

# What God Removes From A Degenerate Society

JON RULE  
Taylor, Michigan

Isaiah 3:1 - 4:1

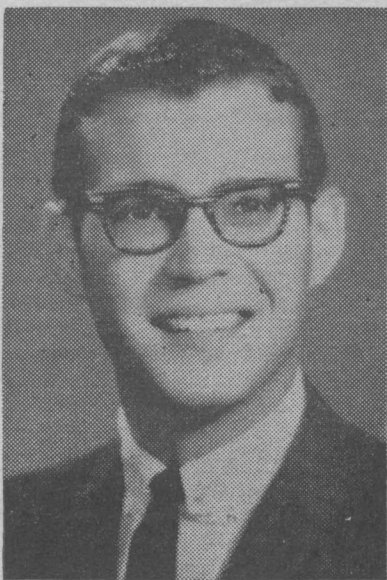
To preach on doom is unpopular. People would much rather hear that all is well than to be reminded that a righteous God will indeed judge our iniquities. Jeremiah's unpopularity arose from this very thing; he was preaching and predicting judgment and the false prophets wanted him killed. But, let this truth stand, "as a man soweth, so shall he reap," and that applies to individuals, churches, and nations.

How hard it must have been for Israel to put much faith in the words of our text. They were prosperous, wealthy, but godless (Isa. 2:7-8). I see Israel in the time of the major prophets as a clear parallel to America. We also are rich, prosperous, industrious, but degenerate.

God warns Israel of His purpose to judge them, and the way He shall do so is by removing from them their support. In verse 1 of the text an Arabic idiom is employed: "the stay and the staff" means all visible means of support. The chapter catalogs seven things which God shall remove from them in His judgment.

THE BREAD AND THE WATER (v. 1)

In other words, there would be a famine of great proportions.



JON RULE

That this was literally fulfilled is clearly evident from Scripture. In Jeremiah's day it was reported that there was no more bread in the city (Jer. 38:9). Ezekiel delivered much the same message as (Continued on page 5, column 2)

# ABORTION

By GENE KIGER  
Winston-Salem, North Carolina

"Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived" (Job 3:3).

"Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me! I should have been as though I had not been; I should have been carried from the womb to the grave" (Job 10:18,19).

This article is on the subject of abortion, and this is of the utmost importance in our day and time. I feel that the above Scriptures speak strongly relative to the subject of abortion, especially the first one. I was utterly shocked to read in the paper a few weeks ago that in this country — the U.S.A. — not some idol worshipping heathen country — that there were one million deaths by abortion last year. When I see that, I say it is time for someone to stand up and take notice. We cannot deal with it any longer as a small thing that does not matter. Because it does matter. It matters as multiplied acts of murder.

We might say that the Word of God does not say much about abortion because it was probably unknown or almost unknown in Bible times. Yet I know that God knew (Continued on page 6, column 4)

# HALLIMAN REPORTS ON TRAVELS TO PAPUA, N.G.

By FRED T. HALLIMAN  
Missionary To New Guinea

Dear friends,

It has been a long, tiresome trip from Kentucky back to Papua, New Guinea, and while we are not there yet, perhaps we will make it in this article. In the last article, we had just landed at the Kings-Ford Smith Airport,



FRED T. HALLIMAN

in Sydney, Australia. After having been on the same plane for over 17 hours and out of the seat only once during that time, it was good to be back on land once again. We landed in Sydney in a cold, wet drizzle. Having traveled to this part of the world, i.e., southern Australia at this time of

the year, many times, this was not surprising and I was prepared. However, I noted several people that had left a 75 degree sunny California on the same plane and thinking no doubt the weather would be the same in Sydney, had a big surprise as they stepped off the plane in their shirt sleeves. By the middle of June in the southern hemisphere, winter is already well under way and while it is true that the winters in Australia are not as cold and harsh as in America, it does get quite cold at times and of course the farther south one goes the colder the winters.

It did not take me very long to clear through health, immigration and customs. I did not have to open my bags for inspection which was unusual and in a very short time I was in the lobby that led out to the street. I already had my hotel reservations, so I caught a taxi and was soon on my way. If one has never been in a place like Australia, where they drive on the opposite side of the street or road than what we do back in America or if you have been away from this for quite some time, it can seem quite chaotic, especially in a large city like Sydney as you are racing down the street, weaving in and out, with horns beeping and turning corners on the wrong side of the road. By the time you have arrived at the hotel some 35 minutes later, you somehow feel that you enjoyed the same length of (Continued on page 7, column 4).

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

# The Baptist Examiner

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

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# NOT ONE SINGLE VERSE

By HERB EVANS  
Griffith, Indiana

"Bring ye all the tithes into the storehouse, that there may be meat in my house" (Malachi 3:10).

"BRING YE"

The tither, unlike the almsgiver (whose right hand is not to know what the left is doing), is responsible to know what he is doing. ALL of God's people ("Ye") are responsible to bring the tithes, which means that their presence is required. Not one single verse teaches a person to send his tithe! Obviously, this puts our radio, TV, and newspaper "pastor" friends and their supporters in an awkward position.

"ALL"

Wherever the destination of the tithe, one thing is certain; the entire tithe belongs there. Not one single verse teaches that the tithe may be split up!

"THE TITHES"

Tithing is taught in both Testaments (Matt. 23:23; Heb. 3:8; I Cor. 9:13,14). The tithe is a tenth of ALL your increase. It is not what you have left after you pay your taxes or your creditors. "Honour the Lord . . . with the firstfruits of all thine increase" (Pro. 3:10). Not one single verse teaches otherwise!

"INTO"

The tithe is not to be merely dropped off at the designated place of depository; it is to be brought into it. Church members, who tithe but do not bother to attend the church they tithe to, are not much better off than those who send their tithes to their "TV pastor."

