Second, the Son sanctified His people by procuring for them a perfect standing before the Judge of all the earth — the infinite merits of His finished work being reckoned to their account. Third, God the Holy Spirit makes good the Father's decree and imparts to them what Christ procured for them. Thus the Spirit is the actual securer of sanctification, applying it to the persons themselves.

In Romans 15:16, I find the expression "being sanctified by the Holy Spirit." Then in I Corinthians 6:11, I read: "... But ye are sanctified, but ye are justified in



ELD. MILBURN COCKRELL

the name of the Lord Jesus, and by the Spirit of God." In II Thessalonians 2:13 and I Peter 1:2, I see the expression: "Through the (Continued on page 5, column 2)

DO YOU REMEMBER THE REAL AMERICA

When riots were unthinkable.
When you left front doors open.
When ghettos were neighborhoods.
When socialism was a dirty word.
When the Flag was a sacred symbol.
When criminals actually went to jail.
When you weren't afraid to go out at night.
When taxes were only a necessary nuisance.
When a boy was a boy, and dressed like one.
When a girl was a girl, and dressed like one.
When the poor were too proud to take charity.
(Continued on page 8, column 4)

The Baptist Examiner Pulpit

Sermon by Willard Pyle

"STAND IN AWE" AND "SELAH"

PREACHED NOVEMBER 25, 1974 AT CALVARY BAPTIST CHURCH, ASHLAND, KY.

"Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah"—Psa. 4:4.

In this verse I believe that "Stand in awe," and "Selah" basically have a similar thought. We are told in this verse to pause and meditate upon, contemplate and think about the great things of God. And I believe the word Selah carries with it the idea that we are just to pause and think

about high and holy things. We are to stop and to remember what has proceeded before that Selah and get ready for what shall come after that Selah. We need to think about the things of God.

Now I believe that the words Jesus told Martha, "thou art careful and troubled about many things," and "one thing is needful" is certainly something that needs to be dwelt on today. I feel that most Baptists are too busy. I feel

like we are too active. That is an awful charge to make against Baptists. Generally, you hear that they are not active enough. But I believe tonight that we are too active and that we do not have time to pause and meditate and think on the seriousness of the things of God. A revival will cause us to contemplate and meditate, and think about the high and holy things that are revealed in the Word of (Continued on page 2, column 1)

THE JEW

"Because that unto them were committed the oracles of God."—Romans 3:2.

Scattered by God's almighty hand,
Afflicted and forlorn,
Sad wanderers from their pleasant Land,
Do Judah's children mourn;
And e'en in Christian countries, few
Breathe thoughts of pity for the Jew.

Yet listen, Gentile, do you love The Bible's precious page?
Then let your heart with kindness move
To Israel's heritage;
(Continued on page 8, column 5)

The church that is not a missionary church will soon be a missing church.

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JOHN R. GILPIN, Jr. Editor
(Temporary)

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"Stand In Awe"

(Continued from page one)

God. I believe that we would have a revival if God's people just would take time to come before God in reverence and certainly stand in awe of Him and then think about what God has to say unto us.

God told Peter and the other apostles on the Mount of Transfiguration to "hear Him."

Peter said, "Let's do this, and let's do that," and God said, "Peter, what you need to do is just stop and listen to the Lord Jesus Christ. You would find out what needs to be done, if you would just let Jesus Christ speak unto you. So just keep still and let Jesus do the talking on this occasion."

Then I am reminded again, the Word of God says, "Stand still and see the salvation of the Lord."

Moses spoke that at the wrong time, for God said, "Moses, what I want you to do right now is tell the people to go forward."

But I do believe there is a time and a place for us to stand still and to see the salvation of the Lord. I believe we need to stop and meditate upon these things. So tonight we need to heed the admonition from the Word of God which says, "Set your affection on things above." How much have you thought today about those things that are high and holy? In thinking about this series of meetings, and we trust, a revival, how much have you thought about the things of the Lord?

The Word of God says, "Meditate on these things, give thyself wholly unto them, that thy profiting may appear unto all."

The Word of God says, "Gird up the loins of our minds" and certainly I believe that means just draw in the wanderings of our minds and stand true to the things of God.

So tonight let's notice some things that we need to stand in awe of,

that we need to think about, that we need to meditate on, that we need to seriously consider as God's people, praying that God would use this even in the heart of some unsaved person.

First of all, we need to stand in awe of the Word of God. How we need that today! How we need to remember this precious book that God has given unto us. Beloved, I'm afraid that too many Baptists take very lightly the written Word of God.

Notice in I Thess. 2:13:

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe."

How wonderful that is! How every Missionary Baptist preacher, how every Missionary Baptist deacon, how every Missionary Baptist member ought to remember this. This is not the word of men. It wasn't what Isaiah thought, or what Peter thought, or what Willard Pyle thinks — this is the written Word of God. This is what our Heavenly Father had sent down for us that we might have it in our possession. This is the greatest gift that we could have in this world outside of the Lord Jesus Christ. We have the written revelation that God has given unto us.

It would have been wonderful to have stood in the Garden of Eden and have God speak to us, it would have been wonderful to

earthly ministry. One day Jesus goes into the synagogue and they hand Him the book of the prophet Isaiah, and Jesus Christ opened the book. Jesus Christ said, "It's written in here," and thus it is fulfilled on this very occasion. How wonderful it is that the Lord Jesus Christ would open the Word of God, that He would open that Book and set an example for every Baptist preacher of every day and every age. Jesus Christ opened the Book.

On another occasion, Jesus said, "In the volume of the book it is written of Me."

On another occasion, He said, "Ought not Jesus to have suffered and these Scriptures to be fulfilled?"

This is what God said would happen. So I believe that we should stand in awe of the Word of the living God.

Notice again, this is our criteria of all belief and practice. This should be what we go by today. How many problems could be straightened out over night if Baptists would just sit down with the Word of God and begin to say, "Well, here's what God said about it, here's what the Lord has to say." How many of our difficulties would just float out the window if we would just read the Word of God and find out what God says.

I've been in conversations with people and we say, "I think it's like this," and they say, "I think it's like this," and very few times we say, "Well, let's see what the Lord thinks about it." Many times we go off on what I think, or you

THANK GOD FOR THIS WONDERFUL CHURCH



GRACE BAPTIST CHURCH

Orange, Texas

ELDER WALTER HERIN, Pastor

For many years, Brother Walter Herin and his wife have been close friends and loyal supporters of TBE. This man and his wife have certainly stood firm for the truth of God's Word through all these years.

They only have a small membership, but they support Brother Fred Halliman in New Guinea, and Brother M. C. Hughes as home missionary. In addition, they distribute some twenty copies of TBE each week, and on Sunday morning, they have three fifteen-minute radio broadcasts. Furthermore, they hold services at a rest home every other Thursday night, going there to preach the Gospel, and not to entertain the inmates.

Brother Herin was saved under the ministry of a true Baptist preacher at Lucasville, Ohio area, and has been reading and studying TBE for over twenty years. He recommends us highly to all Christians, believing that our ministry will challenge each individual to a greater study of the Word. In their radio broadcasts, they usually invite individuals to write them and to each individual who writes, THE BAPTIST EXAMINER is sent without cost or obligation. Bro. Herin says, "THE BAPTIST EXAMINER is the best paper in print today."

For our recent offering, this small church sent \$100.00 for the "Fifty Year — \$50 Club."

How we do thank God for this church and this pastor! Truly, we pray God's richest blessings to rest upon them.

that. "You shall not surely die. God doesn't mean what He says." How many times in your life has that been true? The devil came along and said, "Did God say it?" You will say, "Yes, He said it." He'd say, "Now, did He really mean that? Oh, you shall not surely die! God didn't mean it like that."

And, beloved, I believe tonight, that many preachers spend their lives trying to make God say something He did not say.

Oh, how subtle the Devil is! I want to emphasize that. He gets in the hearts of Baptist preachers and those Baptist preachers try to study and try to outsmart God. How serious that is! How solemn that is! Men study trying to make God say some things that He has never said at all. And then if they don't do that, they will try to take what God did say and twist it around to mean something else. Let me tell you something tonight — it wasn't our job to write the Word of God, and it's not our job to try to sit in the Holy Spirit's place and interpret the Word of God. Beloved, this Bible will interpret

itself if we will just take heed to the leadership of the Holy Spirit. This was written by the power of the Holy Spirit and the Spirit of God will interpret it unto our hearts. Many times we will get out our concordances and all kinds of books and we are going to check up now to find out what we can tell God He should have said. Beloved, that's not our business. Now, don't get me wrong, I believe you ought to study and I believe you ought to read good sound Baptist books. I believe you should read TBE, one of the soundest pieces of literature you can find. I believe you certainly should have things to study, but we need to find out what God said. Let God tell us what He said, let us not try to tell God what He meant to say.

