

# "SALVATION BY GRACE"

PART THREE . . .

## The Sermon On The Mount

By WILLARD WILLIS  
Monroe, Ohio

"If I regard iniquity in my heart,  
the Lord will not hear me"—Psa.  
66:18.

"But I say unto you, That who-  
soever looketh on a woman to lust  
after her, hath committed adultery  
with her already in his heart."

It should be pointed out that  
there is no evil in looking at a  
woman, yea, even a nude woman  
so long as there is no lust. There  
are multitudes, however, whose  
eyes are full of adultery.

"Having eyes full of adultery,  
and that cannot cease from sin"  
—I Pet. 2:14.

May we, by His grace, be more  
like Job of old and make a cove-  
nant with our eyes.

"I made a covenant with mine  
eyes; why then should I think up-  
on a maid?"—Job 31:1.

It should be pointed out that the  
reading of books (Playboy and  
Playgirl magazines) that stir up  
lust and the attending of movies  
where lust is stirred up, is a break-  
ing of the seventh commandment.

There are multitudes of men and  
women who dress so as to stir up  
the hellish lust that is within man.  
These people are committing a  
grave sin against their God and  
society. We may go further and  
note that even suggestive langu-  
age is forbidden by the seventh  
commandment.

(Continued on page 6, column 1)

"Ye have heard that it was said  
by them of old time, Thou shalt  
not commit adultery. But I say  
unto you, That whosoever looketh  
on a woman to lust after her hath  
committed adultery with her al-  
ready in his heart"—Matt. 5:27,28.

It is obvious from these Scrip-  
tures that our God and Father  
holds us accountable for our  
thoughts as well as our deeds.

"The Lord seeth not as man see-  
th; for man looketh on the outward  
appearance, but the Lord looketh  
on the heart"—I Sam. 16:7.

The Jews had the mistaken idea  
that they were in the framework  
of the law so long as they kept the  
outside of the platter clean, but our  
Lord, in the Scriptures before us,  
sets the record straight.

"Woe unto you scribes and Phar-  
isees, hypocrites! for ye make  
clean the outside of the cup and  
the platter, but within they are full  
of extortion and excess. Thou blind  
Pharisees, cleanse first that which  
is within the cup and platter, that  
the outside of them may be clean  
also"—Matt. 23:25,26.

The Jews should never have  
taught and heeded a doctrine that  
ignored inward defilement, since  
their own Scriptures declared oth-  
erwise.

is to have all the praise for our salva-  
tion. The Father is to have all the  
praise for providing the Saviour; the  
Son is to have all the praise for pro-  
viding the work of salvation; and the  
Holy Spirit is to have all the praise  
for promoting salvation in us by con-  
victing us of sin and bringing us to  
faith in the Lord Jesus Christ.

3. Salvation by grace does not give  
license to sin. There are two dangers  
concerning grace: one is the danger  
of frustrating it, the other is the danger  
of abusing it. We frustrate grace when  
we teach that righteousness comes by  
keeping the law (Gal. 2:21). We abuse  
grace when we use it to justify a life

of sin. One is the danger of Arminian-  
ism, the other is the danger of Anti-  
nomianism. The one sets grace aside,  
the other uses grace wrongly.

He who justifies his sinning on the  
ground that he is not under law but  
under grace, does not have the grace  
of God in him. The child of grace  
hates sin and strives against it, and  
when he falls into it, confesses it and  
forsakes it. Sin is not the habit and  
practice of his life. There is no sin  
that he hugs to his bosom and takes to  
glory with him. There is no sin that  
is a sweet morsel under his tongue.  
The man of grace neither boasts of  
(Continued on page 6, column 3)

## Halliman Gives Report On New Guinea Conference

FRED T. HALLIMAN  
Missionary To New Guinea

Dear friends,

Greetings to each of you in the  
name of our dear Lord. It is a  
blessing to be able to write to you  
again.

We trust the Lord continues to  
bless each of you according to His  
riches in glory (Phil. 4:19). The  
Lord continues to bless us here in  
the work and for all His goodness,  
we are most thankful.

We have just completed the most  
successful Conference that we have  
held to date. This one was held at  
the Takibu Baptist Church which  
is located at the very back side of  
our Duna work. All of our preach-  
ers attended except two. One of  
these was Yoti and he had a good

Station on Monday morning about  
8 o'clock. Our road system has de-  
teriorated very badly in the past  
year and it is a question, even  
with a 4-wheel drive vehicle,  
whether one will get back any  
more at the expected time when  
you leave for some place. Going  
by Koroba would be the longest  
route, but usually, this is the best  
one when driving. This time it  
seemed to be the worst, but once  
we had got past Koroba, it would  
not pay to turn around and come  
back. There were several bridges  
(Continued on page 7, column 3)



FRED T. HALLIMAN

reason, inasmuch as he cannot see  
to walk over the bush trails. The  
other one was one of our old men  
whose legs will not permit walking  
long distances any more.

Some of our preachers had walk-  
ed three days to get to the Con-  
ference and, of course, had that  
distance to walk back when it was  
over. Brethren, how many of you  
love the Word of God and a Con-  
ference that well? Several of the  
preacher's wives attended this  
Conference, also. The host church  
had an abundance of food provided  
for the large crowd that attended  
each day. In all there were 32  
preachers that attended and we  
had some Christian men that walk-  
ed for two days to attend these  
services.

For those of us that were for-  
tunate enough to be able to ride  
in the Landruiser (this was eight  
altogether), we left the Mission

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

## The Baptist Examiner

Baptist Is Our Middle Name

*Paid Circulation In All States And In Many Foreign Countries*  
"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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### IN DADDY'S STEPS

There are little eyes upon you,  
and they are watching night  
and day;

There are little ears that quickly  
take in every word you say;  
There are little hands all eager to  
do everything you do.

And a little boy who's dreaming  
of the day he'll be like you.

You're the little fellow's idol,  
you're the wisest of the wise.  
In his little mind about you, no  
suspicions ever rise;

He believes in you devoutly, holds  
that all you say and do,

He will say and do in your way  
when he's grown up to be like  
you.

There's a wide-eyed little fellow  
who believes you're always  
right,

And his ears are always open and  
he watches day and night;

You are setting an example every  
day in all you do,

For the little boy who's waiting to  
grow up to be like you.

—T. T. Judd

### English Baptismal Service Is Recounted From Early 1700's

By ROBERT ROBINSON

ROBERT ROBINSON was born at Swaff-  
ham, Norfolk, England, Oct. 8, 1735.  
In 1749 he heard George Whitefield  
preach in London. He left the service  
deeply convicted and obtained no relief  
until Dec. 10, 1755. To use his own words,  
it was then "he found full and free for-  
giveness through the precious blood of  
Jesus Christ."

Though not a Baptist, he became con-  
vinced that the Scriptures taught the bap-  
tism of believers only. He was baptized at  
Ellingham, and soon accepted the pastorate  
of the Baptist Church at Cambridge. He  
was ordained on June 11, 1761. In 1774  
his congregation numbered 600 or 700  
persons.

Besides numerous sermons, lectures, and  
brief essays, he wrote a two-volume history  
of the Baptist called "Ecclesiastical Re-  
searches," and the "History of Baptism,"  
published after his death which occurred  
in 1790. He wrote the song we call today  
"Come, Thy Fount."

I have taken this article from his book  
on baptism which bears the date 1790.  
It is written in Old English; therefore, I  
had to slightly revise it to make it more  
readable. Notice that the women wore  
hats to church back then in Baptist meet-  
ings.

Not many years ago at Whittles-  
ford, seven miles from Cambridge,

forty-eight persons were baptized  
in that ford of the river from  
which the village takes its name.  
At ten o'clock of a very fine morn-  
ing in May, about fifteen hundred  
people of different ranks assem-  
bled together. At half past ten  
in the forenoon the late Dr. An-  
drew Gifford, Fellow of the So-



ROBERT ROBINSON

ciety of Antiquaries, Sublibrarian  
of the British Museum, and Teach-  
er of a Baptist congregation in  
Eagle Street, London, ascended a  
movable pulpit in a large open  
courtyard, near the river, and  
adjoining to the house of Lord of  
the Manor.

Round him stood the congrega-  
tion; people on horseback, in  
coaches, and in carts, forming the  
outside semi-circle; many other  
persons sitting in the rooms of  
the house, the sashes being opened.  
All were uncovered, and there was  
a profound silence.

The Doctor first gave out a  
(Continued on page 5, column 3)

### GOD'S CURSES UPON THE POPE'S "BLESSING"

By BILLY CREEL  
Cairo, Georgia

The Pope blessed Carlota of  
Bourbon when she returned to  
Rome, and before she got out of  
the Vatican she lost her mind.

The Pope blessed the French  
army in 1870 and soon afterwards  
it was defeated.

He blessed the Empress of Brazil  
and soon afterwards she broke her  
leg.

He blessed the Prince of Napol-  
eon IV before he left Zululand  
and from there he returned a  
corpse.

He blessed the emperor of Aus-  
tria; there was not in Europe a  
more unhappy ruler; he himself  
was one of the provokers of World  
War I, which overturned his throne  
and dissolved his empire, in the  
reign of his successor.

He also blessed the Prince Ru-  
dolph of Austria, and he commit-  
ted suicide.

He blessed the Archbishop of  
Peru, and 43 days afterwards he  
was poisoned, with a communion  
cup which he took in Viernos San-  
cotos.

He blessed Isabel II, and soon  
afterwards she was deposed from  
her throne.

He blessed Francisco Joseph,  
Emperor of Austria, and a few  
days later he suffered the defeat  
of Sadowa.

He blessed Napoleon III, and a  
few days later he fell prisoner of  
the King of Prussia, in Sedan, and  
(Continued on page 8, column 3)

### A MAN OF PRAYER

Stonewall Jackson was a man of  
prayer, and Jackson declared, "I  
have so fixed the habit of prayer  
in my mind that I never raise a  
glass of water to my lips without  
asking God's blessing; never seal  
a letter without putting a word of  
prayer under the seal; never take  
a letter from the post without a  
brief sending of my thoughts  
Heavenward; never change my  
classes in the lecture room with-  
out a moment's petition for the  
cadets who go out and for those  
who come in. "Pray without ceas-  
ing."

