

# The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 2016

## THE ANOINTING OIL

By WILLARD WILLIS  
Monroe, Ohio

"Moreover the Lord spake unto Moses, saying, Take thou also principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin"—Exodus 30:22-24.

The Holy Spirit, after completing the description of the Tabernacle and its furniture, makes mention of the holy anointing oil and the fragrant incense. We have already dealt with the fragrant incense at the golden altar, so we, in this message, will only consider the anointing oil.

The anointing oil was made up of olive oil, into which was compounded four principal spices. Its purpose was for the anointing of the Tabernacle and its sacred vessels. It was also used at the consecration of Aaron and his sons to the priestly office.

The uniqueness of the anointing oil is seen in that the people were forbidden to make any like unto it.

It is to be noted from the above Scriptures that the spices which were placed in the oil are four in number. These, of course, were blended together. It is interesting to note that the four spices before us are those which exceed all others in their rich odor. They, in other words, were pre-eminent in their aroma. It is very obvious, therefore, that they speak of Him who is pre-eminent in all things.

"Thou lovest righteousness, and hatest wickedness: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows. All Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made Thee glad"—Psa. 45:7,8.

The first ingredient mentioned is that of "myrrh." Myrrh is the gum that is obtained from a dwarf tree of the terebinth family. The tree grows in Arabia. The gum exudes from the tree trunk, either spontaneously, or through incisions made for this purpose.

We know from the Song of Solomon 1:13 that myrrh is an emblem of love. It will also be found in John 19:39 that the disciples used

myrrh as a means of expressing their love for the Lord.

"And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight."

Myrrh is very fragrant, but it is also very bitter. Its bitterness points to our Lord's sufferings, while its fragrance points to the (Continued on page 6, column 4)

### ELDER MILBURN COCKRELL ACCEPTS PASTORATE AT CALVARY BAPTIST CHURCH

In God's own pre-determined time and in answer to the prayers, help and other considerations of many people, Brother Milburn Cockrell of Fulton, Mississippi has



ELDER MILBURN COCKRELL  
Pastor, Calvary Baptist Church

accepted the call as pastor of Calvary Baptist Church and editor of The Baptist Examiner.

Brother Cockrell will be moving here in May as soon as possible after his children finish the school year. We praise God, from whom all blessings flow, and take courage for the future with both the church and paper. Complete details and other pertinent information will follow in future weeks.

### QUOTE OF THE WEEK

Death takes no holiday, but rather, on holidays seems to work double time.

Fred T. Halliman,  
Missionary to New Guinea

## Fred T. Halliman Returns To New Guinea Mission Field

Dear friends:

I write this on April 7 and unless some providential hindrance comes up that I know nothing about at this time I will have already been in New Guinea before you read this. I am scheduled to leave the Huntington, W. Va., airport tonight at 8:30 for the first leg of

shall take place in the next few months and years that lie just ahead prior to the coming of our blessed Lord.

It was my intention when leaving New Guinea this time to take a complete rest while home, as every time that I have been home from the mission field, I have al-

## SPECIAL NOTICE

### BROTHER HALLIMAN'S NEW GUINEA ADDRESS

In the past few years, due to a continual change in the postal services in New Guinea, I have had several different addresses even though my mail arrived at the same place. Now that the New Guinea people are running their own Government it is expected that there shall be no more change in my address. Just as soon as you read this it would be good for you to make this change in any address that you may have if you wish to send mail to me in New Guinea. I cannot emphasize too strongly that this is essential, for without this address some of my mail will go astray.

My new address actually is the same except that I now have a post office box, but that is essential with our new postal system. Please address all mail to me as follows:

FRED T. HALLIMAN  
Sovereign Grace Baptist Mission  
P.O. Box 19  
Koroba, Via Mendi  
Papua New Guinea

my flight back to New Guinea.

It hardly seems that time could go so fast. To me it seems only yesterday since I walked down the aisle of Calvary Baptist Church on Thanksgiving morning last November. Since then many things have transpired that have caused radical changes to be made. All of these, however, are only the prelude to the many more that

ways been on the go. However, little did I realize that I would be busier this time than I have ever been at any time that I have been home. After our beloved pastor went home to be with the Lord just a short time after I arrived here, I have been busy trying to assume the responsibilities of the church.

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## Do You Talk Too Much Concerning Other People?

By DAN PHILLIPS  
Bristol, Tennessee

"Thou shalt not bear false witness against thy neighbor"—Ex. 20:16.

We probably break this commandment as much or more than any other. One reason is that we talk most about people. I will admit first hand that people are an interesting subject, and when we start discussing them we never know just when to stop. Notice three thoughts set forth by one writer:

(1) Those of great minds discuss ideas. (2) People of mediocre (medium or ordinary) discuss events. (3) Those of small minds discuss other people. It looks like most of us have never made much mental progress.

Another reason we break this commandment is because it ministers to our own pride. It seems to take some of the sting out of our failures if we can rub off the glitter of someone else's crown, and

run him down. When a person tells of the faults of another, it is a sure sign of an inferiority complex.

Back of much gossip is jealousy; however, hardly anybody feels guilty of violating this law. Many, I am quite sure, assume a self-righteous attitude which we feel gives us license to condemn sin, but all the time we enjoy talking about the sin of the other fellow, and in a back-handed way brag on our selves. We are quick to say we have never done this or that.

Sometimes our gossip takes the form of a false sympathy. Isn't it too bad how Mr. Jones beats his wife? I am so sorry for her. Or, is it true that Mr. and Mrs. Smith are on the verge of divorce? This is a clever method the devil uses in having us to bear false witness. This is the method he used when he approached God one day concerning Job. He didn't accuse Job of wrong doing; instead, he asked, "Doth Job fear God for nothing?" (Job 1:9). The question raises a suspicion as to Job's sincerity. (Continued on page 7, column 1)

## GOD'S WILL

By JAMES HOBBS

"Whatsoever the Lord pleased, that did He in heaven, and in earth, in the sea, and all deep places"—Ps. 135:6.

This is one subject, I suppose, that is misunderstood and misused by more people than any other. Granted, it is very hard to correlate some things in respect to this truth, yet it is a subject that must be accepted. Peter spoke of this in respect to Jesus in his sermon on the day of Pentecost, when he said: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have

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## The Baptist Examiner Pulpit

A Sermon by Harold Brunson

### "WILL THE CIRCLE BE UNBROKEN?"

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

"I have glorified thee on the earth. I have finished the work

which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and

they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

"I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine. And all mine are thine, and thine are mine: and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own word, and I have glorified thee on the earth. I have finished the work

(Continued on page 2, column 1)

## DO... OR DONE

By C. H. MacINTOSH

"There is a wide difference between your religion and mine," said a Christian lady to one in whose spiritual condition she had long been interested. "Indeed," said he, "how is that?" "Your religion," she replied, "has only two letters in it, and mine has four."

It seems that this gentleman was one of that numerous class seeking to get to Heaven by their doings, by attention to ordinances and ceremonies, by what the apostle, in the ninth of Hebrews, terms "dead works." But he did not understand about the "two letters" or the "four." His friend had often spok-

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The Baptist Paper for the Baptist People

JOHN R. GILPIN, Jr. Editor (Temporary)

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## "Will The Circle"

(Continued from page one)  
name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world" — John 17:1-24.

First, I believe that God has a great circle with reference to election. Second, I believe that God is progressively forming this circle. Third, I believe that it is impossible for this circle to be broken.

### 1. GOD HAS A GREAT CIRCLE

I believe that in this circle are all of God's people that He foreknew before the foundation of the world.

They are His, first of all, by sovereign election.

"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: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" — Ephesians 1:4,5.

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed" — Acts 13:48.

"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" — II Timothy 2:10.

"Knowing, brethren beloved, your election of God" — I Thessalonians 1:4.

I believe that God's people are His by sovereign election. There is not a person in Christ that God ever chose on the basis of foreseen faith. That would make the actions of a sovereign God contingent upon the actions of a depraved humanity, and that is contrary to the Word of God. Faith is a gift of God. (Eph. 2:8).

I believe, second, that they are His by divine protection. I believe the election so strongly that I believe God will actually protect His elect, even before they are saved by the grace of God. I believe there is a grace that precedes even saving grace which reaches the hearts of men today.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" — Hebrews 1:14.

Spurgeon referred to this grace as "prevenient grace."

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PAGE TWO

If you need some kind of an excuse, see your preacher; he has heard more than anybody else.

I believe that God has the angels of Heaven watching over some unsaved people who are His elect that will be saved later than even this hour. Perhaps there may be one in this group listening as I stand preaching to you today.

They are His by sovereign election. They are His by divine protection. One day they will be His by sudden collection.

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" — Matthew 24:31.

There is coming a day when the Lord Jesus, in Almighty power through His angels, is going to suddenly collect His elect together, and for the first time all of them will be together. Talk about a hallelujah time on the hills of glory! God's people are going to have it when they are suddenly collected to the bosom of our Lord and Saviour, Jesus Christ.

### II. GOD IS PROGRESSIVELY FORMING THIS CIRCLE

This circle is incomplete today, looking at it from the human standpoint. All of the elect have not yet been saved, but the circle is being progressively formed. Looking at it through our eyes, every time one of the elect is saved, more of God's circle which cannot be broken is being formed.

I believe that God forms this circle, first of all, by the preaching of the gospel of the Lord Jesus Christ. There is nothing that will break a sinner's heart any quicker than the preaching of the gospel of the Son of God in the power of the Holy Spirit.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" — I Corinthians 1:16.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" — I Corinthians 1:21.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" — II Thessalonians 2:13,14.

I thank God for every true God-called gospel preacher in this world who is preaching the gospel of the Son of God which can still break the hearts of the lost humanity today.