I have told people that God said that a woman is to keep silent in the church, and they will say that God doesn't mean that. What does He mean? "Well, He means that she is to do this or she is to do that," etc., and that's the reason that we have been led into (Continued on page 3, column 1)

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stand on the Mt. of Transfiguration and have God speak to us; it would have been wonderful to stand that day on the Mt. of Olives and listen as those precious words fall from the mouth of the Lord Jesus Christ. But, beloved, we do not have that privilege, we do not have that opportunity. But I want to tell you tonight, we can hear the same thing when a preacher gets up and reads from this Book. It's the same God that spoke on that day that speaks today in this written Word. This is God's Word to us. This is what we need tonight. We need to think about this and meditate on this.

I am always impressed as I notice the Lord Jesus Christ in His

think, or somebody else thinks, but the important thing is, what does God think and what does He say about the situation?

"What saith the Scriptures?"

That should govern our lives daily. What saith the Scripture? That should govern our doctrine. What saith the Scripture? That should govern every Baptist preacher's message. We should want to preach a "Thus saith the Lord."

Paul says, "Believing all things which are written." But oh, the subtleness of the devil in days gone by. The devil came along, and when God said one thing, the devil came along and said something else, and he's still doing that today. Notice in the Word of God in regard to Eve, God says,

"In the day that thou eatest thereof, thou shalt surely die."

That's God's word. That's what God has to say. There were no ifs, ands, but, maybes. God said this is the way it is. The devil came along and whispered into Eve's ear,

"Yea, hath God said?"

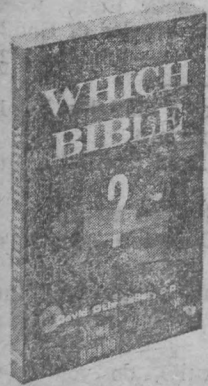
Oh, how subtle he is! He will come along and say, "Did God really say that?" Oh, how subtle he is! How he works on people today! How he works on Baptist preachers! He wants to insinuate some things about God.

Then, if he doesn't come like that, he will come along and say, "Ye shall not surely die."

Oh, if you say God said it, he will say God didn't mean exactly

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THE BAPTIST EXAMINER
JANUARY 18, 1975

PAGE TWO

"Stand In Awe"

(Continued from page two)
the ordination of women. The devil just started it slowly and surely, and that is the reason we have it today. Well, that's not in my notes, I had better hasten on.

We need to stand in awe of the Word of God. Beloved, this Book is still the sword of the Spirit. This Book has not lost its cutting edge. Oh, how true that is! This Book is the sword of the Spirit. This Book is truth, it hasn't lost its authority. It is the final authority to all that people believe and practice—or should be. Its light hasn't lost its brightness. Its fire hasn't lost its warmth, the hammer has not lost its strength, its milk and meat hasn't lost its nourishment. Let us stick with the Word of God. We need to stand in awe of this Book. The Word of God has not lost its effectiveness. The gospel has not lost its power. The Word of God is not bound. The Word of God tells us:

"So shall My Word be that goeth forth out of My mouth, it shall not return unto Me void, it shall accomplish that whereunto I have sent it."

It shall prosper in the thing that God has foreordained.

How we need to stick with God's Word! I would admonish all here tonight that are preachers—preach the Word of God. We don't have to be afraid to preach the Word of God. We don't have to be afraid to preach God's Word. Our weapons are not carnal. I tell you, about 99 per cent of the practices of many Baptist churches would vanish away if they would get back to preaching the Word of God. Their weapons are carnal, earthy, sensual. They do not depend on the Word of God. They don't think God's Word will do what God says; they are afraid to try what God said to do. They have got to think up some new way to entice people, or to help people, and so they get away from the Bible, and they try this thing, and that thing, and some other thing. They jump out of an airplane, they fly into orbit, they stand on their heads, they play the

saw with their feet, they whistle through their nose, they do all things. Why? Because they do not believe the Word of God will do what it says it will do. I tell you, we need to stick with the Word of God. Our weapons are not carnal. God said to Moses one time:

"What is that in your hand?"
Moses said, "I just can't go down there."

God said, "What's that in your hand? You have the power to go. I have given you the ability to go. You just use what I give you."

Now, beloved, God says to Baptist preachers:

"What's that in your hand?"
You don't have to be afraid. You take this Bible and use it for God's honor and glory. You get out there on the battlefield and you use the sword of the Spirit.

"What's that in your hand?"
It's that which God has ordained to be used in Baptist churches. And the reason our churches are weak many times is because we do not stick with God's Word.

Secondly, we need to stand in awe of the Lord God omnipotent.

Notice in Rev. 19:6, a most precious verse:

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth."

Oh, I tell you, Baptist people ought to unite in this cry again. We need to thunder forth this in our preaching and in our praying, and in our singing! Notice what they said:

"Alleluia: for the Lord God omnipotent reigneth."

Oh, what a cry Baptists should make today. We do not have to apologize for the Word of God. We've tried to emphasize that. We don't have to apologize for our God. I tell you, other gods can't speak, they can't stand, they can't control this universe. But the Lord God omnipotent is reigning and ruling, and that should be the God of every Baptist in this world. Can you say tonight:

"The Lord God omnipotent reigneth," the Almighty is on His throne.

I tell you what we need in

churches today, we need to cover our faces in reverence. We need to bow our heads in reverence in the presence of a thrice holy God. Beloved, the reason we don't pray any better than we do is we don't know to Whom we are praying. The reason we don't preach any better than we do is because we don't recognize Who we are preaching. I tell you, if we felt the presence of God, we would hide our faces like the Seraphim; we would bow our heads in humility. We would bow our heads in shame in recognition of a thrice holy God.

Does the Lord God omnipotent reign when it comes to your life? Do you recognize His right over you? Do you recognize His authority? Do you recognize tonight that it is God Who is in control of

some he is, and all his faculties; how much he's increased, how far he's come from way back there when he was a little tadpole. Look at how man developed. Beloved, that's God-dishonoring to put a human equal with God, or above God, or even in the same realm with God. We need to honor and glorify God. Oh, how we live in a sad day. The common cry today is:

"Who is the Lord, that I should obey Him?"

Our young people are brainwashed to think that God, if there is a God, is just a little old fellow that sits over there and you can do whatever you want to and He can't say a thing about it. They are taught they can live in open rebellion and wickedness and depravity, and God just sits over there and says, "Oh, I wish they would do better!" Let me tell you something. God is on His throne. You had better be careful how you act in the presence of God. You may get by temporarily, but I tell you, it is just temporarily.

The modernists have taken God out of creation, out of inspiration, and out of salvation. Beloved, that is the trouble in this controversy down here at Charleston. It is the Devil taking God out, or trying to; now understand, he can't do it, but they are trying to take God out of creation. If you don't have God in creation, you don't have to answer to Him. If you don't have God in inspiration, you don't have to answer to Him. If you don't have God in salvation, you can make salvation any way you want to. I tell you, the modernists are taking God out of creation. Oh, how sad it is that our young people are taught there is no God, or if there is a God, that He didn't have a thing to do with this world. But the Bible tells you, that God spoke this world into existence. He's God over creation. He sits on His throne and He controls all events in this world. He's the God of inspiration, and you are going to have to account to that kind of a God. You are going to have to stand one day in the presence of this God of creation. You are going to have to give an account to a God that said:

"Let there be light, and there was light."

You are going to have to answer to a God who is holy and righteous and just. We need to be careful how we act in this world. Baptists ought to cry out today:

"Lift up your eyes on high and behold Who has created these things."

We need to let our young people know there is a living and true God. Now, you cannot isolate them completely from this world; you can't separate them completely from this world; you cannot get them out of this world so far as hearing things, but we ought to be ashamed they learn more in the public than they do in most Baptist homes; they learn a lot more in some schools than they do in many Baptist churches. They learn the wrong things, and we sit home and say,

"Oh, how awful that is!"

But I tell you, it's awful when we don't counteract error with the Word of God. That's what is wrong today. We are not going to stop this situation down here in Charleston—it is going to sweep the country — but every Baptist preacher should stand up and be counted when it comes to these things; we should let people know where we stand. We may not overrule it—God certainly has a purpose in all these things—but I tell you, we shouldn't hide in our coattails and just say, "Oh, isn't that awful?" We ought to stand up like men and be counted. You Mommys and Daddys, you had better stand up and fight for your children, because they are going down the drain if we don't stand up and do something about it. I'm telling you, you can try by the grace of God to instill the Word of God in their hearts. The Word of God will keep people from sin, it will keep us from sin if God applies the message.

We need to say, "Look at the God of creation." We need to let people know there is a living and true God. How we need to point

(Continued on page 4, column 3)

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By Willard Willis

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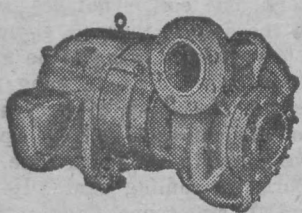
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this universe? "The Lord God omnipotent reigneth." We need to fall on our faces like those individuals in the book of Revelation.