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### "Christ's Session At The Father's Right Hand"

"He that spared not his own  
Son, but delivered him up for us  
all, how shall he not with him  
also freely give us all things?  
Who shall lay anything to the  
charge of God's elect? It is God  
that justifieth. Who is he that  
condemneth? It is Christ that  
died, yea rather, that is risen  
again, who is even at the right  
hand of God, who also maketh in-  
tercession for us" (Rom. 8:32-34).

The present ministry of Christ  
in Heaven is known among the-

ologians as His session. At pres-  
ent He performs certain vital min-  
istries which provide completely  
for the believer's security. For  
some unknown reason, this portion  
of Scripture bearing upon this sub-  
ject is sadly neglected by min-  
isters and expositors. Due to this  
failure, the Christian public has  
been deprived of the knowledge of  
Christ's present work. The Scrip-  
tures declare that Christ is now  
engaged in a ministry in Heaven  
for the benefit and blessing of His

people.

### UNIVERSAL AUTHORITY

The fact that authority is com-  
mitted by the Father to the Son  
is one of the great mysteries of  
the Bible. Since the Son is equal  
in His Person with the Father, it  
is difficult to understand how  
authority could be committed to  
the Son which was not properly  
His to begin with. Regardless of  
the solution to this, it is a Bible  
fact that "all power" is given unto  
(Continued on page 2, column 2)



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MILBURN COCKRELL — Editor

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We are a small mission located  
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It has been brought before our  
mission about sending you an offer-  
ing once a month. We are very  
small in number, but everyone  
agreed to send you \$25.00 a month.  
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help carry the gospel to the lost  
people. Remember us in your  
prayers.

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201 Edgewood Drive,  
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Dear Brother Cockrell,

Please renew my subscription to  
TBE and use the remaining part  
of the check for whatever the  
greatest need is. I wish I could  
send more.

Keep up the good work on the  
paper. May God bless you and  
Calvary Baptist Church.

Yours in Christ,  
Mike Edwards  
Swartz Creek, Michigan

Dear John,

Some years back we met at Mis-  
sionary Faith in Hollywood, Fla.,  
and as pastor of Citrus Missionary  
Baptist I would like to relay the  
wishes of our church.

Inasmuch as we have known

Brother Halliman for some years  
and have kept up with his minis-  
try in New Guinea through the  
Examiner, we would like to sup-  
port his ministry.

Please accept our gifts as the  
Lord provides in the Name of Jes-  
us Christ our Lord.

By His Grace,  
Virgil Davis  
Pastor of Citrus Missionary  
Baptist Church



## Christ's Session

(Continued from page one)

Christ (Matt. 11:27; 28:18; Luke  
10:22; John 3:35; 5:22; 13:3; 17:2).

Christ exercised this power be-  
ginning from the creation of all  
things in Heaven and earth. Now  
it is being exercised to hold all  
things together. "For by him  
were all things created, that are  
in heaven, and that are in earth,  
visible and invisible, whether they  
be thrones, or dominions, or prin-  
cipalities, or powers: all things  
were created by him, and for him:  
And he is before all things, and  
by him all things consist" (Col.  
1:16-17).

It is written that the Father has  
put all things under the feet of  
the Son, excepting Himself (I Cor.  
15:27). This power will be exer-  
cised in the coming kingdom age  
to bring about the destruction of  
every enemy (I Cor. 15:24-28).

How comforting to realize all  
things — angels, men, and world  
events — are put into the hands of  
our Savior. He makes all things  
serve His interest and the interest  
of His people (Rom. 8:28). Such  
a truth brings freedom of fear  
from all spiritual and mortal foes.

### HEAD OF THE CHURCH

In this present age, Christ is  
Head over all things to the church.  
In Ephesians 1:22-23 we read:  
"And hath put all things under  
his feet, and gave him to be the  
head over all things to the church,  
which is his body, the fulness of  
him that filleth all in all."

Since the ascended Christ was  
made head over all things to the  
church, this teaches that the  
church was in existence at least  
10 days before Pentecost. There  
could be no head without a body.

Christ is the intelligent direc-  
tor of church affairs, just as the  
head is the director of the human  
body. He is the head of every  
local church in the same sense  
He is the head of every man (I  
Cor. 11:3). Religious hierarchies  
that direct church affairs are  
usurpers and supplanters. They  
would deprive Christ of His resur-  
rection glory.

### BESTOWER OF GIFTS

The first gift of the ascended  
Christ to the church was the Holy  
Spirit. The First Baptist an-  
nounced this event before it came  
to pass: "I indeed baptize you with  
water unto repentance; but he that  
cometh after me is mightier than  
I, whose shoes I am not worthy to  
bear: he shall baptize you with  
the Holy Ghost and with fire" (Matt.  
3:11).

Some of the last words of Christ  
on earth were: "And, behold, I  
send the promise of my Father  
upon you: but tarry ye in the city  
of Jerusalem, until ye be endued

## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



## "HOW GREAT THOU ART"

(PART TWO)

"And the house which I build  
is great: for great is our God  
above all gods"—II Chron. 2:5.

This text grows out of the expe-  
rience of Solomon preparing to  
build the temple of Jerusalem. He  
is making plans and trading with  
Hiram, the king of Tyre, whereby  
that Hiram is to furnish him men  
that will cut the trees out of the  
mountains, and burden bearers  
that will carry the materials unto  
the building site. In return, David  
and Israel are to furnish wheat  
and barley, and oil and wine unto  
the people of Tyre. In connection  
with their trading arrangement,  
Solomon says, "And the house  
which I build is great: for great is  
our God above all gods."

I ask you, how great is your  
God? As I have said, God is great  
in holiness, God is great in His  
sovereignty over all of His crea-  
tion, and God is great in His power  
so far as the commission that He  
gave to His church.

I

### GOD IS GREAT IN SALVATION.

We read:

"How shall we escape, if we ne-  
glect so GREAT SALVATION;  
which at the first began to be  
spoken by the Lord, and was con-  
firmed unto us by them that heard  
him"—Heb. 2:3.

Notice, in the asking of a ques-  
tion, the Apostle Paul refers to  
salvation as "so great salvation."  
The question is, how can we escape  
if we neglect so great salvation?  
I am not interested in the question,  
but I want you to notice those three

with power from on high" (Luke  
24:49).

The Holy Spirit could not come  
into the world until Christ left the  
world: "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" (John 16:7).  
The Spirit would only be given  
after Jesus Christ was glorified:  
"For the Holy Spirit was not yet  
given; because that Jesus was not  
yet glorified" (John 7:39).

In Acts 2 we see the Holy Spirit  
coming to empower the church for  
her world-wide witnessing ministry.  
During the course of his Pente-  
costal sermon, Peter said: "This  
Jesus hath God raised up, whereof  
we all are witnesses. Therefore  
being by the right hand of God  
exalted, and having received of the  
Father the promise of the Holy  
Spirit, he hath shed forth this,  
which ye now see and hear" (Acts  
2:32-34).

Our Redeemer ascended far  
above the airy and starry heavens,  
into the Heaven of heavens, that  
He might fill all the members of  
His church with gifts and graces.  
"But unto every one of us is given  
grace according to the measure of  
the gift of Christ. Wherefore he  
saith, When he ascended up on  
high, he led captivity captive, and  
gave gifts unto men" (Eph. 4:7-8).  
"Having gifts differing according  
to the grace that is given to us"  
(Rom. 12:6).

A gift is a Divine enablement  
wrought in and through the believ-  
er by the Spirit Who indwells him.  
The Spirit works through him to  
accomplish certain Divine pur-  
poses. "These gifts are given in"

words that he uses, "so great sal-  
vation." That was the way he de-  
scribed salvation, and I say to you,  
God is great in salvation.

There are so many things about  
salvation that makes the great-  
ness of God stand out. When I think  
that it was God who planned our  
salvation, then I realize that truly  
God is great in salvation. You did  
not plan it, I didn't plan it. We  
didn't have a thing to do with the  
planning of our salvation. The fact  
of the matter is, the angels and  
archangel, the cherubims, and the  
seraphims didn't plan our salva-  
tion. Rather, our salvation was  
planned of God. Listen:

"The beast that thou sawest was,  
and is not; and shall ascend out  
of the bottomless pit, and go into  
perdition: and they that dwell on  
the earth shall wonder, whose  
names were not written in the book  
of life FROM THE FOUNDATION  
OF THE WORLD, when they be-  
hold the beast that was, and is not,  
and yet is"—Rev. 17:8.

Notice, our salvation was plan-  
ned from the foundation of the  
world. You weren't there, and I  
wasn't there. Not a human being  
was there the day that salvation  
was planned in our behalf. But  
from the foundation of the world  
God planned our salvation.

Listen again:

"But we are bound to give  
thanks always to God for you,  
brethren beloved of the Lord, be-  
cause God hath from the beginning  
chosen you to salvation through  
sanctification of the spirit and be-  
lief of the truth"—II Thess. 2:13.

Beloved, God planned our salva-

tion from the beginning. But when  
was the beginning? I could not tell  
you. I am satisfied that He is not  
talking about the beginning of crea-  
tion. I am satisfied that this pas-  
sage of Scripture goes back be-  
yond anything and everything —  
beyond every individual that was  
ever thought of — back into the  
eons of eternity long gone by. It  
was then, that in the beginning,  
God planned our salvation.

So when I think about how great  
God is, I say that God is great in  
salvation, in that He was the one  
who planned for our salvation.  
There were angels, and the arch-  
angel. There were cherubims and  
seraphims long before man exist-  
ed. But these had nothing to do  
with the planning of our salvation.  
Before the wing of an angel ever  
fanned the ethereal spaces, God  
had already planned for our sal-  
vation, in that He was the one  
that planned it.

God is great so far as our salva-  
tion is concerned in that the salva-  
tion that He planned was sufficient  
that He could save the worst sin-  
ner. Paul said:

"This is a faithful saying, and  
worthy of all acceptance, that  
Christ Jesus came into the world  
to save sinners; OF WHOM I AM  
CHIEF"—I Tim. 1:15.