I believe He not only works through the preaching of the gospel, but through the power of the Holy Spirit.

"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more: of judgment, because the prince of this world is judged" — John 16:7-11.

Now here is what I believe the Holy Spirit does today: I believe the Holy Spirit, first of all, uses the Bible, which is the Sword of the Spirit, and convicts sinners of one particular sin, and that is the sin of unbelief. I believe the Holy Spirit convicts men of righteousness — not their own righteousness, because they don't have any — but the righteousness of the Son of God. The Holy Spirit shows the righteousness of Christ to lost humanity. This is what the Bible teaches today.

Then He also convicts men of judgment which is to come. We hear much about the love of God in our modernistic, liberalistic day. I want to tell you that the God who tells us about Heaven in the Bible, has far more to say about Hell than He has to say about

## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



## "BE FAITHFUL"

"Be thou faithful unto death, and I will give thee a crown of life" — Rev. 2:10.

I have been impressed particularly of recent date by the word "faithful," and especially have I been impressed by it because apparently so few are faithful to our Lord today. I think if ever there were a time when the words of a text might be spoken unto each of us to mean a great deal, it is today; for certainly there are so few people that are faithful, and we need to be reminded of the words of this text which says, "be thou faithful unto death, and I will give thee a crown of life."

In the Bible, we come face to face with a number of folk who are spoken of as being faithful. For example, we read:

"For this cause have I sent unto you Timotheus, who is my beloved son, and FAITHFUL in the Lord" — I Cor. 4:17.

In this verse, Timotheus is spoken of as being faithful in the Lord. Notice another Scripture:

"As ye also learned of Epaphras our dear fellowservant, who is for you a FAITHFUL MINISTER of Christ" — Col. 1:7.

Here, Epaphras is spoken of as a faithful minister of Christ. Listen again:

"All my state shall Tychicus declare unto you, who is a beloved brother, and a FAITHFUL MINISTER and fellowservant in the Lord" — Col. 4:7.

We don't know much about Tychicus except he was a man that had a name that was hard to pronounce. However, this verse tells

Heaven. The God who is a God of love is a God of wrath, and there needs to be a return to Baptist pulpits of not only preaching the love of God, but the preaching of the wrath of God.

Not long ago one of these sophisticated female flappers walked out of the church building, after hearing a strong message on the wrath of God, and said that she thought the preacher ought to preach more on love. The next Sunday morning he preached on "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

The next Sunday morning he preached on "Thou shalt love thy neighbor as thyself."

The next Sunday morning he preached on "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Then she walked out of the church building and said, "Pastor, give us some more of that old-fashioned Hell-fire and damnation."

I believe the God who loves people is also angry with people, and is a God of wrath, and Baptists preachers ought to get away from sentimentalism and start preaching the wrath of God.

God forms this circle not only by the preaching of the gospel and the work of the Spirit of God, but I believe that His providence also enters into it. I am glad that I do not relegate the works of God to a cold, impersonal fate. I believe that God's works are being carried out — not behind time or ahead of time, but on schedule.

I believe that men ought to recognize the providence of God in every move they make in this old sinful world today. Joseph's brethren sold him into Egypt and

us, among other things, that he is a beloved brother, a faithful minister, and a fellowservant of the Lord.

We read of another man that was faithful. Listen:

"And thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my FAITHFUL MARTYR, who was slain among you, where Satan dwelleth" — Rev. 2:13.

This was part of a message that John wrote to the church at Pergamos, and in this letter he makes mention of the fact that Antipas was a faithful martyr. I rather imagine that Antipas was the pastor of the church at Pergamos, although we don't know. At any rate, he was a man who held fast to the Word of God. I am sure that Antipas was not his actual name. That was probably a nickname. The word "anti" means "against" and "pas" in the Greek means "everybody" or "everything," so they said, "He is Antipas. He is against everything and everybody." Therefore, they nicknamed him Antipas, and he was slain for the Word of God, and he is spoken of as "my faithful martyr."

Here are four individuals that are thus spoken of as being faithful in the Word of God — Timothy, Epaphras, Tychicus, and Antipas. They are spoken of as being faithful men of God.

There are a number of Scriptures that urge upon us that we be faithful to the Lord in all things. For example, we read:

"Well, thou good servant: because THOU HAST BEEN FAITH-

FUL in a very little, have thou authority over ten cities" — Luke 19:17.

The Lord Jesus is saying to one man, "You haven't been faithful in a great amount, but in a very little, yet in view of this, I am going to give you a reward. That reward is that you shall reign over ten cities."

Beloved, that reward comes to the man who is faithful in the service of our Lord.

Then we have an exhortation so far as preachers are concerned. Listen:

"Moreover it is required in stewards, that a man be found FAITHFUL" — I Cor. 4:2.

It doesn't say that a preacher is to have a great following. It doesn't say that he is to have a tremendous number of converts. It doesn't say that he is to have large offerings. It doesn't say that he is to have a big report to make to the brethren. But it is required of a steward that he be found faithful.

The Apostle Paul, in writing to young Timothy, speaks about faithfulness, for he says:

"And the things that thou hast heard of me among many witnesses, the same commit thou to FAITHFUL MEN, who shall be able to teach others also" — II Tim. 2:2.

Paul is saying to Timothy, "I have taught you a lot, and you in turn are to commit these things to faithful men who should be able to teach others." In other words, he is saying, "Keep the ball rolling." (Continued on page 3, column 1)

the Lord Jesus, and beyond that ascribe to Him all the credit and glory for the salvation of their souls.

### III. IT IS IMPOSSIBLE FOR THIS CIRCLE TO BE BROKEN

I do not believe that Jesus Christ died in vain. I believe it is impossible for the circle of God's elect to be broken. I believe it is impossible, first of all, because his power cannot be penetrated.

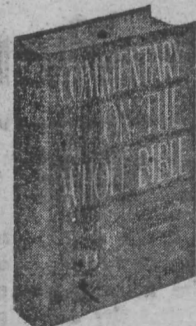
"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" — I Peter 1:5.

God's power is unlimited. There is no power as great as the power of God. The atomic bomb, the hydrogen bomb, and all the nuclear bombs put together cannot equal the power of God. Not one thing that man or the Devil does to us can penetrate the power of God to (Continued on page 6, column 1)

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## "Be Faithful"

(Continued from page two)

You know what it is to get a chain letter — when somebody writes you a letter and tells you not to break the chain, but to keep the chain intact, by writing so many letters and eventually you will receive a certain amount of money. However, if you don't send the letter, you will thereby break the chain and you won't receive the money.

This is what we have here when Paul said, "Timothy, I have taught you, and you are to teach faithful men who in turn will teach others. Keep the ball rolling. Keep the chain intact. Whatever you do, keep the Word of God going out. Be faithful in your service for the Lord."

As I have been thinking in terms of faithfulness, there are some things that I would like to say to you that I hope will be a blessing to you, and will enable you to be more faithful in 1970 than you have ever been in the past.

I

### WE SHOULD BE FAITHFUL IN OUR CHURCH ATTENDANCE.

We read: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" — Heb. 10:25.

I have never been certain as to what day we see approaching here. I have never been positive about it. I heard one good man — in fact, a great preacher — sometime ago say that the day that is spoken of here is Sunday, and that as you see that day approaching, you should exhort one another, and so much the more as you see Sunday coming nearer.

For example, on Wednesday, say to the people of your church, "Well, I'll see you on Sunday." Then on Thursday, if you see somebody, urge him to be present on Sunday. Say, "I hope to see you in the services on Sunday." Then as Friday and Saturday come around, say to everybody that you meet, who is a member of the church, "I hope to see you in the service on Sunday."

As I say, I heard a preacher brother sometime ago say that he thought this was what the passage of Scripture meant. But there is another meaning that I offer, concerning it, and that is the day that he speaks about is the second coming of the Lord Jesus Christ. He is saying, "As you see that day approaching — as you see the day of Christ's coming, approaching — be sure that you don't forsake to assemble yourselves together."

Even in Paul's day, when the church was only about 30 or 35 years old, some of the people were already falling away. Paul says that it was the manner of some to forsake the house of the Lord. He says to them, "Instead of falling away, exhort one another. Keep on exhorting the people, more and more, as you see the day approaching — the day of the coming of the Lord Jesus Christ."

Whether this passage of Scripture means that as you see Sunday approaching, you are to exhort your fellow church-members to be faithful, or whether it means that as you see the coming of the Lord Jesus Christ drawing nearer to exhort other fellow Christians — regardless of which it means, let me say to you, we certainly have an exhortation here that we are not to forsake the assembling of ourselves together. In either instance, it is a good exhortation, and regardless of which it may mean, we are to be faithful and not forsake the assembling of ourselves together.

There is a certain amount of fellowship that we have with one another that we cannot get any place except in the service of the Lord. If a man stays away from church, he will miss that fellowship. He may listen to a sermon over the radio that will be a blessing to him. I sincerely trust that the message I preached this morning over the air will be a blessing to lots of people that heard it, but I certainly say to you, even though the message that I preached this morning may be a blessing to lots of people, it would not in any sense of the word equal going to the house of the Lord. There is a fellowship that God's people have with one another in God's house, and nothing can take the place of that fellowship.

I say to you, there isn't anything I miss more than my fellowship with my brothers and sisters in Christ Jesus when it is impossible for me to be present in the services. So I would urge you to be faithful. As the text says, "Be thou faithful unto death, and I will give thee a crown of life." I would urge you to be faithful in this new year of 1970 in your fellowship together, and in your church attendance.

II

### WE SHOULD BE FAITHFUL IN OUR SERVICE FOR THE LORD.

I think the Lord expects a certain amount of service from everyone of us. I use this expression sometimes that we are, "Saved to serve." I don't think the Lord ever saved you just to take you to Heaven. I don't think the Lord ever saved you just to keep you out of Hell. I think that every one of us are saved to serve. Listen!