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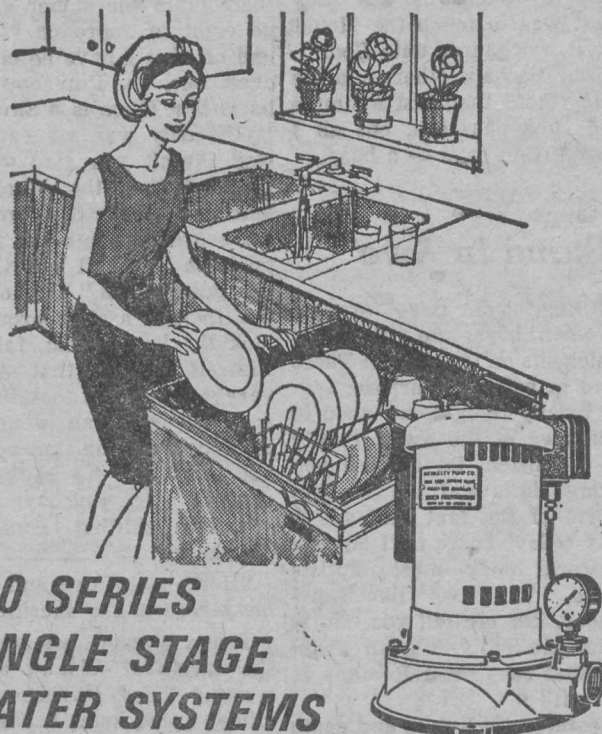
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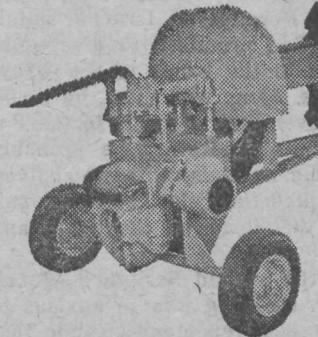


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The Baptist Examiner FORUM

"Who is the beast in Jer. 27:6 that serves the king? In Jonah 3:7-8, these beasts are responsible to God. We find in Genesis 9:5 these beasts have hands. In Ex. 19:13 these beasts were to obey order and not touch the Mount with their hands. It seems that in Deut. 7:22, if the Israelites destroy the Canaanites too fast, the beasts would take over the land."

PAUL
TIBER

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All of the verses mentioned in the question have reference to animals, both domestic and wild.

Of course, all animals are under the direct control and decree of God, as are all things upon this earth.

The assertion that the mention of hands in Gen. 9:5 and Ex. 19:13 means that the beasts of those verses have hands is, of course, in error.

The Bible is written for human understanding and, therefore, is reduced to language and expression which is designed to convey the mind of God to us.

Simply stated, Gen. 9:15 is teaching the sanctity of human life. Whether man or beast take a man's life, he will answer for it with his own life. (Gen. 9:5 and 6 are clearly advocating the necessity of capital punishment).

Exodus 19:13 is referring to touching. The hand is most often used to "touch," therefore the sacred writer used "hand" to convey touching. The force of this verse is touching. One might touch with his feet, arm, nose, etc. (vs. 12).

What is most important to notice is that when God speaks, we must obey. A small detail like touching would cost the life of the offender.

It appears that there are no points of optional obedience with our God -- "to obey is better than sacrifice."

E. G.
COOK

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It is my conviction that the beasts of Jer. 27:6 are just what they are said to be. The beasts of the field are to serve Nebuchadnezzar as food. In Ezek. 39:4, we see the beasts of the field eating the flesh of the men who fall upon the mountains of Israel. They are just beasts that God has made on the earth (Jer. 27:5).

In Jonah 3:7-8, I take the beasts here to be domesticated animals that look to man for food and water. They, along with the herd and the flock, are not to be fed nor watered. I see no reason to believe they are anything other than do-

mesticated animals. And in Gen. 9:5, I see nothing but wild beasts that might kill man. The expression "at the hand of every beast" is merely a figure of speech as I see it. It just means to me that God would in some way, unknown to me, hold the beasts responsible for the death of a man. I am aware that in Rev. 13 we have two men who are called beasts. The context makes it clear that these two beasts are men. But I do not know of anything like that in the Old Testament. There may be such, but if there is, I am not aware of it.

In Ex. 19:13, I see no reason to believe these beasts were voluntarily obeying orders. They were to be stoned or shot through if they touched the mountain while God was on it with Moses. Deut. 7:22 simply means to me that if the inhabitants of the land were driven out before the children of Israel became numerous enough to take over all the vacated land, wild animals would take it over and become a menace. Some translations say, "lest the wild beasts grow too numerous for you." It can very well be due to my inability to see otherwise, but, as of this moment as Bro. Kazez says, the beasts under consideration in these references, are some of the lower creatures which we term beasts. I can see nothing more in it.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



I don't think there is anything mysterious meant concerning beasts mentioned in these Scriptures. Because of Israel's sinfulness, God promised to give them over into the hands of the Babylonians. Along with them, he would turn over their animals to the Babylonians. These were probably working animals, with which they had tilled the fields, and also animals that furnished them milk and food.

In the second Scripture (Jonah 3:7-8), the king was so anxious to manifest a repentant attitude that he ordered that animals should be draped with mourning, as well as humans. These were ordinary animals I am sure -- cows, camels, horses, etc. They were not creatures with a moral nature that could worship God.

In the third Scripture (Gen. 9:5), we read, "Your blood I will require at the hand of every beast." I don't think that we have some kind of strange animals with hands. The term is used figuratively, just as

we often use such terms. I live on the shore of the Gulf of Mexico, in a very vulnerable spot, where as someone put it, I am "at the mercy of the hands of every tropical hurricane that comes this way." Actually, a hurricane does not have hands, but such terms can be used figuratively.

In the fourth Scripture (Ex. 19:13), we have, I am sure, just ordinary animals, and the term "hands" is used again in a figurative sense. People were to keep their animals away from that sacred spot, or else they would suffer their loss.

Yes, the Israelites (in Deut. 7:22) were admonished not to go in and conquer the land hurriedly. That would mean to have a lot of land unoccupied, and such land would grow up in vegetation, and animals would thrive, until it would be an extra problem to clear the land and eliminate the wild animal life. So, they were advised to conquer the country gradually, so they could move in and occupy all they took over.

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Let me remind you, brethren, that we must try to understand the Hebrew words in reference to such questions as this.

For instance, the word beast in Genesis 9:5 comes from a different word than the one in Jonah. The word in Genesis means living thing, while the one in Jonah means a dumb beast.

Frankly, I think the word beast in Jeremiah 27:6 simply means the beasts of the field, or all of the animal kingdom. There are many ways that the beasts serve us.

They are work animals, they provide transportation, food and clothing. As far as the beasts of Jonah being responsible to God, let me remind you that all of His creation are responsible to God, whether it is man or beast.

Anytime that man goes ahead of God, He destroys man and the animals take over. Go into a deserted town and see where the wild animals have taken up an abode in the buildings.

Exodus 19:13 tells us that man nor beast was to touch the Mount because it was sacred unto God.

Brethren, perhaps others can see something other than just a simple beast in such passages, but all I see is what God says -- a beast.

"Stand In Awe"

(Continued from page three)
men, women, boys, and girls to the God which sits on the throne! There is a God of will and purpose.

Then briefly tonight, we need to stand in awe of the awful reality of sin. Oh, listen, let me tell you something, sin is real. We've about gotten rid of the fact that sin is a reality today. There isn't any sin in the world today--most Baptists think so. We live like anything goes. Let me tell you, sin is an awful malignity, it's an awful disease that robs men: Romans 5:12 tells us:

"Sin entered the world, and death by sin."

All over this world there is evidence -- wickedness and unholiness; there is sin on every hand. Sin is a living reality and we need to stop and think about the awfulness of sin that is in this world.

Isaiah was fairly content. He was like most of us today, he was sort of going along his happy way, but one day he went in to the house of God and there God became a reality to him, and when he saw

God in His holiness, the first thing he said was, "Woe." Beloved, when you see God in His holiness, the first thing you will say is, "Woe is me, I'm undone."

People are taught today that there isn't any such thing as sin. They are taught today that it does not matter how you live. Sin is just in the mind. But when a man gets in the presence of God, he's going to say,

"Woe is me, I am undone and I dwell in the midst of a people of unclean lips."

That publican said,
"God, be merciful to me, the sinner!"

He didn't say, "I've got some good deeds and bad deeds and I think maybe, or I hope, my good deeds will outweigh my bad deeds." He didn't make any claims whatever, just exclaimed, "I'm a sinner! That's all the claim I've got!"