Beloved, if the gospel is great  
enough to save the chief of sinners,  
then it is great enough to save all  
sinners the world around.

When the Lord Jesus Christ en-  
tered and passed through Jericho,  
nobody was saved within the city,  
but there was a little man by the  
(Continued on page 3, column 1)

God hath set some in the church  
... (I Cor. 12:28).

### INTERCESSOR

Another ministry of Christ in  
Heaven is that of intercessor for  
the saved. The Apostle said: "Who  
is even at the right hand of God,  
who also maketh intercession for  
us" (Rom. 8:34). This work of  
His has to do with the weakness,  
the helplessness, and the immat-  
urity of His children who are on  
earth.

Christ began this ministry while  
on earth (John 17:1-26; Luke 22:  
31-32), and He will continue it in  
Heaven as long as His own are  
in the world (John 17:9). He in-  
tercedes only for those who come  
unto God through Him (Heb. 7:25),  
not the unbelieving world. One  
of the four reasons assigned in  
Romans 8:34 for the believer's  
safe-keeping is that Christ now  
"maketh intercession for us."  
(Continued on page 4, column 4)



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## How Great Thou Art!

(Continued from Page Two)

name of Zacchaeus within the city, who climbed up into a sycamore tree and was saved just outside the city. The Word of God tells us in the conclusion of the accounting of that incident:

**"For the Son of man is come to SEEK AND TO SAVE that which was lost"**—Luke 19:10.

I say to you, God is able to save the worst individual in all the world. If I could find a man who would put a placard upon his back saying, "I am the worst man in this town," I would still point him to Calvary and say, "Behold the Lamb of God, which taketh away the sin of the world." If I could find a woman who would wear a placard upon her back saying, "I am the vilest woman that walks the streets of this city," I would still point her to the Lord Jesus Christ and I would say that there is salvation by trusting the Son of God as your Saviour. Beloved, the Lord Jesus Christ can save the very worst of us.

I never go to the city of Chicago but that I make it a special point to take a trip down into what is called Skid Row. If you want to see depravity in all of its vilest forms — if you want to see what depravity has done to the human family, then if you are ever in Chicago, go to Skid Row. You will see men and women of all ages, from the youngest to the oldest, that are derelicts so far as sin is concerned. You will see the vilest women that were put together. You will see the Devil's failures.

When I speak of the Devil's failures, I think that the Devil makes people too bad. I think he is well pleased with a religious person. I think he is well pleased to have an unsaved preacher in the pulpit. I think he is well pleased with unsaved religious people, but the Devil's work does not get a good advertisement from those whom I refer to as the Devil's failures. He can make some too bad, and that is what you will see on Skid Row. You will see the Devil's failures — the worst there is of humanity.

I remember that off of Skid Row, have come some individuals, who by the grace of God have been saved, and have come to know the Lord Jesus Christ as Saviour, and have given a stirring testimony for the Son of God. I say to you, great is our God in salvation, in that He can save the very worst so far as humanity is concerned. I would remind you also that God is great in salvation even in the choosing of the subjects for salvation, for it was He who chose each one who is to be a subject of salvation. Listen:

**"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"—Eph. 1:4.

**"Ye have not chosen me, but I HAVE CHOSEN YOU, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you"**—John 15:16.

May I remind you that you and I are the recipients of His salvation. We didn't originate it. We didn't plan it. We didn't choose Him, but He chose us, and we are saved primarily because of the choice that God made in our behalf before the foundation of the world.

Doesn't that help you to realize how great God is? He is great enough that He chose the recipients of salvation before the world began. Before God ever laid down one single rock upon another — before God ever sprinkled the earth with dirt — before God ever caused one little blade of grass to peep from beneath the soil in the early spring time — before there had ever been any life germinated from that soil, God had already chosen us unto salvation in Christ Jesus. How great is your God? He is great in salvation.

I would remind you that He is great in salvation when I say that **He can save to the very uttermost.** There is no one that can come to Him that is too bad to be saved. We read:

**"Wherefore he is able also to SAVE THEM TO THE UTMOST that come unto God by him, seeing he ever liveth to make intercession for them"**—Heb. 7:25.

I often think of the English preacher, Philip Doddridge, and I am reminded of one experience in his life, whenever I think of my Lord Jesus Christ. There was a man in England who was convicted for the stealing of a sheep. I presume that once upon a time the English laws were quite severe in the exacting of the death penalty. In fact, English laws have always been much more severe in their penalty than the laws of any other country, and it was the death penalty for a man to be convicted of stealing. This man was convicted for the stealing of a sheep. Philip Doddridge became acquainted with him in prison, and he tried to save the man's life. He tried to get the court to grant to the man a pardon from the death penalty. On the day that this man was to die on the gallows, he asked that he may be taken by the residence of Philip Doddridge. When he came to the home of Mr. Doddridge, and he came out to see him, he thanked him again and again because of the efforts that he put forth in his behalf. He said, "I thank you for what you have done. I appreciate most deeply all that you have done, and I am just sorry you couldn't save me."

Beloved, there will never be a man that will be able to look into the face of Jesus Christ and say, "I thank you for what you have

## IS "THAT" IN THE BIBLE?



**What prophet set a woman up in the oil business?**

Elisha, Second Kings 4:2-7. "And Elisha said unto her, . . . Go, borrow three vessels abroad of all thy neighbors, . . . And it came to pass, when the vessels were full . . . Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest."

done, but you couldn't save me." There will never be an individual that will look into the eyes of my Saviour and say, "I am glad that you did your best for me, but you couldn't save me." He can save to the uttermost.

God is also great in salvation because the Word of God tells us that when He saves, He not only saves us, but **He forgets about the sins that we have committed.** Listen:

**"For I will be merciful to their unrighteousness, and their sins and their iniquities WILL I REMEMBER NO MORE"**—Heb. 8:12.

We are assured elsewhere in the Word of God that God never forgets our work, which He calls our labor of love. You never do anything in His service by way of a labor of love that God ever forgets. But the God who does not forget what a Christian does, forgets everything that that Christian did by way of sin before he was saved, for He says, **"Their sins and their iniquities will I remember no more."**

Isn't it wonderful to know that though you may have a nagging conscience, and though you may have, continuously, a reminder of the sins of your life — though that may be true of you, isn't it wonderful to know that God said, "I won't remember the sins and the iniquities of your life?"

How great is our God? Great enough to save us, and great enough to forget about what He saved us from.

I would remind you that His greatness in salvation certainly becomes apparent when we say that **He is the one who applies salvation to us.** You didn't choose Him. You didn't apply the salvation. It was God who made you willing to be saved. It was God who gave you repentance. It was God who gave you faith. It was God who primarily regenerated you first of all so that you would repent and exercise faith in Him. Listen:

**"No man can come to me, except the Father WHICH HATH SENT ME DRAW HIM: and I will raise him up at the last day."**—John 6:44.

How great is our God? He is so great in the realm of salvation, and His greatness surely stands out when we remember that it is **God who continues our salvation.** After you are saved, what would happen, if it were left up to you? After you were saved, how long would you have remained saved if it had remained in your power? You know as well as I, that you would never have been saved for any length of time. But He is the one who continues our salvation.

Listen again:

**"His seed also will I MAKE TO ENDURE FOR EVER, and his throne as the days of heaven"**—Psa. 89:29.

Beloved, I have no doubt about how long my salvation is going to last. I know it is going to last. It is going to endure forever, but it is not going to endure because

of anything that I do. I am going to endure because it is God who makes me to endure.

When I come to the New Testament, I find the same blessed truth, for it says:

**"Who shall also CONFIRM YOU UNTO THE END, that ye may be blameless in the day of our Lord Jesus Christ"**—I Cor. 1:8.

Notice, it is the Lord Jesus Christ that is going to confirm you, or make you to endure unto the end. After you are saved, you still have a fleshly nature. Even after you are saved, you still have a carnal nature that is certainly given over to sin, and if it were left up to you, that carnal nature would cause you to fall repeatedly to lose your salvation, but it is Christ Jesus who confirms you unto the end.

Notice another Scripture in this respect:

**"Who are KEPT BY THE POWER OF GOD through faith unto salvation ready to be revealed in the last time"**—I Pet. 1:5.

How are we kept? I don't keep myself, and neither do you keep yourself. You are not kept because you are a church member, and you are not kept because your pastor prays for you. You are not kept because of any good on your part, but you are kept saved by the power of God. I thank and praise Him for this truth, that when I ask the question, how great is your God, and I say that He is great in salvation, I can say that His greatness stands out to be most apparent when I remember that He is the one who continues our salvation.

God is also great in the realm of salvation in that He has provided a salvation that truly costs. You and I know what we mean when we talk about the Freeway, about those limited access highways and refer to them as the Freeway. Did you ever stop to think how much the Freeway costs? They tell me that in the rural areas where they don't have to spend so much money by way of building elevated roads, that those rural Freeways cost approximately \$200,000 a mile, but in the city, where they have to build elevated roads, I have been told that those Freeways cost as much as ten to twelve million dollars a mile. That which we refer to as a clover leaf that perhaps covers 25 acres of ground — that clover leaf cannot be built apart from a cost of about \$3,500,000. So, beloved, while it is called a Freeway, it is an expensive Freeway. It is a costly Freeway.

Whenever I think of the Freeway, I think of the Lord Jesus Christ, because He is our Freeway. Did He not say:

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

Yes, beloved, the Lord Jesus Christ is our way. He is our road of rest. He is our road of deliverance. He is our road of everlasting life. He is our road to joy unspeakable. He is our road to Glory divine. Yes, the Lord Jesus Christ is our Freeway, but it cost the Son of God the glories of Heaven.