## IS "THAT" IN THE BIBLE?



Question:

WHO USED MEAL TO COUNT-ERACT POISON?

Answer: Elisha, II Kings 4:40-41.

"... And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof. But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot."

"Therefore, my beloved brethren, be ye steadfast, unmoveable, alway: abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." — I Cor. 15:58.

Every time I read this passage of Scripture it makes a new impression upon me. It says that we are to be "steadfast, unmoveable, always abounding in the work of the Lord." Beloved, I say we ought to be faithful in our service to the Lord.

As I have said, we ought to be faithful in our attendance in God's house, and I'll emphasize that again by saying that you ought to be in the house of the Lord on Sunday morning, Sunday night, and Wednesday night, and for every special service that we have by way of a revival meeting or Bible conference. You ought to be present. Church attendance is a part of your service to the Lord and you ought to be faithful in your service to the Lord.

As I was teaching my class of boys this morning, I was impressed by a passage of Scripture, and I think I shall take time to read it to you, and maybe each of you will get the same blessing that I got from it. Listen:

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" — Mt. 16:25.

The Lord Jesus Christ says that there are two things you can do with your life. You can save your life. You can live for the world. You can make money. You can enjoy this world. You can get all the pleasure you can out of this life. You can save your life, but when you do so, remember in the end, you are going to lose it.

Or, on the other hand, you can lose your life to the service of the Lord Jesus Christ, and when you come to the end of the way, you will find that actually you have saved your life.

I read that passage to my boys this morning and talked to them at length concerning it, and I would say to each of you — you and I ought to be faithful in the service of the Lord Jesus Christ. I don't know what service the Lord may have for you this year. I have no idea as to what the Lord may call upon you to do, but I know one thing, the Lord wants you to be faithful to Him in whatever service He calls you to do.

III

### WE OUGHT TO BE FAITHFUL IN OUR STEWARDSHIP.

I am a strong believer in tithing; not only in tithing, but in stewardship and missions, as well. I believe that if you are truly a child of God, you ought to be faithful in your stewardship to the Lord.

We read:

"But this I say, He which soweth sparingly shall also reap sparingly;

and he which soweth bountifully shall reap bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" — II Cor. 9:6,7.

I do not believe that any child of God can give more to the Lord than the Lord will give back to him. I believe this Scripture literally says that the man that sows sparingly can expect to reap sparingly, and the man that sows bountifully can expect to reap bountifully.

Let's look at it from this standpoint: Here is a fellow that goes out to sow his wheat and he uses half as much seed as he ought to on the ground. He puts in plenty of fertilizer but when he sows the seed, he uses only half as much as he ought to use. As a result, he is going to reap just half of what he would reap if he sowed in the proper manner.

Our Lord says to us that the man who sows sparingly in the service of the Lord is going to reap sparingly, whereas, the man who sows bountifully is going to reap bountifully. I don't believe that a child of God can give as much to the Lord, as the Lord will give back to Him. Now that is a bold statement, but I believe it is true. I look backward across my own life. I look at the lives of others; as I do, I ask you to stop right now in this service and ask yourself if you have any money that ought to be in the service of the Lord. I'll give you the privilege of forgetting my sermon and forgetting the fact that we are here, long enough to feel in your pocket and say, "Lord, is there any money there that ought to be given to you? Lord, have I been giving grudgingly? Have I been giving of necessity, just because somebody else gives? Have I been giving in that manner?"

Beloved, God loves a cheerful giver. I have always tried to give in the service of my Lord to the best of my ability. I don't know what the Lord has in store for me for the future, but it looks like today that I am going to be able to give a little more in the future than I have been giving in the past. It looks like that there is a matter coming up whereby that God is going to give me a little more money, and I am going to have a little more that I can put into the service of the Lord. I tell you, you can't outgive God. Would to God that you and I might

be faithful in our stewardship!

IV

### WE SHOULD BE FAITHFUL IN HOLY LIVING.

I think God's people (and I include myself), generally speaking, could be a whole lot more faithful to the Lord than what we are. We do a lot of complaining about the Holy Rollers. We accuse them of lying, and justly. They do lie, and lie a lot. I say to you, I believe that Baptist people ought to be just as good as the Holy Rollers say they are, when they lie. I am satisfied that God's people ought to be faithful in holy living.

I am not saying that I am. I am not saying that you are. I am not saying that any of us are as faithful as we ought to be, but we certainly should be. Listen:

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, WHAT MANNER OF PERSONS ought ye to be in all HOLY CONVERSATION and GODLINESS, Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, WITHOUT SPOT, and BLAMELESS" — II Pet. 3:10-14.

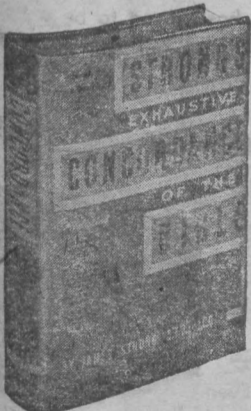
Peter is talking about the second coming of the Lord. Every time I read this Scripture I say to myself, "Here is an exhortation that I ought to be more faithful to the Lord in holy living."

I ask you, what would you want to be doing when Jesus comes again? There are some of you that teach school. Some of you sell. Some of you work at manual labor. What would you want to be doing when Jesus comes again? I am satisfied, above anything else in this world, that you would want Him to find you living a clean life — a life of holy living; that you would want Him to find you busy in His service.

Now that is the exhortation that Peter gives us here. The Lord (Continued on page 4, column 3)

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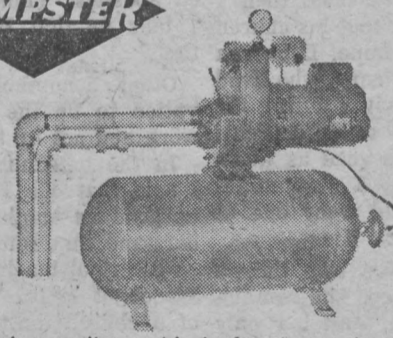
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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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"So many people have the idea today that one church is just as good as another. Would you please explain if this is true or not?"

PAUL TIBER

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



One might as well say that one religious book is as good as another and commence to equate the Koran, the Mormon Book and the Holy Bible. Of course, they are not equally good!

How can one church be as good as another when there exists, between them, opposing doctrine? There are humanist doctrines, Arminian doctrines and doctrine of Grace. There is church membership salvation, baptismal salvation and salvation which is of the Lord. There are church hierarchies, churches started on the whim of an individual, and churches established by our Lord (Mt. 16:16-18). Obviously, all churches are not correct — therefore, one church is not as good as another.

We believe that Baptists, alone, have rightful claim to the lineage of His churches.

To Him be glory in the church!

E. G. COOK

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



It goes without saying that no church is any better than its originator or founder. Therefore, the best, and most accurate way to compare the different churches is to compare the men who originated or founded them. I am unable to see how anyone should, or could object to such a comparison. So, if a person is not happy about the founder of his church, he should hunt for one that has a better founder.

If an Episcopalian, for instance, can stand Henry VIII, who is founder and head of his church, up beside the Lord of glory, who is the founder and head of the Baptist church, and prove to me that old Henry was as good a man as the Man Christ Jesus, then I will agree with him that his church is just as good as mine. If he can show me that old Henry, who lived with six different wives during the first fourteen years of his church's history, was just as good as God's only begotten Son, I just might join his church and wear one of those pretty robes.

Henry had his first wife thrown in the dungeon where she remained until her death. And her only crime was that she was getting old and ugly. He had his second

wife's head cut off after two short years. His third one died after one year with him. His fourth one was divorced after a few months. His fifth one was beheaded after three years in the palace. And only the sixth one was permitted to outlive the old rascal. Still, if you can prove he was just as good as Jesus Christ, I will admit that one of these churches is just as good as the other. The same goes for all the others.

I have a tract "The Rise and Results of Protestantism" that goes further into this subject. We will send it to anyone who may desire it, free of charge.

JAMES HOBBS

Rt. 2, Box 182  
McDermott, Ohio  
RADIO SPEAKER  
and MISSIONARY  
Kings Addition  
Baptist Church  
South Shore, Ky.



The answer to this question depends on what you mean by the word "church." If you mean one true church — a local body of baptized believers — the Baptist church, the answer must be that no one church has more authority than another. (Please understand, that I am not talking about a church relative to her doctrine — there is a difference in that respect). If you are talking about denominations, the answer must be, yes, there is a difference.

We have many denominations in this world. Those denominations were started by men at a later date than when the Lord started His. Such an organization cannot be considered a church and must not be accepted as such. Look at the history of these denominations and you will find they were started by some man sometime after the time when Christ was here on earth. The Baptist church goes beyond the Episcopalians, Methodists, the many ranks of "so-called Christian churches" and even the Roman Catholic Church. The Baptist Church goes back to the time when Christ started His church. "And it came to pass in those days, that He went into a mountain to pray, and continued all night in prayer to God. And when it was day, He called unto Him His disciples; and of them He chose twelve, whom also He named apostles" (Luke 6:12-13). Eph. 4 tells us that He gave apostles first.

Other denominations make salvation to be the result of man's work and not by the grace of God.

In the beginning of this article I said that one Baptist Church is as good as another. We must understand that some are lax as far as doctrinal teaching is concerned. We ought to try to be a member of a church that is sound in doctrine and practice. If you have two Baptist churches that are sound in

doctrine and practice, then one is as good as the other. In other words, we are not to determine our membership in a church by the manner of delivery that the preacher has or by the type of building that is used, but whether or not the truth is preached there.

ROY MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



The answer is, one thousand times NO!