Think about it. Here's a man and he said, "There is nothing good about me, I'm a sinner, I'm sin personified. You look me over. I don't have anything good." Same thing the Apostle Paul made reference to when he said, "I am the chief of sinners." What did he mean by that? Well, you go back over there in Romans and he says, "In me dwelleth no good thing." Nothing good about me from the top to the bottom; there's nothing good about Paul.

"I am the chief of sinners."

And every one in this audience, if they know anything about the Word of God would say, "Unclean, unclean in ourselves." That's all we can say today. That's all these boys and girls can say, they're unclean outside of the Lord Jesus Christ. That is something else, Mommys and Daddys, we had better remember, sin is real. Sin is real. It's on the track of our families--it's real. We just can't turn our backs and hope things will get better--sin is real. We need to pay attention to the fact sin is in this world. Mommys and Daddys, oh, how we need to pray that God will help us to do the right thing when it comes to our families, and preachers need to pray when it comes to the churches.

Then, quickly tonight, or I should not say quickly, because it is a vital point, we need to stand in awe of the sin bearer.

That old publican said, "Lord, there's nothing about me but sin," but he looked on the sacrifice and said, "Be propitiated to me, the sinner, because there's an atonement for sinners." Thank God for that! I am the sinner and I have no right to approach you. I'm so bad off that I have no claim whatever, but, oh, I'm coming on the basis that there is a Saviour. That is the only way we can come to God. Aren't you glad tonight and thankful that the Word of God teaches us that God provided the sin bearer through His Son? That publican said, "I am the sinner, I'm going down." But, oh, hallelujah, there is a sin bearer. One that took the load of sin, taking it on Himself, bearing that sin on Calvary's cross, and took it all away, and that publican went down to his house, not the sinner any more, but in Christ, he is the justified one. Oh, when you have a Saviour, you are justified. Isaac said to Abraham,

"Here is the fire and the wood, but where is the sacrifice?"

That's a good question, where is the sacrifice? What are people trusting today? Where is the sacrifice? Isaac knew because he had been taught. He knew he couldn't approach God without the right kind of a sacrifice. I tell you, if you have the fire and the wood, that is not enough. We need the sacrifice. And Abraham spoke words of consolation and comfort. He said:

"God will provide Himself a sacrifice."

Hallelujah, God provided a substitute. Oh, He came down here to this earth. He was not born of sin like we were. He had no sin. He was the spotless Son of God and He came down here for one reason and that is to save His people from their sins. And one day John the Baptist sees Him and he looks up

and under the power of the Spirit of God says,

"Behold the Lamb of God, which taketh away the sin of the world."

No greater words than that in the Word of God to a Christian. Jesus takes away our sins.

"Thou shalt call His name JESUS: for He shall save His people from their sins"--Matthew 1:21.

I look on the audience tonight and I ask you, where is the sacrifice? You are going to come before God one of these days. Where is your sacrifice? The sinner will hear this cry:

"Depart from me, I never knew you."

But, oh, if you can come with the right sacrifice, God will say,

"Enter thou into the joy of the Lord."

Where is your sacrifice tonight? I'm going to ask these religious denominations out here, these modernists, where is your sacrifice; you don't believe in Jesus, how are you going to approach God? If you don't believe that Jesus Christ died to save sinners from sin, how are you going to get rid of your sins?

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Oh, if you don't believe that Jesus Christ came out of the grave, who is going to represent you before God?

I want to say tonight, if you have the Lord Jesus Christ, you have the provision that God gave. Where is the sacrifice? Abraham said, "God will provide the sacrifice." I can say tonight that He has provided that sacrifice.

I close this message tonight with this last thought. We need to stand in awe because of the future.

Brother Gilpin has been preaching for 50 years. God is leaving him here. The end is not yet. But one of these days there is going to be a cry, there's going to be a shout, and Jesus Christ is going to step out on the clouds of glory and say to His children, "Come up." Oh, we need to stand in awe. Jesus Christ is coming again. He is going to stand one day in the air, and He is going to say to those dead bodies of our forefathers who died for the faith, "Come out of that grave." And the dead in Christ shall rise first and all those who have been saved on this earth are going to hear the cry: "The dead in Christ shall rise first, and we which are alive and remain, shall be caught up together in the clouds, and so shall we ever be with the Lord."

I go back to our text which says, "Stand in awe."

That text says, "Selah" -- think about this! I don't know your condition tonight. I don't know whether you have ever stood in awe of God or not. I don't know whether you have ever stood in awe of the fact that you are a sinner, and then see the Lord Jesus Christ, the precious Saviour -- the only Saviour.

Have you ever been there? Can you say tonight,

"I believe in the God that rules and reigns, I believe in His Word, and I believe in the Lord Jesus Christ as my Saviour. Salvation is of the Lord because He is the One who saves us from our sins."

If you have never seen the Lord Jesus Christ, may you even now be brought by the Spirit and God's Baptist sees Him and he looks up

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"MONEY & MARRIAGE"

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" —(I Tim. 6:10).

Everyone is influenced to some degree by money. We show our love for it by desiring more and more pleasures it can buy. People who are very poor, like to say this verse doesn't bother them, because they don't have any money to love. But the real issue here seems to be an attitude, not necessarily possession. Many times those of us who don't have any money reveal our love of it in our critical spirit toward those who do — the secret jealousy and lust. Many times we try to hide our true feelings by jesting, and end up ridiculing the rich.

It has been said that matters relating to money make up 90 per cent of all the quarrels in a marriage. And most of these not over the amount, but over the dividing of it. We find ourselves asking, "How much am I free to spend without feeling guilty? How much is my husband, without my resenting it? When I earn money is it mine to do with as I please, or am I obligated to turn it over to him and then ask for some of it back?" We are often confused by these things, and often our husband is, too. We seem to quarrel over the smallest matters. But when we try to talk things over, either we hurt each other by being too frank, or we hold back and harbor the hurt of things left unsaid.

If we find ourselves in terms of "his" money, we are in trouble before we start. Perhaps here is where we need some honest evaluation of our own position. What if my husband had the same attitude about "his" money that I have about "mine"? Who'd pay the rent, insurance, taxes, food, clothing, education? The beauty of marriage is that we are one flesh, not two. The philosophy of "what's his is mine and what's mine is my own" reveals the immaturity of a three-year-old. It shows the true selfishness of our nature. Yea, and we find ourselves pierced through with many sorrows.

What then is the answer? Perhaps we need to be re-programmed. Our thinking needs to be channelled in an entirely new direction. Instead of thinking in terms of "his" and "mine" — we should concentrate on "we" and "ours." We do not have two marriages, but one, One marriage, one family, one home, etc. It takes both the husband and the wife to contribute that which they have. The food is not more yours because you cook it, than it is his. The house you clean is not more yours than it is

his. Even so, the money he earns is not more his than it is yours. If you are a wage-earner, also, it is not his pay and my pay, but rather it belongs to the marriage — one home, one family. We are not competitors, but we are on the same side — One flesh.

Perhaps the most important thing to remember is that our marriage relationship is a picture of Christ and His church (Eph. 5).

When we find ourselves pulling against our husband, desiring our own way, seeking our own purposes, it causes havoc in our marriage. It's a bad testimony and shows forth the wrong picture of Christ and His church.

May it please the Lord to give us grace to come to Him in prayer for help in these areas. Oh, Father, give us the ability to talk to each other without anger. Help us not to desire more money, but give us wisdom to use what we have.

"Stand In Awe"

(Continued from page four)
Word to see that you are a sinner, and then you will "flee to the Lord Jesus Christ by faith" and trust Him. If you have done that, you should unite with a church of like faith and order. You should unite with a sound Missionary Baptist Church and help that church lift up the gospel that we have tried to proclaim tonight.

Sanctification

(Continued from page one)
sanctification of the spirit." Just what do I mean by the sanctification of the Spirit? I mean the universal renovation of our nature by the Holy Spirit into the image of God through Jesus Christ. Positionally, our sanctification by the Spirit causes us to be united to Christ and a partaker of His holiness. It makes our standing before God the same as Christ's: "As he is, so are we in the world" (I John 5:17). Relatively, the sanctification of the Spirit means we are made alive spiritually and set apart from those who are dead in sins. Personally, we are consecrated to God by the Spirit indwelling us, making our bodies His temple. Experimentally, our sanctification of the Spirit consists in a new divine nature being imparted to us, whereby we become conformed to the divine law.

In regeneration the Spirit makes a "new man" in the Spirit, "created in righteousness and true holiness." This is not a matter of progress or attainment. Every one born of the Spirit has this when he is saved. From the moment of his spiritual birth, each believer is a "saint in Christ Jesus" (Rom. 1:7), one of the "holy brethren" (Heb. 3:1). Because our sanctification is an accomplished fact, we are to put on the new man. Because we are saints, we are to lead saintly lives. We must be saints before we can maintain holy actions. A fountain must be pure before its stream can be wholesome. The order in the Bible is: "Let it not be once named among you, as be-

cometh saints" (Eph. 5:3). Then again in Ephesians 5:8 I read: "But now are ye light in the Lord: walk as children of light." God created in us a sanctified nature, that we may be sanctified in conduct.