When we think what it cost Jesus, we think about the excruciating agonies through which He passed at Calvary. We think about the blood that poured from His body. We think about the suffering that He endured when the beard was plucked from His face. We think about the pain that He felt when He was whipped. We think about all the agony endured when He was crucified and the nails pierced His hands and His feet. But to me there is something that is even greater than the excruciating physical agonies through which the Son of God passed, and that is the fact that Jesus Christ became a servant and left behind Him the glories of Heaven, and lived as a servant for 33 years' time before Calvary became a reality. I say to you, the Lord Jesus Christ opened up a Freeway from earth to Glory, but at a tremendous cost that Freeway became our way to everlasting life. How great is your God? He is great in salvation to the extent that He opened up a way to Heaven free to you, but at a tremendous cost to Himself so far as our salvation is concerned.

### II

**GOD IS GREAT IN HIS PROVISION FOR US.**

God gives wonderful, marvelous, ample provision in our behalf. Listen:

**"I can do all things through Christ which strengtheneth me."**—Phil. 4:13.

**"But my God shall supply all your need according to his riches in glory by Christ Jesus"**—Phil. 4:19.

Yes, beloved, He has made wondrous provision for us.

You remember the old song which says:

**"All the way from earth to Heaven,  
I will guide thee with mine eye."**

Beloved, all the way from earth to Heaven — from the time you are saved till the time you get to Glory — He has promised to guide us with His eye. How great is your God? He is great in His provision for us.

Look at the Apostle Paul who had that experience that he refers to as a "thorn in the flesh," for which he asked God three times to take it away, and finally, he got to the place that he didn't want it taken away, but he wanted it sanctified, to become a part of him, and God gave him an answer saying:

**"My GRACE IS SUFFICIENT for thee"**—II Cor. 12:9.

How great is our God? He is great in the way in which He makes provision for us.

Look at Moses, how that God said to Moses:

**"The eternal God is thy refuge, and UNDERNEATH ARE THE EVERLASTING ARMS: and he shall thrust out the enemy from before thee; and shall say, Destroy them"**—Deut. 33:27.

Talk about provision, we have the everlasting arms. Suppose you fall. Where are you going to fall? Into the everlasting arms of God? (Continued on page 4, column 3)

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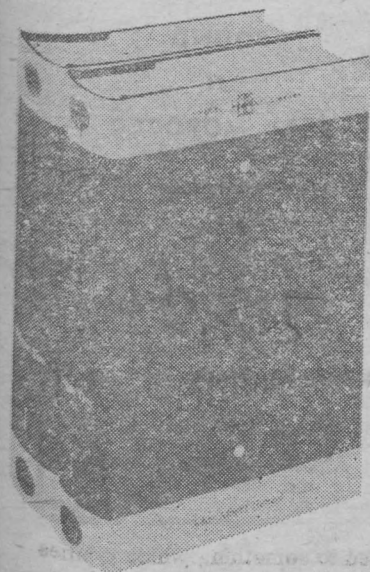
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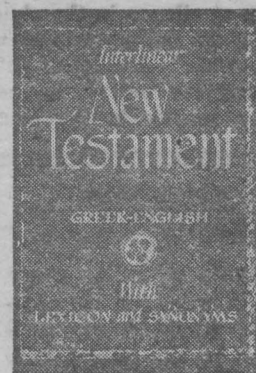
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# The Baptist Examiner Forum

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**"Matthew 18:15, 16, 17 sets forth three steps to be taken in case of trespass. Step one, you go; step two, take one or two; and step three, tell it to the church. Since a woman is to be silent in the church and having failed on the first two steps, how is she going to tell it to the church since she cannot speak — still verse 17 says tell it to the church."**

ROY MASON  
RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



I fail to see the difficulty in this Scripture, for if a woman church member has been wronged and she wants to appeal to the church, it is not at all necessary that she get up and make a speech. There are plenty of men always to take her grievances and present them to the church. In my own personal experience as a pastor, I have done this many times.

It would seem to me, that when such a case as this is mentioned, attempt is being made to oppose the Biblical teaching that women are to keep silence in church gatherings. Rest assured, the Holy Spirit did not restrict women's public relationship to church services, only to turn right around and give a provision that would utterly contradict the Scripture that prohibits women from speaking in the public assembly.

JAMES HOBBS  
Rt. 2, Box 182  
McDermott, Ohio



PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.

Any time we want to be obedient to God's word, we can be. Too many people in the world want to find some passage to disobey, so they try to find another passage to use as an excuse in doing this. I hope this isn't the case here.

I think that a godly woman is not going to worry about such a thing as this. If she goes to the person in the right spirit, she is going to expect the guilty party to repent of the wrong that he has done. If he does not, I would assume that the woman would have as one of her witnesses a man who could, if necessary, be the spokesman when the accusation is brought before the church. If this is impossible, the godly woman would talk to her pastor prior to the time that an accusation was to be made, and then, he could handle it from there.

If we think negatively we will always have questions. Let us rather think positively. The most positive way for anyone to think is that a woman is not to speak in the assembly. There is no exception to this rule, so don't try to find one.

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There are two things that some women object to more than anything else. They object to the very dear teaching that they are to keep silent in the church. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church" (I Cor. 14:34,35).

The other thing that they object to, is they are to be under subjection to their husband. "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body" (Eph. 5:22,23).

If you women want to be godly, you will be in complete obedience to these two teachings, and will not try to find excuses to break them.

PAUL TIBER

PASTOR,  
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The Biblical injunction is that the woman should keep silence in the assemblies (I Cor. 14:34).

There are several methods of telling something. One may speak directly, through an intermediary, or he may write the message. In any case, he would be telling.

In the instance in question, a woman should use an intermediary — a male member, preferably the pastor.

E. G. COOK

701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
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I am unable to see any real problem here. God is not getting a woman in a situation that would force her to rebel against Him. And that is exactly what anyone does when he or she does what they are told not to do, or when they refuse to do what they are told to do.

I Cor. 14:34 says, "Let your women keep silence in the churches: for it is not permitted unto them to speak." And let us notice, it does not say unless she needs to take a matter to the church.

Still I am unable to see any real problem connected with our question. If the need for a woman to tell a matter to the church arises, she can always tell it through her husband if she has one who is also a member of the church. If she does not have a husband who is a member of the church, she can tell it to the church through her pastor. So where is there any problem?

## How Great Thou Art!

(Continued from page three)

Does He make provision for us? Look at Israel when they came to the Red Sea, with a wall of water on either side of them, and with a cloud over the top of them, shut in as they crossed over that Red Sea. With the ground having become solid in their behalf, they are led safely through. It looked like there wasn't any hope for them, but God provided for them. At that Red Sea experience in the life of Israel, His grace was sufficient for them. The same is true of us, when we come to any "Red Sea" experience in life.

I would have you to look at those Jews when they were cast into the fiery furnace. If you want to see what our God can provide for His children, look at those Jews walking along in the fiery furnace, and as the old king looks in, he said, "I told you to cast in three, but I see four, and the fourth is like the Son of God." Beloved, those Jews had been faithful to God to the extent that when they were cast into the fiery furnace, the Lord Jesus Christ came down and walked with them.

As I often say, I would rather walk in a fiery furnace with Jesus, than to walk on the outside without Him. God provided for those Jews, and just as He provided for them, God provides grace for us now, and then He provides Heaven for us after a while. How great is your God? He is great in His provision for us.

## CONCLUSION

I bring this message to a close by making it personal. I want to tell you how great my God is. I have been asking you how great is your God, and I have tried to show you that God is great in holiness, He is great in His sovereignty, He is great in His commission to us as a church, He is great in salvation, and He is great in His provision of grace for us. I have tried to show you this, but now I want to tell you personally how great my God is.

Beloved, God not only saved me, but He has kept me. He not only saved me, but He called me into His ministry. I am satisfied that if you had been sent to Boone County, Kentucky, when I was a boy and had been told to pick out the most likely boy in Boone County that would be a preacher of the gospel of God's grace, that you would have chosen every other boy in Boone County before you chose me. But God saved me, God has kept me, God has called me to preach, and God has taken care of me. He has watched over me, He has protected me, and He has given me physical health. He has provided for me, and He has given grace to me for all my trials. I ask you, how great is your God, and I tell you how great is my God.

Oh, may God vouchsafe His grace unto someone that is unsaved, and may you receive Jesus Christ as your Saviour, and may you come out on God's side and

publicly declare your faith in Jesus as your Saviour, and may you walk with Him whose greatness is beyond our comprehension. May God bless you!

## Christ's Session

(Continued from page two)

### ADVOCATE

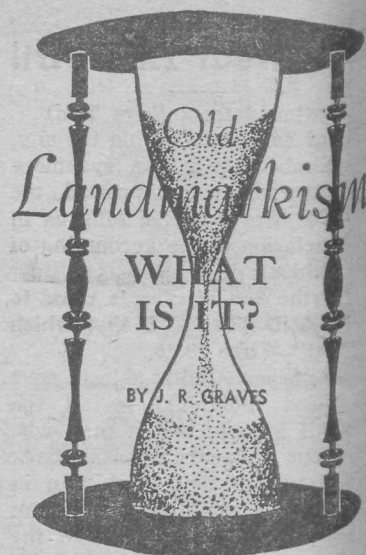
The child of God is often guilty of sin in his fleshly body, which would separate him from God, were it not for his heavenly Advocate. I John 2:1 declares: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." What a most wonderful and most comforting doctrine is seen in this text! But only true believers can claim this blessing, for Christ is an advocate for His people only.

"Advocate" is translated from the Greek word "paraclete," and it is the same term applied to the Holy Spirit in other Scripture. Here the reference is to Christ Who is our Intercessor, Pleader, Proxy, Helper, and Advocate in Heaven. When applied to the Holy Spirit, it designates Him as our Helper and Comforter. Christ is our Advocate with the Father, the Holy Spirit is Christ's Advocate with us.

A sin committed even by a child of God has a germ of Hell in it. If the work of Christ did not continue to avail for the believer, the justice of God would consign him to perdition for sin committed after conversion. We are saved by the death of Christ, and we are kept saved by His effectual advocacy for us in Heaven (Rom. 5:10). Christ is now in Heaven itself to appear in the presence of God for the sins of His people (Heb. 9:24).