How in the world anyone can believe such a thing is more than I can understand. There are churches that believe exactly the opposite things. They both can't possibly be right. There are churches that reject the deity of Christ, and others that hold that he was the virgin-born Son of God. How can they each be just as good as the other? Some churches make baptism to be a saving rite, while others hold that salvation is thru Jesus only. One holds the truth, and the other holds a lie, how can one be just as good as the other?

Jesus Christ started His church (Matt. 16:18) and promised that it would never go out of existence. Baptists can be traced from that time down to the present. Other churches, of different denominations, have had human founders. Are man-founded churches just as good as the one started by Jesus?

And so far as that goes, often one Baptist church is not as good as another. Here is a church that is doctrinally loose and just drags along, doing almost nothing, while here is another church that stands up for what is Biblical and right, and vigorously works to spread the gospel. This church is, of course, far ahead of the other one.

## "Be Faithful"

(Continued from page three)

Jesus Christ is coming. He is going to come like a thief in the night. You know a thief doesn't send you a notice, but he comes when you least expect him. Jesus Christ is going to come when we least expect Him. The exhortation is that just as Jesus is coming as a thief in the night, so we ought to be careful that we be found diligently serving Him without spot and blameless.

Here, then, is an exhortation as to holy living on your part and mine.

Several years ago, one of the great preachers of days gone by, named Jeremy Taylor, wrote two separate books entitled, "Holy Living" and "Holy Dying." His conclusion was, you can't die holy if you don't live holy.

I think it is the same thought that we have in the case of Balaam, when he was trying to do the preaching that Balak wanted him to do. You remember how that Balak hired Balaam to put a curse on the children of Israel, but he wasn't able to do it. Finally, Balaam broke out in one of his attempts at pronouncing a curse upon the children of Israel and said, "Let me die the death of the righteous, and let my last end be like his!"—Numbers 23:10. He realized that if he were going to die holy, he had to live holy.

I say to you, here is an exhortation as to faithfulness in holy living.

V

## WE SHOULD BE FAITHFUL IN SOUND DOCTRINE.

I have always urged Calvary Baptist Church to attempt to be faithful as to what to believe. I see so many churches where the preacher does not teach his people anything at all as to doctrine, and they don't seem to know anything as to doctrine. Every once in a while I find a church that has stood for some years and then just goes to pieces, and I ask "Why?" I go back and I find that usually the cause is that the preacher hasn't preached sound doctrine. Maybe what he preached was sound, but he didn't preach all the truth of God's Word.

Listen to some Scriptures from God's Word:

"Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee"—I Tim. 4:15,16.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering AND DOCTRINE. For the time

## Subscribe For The Baptist Examiner

will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having ITCHING EARS; And they shall turn away their ears from the truth, and shall be turned unto fables"—II Tim. 4:1-4.

You can't read this without realizing that the time is upon us right now, when men have turned away from sound doctrine, and have turned their ears from the truth, and have turned unto fables, and they want a preacher that will scratch their itching ears.

That was the way it was in the Old Testament. Listen:

"Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, PROPHECY DECEITS"—Isa. 30:10.

That was the way it was in Isaiah's day. People didn't want the truth. They wanted smooth, easy things. Paul said that in the days to come, people would heap to

themselves teachers that would have itching ears, and all they will want will be somebody to tickle their fancy — tickle their itching ears.

It was thus in the days of Jeremiah, for we read:

"The prophets PROPHESY FALSELY, and the priests bear rule by their means; and my people love to have it so"—Jer. 5:31.

Jeremiah is saying that God's people love to have it just that way. They don't want the truth.

Sad as it is, and as much as I hate to say it, I think we have come to the day when God's people don't want the truth of God's Word. They would rather the preachers would just sort of molly-coddle with them on Sunday and give them something easy to digest, and something that isn't going to upset them. They don't want to be disturbed too much.

Sometimes people write me letters and say that I preach too much doctrine. Sometimes a few folk of our church insist and insinuate that I preach too much doctrine. I have here in front of me a letter from one of the brethren of our church in which he is withdrawing from our church because of the doctrine of predestination and the doctrine of election. He has asked that his name be taken from the membership roll and that THE BAPTIST EXAMINER not be sent to him anymore.

Now I feel sorry for this brother, especially on account of his age, but so far as I am personally concerned, I am going to continue to preach the Word of God just as soundly in the future as I have in the past. I would like to see people saved at every service. This brother says that we don't have enough converts. He says that he is going to find a church where he will hear more Gospel preached and get more Bible. I'll say this to him: when he finds it, if he will let me know, I'll join with him. But be that as it may, I contend that it is my business to be faithful in preaching the soundest doctrine that I know how to preach, and God helping me, I am going to continue to do so.

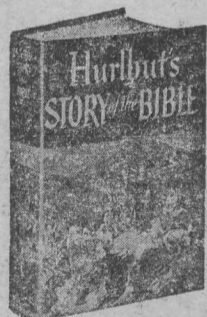
VI

## WE SHOULD BE FAITHFUL IN EVANGELISM AND MISSIONARY EFFORT.

When the Lord Jesus Christ left this world, He gave us a commission — a commission which embraces evangelism and missions. He said:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world"—Mt. 28: (Continued on page 5, column 2)

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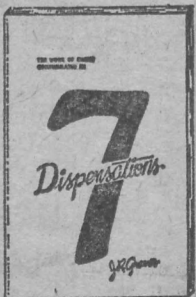
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PAGE FOUR

# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

## "REVENGE"

"Not rendering evil for evil, or railing for railing, but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing" (I Peter 3:9).

To repay good with evil is the grossest of sins. Yet, that is our constant guiltiness toward God. He multiplies His mercies and we neglect, ignore, and continue to sin against Him. It is small wonder then that we have difficulties in our relationship with one another.

It does not seem too difficult to us to be good to those who are good to us. We like people who like us. But Jesus asked what was so wonderful about that? Do not the publicans and heathen do the same? For those of us who have the Spirit of Christ, much more is demanded. We are not only to love those who love us, but to love those who hate and misuse us. When someone does something evil against us we are not to retaliate with like evil, but rather blessing.

Rendering evil for evil is in reality, revenge. And it makes us just as bad as the person who did the first wrong. We, also, are usurping God's authority. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord" (Rom. 12:19).

Sometimes we get to thinking we are pretty good. But what kind of goodness is it that depends on the goodness of others to manifest itself? What kind of goodness is it that the minute we get our feathers ruffled, we bite and devour one another? When we have malice and bitterness, we speak out of the abundance of our heart. "A good man (woman) out of the good treasure of the heart bringeth forth good things; and an evil man (woman) out of the evil treasure bringeth forth evil things" (Matt. 12:35).

Ladies, let us not rail at each other or try to avenge every evil against us, either real or imaginary. But rather, bless one another. No matter what is said or done against us, it will never be as bad as those things said and done against our Lord. Yet, He opened not His mouth. May it please the Lord to give us some of this same grace.

## "The Real Rascal"

(Continued from page one)

indicates in these words that a person can be called a Christian, be baptized into a church, and make a religious show while never being converted. These persons assume a form of godliness to have respectability in the business world, but they will not submit to the power of it which would take away their sins. A form of godliness is a very different thing from the power of it. You can have the form and be wholly destitute of the power.

Modern day religion seems to exercise little power over the lives of its adherents. The Bible teaches Christians to not conform to the world, yet most professed believers look like the world, dress like the world, smell like the world, and talk like the world. The preaching of the Word of the Living God does not even have enough power to keep most church members awake during the sermon. The members of the Apostolic churches laid down their lives for Christ. Modern church people will not even live for Him. In spite of all of its buildings and rituals, the modern church is powerless!

A form of godliness, without real godliness, can do the world no

good. It cannot convert the unconverted, check the divorce rate, curb immorality, stop modernism, eradicate heresy, terminate the rapid spread of Communism, or lower the crime rate. The church will never influence a lost world by bringing the sacrifice of fools to worship.

What person really goes to church on Sunday to be instructed out of God's Word by the minister? How many come just to see if the preacher will approve of their conduct and endorse their preconceived plans? How many church members change their way of living after the Sunday morning sermon is delivered? Nearly all go to church, knowing full well they will keep walking according to the course of this world, no matter what the minister preaches! Such people pretend to have some zeal for religious ceremonies, but they are void of the living, saving power of Christ upon their souls. They are religious, but lost.

## Profess To Know Him

To Titus the Apostle wrote: "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate" (Titus 1:16).

Here Paul warns Titus of false professors. He points out in the church some who in word and ton-

(Continued on page 7, column 3)

## "Be Faithful"

(Continued from page four)

19,20. This is the commission. We usually call it the Great Commission. I think it is a commission that embraces evangelism and world-wide missionary endeavor. I would to God that we could be faithful in regard to it, but I doubt very seriously if the majority of us are as evangelistic as we ought to be, and if we are as missionary-minded as we ought to be.

You say, "Brother Gilpin, we have missionaries. We try to support them. We try to support THE BAPTIST EXAMINER. We try to support our radio program."

That is right; you do. But I am saying to you, I doubt seriously if there is one of us that is as faithful in these things as we ought to be. I believe God wants you and me to pause and take inventory and see just where we stand, that we might be more missionary and more evangelistic in 1970 than we have ever been before.

## VII

### WE OUGHT TO BE FAITHFUL IN OUR OBEDIENCE UNTO THE LORD.

The Word of God presents to us a strong exhortation as to obedience. Listen:

"And hereby we do know that we know him, IF WE KEEP HIS COMMANDMENTS. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" — I John 2:3,5.

We know that we know Him on one basis: if we keep His commandments. We know that we are in Him if we keep His Word. In other words, if we are faithful in our obedience, we can know that we ourselves are saved.

Every time I think about obedience I think about the time when God called upon King Saul, in the Old Testament, to kill the Amalekites; to destroy them all, men and women, children, ox and sheep, camel and ass. He was not to spare anything alive.