The Holy Spirit makes our bodies His holy temple to attest the completeness and perpetuity of the sanctification which is ours by the sanctification of Christ. He comes not to procure a blessing for us, but to make known the Father's choice and the Son's purchase. I Corinthians 2:12 says: "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things freely given to us of God."

Instrumental Sanctification — Faith

In Acts 26:18, I read: "And inheritance among them which are sanctified by faith that is in me." In what way does faith sanctify us? Faith had nothing to do with the Father's choice of us in eternity. Nor was it the moving cause of Christ's sacrifice. Nor did it influence the Spirit to quicken us. It has only a secondary part in our sanctification. It is neither the originating, the meritorious, nor efficient cause of it, but only the in-

Only those in Christ can be candidates for progressive sanctification. Progressive sanctification is the outward manifestation of the inner Divine nature which the Spirit gives us in securing sanctification. Throughout the doctrinal epistles of the New Testament, believers are urged to live lives that will manifest their new nature. In Romans 6:12-13, Paul said: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

Progressive sanctification is the Christian being set apart by his own choice to be a vessel of honor unto God. It most certainly does involve some degree of separation from sin, and some degree of yieldness to God and some degree of Christian growth. It is the believer presenting his body "a living sacrifice, holy, acceptable unto God, which is his reasonable service" (Rom. 12:1). It is the renewed man proving "what is that good, and acceptable, and perfect, will of God." (Rom. 12:2). It is the believer fash-

just is as the shining light, that shineth more and more unto the perfect day."

The great means of progressive sanctification is the Word of God. The Lord Jesus prayed: "Sanctify them through thy truth: thy word is truth" (John 17:17). He said in John 15:3: "Now ye are clean through the word which I have spoken unto you." Then Ephesians 5:26 to 27 tells us that Christ "loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word." I Peter 1:22 declares: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren." Here we can see that progressive sanctification takes place only as we who are saints obey the teachings of the Scriptures.

This is a very vital phase of sanctification. It is the one thing a man should be more concerned about in these days of loose living. This kind of sanctification is essential to spiritual growth. It is necessary that others may know our election and redemption. It is required if we are to be members of a local church which is constituted only of "the faithful in Christ Jesus."

No believer will ever attain complete sanctification this side of Heaven. Our bodies will remain sinful in some degree until the end of our earthly pilgrimage. The great Apostle Paul said of himself: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Now according to this verse, for one to claim to have attained sinless perfection, is to claim to be better than Paul. He testified that he was not "already perfect." He declared he had not reached the mark of perfection, but was pressing toward it. Yet, I heard of one sinless perfectionist who said he was as good as the Lord Jesus Christ and getting better every day. Such statements are foolish and unsupportable.

The Bible sets forth a fourfold charge against those who claim to live above sin and to be as good as Jesus Christ. In I John 1:8, 10, I read: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us." Here we see that the sinless perfectionist is self-deceived and unsaved. And that he is a liar and ignorant of God's Word. Some never seem to notice that the great apostle John includes himself in this category. He said, "If we," (Continued on page 7, column 2)

BREAD FOR THE LORD'S SUPPER

From time to time, we receive requests from readers wanting to know how to make bread for the Lord's Supper. Of recent date, we have had several of these requests, so we are again publishing the recipe that you might clip and save if you so desire.

- 1 cup flour
- 1/4 teaspoon salt
- 1 teaspoon sugar
- 3 tablespoons shortening

Mix shortening and flour.

Add enough (1/3 cup) water to make easy to handle.

Roll thin, prick with fork, and bake very slowly at low heat.

Do not brown.

strumental and means of knowing about our sainthood. Sanctifying faith is the soul's reliance upon the Lord Jesus Christ as an all-sufficient Saviour. Faith is the eye which perceives the gracious provisions which God has made for His people. Faith sanctifies us by uniting us to Christ.

Progressive Sanctification — The Word Of God

Progressive sanctification is that work of God in the believer through the Spirit and the Word which progressively changes him into the image of Christ. I Corinthians 3:18 says: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." This transformation will have the effect of setting him apart more and more to God.

Progressive sanctification is seen in I Thessalonians 4:3: "For this is the will of God, even your sanctification, that ye should abstain from fornication." The Thessalonians had already been sanctified positionally, and now Paul is telling them that God wills that they be sanctified progressively. Hebrews 12 informs us that the Lord chastens us so that we might be partakers of His holiness or sanctification. Paul urged the Corinthians who are already sanctified positionally, to improve their holiness or progressive sanctification. He said in II Corinthians 7:1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Progressive sanctification has to do with our actual holiness of life, while positional sanctification has to do with what we are in God's purpose and Christ's redemption.

ioning his life according to the Word of God, not social opinions (Rom. 12:2). Many have never come to see this truth. Have you presented your body as a living sacrifice to God? Are you walking in the Spirit and not fulfilling the lust of the flesh?

This phase of sanctification is going on gradually till it comes to perfection. This we know is true because of the characters of the saints. First, we are "new born babes" (I Pet. 2:2). Then later, we go through the stage when we are called "little children" (I John 2:11). Then, later, we are known as "young men" (I John 2:13), and some are even known to reach the stage of "fathers" (I John 2:14). Solomon must have had this in mind when he wrote in Proverbs 4:18 and said: "But the path of the

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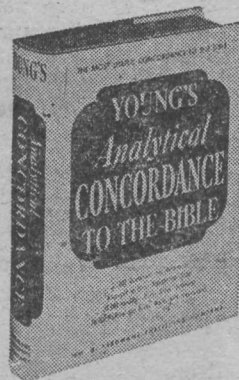
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THE BAPTIST EXAMINER

JANUARY 18, 1975

PAGE FIVE

The Tabernacle

(Continued from page one)

We will be wise, therefore, if we will give heed to that which the veil has to say to us.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip"—Hebrews 2:1.

The fact that the veil was made of "fine twined linen of cunning work," speaks to us of the unquestionable qualities that are in our Lord Jesus Christ. It was not only that the veil was of "fine twined linen," but it was of "cunning work." Most of us couldn't make anything of value, even if we were working with fine twined linen. We would be no better off than we would be if we were working with a feed sack. We see then that a designer must precede the design itself. The same applies to the construction of a house. One must have know-how as well as the material that goes into the construction. We see, then, the importance of the fact that the veil was made of "cunning work."

God the Father prepared the human body to house His Son, and that body was truly of "cunning work." It, in fact, was prepared without sin and it remained so all the days He was upon the earth. We may see, therefore, that the body of our Lord was the result of a skilled hand.

"... but a body hast thou prepared me"—Hebrews 10:5.

The extent of the cunning work of our Lord's precious body is vividly set forth in Luke 1:28-33:

"And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at the saying, and cast in her mind what manner of salvation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God, and, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call His name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord shall give unto Him the throne of His father David. And He shall reign over the house of Jacob for ever and of His kingdom there shall be no end."

We see, then, that the veil represented the flesh of our Lord — the flesh which was perfectly made, yea, the flesh that was of "cunning work."

"Having therefore, brethren, boldness to enter into the holiest

by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, HIS FLESH"—Heb. 10:19,20.

Our flesh is unsound from the top of our heads to the sole of our feet, but His flesh is vastly different and the veil confirms this fact. The colors of the veil, in fact, have much to say to us regarding the perfections that are in our Lord Jesus. The blue declaring His Heavenly origin, the scarlet His suffering and death, and the purple His royalty.

We, when we think of a veil, think of it as being a means of hiding something. This fact was also true of the veil which typified Christ. Its purpose was to shut out the priests of Israel from the Holy of Holies — the place where Jehovah sat on His earthly throne. It was not until Christ Jesus, the veil, was rent that God's throne was made visible.

Christ Jesus, the veil, revealed to us the extent in which we were veiled from God's presence. He, by His perfect standard, made our standard appear as it is; that is, totally corrupt. We, when looking at Him, are made to drop our heads in shame. We, by looking at Him, see how tall He is in good works and how short we are. We, when looking at His "fine twined linen of cunning work," are made to blush because of our shoddy garment. We, by looking at Him, know that there is no way to the Father except by and through Him. We, therefore, rejoice when we read Ephesians 1:4:

"According as He hath chosen us in HIM before the foundation of the world, that we should be holy and without blame before HIM in love."

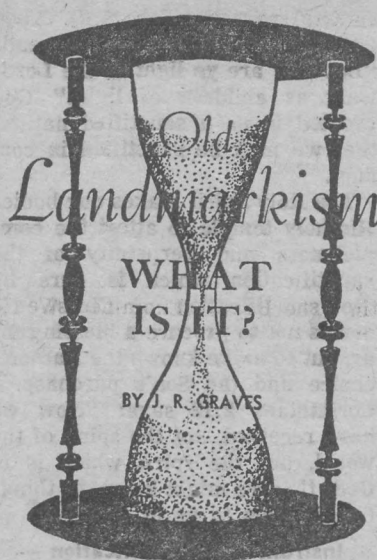
We look up to Jesus and observe His perfect standard and wonder how we can be like Him. How can we enter Heaven through Him? Our wondering is immediately ended when we consider how it was that Israel's priests entered through the veil. We, of course, know that their entrance through the veil was by the blood of sacrifice.