The sins of saints may seem insignificant, but a holy God can never treat them lightly. What may be a secret sin on earth is an open scandal in Heaven (Ps. 90:8). Satan constantly accuses the sinning saint before God (Rev. 12:10). But our Advocate claims our acquittal on the grounds of His obedience to the law and endurance of its full penalty for us. This frees the erring child from the condemnation of the law and every accusation of Satan and men, since Christ through His death became "the propitiation for our sins" (I John 2:2).

Christ is not a mere supplicant petitioner. He pleads for us on the ground of justice and righteousness, for He is "Jesus Christ the righteous." In all His work for sinning saints, He studies the interests of righteousness, and identifies Himself with the cause of righteousness. The Advocate is on the side of the law, and so the Father regards the Advocate's plea.



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### MEDIATOR

The ascended Christ is the only Mediator between God and man. The Apostle Paul declared: "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). The Apostle reminds us of this truth in connection with our duty to pray for all men (I Tim. 2:1-2).

A mediator is a go-between of a person who stands between parties who are at variance. These two parties are in nature and dignity so widely separated that they can communicate only through an intermediate person. The word is applied to Moses in the Old Testament (Ex. 20:19-22; Deut. 5:22-31; Gal. 3:19-20), but elsewhere of Christ (Heb. 8:6; 9:15; 12:24).

No saint can approach God in prayer except through the great High Priest of his profession. In John 14:6 Christ said: "No man cometh unto the Father, but by me." All acceptable prayer must be offered in His name. In John 14:13 our Lord said: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

What an encouragement to pray, or the mediatorial ministry of Christ is! The writer of Hebrews said: "And having an high priest over the house of God: Let us draw near with a true heart in full assurance of faith, having our" (Continued on page 5, column 2)

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PAGE FOUR



# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

"TO WHOM BELONGEST THOU?"

In I Samuel 30, we read the story of David chasing the Amalekites. In his pursuit, he comes across a man lying by the roadside, nearly dead. David revives the man with food and water. Then David asked the above question, "To whom belongeth thou?" The answer is most interesting. The young man was an Egyptian by birth. He was also an Amalekite slave. In fact, it was his Amalekite master who had left him sick along the roadside to die. Since David had saved his life — perhaps he belonged to him. The young man wasn't sure.

Let's look at this story typically and see if there isn't a message in it for you and me. The man was born in Egypt. In the Scriptures Egypt is typical of the world. Everytime Israel wearied with the provisions God had provided for them; they cast their eyes longingly toward Egypt. They longed for the leeks, garlic, melons and cucumbers of Egypt. The world is full of strong odors that would pull you and me back into it. Perhaps that is why there are so many warnings in the Bible, that we are to be separate from the world. The Lord would not have us smell like the world, but, rather, have the sweet odor of prayer about us. To whom belongeth thou? To Egypt, the world or to Christ?

Although the man was born in Egypt, he was the slave of Amalek. Amalek is a type of the flesh. He was a descendant of Esau. Everytime in the Scriptures that it looks like all the Amalekites are killed, we see them pop up again. And isn't that true of our flesh?

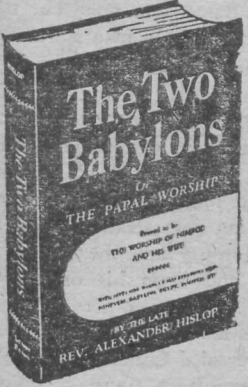
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Everytime we think we have it subdued, crucified, it rears its ugly head to cause us through Christ to war against it again. "Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation." We all at one time were like this young man, a slave to the flesh. And the flesh is a cruel master. It will leave us sick and dying, showing no mercy. To whom belongeth thou? To the world, to the flesh, or to Christ?

Yes, the man was born in Egypt, a slave of Amalek, but it was David that saved his life. David is a type of Christ. David found the man in such a terrible condition he could not help himself. He gives him the bread and water he needs for life. And that's what the Lord Jesus did for you and me. He is the Bread come down from Heaven. He is the Living Water. He not only saves us, but is the sustainer of our lives. He continues to provide our every need. The young man did not go seeking David. Even so, it is Christ that found us, sick and wounded and dying in our sins. He washed away our sins with His own blood; spreads soothing ointment on our wounds, nurtures and cares for us in His church. To whom belongeth thou? To the world, to the flesh or to Christ?

The young man in our story gives us a great example. He proved, by his actions, that he belonged to David. He joined David's army and led in the battle against Amalek. May it please the Lord to give us grace to serve in His army. That we may daily take up the battle against Amalek and to know with assurance that the "old man" is crucified with Christ. Folk will know by our actions and speech that we belong to Christ and won't have to ask "to whom belongeth thou?"

## Christ's Session

(Continued from page four)  
hearts sprinkled from an evil conscience, and our bodies washed with pure water." Again he said: "Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

### THE BUILDER

In John 14:2 Christ said: "I go to prepare a place for you." It seems from this that Christ is engaged in building a future home for the church. While there were already many mansions prepared for the Old Testament saints (Heb. 11:10, 12:23) in the Father's house, not one of those abodes in His estimation was suitable for His bride. It seems that He is preparing an abode which will be more glorious than all within God's creation at present.

The bride will not occupy this beautiful home until the Second Coming: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3). The prepared place must not remain without the people for whom it is prepared.

The place Christ is building for the church is "the holy city, new Jerusalem" (Rev. 21:2). It is "prepared as a bride adorned for her husband," because it will be the future home of "the bride, the Lamb's wife" (Rev. 21:10). Its complete description is found in Revelation 21:10-27.

### CONCLUSION

During this present dispensation, Christ is performing the work of a priest at the Father's right hand. This attracts the believer heavenward. To the Colossians Paul wrote: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col. 3:1-2).

We who believe on Him are already seated in Heaven in the Person of our covenant Head. He "hath raised us up together, and

made us sit together in heavenly places" (Eph. 2:6). Therefore, heavenly things must be the object of our aims and efforts. Our thoughts and treasures should be there.

Sinners, have you ever thought about Christ and the heavenly country? Are you minding earthly things? Remember, earthly things pass away, while heavenly things endure. Paul said: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:18).

"Turn your eyes upon Jesus,  
Look full in His wonderful face;  
And the things of earth will grow strangely dim  
In the light of His glory and grace."

## English Baptismal

(Continued from page one)

hymn, which the congregation sang. Then he prayed for all mankind in general, for the king, queen, royal family, privy-council, both houses of parliament, the judges, and all civil magistrates, for all ranks and degrees of men, for the prosperity of true religion, and for a blessing on the present service in particular.

When the prayer ended, he took out a New Testament and read his text: "I indeed baptize you with water unto repentance." He observed that the force of the preposition had escaped the notice of the translators, and that the true reading was, I, indeed baptize you "in" water, "at" or "upon" repentance, which sense he confirmed by the forty-first verse of the twelfth of Matthew, and other passages.

Then he spoke, as most Baptists do on these occasions, on the four parts of this subject. First, on the nature of the ordinance, that it was neither a pagan nor a Jewish rite, but a New Testament institute of divine appointment: I, John, by divine commission, baptize you.

Secondly, on the subject, that it was a believer and not an infant, who was incapable of performing what was required in baptism, faith, and repentance, of whom it would be hard to require it, for whom no proxy was appointed or could be admitted, and to whom no damage could come if he were left without baptism, who could do the church no good, and might do it a great deal of harm. I baptize you, who stand here confessing your sins.

Thirdly, he observed the mode, that it was dipping and not sprinkling, which he endeavored to prove by the meaning of the word baptize, by the places where baptism was administered, and by several other circumstances. I baptize or dip you in water.

Fourthly, he remarked the end of the ordinance, and shewed that it was appointed to express a conscientious belief of the mission of Jesus, and the truth of the Christian religion. He observed, that religion was religion, and nothing else, and ought not to be confounded with civil government, learning, law, war, trade, or any thing else.

He closed by contrasting the doctrine of infant sprinkling, which was left to shift for itself, with that of believers' baptism, which, being a part of Christian obedience, was supported by divine promises, on the accomplishment of which all good men might depend. After the sermon he read another hymn, and prayed, and then came down. Then the candidates for baptism retired to prepare themselves.

About half an hour after, the administrator, who that day was a nephew of the Doctor's, and admirably qualified for the work, in

THE BAPTIST EXAMINER

JULY 19, 1975

PAGE FIVE

## THE CHURCH

"The pillar and ground of the truth"  
So spake the Apostle Paul,  
Where we meet to worship the Lord  
Who is our all in all;  
With others of like faith, we share  
Sweet fellowship, for Christ is there.

It is local and visible—  
Jesus Christ is her head,  
Where His word is proclaimed  
And our hungry souls fed;  
Not to eat, drink and be merry  
But to feast on His word;  
Not a place to amuse yourself  
But delight in the things of the Lord;  
Not a place of recreation  
But a place of consecration.

Each one represents His body,  
All members joined together,  
And we must serve the Lord, our Head  
In all kinds of weather.  
He gets glory through His church  
In the Scriptures it is said,  
Let's get busy and serve Him—  
He is the Living Bread

—By Mrs. Ramona L. Pierce,  
Tampa, Florida.

a long black gown of fine baize, without a hat, with a small New Testament in his hand, came down to the river side accompanied by several Baptist ministers and deacons of their churches, and the persons to be baptized.

The men came first, two and two, without hats, and dressed as usual, except that instead of coats each had on a long white baize gown tied around the waist with a sash. Such as had no hair wore white cotton or linen caps. The women followed the men, two and two, all dressed neat, clean, and plain, and their gowns white linen or dimity. It was said, the garments had knobs of lead at the bottom to make them sink. Each had a long light silk cloak hanging loosely over her shoulders, a broad ribband tied over her gown beneath her breasts, and a hat on her head. They all ranged themselves round the administrator at the water side.

A great multitude of spectators stood on the banks of the river on both sides. Some had climbed and sat on the trees, many sat on horseback and in carriages, and all behaved with a decent seriousness which did honour to the good sense and the good manners of the assembly, as well as to the free constitution of this country.

First, the administrator read a hymn, which the people sang. Then he read that portion of Scripture, which is read in the Greek Church on the same occasion, the history of the baptism of the eunuch, beginning at the twenty-sixth verse, and ending with the thirty-ninth.