There was a reason for that. Years before, when the children of Israel were coming out of the land of Egypt, the Amalekites carried on a guerilla-type warfare with the children of Israel. They smote the hindmost, the feeble, those who were unable to move fast, those who were unable to keep up with the main caravan of the Israelites. If they dropped behind, the Amalekites would snipe at them and thus they carried on a guerilla warfare. God said, "You remember what Amalek did unto

Israel when he came up from Egypt, how he smote the hindmost. I shall see to it that Amalek is exterminated forever" — Deut. 25:17-19.

You would think that God had forgotten about it. Judges came and went. Theocracy changed to a monarchy. The children of Israel progressed until they had a kingdom, and their first king over Israel was Saul. God said, "Saul, I want you now to fulfill the prophecy that I gave concerning the destruction of the Amalekites. Don't you spare anybody."

When Saul came back, Samuel went out to see him. He said, "Have you done what the Lord told you to do?" Saul said, "I have hastened to perform the command of the Lord." About that time an old cow bawled and a sheep bleated. Samuel said, "Saul, what is the meaning of the lowing of the cattle and the bleating of the sheep that come to my ears?" Saul said, "The people, they brought back the best for sacrifice." Samuel said, "Saul, God told you to destroy the king and everybody. Why did you bring the king back alive?"

I rather imagine that Saul had brought King Agag back with him in order that he could show him off, saying "This is what I brought back as a souvenir of the battle."

Then it was that Samuel said to Saul:

"Hath the Lord as great delight in burnt-offerings and sacrifices, as in OBEYING the voice of the Lord? Behold, to OBEY IS BETTER THAN SACRIFICE, and to hearken than the fat of rams" — I Sam. 15:22.

I say to you, we ought to be faithful in our obedience. The experience of Saul ought to be a warning to us. We ought to be faithful in our obedience unto the Lord.

## CONCLUSION

There are seven things wherein we ought to strive to be obedient. We ought to be obedient in church attendance; in our service; in our stewardship; in holy living; in sound doctrine; in evangelism and missions; and in our obedience unto the Lord.

I ask those of you who are saved, how long are we to be faithful? My text says, "Be thou faithful unto death." In another text, there is a hint as to how long we are to be faithful. Listen:

"Ye do shew the Lord's death till he come" — I Cor. 11:26.

How long are we to be faithful? Until He comes.

When the Lord Jesus Christ was here in the days of His flesh, He gave a parable, and in that parable He said:

"Occupy till I come" — Luke 19:13.

How long are we to be faithful? Until He returns.

In closing, I say to those of you who are saved, the Lord wants us to be faithful just as long as we are here in this world and as long as there are any of His people here within this world.

When the children of Israel were crossing over the Jordan River, as they were entering the land of Canaan to settle, before they ever began to fight and take possession of the country of Palestine, the Word of God tells us how that the priests went down into the river and the waters piled up above, and the children of Israel passed over dry shod. The Word of God says:

"And the priests that bare the ark of the covenant of the Lord STOOD FIRM on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, UNTIL ALL THE PEOPLE were passed clean over Jordan" — Josh. 3:17.

How long did the priest stand firm? Until everybody got "clean over Jordan."

Here is a strong, stirring, challenging message to every preacher, that we ought to stand firm

THE BAPTIST EXAMINER  
APRIL 26, 1975  
PAGE FIVE

## "WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

By decree No. 150/1974, the Rumanian Communist government provided that no minister may function unless approved by presidential decree. This is the so-called religious liberty in Communist countries.

The government there has also ordered all privately and church-owned "documents of historical and cultural importance" be turned in to and registered with the National Archives Fund. Already government officials have confiscated material by the truckload. This is directly aimed at the Rumanian Catholics, the Hungarian Reformed Church, the German Lutheran Church, and the Rumanian Orthodox Church. If a church cannot document its past and historical role, it cannot have much of a future.

According to reports, the anti-textbook parents in Charleston, W. Va., appear to be winning. All un-American, anti-religion, profane and filthy textbooks should be thrown out of every public school in this nation.

The 77-year-old Pope Paul IV has internal conflicts in his 600 million church. There is a challenge to papal authority, rebellion among priests and nuns on the question of celibacy, and strong disagreement with the Pope's decision on birth control. These are only a few things which mar the successful rule from the Vatican.

The Pope has called for a "true dialogue" between Judaism and Christianity. Holy Year seminars are being held over the next few months in both Rome and Jerusalem which will be attended by Jewish and Catholic representatives. He is also encouraging Catholics to extend their pilgrimage to Jerusalem which he hailed as the

until every person — every one of God's elect — are gathered home. I think it is a strong, challenging message to every one of you that are saved, that you ought to stand firm until all of God's elect are called out of this world, and are saved. In view of this, I would say to you again, "Be thou faithful unto death, and I will give thee a crown of life."

I say to you that are unsaved, you can't be faithful unto death. You ought to trust Jesus Christ as your Saviour, and begin to live for Him, and let your life count for Him. If you are one of His elect, He wants you saved. He wants you in His kingdom. He wants you to live for Him. If you are saved, you ought to live for Him in the light of my message today.

May God bless you!

"capitol of monotheism."

Our nation's businesses lost \$203,000,000,000 to criminals this past year. Industry spends another \$309,000,000,000 every year trying to prevent stealing. All these losses cost every adult in the United States \$137 each year, for business passes these costs to their customers — us. The Bible still says: "Thou shalt not steal."

After five years of work and more than \$1 million in production costs, the United States armed forces have developed an ecumenically serviceable: "Book of Worship." Chaplains will use it in conducting religious services. The 805-page volume includes Roman Catholic, Protestant, Orthodox, and Jewish hymns and chants, plus a Catholic mass, two Protestant services, a Torah service, the Eastern Orthodox divine liturgy, and occasional services. The responsive readings are taken from the Revised Standard Version and the Good News for Modern Man New Testament.

The Governing Board of the National Council of Churches issued a statement proclaiming "a Christian Perspective" on the forthcoming Bicentennial.

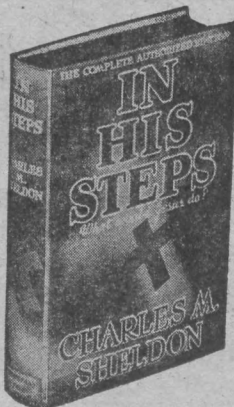
A portion of the statement asserts that "private property can no longer be held to be the inviolate private possession of the one who happens to control it. Essential resources belong to the entire community, whether local, national, or global . . . It is the inherent right of the community to assert its ownership of resources when they are being abused, squandered, or used to enrich a few."

Anyone who can read this statement and fail to see in it the party line of the Communists should be put in an institution for the mentally enfeebled. Communists often speak of the community ownership of all property. This was the philosophy of Ahab and Jezebel when they coveted Naboth's vineyard. This is the language of legalized thievery.

The delegates at the recent Chicago meeting came out for the Equal Rights Amendments and asked member denominations to work for its passage. They asked that military aid to Cambodia and South Viet Nam be stopped.

Another highlight of the semi-annual meetings of the Governing Board was their seeking disclosure under the Freedom of Information Act "of any surveillance or other improper activities" carried out against them by the federal government. This move stemmed from

(Continued on page 8, column 3)



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## "Will The Circle"

(Continued from Page Two)  
break the circle of God's elect today. This is wonderful! It is an occasion of rejoicing in the heart of every person who has been born of the Spirit of God. You cannot break down the power of God.

The circle cannot be broken for a second reason — because His will, and His compassion and His mercy are sovereign, and they cannot be nullified.

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth"—Rom. 9:15,16,18.

"And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him"—John 6:65,66.

If you get around a group of Baptists who are about 98 per cent Arminian and 2 per cent television and preach to them the sovereignty of God and election, you scare the daylight out of them. They need it! I believe that God's mercy, God's compassion, and God's will are sovereign and mankind cannot nullify them, therefore, this circle will not be broken.

This circle will not be broken for a third reason: because His promise that He has given to His people will never be denied. He has never broken any promise spoken. He will keep all His promises to the end.

"All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out"—John 6:37.

\* I am so glad, amidst all of our unfaithfulness and our shortcomings, that there is a God who will never turn His back on His children. He promised to keep us forever, and His election and His purposes must stand.

Not too long ago, I read about a little boy who picked up his granddaddy's Bible, and in turning through it he noticed beside several verses of Scripture the letters "T" and "P." He looked at his granddaddy and said, "Granddaddy, what do those letters 'T' and 'P' mean?"

The Christian granddaddy patted his little grandson on the head and the tears began to roll down his cheeks as he tried to instruct his

little grandchild, and he said, "Listen to Granddaddy. Everywhere you see 'T' and 'P', that is a promise of God, and it means that Granddaddy has tried them and that God has proven that He will not break any of these promises."

God's promises are tried and proven, and that is the reason the circle of His elect will never be broken.

There is a fourth reason: the circle cannot be broken because His purpose, being eternal, cannot be thwarted. Man may make plans but God overrules their plans and their plans have to be changed. I do not believe that one purpose of God has ever to be changed. I believe God's purposes are eternal, and His purpose to save a people for His name was an eternal purpose. I am glad that the purpose of God in the election of His people cannot be thwarted by any power or people within this world.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began"—II Tim. 1:9.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren"—Romans 8:29.