"And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel"—Lev. 16:19.

The veil, however, as long as it was unrent, declared that the perfect sacrifice had not yet been made. The fact, however, that the veil was made of cloth rather than stone, declared that it would only be a matter of time before it would be rent.

"With the cherubim shall it be made"—Exodus 26:31.

The cherubim declare that the



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Son carries in His own person the judicial authority of the eternal God and that He carries this authority whether He be considered as the man from Heaven (blue), or on the cross as the sacrifice for sin (scarlet), or on the throne (purple).

The mystic figures of the cherubim standing out in vivid colors upon the veil, would remind the priests of Genesis 3:24 where the cherubim were placed at the entrance to the Garden of Eden. The cherubim, here on the veil, taught the same lesson as they did in Genesis 3:24; that is, that sinful man is banned from God's presence.

The veil, according to Exodus 26:32, was hung on four pillars of shittum wood overlaid with gold.

"And thou shalt hang it on four pillars of shittum wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver."

We, in the "shittum wood overlaid with gold," are brought face to face with the God-man again. These pillars declare loudly and clearly that everything in redemption depends upon the person of Christ. The entire value of His work depended upon the excellency of His person. He, if He had failed in one point, would have failed in all points.

The four pillars on which the veil hung lacked the "fillets" and "chapters" which adorned the five pillars at the door of the Tabernacle: thus they did not have the architectural completeness of a pillar. Their abrupt termination pointed to our Saviour who was "cut off" in the midst of His days.

The "four pillars" held the veil up and spread it out so that its blue, scarlet and purple could be vividly portrayed. The four accounts of the gospel serve the same purpose, in that they declare the Son of God to have come from Heaven (blue). They also declare Him to be the propitiation (scarlet) for our sins, and they declare His royalty (purple). Beloved, only a fool would ascribe this accuracy to the mind of men.

It is to be carefully noted that the hooks for the veil were of gold, rather than wooden hooks overlaid with gold. The beauty of these pure golden hooks is seen by contrasting them with the veil which had no gold in it. The veil, if it would have had gold in it, would have declared that our Lord's humanity would have failed if His deity had not sustained Him. We, of course, are not to confound the humanity with the deity of our Lord. Our Lord, when He hung on the cross, could have called on Heaven for help and all Heaven would have come to His rescue. He, however, chose to become us and to die in our place. He, however, in the type of the "golden hooks" was in constant communion and fellowship with Heaven.

The fact that the hooks for the veil were made of gold is not without great significance. The pillars were made of shittum wood and overlaid with gold. There was no gold at all in the veil, but the hooks

were of pure gold. The veil, if it had been mingled with gold, would have implied (as we noted above) that our Lord's humanity was commingled with His deity, but such was not the case. The Lord's deity and His humanity, however, were perfectly united into one person. The veil, being sustained by pure golden hooks, declared that God's Son was sustained and supported from on high!

The four pillars that supported the veil, rested "upon the four sockets of silver." The silver speaks of the redemptive work of Christ on the cross. The silver, in fact, was provided by "atonement-money."

We come now to consider the rending of the veil. The unrent veil was a door between God and man. It, in fact, represented a great gulf that separated man from his God. The veil, however, has now been rent and the great gulf bridged so that we may, through the Son, behold God's face. This fact is clearly defined in the following passages of Scripture:

"Seeing then that we have a great High Priest, that is passed (behind the veil) into the heavens, Jesus the Son of God, let us hold fast our profession"—Hebrews 4:14.

"Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us"—Hebrews 9:12.

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil"—Hebrews 6:19.

We, now that our Lord has rent the veil, may boldly enter into the holiest by way of His blood.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh"—Hebrews 10:19,20.

You will observe from the above passages that it is our Lord's blood which allows us to enter behind the veil. The veil itself was beautiful, but its beauty could not save us. The beautiful veil had to be rent. The innocent blood had to be sprinkled before the veil and taken beyond it into the holiest place of all.

We see then, that he or she who would try to be saved by their good works are missing the mark entirely. They, by their own achievements, are trying to rend the veil from the top to the bottom. Let them know that our Lord is the way and the only way of approach into God's holy presence.

"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.

The rending of the veil is a work God has done for us. It is not that which we have done for Him. The veil, in fact, was rent from the

top to the bottom and not from the bottom to the top. We see, then, that it was the work of God rather than man.

May we rejoice over the truths God the Spirit has laid before us, yea, may we hear and heed Heb. 10:22:

"Let us draw near with a true heart in FULL ASSURANCE of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."



Christmas 1974

(Continued from page one)

Has it strengthened the family structure? Has it improved the behavior of our children? Has it aided our floundering economy? Has it improved our nation's ecology? Has it instructed anyone in the truth of God? Has it helped those in poverty? Has it made the rich mindful of the Saviour? Has it glorified Christ? Has it magnified the Bible? Has it edified His church? Has it done anything, anything, anything to honor Christ? Has it furthered the spread of the gospel of our salvation throughout the world? Let the world answer what it will. I say NO to the above in its entirety. Christmas 1974 has done nothing but foster ungodliness, immorality, drunken revelry, lust, deceit, greed, hatred and a false religious hope. It has desecrated the Bible, dishonored the Saviour, profaned the things of God, impoverished the people and stupified millions into imagining they are godly because they have part in it. It has made a charnel house of our highways and made idolaters of our people. The only good it has done is to enrich the mercantile world while reducing the populace to mendicant beggars in order to pay for the tinsel and glitter.

I would be appreciative if anyone could show me any concrete, LASTING benefit to be derived from Christmas. Wherein are we better for it? It is preached to have a therapeutic effect on the human heart. (The human heart, that most deceitful of things). People are supposed to become kinder, milder and to have a greater consciousness toward God. Is this true? If so, then it is very carefully concealed. I see none of it.

As I sit at my typewriter on this morning of December 26, I see the world to be pretty much as it was in days gone by. The only difference being that most are poorer and many are sick due to intemperance. This is not a caustic indictment, but an accurate summation. If it is in error, then please show me. Many millions who spoke and sang so eloquently of Christ just yesterday will overflow the bars and dance halls on New Year's Eve. Wherein have they changed? They vacillate between church and

(Continued on page 7, column 3)

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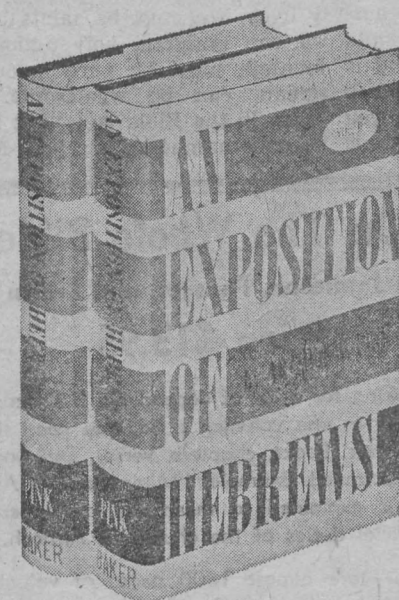
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PAGE SIX



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Here We Go . . .

(Continued from page one)
BAPTIST EXAMINER, than they could by attending most all of the Bible Schools in the nation.

The Book Store, which is owned and operated by Calvary Baptist Church, is dependent upon the ongoing of TBE. Sound Christian books are not only helpful but needed, and our Book Store is operated in order that these may be available.

Last, but not in any wise the least, is the New Guinea missions, that depends heavily upon the support it gets as a result of TBE. When we speak of support we are not referring only to financial support. This alone, though, is essential to the on-going of the mission work. However, while this is our main lifeline from the human point of view, TBE helps us out in other ways. To name only one — if I had to write individual letters to each of you that support the work or read the reports in the paper, I would be spending about half of my time in New Guinea doing nothing but this alone. On the other hand, I can send one or two letters a month to be published in TBE, which takes me about an hour or two at the most, and several thousand people have opportunity to read about the work.

WHAT YOU CAN DO TO HELP IN THIS MINISTRY

While we of Calvary Baptist Church will expect to bear the brunt of this burden, we cannot bear it alone and without your help. You can help us by sending in new subscriptions and you can have a very definite part in helping us to keep the truth going by contributing financially to the paper. There is a tremendous expense in getting out a weekly paper such as TBE, and without your financial help we will not be able to do it. Most every month of the year it is a strain to keep the paper going from a financial point of view, and almost every year with out exception, the paper goes in the red during January and February. It would be a tremendous source of encouragement to us as we undertake this task without our former editor and leader, if the Lord leads you to contribute in a very special way just now. Beloved, our enemies have longed for and long waited to see the day when THE BAPTIST EXAMINER would cease to be, and we ask you to pray for us and to help us to keep them disappointed for many years to come. Bro. Gilpin's old and time worn slogan of "Trust the Lord and Tell His People" rings truer now than ever before.