About ten minutes he stood expounding the verses, and then taking one of the men by the hand he led him into the water, saying river, and standing at the side, as he went, "See, here is water;

what doth hinder? If thou believest with all thine heart, thou mayest be baptized."

When he came to a sufficient depth he stopped, and with utmost composure placing himself on the left hand of the man, his face being toward the man's shoulder, he put his right hand between his shoulders behind, gathering into it a little of the gown for hold: the fingers of his left hand he thrust under the sash before, and the man putting his two thumbs into that hand, he locked all together by closing his hand.

Then he deliberately said, "I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit," and while he uttered these words, standing wide, he gently leaned him backward and dipped him once. As soon as he had raised him, a person in a boat, fastened there for the purpose, took hold of the man's hand, wiped his face with a napkin, and led him a few steps to another attendant, who then gave him his arm, walked with him to the house, and assisted him to dress.

There were many such in waiting, who like the primitive susceptibles assisted during the whole service. The rest of the men followed the first and were baptized in like manner. After them the women were baptized. A female friend took off at the water side the hat and cloak. A deacon of the church led one to the administrator and another from him, and women at the water side took each as she came out of the river and conducted her to the apartment in the house, where they dressed themselves.

When all were baptized, the administrator, coming up out of the river, and standing at the side, (Continued on page 6, column 1)

## WORD STUDIES

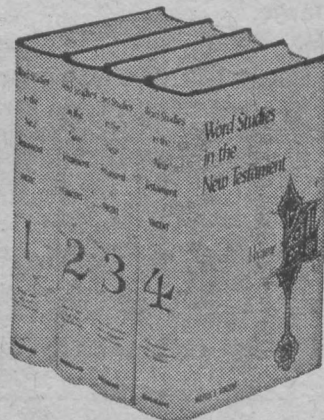
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## English Baptismal

(Continued from page five)  
gave a short exhortation on the honor and the pleasure of obedience to divine commands, and then with the usual benediction dismissed the assembly.

About half an hour after, the men newly baptized having dressed themselves went from their rooms into a large hall in the house, where they were presently joined by the women, who came from their apartments to the same place. Then they sent a messenger to the administrator, who was dressing in his apartment, to inform him they waited for him. He presently came, and first prayed for a few minutes, and then closed the whole by a short discourse on the blessings of civil and religious liberty, the sufficiency of Scripture, the pleasure of a good conscience, the importance of a holy life, and the prospect of a blessed immortality. This they called a public baptism. (THE HISTORY OF BAPTISM, pp. 541-543, 1790).

## Sermon On Mount

(Continued from page one)  
"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting"—Eph. 5:3,4.

We, as we study the depth of the commandment which is before us, see how far short we come of that which God requires of us. We see that it is impossible for us to even begin to save ourselves (I speak of save in the sense of regeneration. The word "saved" is used in other senses in the Scriptures). We, after looking closely at the seventh commandment, should appreciate our Lord with a seven-fold appreciation.

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body should be cast into hell"—Matt. 5:29.

Lust is one of the most difficult sins with which we have to do battle. The measures given, therefore, to overcome it are also very severe. What if we try and yet lose the battle with lust? Our Lord's reply is that we are to rid ourselves of the lustful eye which channels the image to the brain. I hasten to point out, however, that we are not to consider the "eye" to be a literal one. We, if we literally plucked out our eye, would

have broken the sixth commandment which declares "thou shalt not kill." Maiming our bodies would be a step in the direction of killing just as a lustful look is a step in the direction of adultery.

We must consider the eye as being anything that is very precious to us. We, in other words, are to rigidly restrain every member of our bodies so that the lustful appetite of our bodies is not satisfied. We are to pluck out the right eye if necessary in achieving our goal; that is, suffer any financial loss or personal pain required in bringing our body under subjection. We, by His grace, are to leave no stones unturned in mortifying our fleshly members, realizing, of course, that without Him we can do nothing.

The plucking out of the eyes of a lustful man would not solve his problem, since his sin lies much deeper than his eyes. Our Lord, of course, knew this, therefore His reference could not have been to the literal eye and hand. The eye, then, has reference to that which is dearest to us while the hand has reference to that which is the most useful.

"For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell"—Matt. 5:30.

We have noted that the eye refers to that which is very dear to us and the hand to that which is the most useful to us. It is emphasized that we would be better off without these if they give occasion to evil. This is because the few days we spend in this life cannot begin to be compared to the billions upon billions of years we are to spend in eternity.

The "eye" and the "hand," then, are not to be taken literally. It follows that the "whole body" is not to be considered on a literal basis either; that is, since the "eye" and the "hand" are parts of the "whole body" here referred to.

We are acquainted with numerous Scriptures which state very clearly that there is no possibility for one of God's children to be cast into Hell. We, in fact, know that this "vile body" will be made like unto His glorious body. What then is meant by "thy whole body should be cast into hell?" The answer is found in I Corinthians 3:13-15:

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself

shall be saved; yet so as by fire."

Our evil thoughts and desires can have no place in Heaven. They are only suited for the flames of Hell. It behooves us, therefore, by His grace, to keep a jealous eye upon the members of our bodies so that they are always conforming to that which pleases our Saviour and Lord; otherwise, our "eye" (that which is dear to us) and "hand" (that which is most useful to us) will be cast into Hell; that is, our life's work will be lost. We, however, shall be saved; yet so as by fire.

I hasten to point out that those who have not been baptized into a Scriptural Baptist church, yea, those who have eyes for false churches and hands which are busy in these false churches are wasting their efforts. Baptism is the very first act of obedience. Those, therefore, who by-pass Baptist baptism need to stop whatever they are doing and begin at the first, that is, be baptized at the hands of a New Testament Baptist church.

## "Salvation By Grace"

(Continued from page one)  
keeping out of sin, nor justifies himself when he falls into sin.

In approaching our question, we make a negative approach.

### How Does Grace Save?

1. Grace does not save by enabling us to perfectly keep the law of God. It is our judgment that this is the way many people think grace saves. They confess that no man can of himself keep the law, but that grace enables him to keep it, and in this way grace saves. To be logical and consistent, and to have any place for grace in their plan, this must be the position of all who believe in salvation by keeping the law. Now, it is admitted, that if God should eradicate every vestige of our sinful nature, and cause us to live without sin, that would be the unmerited favor of God. It would be grace for it would be doing for us that which we do not deserve. But this is not the way grace saves, and we must voice our objections to it:

(1) That would not satisfy justice for sins already committed. God is just, as well as gracious, and grace never acts contrary to justice. If the sinner should quit sinning, justice would condemn him for sins he had committed in the past.

(2) That would rob Christ of any part in our salvation. If grace saves by making us sinless in character and conduct, then salvation would be by grace, but apart from Jesus Christ, for "... if righteousness come by the law, then Christ is dead in vain" (Gal. 2:21).

(3) If grace saves by enabling us to keep the law, then the Holy Spirit would be the Saviour rather than Christ. The Holy Spirit is the Administrator in inward grace; it is by His strength we worship and serve God. The Holy Spirit, through the Word, shows us the Saviour, and makes Him precious to us, but the Holy Spirit is not the Saviour. In announcing the birth of the Saviour, the angel said, "Thou shalt call His name Jesus: for he shall save His people from their sins" (Matt. 1:21).

(4) In the new birth the sinful nature is not eradicated, but a sinless nature is implanted. In the saved man there is a warfare between two conflicting natures; "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17). And Paul said, "I find then a law, that when I would do good, evil is present with me" (Rom. 7:18). And this is the testimony of every true child of God, for "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8).

2. Grace does not save by overlooking our sins. If God took no account of our sins, that would be grace indeed but in doing that He would abdicate His throne in favor of His enemies. Our sins deserve punishment, but if God overlooked them and never pun-

ished them, that certainly would be grace — that would be the unmerited favor of God. But this is not the way grace saves, for several reasons:

(1) Because it would be at the expense of justice. There can be no sacrifice of justice in salvation. Sin must and will be punished. If God overlooked sin He would be gracious, but at the same time unjust.

(2) There would have been no need of Christ's coming to earth and dying on the cross. There is forgiveness with God, but it is on the ground of satisfied justice. Grace saves by satisfying justice. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7).

(3) It would cause men to admire one attribute of God and despise another attribute. If grace saves apart from the satisfaction of divine justice, the sinner would naturally admire the grace of God, but at the same time despise His justice. To deal with sinners in such a way, God would be setting a premium on sin. We would not think much of a human judge who would overlook the crimes of men and let them all go free. Such a judge would be an invitation for everybody to commit all the crimes he pleased, because they would be overlooked, and no harm would come to the criminal. How would you, dear reader, like to live in a country like that?

3. Grace does not save by ordinances to observe. The ordinances or ceremonies of Christ are for those already saved. They are declarative and symbolical; not procurative and sacramental. They are for the saints; not for the world. The most terrible heresies have come from a false conception of the ordinances. Millions of men have lost their lives because they would not subscribe to these false conceptions. I quote from an article on "The Sacraments," as found in the Roman Catholic Mass Book, published by the Paulist Press, New York City:

"The sacraments are the ordinary means where God's grace is brought to one's soul. We depend on the grace of God not only to reach heaven after death, but to lead a life well-pleasing to God on this earth. What the winds are to the sailing vessel, grace is to our soul.

"The sacraments are seven different ways by which special graces are applied to our soul. They are all instituted by Christ. By His death on the cross our Blessed Lord created a great reservoir of grace. From this reservoir there are seven channels, each carrying grace of a special quality, and when we need a particular kind of Divine help we go to the Sacrament which provides it. Baptism regenerates the soul and makes us children of God. It has the effect of washing away the sin we were born in, as well as any other sin we have committed. Confirmation strengthens the soul so as to enable it to fight valiantly. Holy Eucharist, being Christ Himself, the Living Bread, is the Food and Nourishment of the soul. Penance brings us God's pardon. Extreme Unction gives us grace to die well. Holy Orders raises men to the dignity of God's service and gives them strength to persevere. Matrimony gives grace to husband and wife to love each other and bring up their children in

the grace and knowledge of God. Throughout our life on this earth the Sacraments provide spiritual nourishment without which it is impossible for us to merit the happiness and the glory which God has prepared for us in heaven."