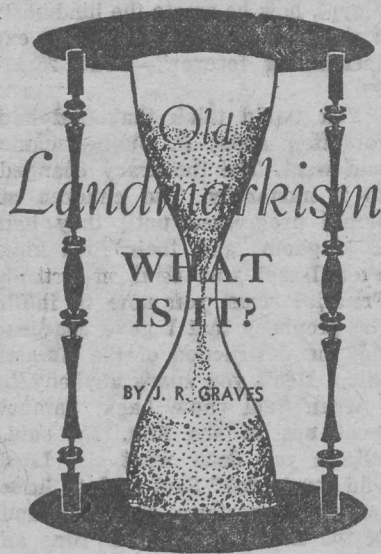
That word "predestinate" in the Greek carries with it the idea of "mark them off" or "fence around them." Let me tell you something. God's elect couldn't go to Hell if they wanted to. God's elect are surely going to walk the streets of Glory.

"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"—Romans 8:30. This is God's eternal purpose.

I have always been told that a chain is just as strong as its weakest link. I believe election was in eternity by God, and I do not believe that you can break a link in that chain today. I believe that predestination is another link in the chain and cannot be broken. I believe that those whom He elected and predestinated, He called, and here is another link that cannot be broken: "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me"—John 10:26,27.

I am glad God's sheep are eternally secure because of election, predestination, calling, and justification.

I heard a preacher say one time that justification is like a par-



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don. Well, that is not so. I had my heart broken three years ago when a person in my church embezzled \$130,000.00 from one of our local banks. She got five years; she served fourteen months and she is out today. You could walk up to her and say, "You are a bank embezzler," and she would stick the pardon in your face and say, "No, I have a pardon." I say to you, even though she might have a pardon from the penitentiary, she will always bear the marks that she was guilty of being an embezzler.

I am glad Jesus does more than pardon people when He saves them by the grace of God. A man may have pardon and still be guilty, but justification carries with it the idea that man is as though he had never sinned. In the eyes of God, a justified sinner stands perfect in Jesus Christ. Justification is wonderful. Our sins are cared for — past, present and future — under the blood!

God's sovereignty is seen in foreordination, predestination, calling, justification, and then glorification. I am glad that one day all five links in this chain are coming together. One day every one of God's elect is going to be together in that great circle because the One who did foreknow, the One who did predestinate, the One who called, and the One who justified, is going to glorify all of His people. It will be wonderful when God's elect all get together for the first time in the glory world.

As I said, this circle cannot be broken because God's power cannot be penetrated, God's promises cannot be broken. God's purpose cannot be done away with by all the power of mankind. The glorification of the elect of God is going to be the greatest thing that ever transpired in the history of this world. I believe we are living close to the end of time, and I long for the second coming of our Lord and our Saviour, Jesus Christ.

Not too long ago I buried one of the best friends I ever had — a Baptist deacon — one of God's truly beloved. He was one of God's elect, one of God's great men, one of God's noble men. I thought of this man when I wrote about him in the last chapter of my book, "TAPS FOR ETERNITY," in the sermon, "Gone, But Not Forgotten." He believed the doctrine of election and would weep and rejoice while I preached it.

At first, I could not understand, humanly speaking, how a man forty-two years of age, who was at the zenith of his life, standing for God's Word and serving God devotedly, was so suddenly snatched from this world. However, I accepted Romans 8:28 because I believe it applies in all things. I preached his funeral in a suit he gave me. We were deer hunting

buddies, we were fishing buddies, and above all, we were buddies and brothers in the Lord Jesus Christ.

I worried about his family very much because of their great loss. I waited until the marker was placed on his grave before I went back to the cemetery. I prayed constantly that God would reveal to his wife the doctrine of glorification as related to the doctrine of election. One day she came to me and said, "Bro. Harold, if you would like to see the marker that I placed for J. C., it is ready." So I went out to the cemetery and I stood by the grave of my best friend, and I saw written on his tombstone these words:

"And we know that all things work together for good to them that love God, to them who are called according to his purpose." (Romans 8:28).

When I read this, I knew my prayers were answered.

Let me close by saying, "I ain't what I want to be; I ain't what I'm gonna be; but praise God, I ain't what I was."

God has a circle which is being progressively formed, and it cannot be broken. Will His circle ever be broken? No! No! Ten thousand times no!

## The Anointing Oil

(Continued from page one)

result of His sufferings.

Cinnamon, another one of the spices that was added to the oil, is the bark of a small evergreen tree of the laurel family. The bark used for the cinnamon is obtained from the young shoots.

The odor of cinnamon is sweet and its taste is pleasant. It is used, in the main, as a flavoring. Ceylon is the chief place from which cinnamon is obtained. It, however, was probably obtained from India during the times of the Exodus.

Cinnamon, being the bark of an evergreen tree, speaks of the fact that our Lord is the evergreen one. He is the evergreen one in that there is no weakness of humanity to be found in Him. The hot trials to which He was subjected did not cause His leaves to fade. He even descended into the cold grave, but even here the full life which produced His green leaves, was not diminished. We die day by day, but He is the evergreen one. He, in fact, is the unchanging one.

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed"—Mal. 3:6.

We, in the cinnamon, also have that which speaks of a spiritual tonic for the faint-hearted. Our Lord, in fact, through the Holy Spirit, is constantly encouraging us. His precious promises motivate us to press on.

"Wherefore comfort one another with these words"—I Thess. 4:18.

The third spice mentioned in our text is that of "sweet calamus." The Hebrew word for this spice is "reed" or "cane." It is derived from a root-term meaning "to stand upright."

We, in the word "sweet," are to ponder the fragrance of this spice — the fragrance which is obtained by crushing the plant from which it is obtained. Its fragrance is more striking when we consider that the plant grows in a miry soil. These facts, of course, remind us of our Lord who rose up above the mire of this world and gave forth a fragrance that was very pleasing to the Father. His fragrance, in fact, is seen in the Father's words as stated in Matthew 3:17:

"And lo, a voice from Heaven, saying, This is My beloved Son, in whom I am well pleased."

Can a fragrant spice come forth from the mire? Can the carpenter's son, be God's Son, the sweet spice from Heaven? We, by comparing Isaiah 53:2 with Matthew 1:21, will observe that truly a sweet spice from Heaven did grow out of the miry clay.

"For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beau-

ty that we should desire Him." "And she shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins."

The reed from which "sweet calamus" was obtained, was crushed in order for its fragrance to be released. Our sweet calamus, the Lord Jesus, was bound and bruised by wicked men. The result of His bruising is that Heaven and earth have been filled with His fragrance.

The fourth spice mentioned in our text is that of "cassia." We are informed by Gesenius that the Hebrew name of this spice is derived from a root word which signifies "to stoop" or "to bow down," as in worship. We are to see, then, that this spice typified our Lord's submission to the Father and His worship of the Father. His thoughts and deeds like the smoke of a great furnace, were always rising Godward. There was no weakness of man in Him or applause of man sought by Him.

It is interesting to observe from Ezekiel 27:19, that "cassia" was one of the articles in which Tyre, the great merchant nation of the ancients, traded. Tyre, as is true of Egypt, is a type of the world. Typically speaking, then, even the world (Tyre) traffics in the "cassia"; that is, the excellencies of our Lord. They, in fact, bow the head to Jehovah, but not the heart. We have, in Christmas and Easter, excellent examples of how the world trades in the cassia. It is striking and interesting to note from Ezekiel 28:12-19, that Satan is the "king of Tyre." God's arch enemy, in other words, is always seeking to rob God of the worship that is due Him.

The proportions of the spices that were used in the olive oil are given in Exodus 30:23-24 (quoted above). The proportions being 500 shekels of "myrrh" and "cassia" and 250 each of the "sweet cinnamon" and "sweet calamus." Each of these four spices, as we have already noted, revealed some particular or special perfection of our Lord. The same applies to the four accounts of the Gospel — the four accounts of the Gospel which, like the spices, are all blended together by the all-pervading oil — the Holy Spirit.

You will observe that the spices used in the oil are not of equal weight. We are to understand from this fact that there is some aspect of our Lord's perfections which are common to the "cinnamon" and "calamus" and some common to the "myrrh" and "cassia." You will note the order in which they are given is 500, 250, 250, and 500. This order suggests to us that we are to look for a definite link uniting Matthew and John (the first and fourth accounts of the Gospel) and Mark and Luke (the second and third accounts of the Gospel).

The first and fourth accounts of the Gospel present us with the highest glories of Christ; namely, His kingship and Godhood. This fact, of course, corresponds with the 500 shekels for each. It is also true that the nature of Matthew and John's account of the Gospel corresponds with the nature of the "myrrh" and "cassia." This is seen in that the "myrrh" symbolized His bitter death (myrrh is bitter). You will recall that the "pass-over lamb" was to be eaten with "bitter herbs." It is, therefore, striking to observe that only Matthew's account of the Gospel informs us of the fact that the wise men brought "gold and frankincense and myrrh."

"Cassia," the fourth spice, signifies worship. This fact, of course, brings before us the Divine element — the Divine element which we find in John's account of the Gospel. John, in fact, portrays our Lord as the Son of God.

The second and third accounts of the Gospel (Mark and Luke) present us with the lowliness of our Lord, the one as a servant and the other as a man. In the one He is presented as having nowhere to lay His head. This is in perfect accord with the fact that the second and third spices were only half (Continued on page 7, column 4)

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## Talk Too Much

(Continued from page one)

Usually, we do not mean to hurt others whom we talk about. We think of tale-bearing as harmless, but let us remember the words of the Lord Jesus Christ, "Judge not, that ye be not judged." Will Rogers once said, "So live that you would not be ashamed to sell the family parrot to the town gossip." Jesus said in Matthew 7:5: "Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." What Jesus really said in our language today was, "First, cast out the two-by-four out of your own eye, then shalt thou see clearly to cast out the splinter out of thy brother's eye."