I would like to invite all pastors, evangelists, teachers, etc., to write at least one article monthly on a subject of their own choice for publication. This will help in keeping fresh, new material before our readers. There is nothing wrong with using the old articles of past years because the Bible is still the same book, but some new material will make more interesting reading.

Also, if you have pertinent church news about revivals, conferences, special meetings, etc., send them for publication. Try to give us three (3) weeks notice before the actual date and be sure to include the five W's of journalism concerning the item — What, Where, When, Who and Why. This will save time and make the article complete.

WHAT CHANGES WILL BE MADE

At this time we do not anticipate any major changes at all. Until we get a new pastor at Calvary Baptist Church and he takes up his duties as such, John R. Gilpin, Jr. will continue to put the paper out each week. There are many of Brother Gilpin's sermons that have been recorded that have never been published in TBE and some of these will be used. There will be sermons and articles by other ministers published in the paper, just as there have been in the past.

Everything concerning the paper, church, book store or whatever will continue to use the same address, P. O. Box 910, Ashland, Kentucky 41101.

Pray for us daily as we undertake this task, and by the Lord's leadership and guiding hand, THE BAPTIST EXAMINER will live on as a testimony of true Baptists worldwide — "Holding forth the Word of Life" (Phil. 2:16).

Sanctification

(Continued from page 5)
Are you better than the Apostle John?

ULTIMATE SANCTIFICATION — RESURRECTION

Ultimate sanctification is that work of God which perfects the believer into the likeness of Christ by His appearing in glory. The time of this is at the resurrection of the just and the redemption of our bodies.

This truth is stated in Romans 8:29-30: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Here we are told that a remnant is predestinated to be conformed to the image of Christ. In spite of all the opposition of the powers of darkness, this decree will certainly have its accomplishment in the holiness and happiness of the elect of God. Nothing can come between the believer and glory. It is the purpose of God for all that believe to receive eternal glorification. Created wills are so fickle! Created powers are so very feeble! If our salvation and sanctification were dependent upon the creature, we would have no blessed assurance, but thank God it is dependent upon Him. Yes, upon Him "Who shall change our vile body, that it may be fashioned like unto

Appreciated Correspondence

Dear Bro. J. R. Gilpin, Jr.:

We were saddened and shocked to hear of your father's passing. Our church voted back last summer to start giving \$10.00 per month to the paper's publication. We want you to know we will continue supporting The Baptist Examiner. We believe your father would want it to keep going. It's the best religious paper we have ever read and we hope it never stops. Just keep up the good work. May God bless you and the Calvary Baptist Church in your work and keep the Truth in the mails!

Yours in Christ Jesus,
Elder J. R. McGhee,
New Testament Baptist Church
Maryland

Dear Brethren:

Received The Baptist Examiner today. I have heard of Bro. Gilpin for years, but never met him. In the early '30s I spent a week in Bro. T. P. Simmons' home in Ashland. You do have lots to think about and plan, due to Bro. Gilpin's passing on.

Just a good suggestion as to a new editor of TBE and that is Eld. Milburn Cockrell, Fulton, Miss. I never have met him, but his writings on the Scriptures certainly merit some thought and consideration. We need an editor who is friendly and will search out the deep truth of the Bible.

Next May, I will be serving the Lord 54 years and each day grows sweeter all the time. I received some of my Bible teaching and background from the all-time great teacher-pastor T. H. Jenkins of Marble Hill, Mo.

Bro. Cockrell's article on "Sanctification" is great!

I just pray that God's will be done.

Prayerfully,
Mr. Ruby Jackson
Indianapolis, Ind.

his glorious body."

While there are many things we cannot be sure of, we can be sure of our glorification. John said: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Paul said: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." We may not be able to live faultless lives, but our God is able to keep us "from falling and to present us faultless before the presence of his glory with exceeding joy" (Jude 24). Oh, happy day when Christ shall bring the many sons to glory, "not having spot, or wrinkle, or any such thing" (Eph. 5:27). David said: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness" (Ps. 17:15).

Christmas 1974

(Continued from page 6)

bar-room with such an easy grace, that is laughable to behold, if it were not so serious. Christmas beguiles millions into imagining themselves to be upright before God. They have done their Christmas "duty." Now they are free to return to the bestial paths they are wont to follow the year round. They are benign in one month of twelve. So, in the other eleven, they can be as malevolent as they like.

I would have no real objection to the Christmas psychosis if it did not involve the name of Christ. The world will revel in lust and greed because of the very nature of the world. It is time wasted to condemn sin among sinners. What is more natural than that sinners should sin? Many good men preach

"The Total Depravity Of Man," and then get terribly upset when men act totally depraved. Look for nothing but sin from sinners and you will never be disappointed. Expect nothing but treachery and deceit from lost people and you will have a well-founded expectation.

This article is not written with any hope of abrogating the Christmas insanity. Christmas will continue as long as lost people seek a clever guise in which to conceal their lust and greed. It is written in the hope that people who identify themselves as Baptists might see the true nature of this heathen feast and disassociate themselves from it. It is useless to preach the errors of Christmas to lost people. The only thing that they need to hear is the gospel. However, saved people are more sagacious, and it is required of them that they walk pleasing to God. If you say that you love Christ, then follow Christ and not the perfidious inventions of men.

If Christmas were just a social exercise, did not involve the name of Christ, and was merely a beneficent display of magnanimity among people, we would find little to quarrel with. We couldn't endorse it, but we would find little occasion to condemn it. When the name of the Saviour is involved, however, we must take an incisive look into it. Why should anyone object if we make a penetrating examination of Christmas? If any postulate will not stand the test of scrutiny, then it must be weak at the base. Any doctrine, dogma or tenet we hold to be true should be able to stand the test of scrutiny. If we are afraid to hold our beliefs up to the light for a minute examination, then perhaps they are to be found wanting. I have no hesitancy in declaring my beliefs about the Bible to the world. I preach my understanding of the Bible on live television each Sunday morning to an estimated audience of over 100,000 people. I invite them to take the Bible and show me my error, if error there be. In more than a year of preaching the doctrines of grace, church truth and just Bible truth in general throughout Eastern Kentucky by means of television, I have yet to receive one letter or phone call refuting anything I have preached. I invite those who differ with me to write to me; thus far none have. Why should those who celebrate Christmas object if their debauchery is examined by the Bible? If what they believe about the birth of Christ is true, they should welcome examination. If their belief shall stand after a searching examination, then they shall have reason to have more confidence in it. However, if any are afraid to have what they believe examined, then perhaps their belief is venal and nebulous at best.

If Christmas 1974 has wrought merely a social benefit, then perhaps we would hesitate to condemn it; but where is the social benefit? Has it emptied our jails and released our policemen from duty? Has it made our streets safer to walk and our highways safer to travel? Has it reduced drunkenness and uplifted the moral tenor of the

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Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman
Sovereign Grace Baptist Mission
P.O. Box 19, Koroba, via Mendi
Papua New Guinea.

nation? Has it left us better than it found us? Walk the streets of any city in America and observe the answer at first hand. Walk the streets if you dare, that is. Take care that you are not mugged by a drunken Santa Claus.

Has the tone of this article seemed churlish and caustic? It has not been intended to be such. I am afraid that any examination of a popular plaything must seem terribly querulous to those who treasure it. There is no popular way to condemn Christmas, use whatever words you will. No doubt I will be accused of lack of perception and lack of love. Be it so! I have no hopes of halting the Christmas madness any more than all the epigrams, songs and fables can ever make it right in God's eyes. However, I do hope that perhaps some Baptists, who have followed it with passion, may now leave it with haste. Let the lost world and the religious world wallow in its abysmal mass of ungodliness. Let Christmas be the dalliance of the adherents of Satan who conceived it. Let them follow it with all the adulation of their lost and wicked nature. However, let those who identify themselves as Baptists relegate Christmas to its proper place — the place of refuse where all reprobate material belongs. If you are saved and have

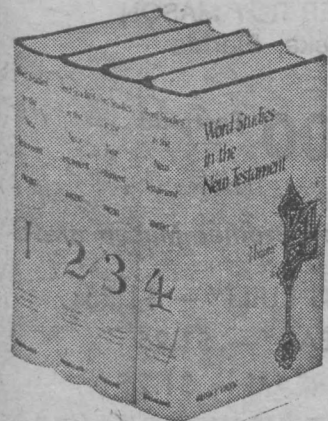
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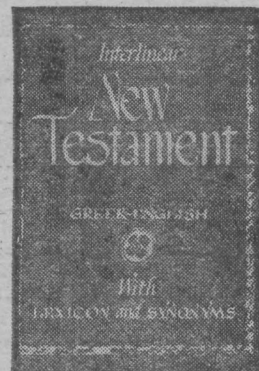
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Bro. Bill McDaniel Answers Evangelist Sumner

BILL McDANIEL
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Dear Evangelist Sumner:

Recently, I purchased a copy of your "Examination of Tulip." After reading it, I added a very apt notice in bold letters on the front which read: WARNING, THIS BOOK MAY BE HAZARDOUS TO YOUR SOUL! POISON! I have, in all honesty, never read a more prejudiced and perverted book.