What a strange medley of truth and error! What a frustration of the grace of God! What an awful misrepresentation of grace! The article speaks of grace enabling one to "merit the happiness and glory of heaven." To merit a thing is to deserve it, or to get it by way of debt, and what ever is reckoned as a debt is not of grace (Rom. 4:4). The Bible says that salvation is of faith that it might be by grace (Rom. 4:19). The Bible says, "By grace are ye saved through faith" (Eph. 2:8), but this article does not have the word faith in it.

We will now attempt a positive answer to our question: "How Does Grace Save?" What is the "modus operandi" of grace? What does grace do in salvation?

1. Grace saves from the guilt and penalty of sin by placing them on Christ. Grace saves by punishing Christ instead of the sinner. He put away the guilt of our sins by the sacrifice of Himself (Heb. 9:26). He bare our sins in His own body on the tree (I Peter 2:24). He died as the Just One for the unjust ones that He might bring them to God, that is, into His favor (I Peter 3:18).

Justice says that my sins must be punished, and they have been punished in my Surety, the Lord Jesus Christ, the Surety of that better covenant (Heb. 9:22). It was in matchless grace that the Lord Jesus liquidated our sin-debt, and He shall have all the praise.

"Our sins, our guilt, in love Divine  
Confessed and bourned by Thee;  
The gall, the curse, the wrath were Thine,  
To see Thy members free."

"Grace," cried Spurgeon, "is every-thing for nothing; Christ free, heaven free."

2. Grace saves us from the love of sin and from a darkened understanding. This may be called internal salvation, and is the work of the Holy Spirit Who opens the soul's blinded eyes to see the truth of the Gospel. Paul said that his gospel was hid to the lost because their minds were blinded (II Cor. 4:4). The death of Christ does not benefit the man who lives and dies without faith in it. And every man of us would so live were it not for the light-giving and life-giving work of the Spirit. Spiritual truths are foolishness to the natural man, even though he be a university professor, and none but the Holy Spirit can make a man spiritual.

By nature and training Saul of Tarsus was a proud, persecuting, self-righteous Pharisee; but grace wrought in him the graces of repentance and faith. It was grace that made him sick of self and fond of Christ. He had been depending for salvation upon his Hebrew ancestry and the rite of circumcision, and upon his orthodoxy as a Pharisee, zeal as a persecuting patriot, and his law of righteousness but when grace revealed Christ to him, in all His

(Continued on page 7, column 2)

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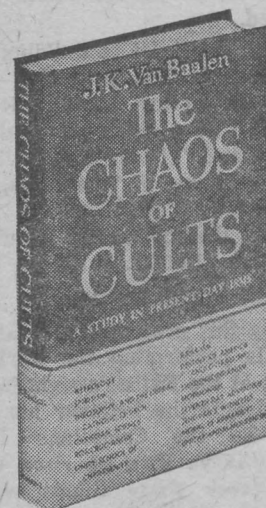
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PAGE SIX



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

According to a recent article in the ATLANTA CONSTITUTION, it is reported that a 37-year-old graduate student at Emory University Theological School has charged that liberal and atheistic professors harassed and threatened him because of his literal interpretation of the Bible.

Emory University was originally founded by the Methodists for the purpose of training Christian young people for the ministry. But it is a far cry from being such today.

The student, Richard Robinson of Decatur, specifically mentioned three professors whom he alleges harassed him in various ways because of his conservative beliefs, "ranging from threat of giving failing grades to unwarranted charges that I am mentally ill because I believe in God."

The young Methodist minister said one professor begins every new class by saying, "Ladies and gentlemen, I am an atheist."

Reports like this causes one to wonder if there is any semblance of Bible Christianity left in the Methodist churches of America. Such things must make John Wesley turn over in his grave. How can Methodist people in local churches who do not believe such continue to tolerate such foolishness?

The tragedy of tragedies is the simple fact that many Baptist colleges and seminaries are not much better. These in the main are in the hands of religious infidels.

The 1975 meeting of the Southern Baptist Convention in Miami Beach, Fla., was as entertaining as informative. A beauty queen, Vonda Kay Van Dyke, climaxed an evening session with her professional type entertainment.

Messengers with issues they considered vital to discuss were cut off in order to make way for the clowning Jerry Clower, a Grand Ole Opry star.

Without a dissenting vote, the Southern Baptist Convention on June 10 adopted the largest budget in its history: \$51 million. The budget, accepted during the first business session of the annual meeting, is more than 25 per cent above the 1974-75 budget of \$40 million.

The Southern Baptist Conference of Ministers' Wives heard W. A. Criswell talk about the woman's role in the church. This group is an auxiliary of the Southern Baptist Pastor's Conference.

Some Biblical examples of women's participation in the church have not caught on, according to Criswell, pastor of the 18,000-member First Baptist Church of Dallas, Texas. He said, "Anytime a Baptist church wants to have deaconesses, it is perfectly Biblical. We don't do it because of tradition." He cited the Biblical character of Phoebe as an example of a deaconess.

The reader is to bear in mind that Southern Baptists consider Criswell the conservative voice. If this is the conservative voice, then I wonder what the liberals would say!

The president of the Southern Baptist Religious Education Association declared Monday that Southern Baptists are among the most (Biblically) "illiterate and misinformed in the world." With teachers like W. A. Criswell, this is not hard to believe.

Many reports confirm that the Jewish Temple is soon to be rebuilt. Chief Rabbi Shlomo Goren of Jerusalem has stated that the Temple has to be rebuilt now. According to the paper, JEWISH

CURRENT EVENTS, young men of the tribe of Levi are now in training for Temple worship, including the offering of the sacrifices.

One of the largest bakeries in Israel is training people for a special project, making the shewbread, or the "lechem hapanim," used in the Temple in days gone by. The owner of the Angel Bakery said that he was "looking forward to the rebuilding of the Holy Temple," and was asked to bake the breads by a prominent rabbi.

The prophecy in Daniel 9:27 discloses that the Man of Sin will "cause the sacrifice and the oblation to cease" in a rebuilt Temple in Jerusalem. In II Thessalonians 2:4 we are told the Antichrist will sit "in the Temple of God, shewing himself that he is God." When Antichrist takes his seat in the rebuilt Temple in Jerusalem, it will be "the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place" (Matt. 24:15).

Every Jew in the world is being assessed a half-shekel for the construction of this Temple soon to be built. It is said to be a ten million dollar building. The Jews say that this is the Biblical way for raising funds for its construction.

Jewish prophecy is being fulfilled before your eyes. Those who fail to see it must be blind.

One recent survey in New York claims that 53.1 per cent of Jewish households are not affiliated with a synagogue. It was also revealed that of Jews 20 and 30 years of age, some 70 per cent never attend synagogue or temple worship. Of those 70 and older, 57 per cent do not attend. It was disclosed that 95 per cent of the second generation American-born Jews do not eat kosher meat and an average of 70 per cent do not keep kosher homes.

Why are so many Jews not finding peace from the practice of their religion? Only when they receive their Messiah does satisfaction of heart come to them.

## "Salvation By Grace"

(Continued from page 6)  
worth, he counted all these things as "dung," rejoicing in the righteousness which is by faith in Jesus Christ (Phil. 3:1-9).

Conversion is the work of the Holy Spirit, and His work in us is as much of grace as was the work of Christ for us on the cross. Christ wrought for us on the cross to liquidate our sin-debt. The Holy Spirit wrought in us conviction for sin, and faith in the blood of Christ as the one and only remedy for sin. "Grace," said Spurgeon again, "is the morning and evening star of our experience. Grace puts us in the way, helps us by the way, and takes us all the way."

Anna Steele (1760) has memorialized the gracious work of the Holy Spirit in the following lines:

"How helpless guilty nature lies,  
Unconscious of its load;  
The heart, unchanged, can never rise  
To happiness and God.

"Can ought beneath a power divine  
The stubborn will subdue?  
'Tis thine, eternal Spirit, thine  
To form the heart anew.

"'Tis thine the passions to recall,  
And upward bid them rise,  
And make the scales of error fall  
From reason's darkened eyes.

"To chase the shadows of death away,  
And bid the sinner live;  
A beam of heaven, a vital ray,  
'Tis thine alone to give.

"O, change the wretched hearts of men,  
And give them life divine;  
They shall their passions and their powers,  
Almighty Lord, be thine."

—Chapter 15 in *Definitions of Doctrine*.

## Halliman Report

(Continued from page one)

that were almost impassable. At the end of five hours, we had driven the 60 miles, where we would have to leave the vehicle and walk the rest of the way. Had we not had an unfortunate thing to happen we would have been able to drive for another 6 miles, which would have saved us from having to go down and then, on the way back, walk up a very large mountain. We had turned off the main road and had gone about two miles on this new road, when we came to a place where the natives were putting stone on the road. I stopped the vehicle, and asked all to get out until I had crossed the rough place as the stones were quite large. I never checked to see but assumed that all those in the back had got out, and so, when I went on

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to cross the rough place, the full load proved to be too much for one of the spring shackles as the front wheel dropped off one of the large stones. The spring shackle did not break completely, but left a small portion holding, however, it let the spring shoot forward about three inches and of course, carrying the front axle on that side along with it that much.

I drove on another mile and decided to park the vehicle and walk the rest of the way. The sun was very hot by then, making walking very uncomfortable. By two o'clock, we had walked as far as we could on the vehicle road, and then, we had to spend another hour on a muddy and slick bush trail. By three o'clock we had reached our destination, seven hours and about 68 miles behind us.

No services were planned for that day and I think everyone was happy about that, as we were all so tired. About 8:00 that night, I settled down in my bed roll, hoping for a good night's rest. By 6:30 the next morning, my body had had a good rest, but not a wink of sleep had come all night — in spite of the fact that I did not sleep any on Monday night, Tuesday night turned out the same way. For the past five years I have been bothered with insomnia when I am out on these bush patrols, many times going up to four nights without a wink of sleep, then perhaps I would get a couple of hours sleep on the fifth night and then another four nights with no sleep. It doesn't seem to affect me to a degree to where it impairs my ability to carry on my work as usual.