A writer states, there was a boy named Jim who was considered the bad boy of the community. He was blamed for everything. He took his whippings at school without complaining and with no tears. But one year a new school teacher came, and when something happened, naturally, everyone blamed Jim. He expected the usual beating. To his surprise, the teacher said, "Now, let Jim tell his side." To the surprise of everyone, Jim began to cry. When the teacher asked, "What is the matter?" Jim said, "This is the first time anybody ever said I had a side." Beloved, always remember this, every story has two sides.

Paul says in Gal. 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." The Amplified Version says of this verse, "Brethren, if any person is overtaken in mis-conduct or sin of any sort, you who are spiritual—who are responsive to, and controlled by the Spirit should set him right and restore and reinstate him, without any sense of superiority and with all gentleness, keeping an attentive eye on yourself, lest you should be tempted, also."

Always remember, we are not perfect and we have faults that we do not know about many times. Remember, too, that others may not like our faults and ways any more than we like theirs. They or we are not perfect, so who are we to judge? We need to stop and check up on ourselves to see if we need to change or repent. Then go and help that one who has fallen, in the spirit of meekness. No one ever helped the fallen by getting mad at him and throwing off on him. Many have been restored and helped by going to him with the meekness of the spirit.

## God's Will

(Continued from page one)

crucified and slain." (Acts 2:23). Many Scriptures make this very clear, such as Isa. 46:10; Acts 4:27, 28; Rom. 8:29,30, etc. God's will of purpose includes evil as well as good, sin as well as righteousness; and it is always accomplished perfectly.

Because of this will of God, many people have a false idea relative to it. Some even go so far as to say that if they sin it is because God caused it and they can't help it. Or, as one man said, if he spits on the floor of the church house, God caused him to do it. Brethren, I think that is blasphemy and certainly cannot be accepted by God's people. In other words, these people are blaming God for their sinfulness. T. P. Simmons in his book of Bible Doctrine explains it in this manner: "(1) God's Positive Purpose. God is the active, positive cause of all good. Everything good is the result of the efficient working of God's power, either directly or through His creatures. It is to this subdivision of God's will of purpose that Phil. 2:13 applies, which tells us: 'It is God that worketh in you both to will and to work for His good pleasure.'" (2) God's Permissive Purpose. God is not the cause of evil, but for just, holy and wise reasons, known fully

to Himself only, He has decreed to permit such evil as comes to pass and to overrule it for His own glory. It is to God's permissive will that the Scripture refers when it says: "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." (Ps. 76:10). In other words, we see that God permits man to sin, but restrains them from doing more than He purposes to overrule for His glory.

Since we are born with the nature to sin, we will commit as much sin as God permits us to commit.

Let us not deny the very clear teaching of the Bible in respect to our responsibility as a child of God. To be obedient to Him is to show our love for Him. "If ye love me keep my commandments." (John 14:15). We show the degree of our love for Him by the amount of obedience shown in our lives.

Brethren, you can look all through the Bible and see this same thing taught. Yes, God purposes or predetermines all things. He knows where we are and even what we are thinking. He permits us to serve Him or to fail to serve Him. He permits us to live righteously or to sin, and we will be rewarded or chastised accordingly.

## Halliman Returns

(Continued from page one)

I do not mean to impress upon you that I have carried on all the work of the church—far from it. Calvary Baptist Church is blessed with an abundance of talent and perhaps it is at times like this, it is manifested the most. Brother Owen Croy is one of the best Bible teachers that I know of and it has been a real joy to be able to work with Brother Croy in the ministry of Calvary Baptist Church these last few months. Brother John R. Gilpin, Jr., has shouldered most of the load of The Baptist Examiner. We have a number of ladies in the church that proof-read, transcribe messages from our tapes and do various other jobs for our church which is a vital part of our ministry.

Beloved, I have never worked with a church nor any other group for that matter, where there was so much harmonious team work as I have with the people of Calvary Church these last few months. I always knew that I was a member of a great church, but I never knew just how great until I began to assume some of these responsibilities, since Brother Gilpin went to be with the Lord.

While my stay has been much different than I had planned for, and while there has been no rest at all, the time has gone by so fast that it seems only yesterday that I got here. It has been a glorious time of service for me in the Lord's work.

Many of our dear friends across the country have expressed in various ways their desire for me to take over the work at Calvary Baptist Church permanently, but I have never really felt that the Lord would have me leave the mission field for this work. However, I told the church some time ago that if we did not have a pastor by the time I was to leave for New Guinea, I would consider staying on. We went ahead extending calls to various men and I made definite plans to go back. By the time I finished the service on Sunday morning, we still did not have a pastor. I had the tickets bought and scheduled to leave in less than a day and a half. Sunday night was to be my last service unless I called off the trip.

A series of events began to take place about an hour before I was to leave my home for church that night that resulted in a pastor for Calvary Baptist Church before the night was over. I was seriously thinking of telling the church that I would stay on until a pastor was secured, or something definite was revealed to me regarding the work. Beloved, I think nothing more need be said, as the Lord manifested to all of us in a very real way what

His blessed will was in the matter. In a few hours now I will be on my way back to the work and the people that have completely absorbed my life. To most people, the hot steaming jungles, the rugged mountain trails and the primitive tribes people of New Guinea would, as one missionary put it, be "obnoxious and detestable," however, to this unworthy servant this is the most beautiful land and the most wonderful people on earth.

Friends, time fails me to be able to write more at this time. Just as soon as I get back to the Mission Station, I shall be sending you another letter and give you a personal report of the work there. Pray for me often as I do you. Pray for my family, especially, as they remain behind. The parting is almost beyond endurance, but oh, how it must have hurt our dear Saviour to leave His home in glory to come to this earth to be gone for over 33 years that He might make salvation secure for me—could I, or should I refuse to do less for Him in my service to Him. May the Lord bless each of you.—F.T.H.

## "The Real Rascal"

(Continued from page five)

gue profess to know God, yet their lives indicate they have rejected Him. Their practice contradicts their religious profession. They live as though they never knew Him.

They say they believe in prayer, but they never pray. They claim to believe in giving to Christ's cause, yet continually rob God of His tithes and offerings. They profess to believe in witnessing to the lost, but they never witness to anyone.

Are such people God's elect? Are they real believers in Christ? The answer is found in I John 2:4, which says: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Such people are abominable, disobedient, and unto every good work reprobate.

## Hearers Only

I read in James 1:22-24 these words: "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

The Jews heard the Old Testament Scriptures read every Sabbath day (Acts 15:21). It was to just such hearers of the Word that Christ said: "Ye serpents, ye generation of vipers, how can ye escape the damnation of Hell?" (Matt. 23:33). These Pharisees thought they were Heaven-bound, yet all the while they were Hell-bound.

Those who think hearing a sermon occasionally is sufficient for salvation are self-deceived. James said: "Deceiving your own selves." The minister is not deceived; the church is not deceived; the world is not deceived. The hearer has deceived himself. Jesus Christ said: "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man..." (Matt. 7:26).

Ezekiel spoke of some people who were hearers only. He wrote: "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness" (Ezek. 33:31).

Some in our generation take pleasure in hearing the Word. The Bible tells us old wicked Herod heard John the Baptist preach gladly (Mark 6:20). A sermon is good amusement to some people. But while it gratifies their itching ears, it does not sanctify their corrupt natures. Their listening to God's Word is all a sham, a jest, a pretense.

Thousands of church members hear the Word each Sunday, but they refuse to do what it says.

Why do pastors have trouble getting people to Sunday school, to the worship hour, to choir practice, to the church business meeting? Why is there always an uproar in the church? The answer is simple enough for all to see. Members who are false professors will not do what the Scriptures say. In character they are abominable before God, disobedient to His law, and worthless to those good works which He demands.

Do you know the real reason ministers are quitting the ministry? Do you know why so many resign their churches and move on often? It is because the churches are filled with unsaved people. Preachers find it is impossible to keep the sheep and the goats happy and working together in the church. They discover you cannot teach a lost person the Scriptures, nor can you get him to do what Christ commanded.

## Faith Without Works

Too many church members claim to have faith in Christ but have no works to prove their faith. What is it worth to say: "I believe in Christ," then do nothing for Christ? Such useless, fruitless faith is no faith at all. It is like an apple tree that never bears apples, or a clock that never tells time, or a car that has no wheels.

Works are the natural fruit of faith. Faith is first, but works must follow, or there is no proof that faith exists. True faith is something real, vital, living, that affects one's whole life. James makes work the true test of real faith: "Even so faith, if it hath not works, is dead, being alone" (Jas. 2:17).

## The Devil's Deceived Dupes

To the Corinthian church members Paul declared: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom."

The person who belongs to the church and imagines he can live like the Devil all his life is terribly deceived. If you think you can habitually live in sin and go (Continued on page 8, column 3)

## The Anointing Oil

(Continued from page 6)

the quantity of the others. The Holy Spirit, however, guards the glory of our Lord even here in His humiliation. He does so in the type, by the use of the word "sweet"—"sweet cinnamon" and "sweet calamus." We, in other words, are to understand from the word "sweet" that the Father found great delight in the humiliation to which the Son gladly condescended.

The four spices gave fragrance to the oil, and the oil was the means by which the aroma was borne along. The oil is a type of God the Spirit. We see, then, that the precious graces of our Lord (their fragrance) are communicated to us by He the Holy Spirit. Our Lord, being always filled with the Holy Spirit, blended the various fragrances of His character into one holy perfume.

The purpose of the oil was for anointing of the Tabernacle and its furniture. It, according to Exodus 30:30, was also used for the consecration of the priests.

The vessels of the sanctuary represented the various offices and services performed by our great High Priest. The fact that these were anointed with oil (Spirit) informs us that He the Holy Spirit is the means through which the holy things of God are communicated to us.