It is time we who cherish the great doctrines of God's holy and sovereign grace in salvation and cherish the doctrines of His perfect Godhood, called the hand of you and your big daddy, John R. Rice and elder brother, Jack. Too long you have shown your prejudiced malice against the God-honoring Doctrines of Grace. Papa Rice lied when he said that Charles H. Spurgeon believed in free will, and you seem to be in conspiracy with him in such slander. We who are Calvinists have a saying: A diet of Rice and Greenes in the Sumner will starve a Christian and give him the Hyles.

But just to call to your attention a point or two, it seems that your misunderstanding of the words "all" and "world" have proved to be your undoing. I challenge you to make a careful study of the following verses in which "all" and "world" appear, being certain to keep the verses in their context. Then you tell me with a purged conscience that they mean every man without exception. (Luke 2: 1-3; Mark 1:5; Romans 11:12-15; 5:5), and men even begin to manifest this corruption as soon as they

ates 3:11). Very clearly, the context determines their correct usage; and in the majority of the uses of the word world in the New Testament, the Gentiles are meant with respective qualified senses. Without question, the meaning is such in John 3:16. Similarly, the word "all" is used to mean all without distinction, not all without exception. This is very rudimentary in any Bible study.

Furthermore, you state on page 7 that the atonement is "applicable to the sinner only upon his acceptance." I am sure this must be an oversight, but you failed to list any Scripture to support your "reasoning." And your illustration of a bank deposit for everyone upon their fulfilling conditions proves you believe in a conditional salvation. Therefore, you must hold that salvation is not of grace, but that it is of debt! (Romans 4:4). To hold that the fallen creature must perform a condition to cause God to respond with atonement — whether it be faith, repentance, or an act of choice — is to fly in the face of Holy Writ and to do great violence to the meaning of that cherished word — grace. You have granted the creature's choosing God to be a meritorious act, a condition to be performed. This militates against grace. This is heresy! Do you not know that there is no good in the fallen creature to attract the Divine favor unto salvation? For you must surely know that men are dreadfully sinful even as soon as they are conceived (Psa. 5:5), and men even begin to manifest this corruption as soon as they

are born (Psa. 58:3). What could fallen man do as a condition to court Divine grace when he is corrupt (Jer. 17:9; Gen. 6:5; Rom. 3:10, 3:23) and dead in sin (I Cor. 2:14, Ephes. 2:1-3) and cannot will but to do evil in God's eyes (Matt. 13:33-35; Rom. 8:7-8; John 6:44, 6:5)?

Even in the case of Israel, we see that Christ's righteousness was not imputed unto the chosen because Israel chose to "accept" it, but because the High Priest made the sacrifice in their behalf without their consent. Did Aaron, after making the sacrifice, stand outside the tabernacle and say, "The sacrifice is made, now, anyone who wants it has to come here and accept it?" No, of course not.

But more precisely, what condition does one perform to merit the new birth? Is it the choice of a dead man who cannot choose? (John 1:12,13). Did Lazarus come forth from the grave to be made alive, or did he come forth from the grave BECAUSE he was made alive? Of course, there can be no condition, for the latter case is true as it must be in the working of each new birth (John 3:3-8, Ephesians 2:1, Ephesians 1:19-20). Do you not at least see that the Divine order in salvation is first quickening and then a calling upon God? That bank deposit executed upon fulfilled conditions has no part in God's work of grace in fallen men? That free will, as you espouse it, is opposed to grace — that wondrous manifestation of God's love, a spontaneous love, to His children?

I suggest, then, that your weakness upon original sin and human depravity is the cause of your error upon the Doctrines of Salvation. For if you do not understand why men are lost, how then, can you understand how they are saved?

We are not at all moved because of the number of people who believe as you do, as opposed to the number of those who believe the Doctrines of Grace. Nothing has ever been proved true or false because of the number of people who believed it. In fact, the Scripture testifies that the many are usually wrong and the few are usually right. That which natural men are fondest of is abomination to God (Luke 16:15). Hence, growth is not a sign of truth, if so, then God is blessing the heathen. The cults are growing at an alarming rate, but it is not because they have the truth, but because God has sent strong delusion (II Thess. 2:10-12). When God blinds men's eyes, they CANNOT believe the truth for God leaves them in their depravity (John 12:39-40, Romans 11:8). I fear you may be in this very same condition; I pray to God that it is not so.

I was disappointed, though not at all surprised, that you avoided a confrontation with Brother Crews of Georgia regarding the Calvinist doctrine. I join with him in urging you to arrive at the truth. Very clearly, both positions cannot be true, for one must be of heresy and the other of God. Let us, through public discussion or through personal correspondence, discuss the matter further and arrive at the true Scriptural view. If you are too busy to find out the truth, then you are too busy indeed!

Speaking in behalf of many Calvinist brethren, I request either public or written debate to settle the issue. "Let God be true and every man a liar." (Romans 4:4).

Christmas 1974

(Continued from page seven) followed Christmas, follow it no more. Perhaps you might ask yourself this one question: How is Christ glorified in it? If you can uncover one facet of the Christmas 1974 celebration that glorified Christ (according to the Bible),

AN APPRECIATED LETTER

Dear Bro. Gilpin, Jr.:

I hope and trust that the paper will be able to carry on as so many of the readers have no other way to get the message. I am so sorry that things have to happen this way, but God knows best and we can look forward to seeing him when we get to Heaven.

Your friend,
H. H. KAMPER,
Georgia.

please let me know and I will celebrate the facet with you in 1975. The glory of Christ should be all we seek and desire. Please study the buffoonery of Christmas and seek for one redeeming quality in it. Share it with me if you find it, because I have searched for years and have yet to uncover anything that Christmas fosters but insincerity, capriciousness, perfidity, drunkenness, melancholy and malignancy.

If Christmas 1975 finds one less adherent among Baptist ranks because of this poor offering of mine, then all the abuse that I will receive because of it will be well worthwhile. May God bless the reader with a greater love for Christ and with the courage and steadfastness to follow Him in all things. In love and compassion I send this forth.

Lost . . . A Coat

I have a dark "Botany" 500 overcoat that belongs to someone who attended Bro. Gilpin's funeral. I was among the last to leave the building and the only coat that was left was the one I have in my possession (it looks like mine, except mine was much older). Return my coat to me at 368 Yankee Road, Monroe, Ohio 45050 and I will forward your coat to you. I will even include a free copy of my book on "The Revelation" which I dedicated to our beloved Bro. Gilpin.

Very sincerely,
Elder Willard Willis

Do You Remember

(Continued from page one) When the clergy actually talked about religion. When clerks and repairmen tried to please you. When college kids swallowed goldfish, not acid. When songs had a tune and the words made sense. When young fellows tried to join the Army or Navy. When people knew what the Fourth of July stood for.

When you never dreamed our country could ever lose. When a Sunday drive was a pleasant trip, not an ordeal. When you bragged about your hometown, and home state. When everybody didn't feel entitled to a college education. When people expected less, and valued what they had more. When politicians proclaimed their patriotism, and meant it. When everybody knew the difference between right and wrong. When things weren't perfect — but you never expected them to be. When our Government stood up for Americans, anywhere in the world.

When you knew that the law would be enforced, and your safety protected.

When you considered yourself lucky to have a good job, and proud to have it.

When the law meant justice, and you felt a shiver of awe at sight of a policeman.

When you weren't embarrassed to say that this is the best country in the world.

When America was a land filled with brave, proud, confident, hardworking people!

—Published by the Americanism Educational League.

The Jew

(Continued from page one) Who traced those lines of love for you? Each sacred writer was a Jew.

And then as years and ages passed, And Nations rose and fell, Though clouds and darkness oft were cast

O'er captive Israel The Oracles of God for you Were kept in safety by the Jew.

And when the great Redeemer came For guilty man to bleed. He did not take an angel's name, No, born of Abraham's seed, Jesus, who gave His life for you — The gentle Saviour — was a Jew,

And though His own received Him not, And turned in pride away, Whence is the Gentile's happier lot?

Are you more just than they? No! God in pity turned to you — Have you no pity for the Jew?

Go, then and bend your knee to pray For Israel's ancient race; Ask the dear Saviour every day To call them by His grace. Go, for a debt of love is due From Christian Gentiles to the Jew.

—Author Unknown

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