The first session of the Conference was on Tuesday morning. There had been a new building constructed, by the local church, especially for this Conference and all the rest of the grounds adjacent to the church and Conference house had been cleaned and it was very evident that the church at Takibu

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had spent a lot of time and work in preparation and expectation of a great time of fellowship together. A special shed had been erected for the food and as I passed by it on the way to the Conference room, I noted that the sides were bulging with sweet potato, pumpkin, several different varieties of bananas (most folk back there probably think there is only one variety of bananas — we have over a hundred here in New Guinea), and various greens, etc., etc.

Time here in New Guinea is never strictly adhered to and as there are no dishes to worry about being washed, no beds to be made, no special preparation needed for the food, we have a lot more time to spend in preaching, etc. at our Conferences than we do at the ones back there. By about 7:30 on Tuesday morning, we were all ready to get underway with the first session. We usually have several things on the agenda to attend to, things that have come up or we feel beneficial to our work that needs to be discussed since our last Conference.

We always attend to some of these things in the early morning and late afternoon sessions, giving the people that live a long way off time to get there for the preaching services. Our first session went until 11:00 a.m. and then we dismissed and had the first preaching session. After this we had an hour's break and then assembled at the church again for another preaching service. By the time this one was over, it was getting rather late in the afternoon, so we only had time for about another hour to discuss things relative to the work, and then we dismissed for the day to attend to the requirements of our bodies. We had had a very full day and everyone seemed to be literally bubbling over. Those that had walked the long distances were rejoicing that they had been privileged to come, and those that lived close by were rejoicing in that so many had come from such long distances and the Lord had given us a good session of refreshing and many showers of blessings.

About 12:00 noon on Wednesday, we had taken care of all the business that we had for this time, and in view of the distance that some of the pastors had to travel in order to be back at their churches for Friday's service, we decided to end the Conference and start back. It had been the best Conference we had held to date.

I had thought much about the vehicle while being there and thought perhaps that I would have to leave it or, at best, go no more than a short distance before the spring shackle would give way completely. I told everyone except two men that they would have to walk back. I took two with me to assist me in case of a complete breakdown.

Before starting, the three of us prayed and definitely asked the

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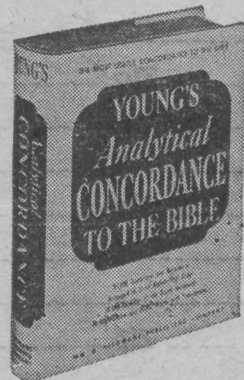
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Lord to put His hand upon the broken spring shackle and hold the remaining bit that was still together until we could reach the Mission Station. Normally, I carry a full array of tools, prepared to do an average overhaul on the road anywhere, however, this time I had gone off without my tools and would have not been able to do anything by way of repairs on the road. I decided to go back via Lake Kapiago as I did not see how the roads could possibly be any worse that way, the only change could be for the better and besides it was some nearer.

In about an hour and a half, we had made the 10 miles to Kapiago — by now it was after 4:00 p.m. We stopped for a short break and had prayer again, thanking the Lord for traveling mercies thus far and asking Him to continue to watch over us during the remainder of the trip. We had some mighty big mountains to cross on our way to the Mission Station and the situation with the spring had gotten some worse, making it hard now to negotiate sharp corners. Several times both going up and down mountains, I had to back up and take the second try around a

(Continued on page 8, column 5)

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## Pope's Blessings

(Continued from page one)

was dethroned.

He blessed the English ship "Santa Maria" because it had on board 11 sisters of charity, and, poor ship, it went down on the first voyage.

He blessed the ship "America," which ran between Buenos Aires and Montevideo, and the ship was burned on the 24th of December, 1871, having on board more than 100 passengers.

The pope blessed himself in 1870, and soon afterward he himself was defeated and Rome was taken, on September 20, 1870.

The pope blessed the Princess Isabel, and soon afterwards she was expelled from Brazil and the Republic of Brazil was set up.

The pope blessed the Spanish arms in the last war between Spain and the United States and they suffered a disastrous defeat soon afterwards.

The Catholic Bank of Lyon was solemnly blessed by the pope and, soon afterwards, broke.

In the year 1899, the envoy of the pope went to Resistencia, in Caco, to bless the church, and on his return, the church was completely demolished by a terrible cyclone.

The charity ball in Paris, in the month of May, 1897, was blessed by the pope, and soon afterwards the house where the ball was to be held was destroyed in a terrible fire in which many persons of the French aristocracy perished.

Some years ago when Brazil received the Papal blessing, the exchange went down, coffee lost its value and the Bubonic plague appeared. On the occasion of the four hundredth anniversary, the pope blessed Brazil, and soon afterward the principal banks of Rio de Janeiro were declared bankrupt, and there followed an intense crisis of work which caused much misery and resulted in a number of suicides. In December of 1905 the pope blessed Brazil again and there were a number of catastrophies. There was a pest of grasshoppers in St. Paulo and a drought in Southern Brazil. In other parts of Brazil there were floods such as were never before known in Brazil, causing many deaths and great losses. On the same occasion, at the request of the Brazilian cardinal, the pope blessed America, and four months later a violent earthquake and consequent fires destroyed San Francisco, Calif.

The pope blessed "Jimmy" Cox (defeated by Harding) and Al Smith (defeated by Hoover) when they ran for President and each was defeated.

President Roosevelt appointed a personal envoy to the Vatican. Mr. Roosevelt died while in office.

In October 1951 President Truman attempted to appoint a U.S. Ambassador to the Vatican. The attempt failed because Congress refused to approve it. Soon the Truman administration was rocked by scandals, and in the 1952 elections his party suffered an overwhelming defeat.

General Douglas MacArthur received a medal from the pope, of which he was very proud. Soon after this, he was relieved of his command in Korea.

In late 1959, President Dwight Eisenhower embarked upon a "peace" crusade, visiting several countries in Europe and Asia in the interests of world peace. He visited the pope while on that tour and received his blessing. In May 1960 Russian Premier Khrushchev used the U-2 spy plane incident to "blow up" the Paris Summit Conference and insulted President Eisenhower to his face. There was more world tension than there had been in many years.

President Kennedy and his wife visited the pope and were blessed by him on July 2, 1963. On Aug-

ust 9, 1963, their child died shortly after birth. On November 22, 1963, President Kennedy was assassinated.

Pope Paul came to the United States in October 1965. President Johnson met with him. At that time President Johnson was having things pretty much his way, and Congress passed almost everything he wanted. Soon his popularity deteriorated, and he didn't run for re-election in 1968. When the pope came to the U. S., he came to New York City. Thousands of New Yorkers lined the streets cheering him. He was warmly greeted by the officials of New York. A little more than a month after his visit, the great "power blackout" took place in New York City and other Eastern Seaboard areas. Within three months the great "Transit Strike" took place followed by other crippling strikes. Today, New York City is a bankrupt city.

In 1963 Russian Premier Khrushchev appointed "Observers" to the Vatican, in an attempt to have closer relations with Rome. In 1964 Khrushchev was deposed from power in Russia.

Winston Churchill received the pope's "blessing" and was defeated as Prime Minister of Great Britain in 1946. Years later, he visited the pope and soon after, fell and broke his hip. Also, a few years ago British Prime Minister Harold MacMillan visited the pope and lost his job in the next election.

Robert Kennedy visited the pope and brought back souvenirs to his family from him. He was assassinated in June 1968. Sometime ago his oldest son was arrested on drug charges. There have been other serious family problems.

Edward Kennedy visited the pope and soon after his back was broken in an airplane crash. In 1965, when Pope Paul visited the U. S., Edward Kennedy, with millions watching on television, knelt down and kissed the pope's ring. This is a sign of submission to his authority. Four years later came the "Chippewiddick" incident which still hangs like a cloud over his head.

Martin Luther King visited the pope in September 1967. On April 4, 1968 he was assassinated.

President Richard Nixon visited the pope and had a long conversation with him in March 1969. He also appointed Henry Cabot Lodge as an ambassador to the Vatican. In 1972 he was re-elected by one of the greatest margins a President ever had. Things seemingly were going well with him. But then came "Watergate" and in August 1974, he was forced into a disgraceful and humiliating resignation, under threat of impeachment.

Other examples could be given, but these should be sufficient. The pope puts himself in God's place. He declares himself holy and infallible and is worshipped almost as God on earth. In Malachi 2:2 God says to some unfaithful priests, "I will curse your blessings." Psalm 144:7-8 says: "Bid me, and deliver me out of great waters, from the hand of strange children; whose mouth speaketh vanity, and their right hand is a right hand of falsehood." The pope blesses with his right hand, a "right hand of falsehood." Jeremiah 17:5 says: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Rev. 17:2 says: "With whom the kings of the earth have committed fornication." This is speaking of the great whore — the great false church. And Rev. 18:4 says: "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her PLAGUES."

President Gerald Ford visited the pope on June 3, 1975. Only time will tell how the Lord will deal with him.

If you are not saved, don't put your trust in a fallible man but in an infallible Bible, which proclaims an infallible Saviour. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).



## Halliman Report

(Continued from page seven)  
sharp curve at the edge of a thousand foot drop. The two fellows that were riding with me would sometimes cover their eyes with their hands until I had got the car straightened out, and on course again. By 8:00 o'clock that night, only by the mercy of a miracle-working God, we hobbled into the Mission Station. Needless to say, things like this strengthens my faith in the Lord, but I don't think I have seen any one thing since our prayers to God to end the famine in 1972, that has been used to strengthen the natives faith in a sovereign God any more than this has.

This is being written on a Saturday night after the Conference ended on Wednesday. Monday I plan to go out and secure the parts needed to get the car back in service once again. Our work has grown to the extent that without a vehicle, I would be almost unable to cope with the situation. I have a couple more bush patrols to make in the very near future that will require the vehicle in order to keep up with my other duties. We pray for you folk daily and ask that you remember us as you find time to pray. May the blessings of the Lord rest upon each of you.

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