The fact that the "holy oil" is not mentioned until after the "laver" is not without great significance. The "laver," in fact, is a type of that which removes all that would mar our fellowship with God. Then comes the holy place—the place of fellowship. We, in other words, must hear and heed the

## Eld. Fred T. Halliman Missionary To New Guinea



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Word (wash at the laver) if we would enjoy sweet fellowship with the Father. I hasten to add that any one who has not been baptized into the Lord's church (Baptist) is not hearing and heeding the Word. They, in not being baptized, have not taken the first step in being obedient. You may have been regenerated at the brazen altar (type of Calvary), but you cannot enjoy the benefits derived from the holy place until you wash at the laver (hear and heed the Word).

The fragrant oil, according to Exodus 30:32, was not to be poured upon man's flesh.

"Upon man's flesh shall it not be poured, neither shall ye make any other like it: after the composition of it: it is holy, and it shall be holy unto you."

The fragrant oil (perfections of Christ conveyed by the Holy Spirit) was not to be poured upon man's flesh. Only those who belonged to the priestly family were to be anointed. They were the only ones who were blessed with the gifts from the Holy Spirit. Only those in New Testament Baptist churches have the guidance of the Holy Spirit as far as baptism and the Lord's Supper are concerned. Only they have the authority to preach the Word and thus the power of the Spirit in their office. All others are running without being sent.

"Neither shall ye make any other like it, after the composition of it: it is holy and it shall be holy unto you"—Ex. 30:32.

There must be no imitation. Today, however, there are multitudes who have concocted themselves an imitation. There was to be no "strange fire," no strange altar and no strange oil. We see, then, that the multitudes who are imitating the true church and her doctrines are worshipping God in vain. They, according to Exodus 30:33, shall be "cut off from His people." They, as far as this applies today, will miss being in the Bride of Christ. His Bride is a "chaste virgin," and no imitator can claim to be a virgin as far as holy things are concerned.

May our Lord richly bless you with the message He has set before us!

Some Christians who should be wielding the sword of the Spirit are still tugging at the nursery bottle.

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**GIVE US READERS  
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## "What's Happening"

(Continued from page five)

allegations that federal agents had snooped around offices at 475 Riverside Drive during 1971, 1972, and 1973, and had bugged staff telephones.

They also demanded equal rights for all homosexuals, and they called for legislation guaranteeing the civil rights "of all persons without regard to their affectional or sexual preferences."

There was a small turnout of delegates who barely managed to meet the necessary two-fifths quorum of the board membership of 276. The executive committee released a shaky financial report.

\* \* \*

The eighteen Soviet churchmen returned home with mixed impressions after three weeks of visiting in some American church circles. Protest groups from the American Lithuanian and Ukrainian Catholics and Latvian Lutherans gave them no small problem. The most able demonstrator was Bro. Carl McIntire who was a thorn in the flesh to them from the time of their arrival until their departure. Bro. Mac described the clergymen as agents of the KBG and here only to promote Communism. Three cheers to Bro. Mac!

\* \* \*

Religious book sales are at an all time high. The 1,850 stores affiliated with the evangelical Christian Booksellers Association report 1974 sales were up an average of 14.2 per cent. Sales in CBA stores totaled more than \$170 million. The average store grossed \$47,000 in 1967; in 1974 it was \$93,000.

\* \* \*

Canada now has the first joint Catholic - Presbyterian church, located on the east side of Toronto.

\* \* \*

Law enforcement officials and cattlemen throughout north Texas and Oklahoma believe the numerous mutilation killings of cattle is the work of Satanist cults. The animals had had their blood drained and their sexual organs, lips, and ears removed.

## "The Real Rascal"

(Continued from page seven)

to Heaven when you die, you are deceived by vain words. If you believe you can put everything before God and be an inheritor in God's kingdom, you are one of the Devil's deceived dupes. If you feel you can habitually stay drunk and die in Jesus Christ, you are greatly in the dark about spiritual things. Do not be deceived! The Bible says such persons shall not inherit God's kingdom.

How calamitous for a church member to die deceived about his salvation! How disastrous for a man to be a member of the Baptist church, attend some of its services, support its program, and die in his sins and go to Hell. A great funeral eulogy by a preacher cannot deliver a lost church member from eternal darkness. A burial in a Christian cemetery cannot relieve the torment of everlasting fire.

Think of a minister on earth saying that the deceased church member is in Heaven with the saints, angels, and God, when in reality he is in the fire of Hell with sinners, demons, and the Devil. Think of a tombstone over his remains in the graveyard which reads: "Asleep in Jesus," when in truth this poor soul has no rest day nor night in the everlasting fire. Think of a family on earth drying their tears and saying: "He is better off now than we are," when he is weeping and wailing in the furnace of fire. But such is the future fate of all hypocrites in the church who have never been born again.

**What A Rascal!**

Here is a man who makes no profession of faith. He does not belong to any church. He owns no

Bible. He never prays to God or pays anything to the church. He is wrong in all of this, but he is not hypocritical. He is consistent with what he claims to be.

Here is another man who professes to know Christ as Saviour. He claims to believe the Bible, yet he never goes to church, never prays, never does anything for God. He is inconsistent. His practice contradicts his profession. I say the biggest rascal in the world is this man. He is a hypocrite, a wolf in sheep clothing, a counterfeit, a neat imitation of a Christian. He is a stage player in religion. He acts the part of one that he neither is nor may be, neither is or would be! God will create a special place in Hell for false professors! They will receive the greater condemnation (Matt. 23: 14).

**Works Without Faith**

Jesus declared: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7: 21-23).

It is not enough to call yourself a Christian and be a member of a church which wears the name of Christ. Judas and Caiaphas uttered prophesy, but were never saved. Judas and the Jewish exorcists cast out devils, though they were never born again. A person can cast out devils and be a devil himself. You can be baptized, you can join the church, you can live the best you can, you can do many wonderful works, and still not be recognized by Christ as one of His elect. You can claim to be a worker of miracles and still be a worker of iniquity.

Are you doing all kinds of religious works believing these will bring you to Heaven at last. Salvation does not consist of the good works which we have done, but it rests upon the good work which Christ did at Calvary. Those who really trust Christ for salvation will show their faith by their works. But to rest upon works, without heart-felt faith in the Saviour, is to be deceived and to miss Heaven as far as Hell is from Heaven.

**Some Go Out**

In I John 2:19 I find these words: "They went out from us, but they were not of us; for if they had been of us they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

John makes it plain that not all professors of salvation are possessors of salvation. There are spurious church members. These will sooner or later prove themselves to be false professors. They prove this by going out from the fellowship of the local church. They leave because they had no vital sympathy with the church of Christ.

It is clear from I John 2:19 that a truly converted person will remain in doctrine and association with the church. John even says there can be no doubt about this. True regenerate men do not depart from the essential Christian faith, or the associate life of the Christian church. Those who depart give evidence they never belonged to the true flock.

Sir, why do you, who professes to know Christ, stay away from church services? Why blame it on the preacher, the deacons, or some church member? You are to blame for your own conduct. Your disassociation with the Lord's church shows the real condition of your heart. It declares to all you are a false professor. John said true believers do not depart.

You may say: "I've been a backslider for years now. I prosper and have plenty of friends.

God has never whipped me for staying away from church. I'm eternally secure in Christ."

Sir, do you know why this is the case with you? Notice Hebrews 12:7-8: "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Sir, this is true of you because you are the spurious offspring of another father. To be suffered to go on in sin without a rebuke is a sad sign of alienation from God.

**Conclusion**

In my lifetime, I have seen a good many lost church members come to see their condition and be saved by God. Could it be today that you are religious, but lost? Maybe you are a preacher, or a deacon, or a Bible teacher, but unredeemed. It is better to admit your condition here, than to hear Christ say at the judgment: "Depart from me ye workers of iniquity." I know it will take courage to publicly admit your plight, but it will take more courage to die in your sins and face the fires of Hell.

Do not despair. There is salvation even for lost church members. If God could save Saul of Tarsus, He can save you. The Bible says: "All manner of sin and blasphemy shall be forgiven unto men" (Matt. 12:31). This includes even the sin of hypocrisy!

## Do . . . Or Done

(Continued from page one)

en to him, and on the occasion to which our anecdote refers, she had called to take her leave of him for some time, as she was about to go from home.

"What do you mean," said he, "by two letters and four?"

"Why, your religion," said the lady, "is d-o DO; whereas mine is D-O-N-E." This was all that passed. The lady took her leave; but her words remained and did their work in the soul of her friend — a revolutionary work, verily. The entire current of his thoughts was changed.

Do is one thing; done is quite another. The former is legalism; the latter is Christianity. It was a novel and very original mode of putting the gospel; but it was just the mode for a legalist, and the Spirit of God used it in the conversion of this gentleman. When he next met his friend, he said to her, "Well, I can now say with you that my religion is d-o-n-e, DONE." He had learned to fling aside the deadly doings, and rest in the finished work of Christ. He was led to see that it was no longer what he could do for God, but what God had done for him.

This settled everything. The four golden letters shone under the gaze of his emancipated soul, "d-o-n-e." Precious letters! Precious word! Who can tell the relief to a burdened heart when it discovers that all is done? What joy to know that what I have been toiling for, it may be many a long year, was all done over 1900 years ago, on the cross! Christ has done all. He has put away sin; magnified the claims of divine justice; vanquished Satan; took the sting from death and the victory from the grave; glorified God in the very scene in which He had been dishonored; brought in everlasting righteousness. All this is wrapped up in these four golden letters, "d-o-n-e." Oh, who would not give up the two for the four? Who would not exchange "do" for "done"?

Reader, what say you to this? What of your religion? Does it consist of two letters or four? Is it still "do" with you? or have you found your happy portion and rest in "done"? Do you think of it, dear friend — think deeply — think seriously — and may God's Spirit lead you, this moment, to cease from your own "do," and to rest in Christ's eternal "done."

Jesus said: "It is finished." (Jno. 19:30).

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