"THE STOREHOUSE"

It is significant to note that the tithes are not to be brought into "a" storehouse but into "the" storehouse. God expects His people to bring the tithes into the storehouse that He has designated — not just any storehouse. The Hebrew word for storehouse is 'owstar and is rendered treasury in Joshua 6:24: ". . . the silver

and the gold . . . they put in the treasury of the House of the Lord."

The storehouse is the treasury, and the treasury is located in the House of the Lord. Not one single verse teaches otherwise.

"THAT THERE MAY BE MEAT"

Tithing serves the same purpose in the New Testament as it did in the Old. "Do ye not know that they which minister about the holy things live of the things of the temple . . . Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:13,14). In the temple, there were some who were appointed over the tithes (Neh. 12:40,44) from which the temple ministers were supported. In the early New Testament assembly (church) the apostles were appointed over money and valuables that were laid at their feet (Acts 4:37, 5:2). Not one single verse teaches that anyone outside the church should be appointed over the tithes.

"IN MY"

Reason demands that if the (Continued on page 6, column 2)

# History Of Vermont Baptists

WILLIAM CATHCART  
(1826 - 1908)

In 1768 the first Baptist church in what is now the State of Vermont was formed in the town of Shaftsbury. It arose out of the New-Light movement, and in 1788 it had become the mother of three other churches in the same town. The second church in Vermont was organized in the town of Pownal in 1773. These two towns were the seats of Baptist influence and missionary effort for a considerable period in Vermont.

Towards the close of the Revolutionary War the county of Windsor increased rapidly in population, and with the new residents several Baptist ministers found their way to that section of Vermont. A church was formed in Woodstock in 1780, of which Eld. Elisha Ransom became pastor. Between 1780 (Continued on page 6, column 3)

By MILBURN COCKRELL  
Editor of The Baptist Examiner

The goofy grants, pointless programs and sheer senseless spending of our tax dollars by our government in Washington is legalized thievery! Experts on monetary affairs predict the total collapse of monetary matter in the U. S. in the next five years!

"The cost of living jumped 93 per cent between 1967 and 1978. Our population rose only 10 per cent. Yet the cost of government at all levels skyrocketed from \$242.5 billion to \$757.2 billion — a 212 per cent increase" (NATIONAL ENQUIRER (8-1-78, p. 13).

The outstanding champ in the Washington wastelands is the National Science Foundation (NSF). In the past five years out of 86 cases of wanton waste, NSF was the culprit in 41. Here are a few of the goofy grants:

- (1) \$159,000 to teach mothers how to play with their babies.
- (2) \$80,000 to develop a zero-gravity toilet.
- (3) \$121,000 to find out why some people say ain't.
- (4) \$29,324 for a study of the mating calls of the Central American toad.
- (5) \$62,000 to study homosexual sea gulls.
- (6) \$82,000 to learn why people talk fast or with accents.
- (7) \$220,000 to study the plant

life of the Fiji Islands.

(8) \$100,000 to delve into pre-revolutionary Russian politics.

(9) \$59,000 to learn if jet noise bothers children.

(10) \$51,000 to decide if babies imitate their own babbling.

(11) \$70,000 to find out why women in Jamaica get pregnant.

These facts have all been made public by the National Taxpayers Union, Washington, D. C. They also reveal that the U. S. taxpayers are on the hook for at least \$7.5 trillion. Your personal share is over \$150,000. This figure is up a staggering \$20,000 from last year. While you are working to make ends meet, politicians are working up debts and liabilities which you will have to pay!

If you want to really get upset consider these things:

- (1) \$3 billion stolen annually from health programs.
- (2) \$6.5 billion each year for the Pentagon to buy five times as many routine supplies (not weapons) as are actually used.
- (3) Billions wasted annually on 900,000 "totally ineligible" welfare recipients.
- (4) \$200 million annually to perform useless research and shower favored professors with grants.
- (5) \$85,000 per minute to pay interest on the "national debt."
- (6) \$250 billion for foreign aid, which goes mostly to Communist countries and which financed both sides in 14 wars during the last 20 years.
- (7) \$15 billion annually to bureaucrats for lobbying in Congress.

The most serious problem America faces today is the debasement of our currency by the government. According to Franz Pick, one of the world's most respected experts on monetary affairs, the dollar "has been debased somewhere between 76 per cent and 92 per cent since 1940 . . . The government will continue to debase the dollar until it is worth about a nickel."

Inflation is partly responsible for the record leaps in federal spending in recent years. But inflation is largely caused by the borrowing and money supply increases necessitated by government overspending. Irresponsible politicians are spending this country into (Continued on page 6, column 4)

# The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

# "CHRIST"—Our Passover

"For even Christ our Passover is sacrificed for us" (I Cor. 5:7).

The paschal lamb has its counterpart in the New Testament, and it represented our Saviour Jesus Christ. He, as God's appointed Lamb, is the Antitype of the Passover lamb. Paul believed Christ had taken the place of the Passover lamb. When Christ was offered on the tree of the cross the paschal offering was designed to cease. Since Calvary, believers have had a paschal Lamb which is more precious than the one the Israelites had in Egypt.

That the Jewish paschal lamb was a type of the Messiah is not disputed by the ancient Rabbins. They say, "The Schechinah (the name by which they understand the promised Messiah) delivered Israel out of Egypt, and was typified by the paschal lamb" (R. Menachem, Vol. 22, Col. 2). Hence they expected the coming Messiah, and their deliverance by Him on the Passover Feast.

THE PERSON OF CHRIST

It is remarkable in Exodus 12 that the lamb is never mentioned in the plural. This was because

it was God's chosen means of pointing to the one-coming Lamb of Calvary. In the Scripture Christ is often compared to a lamb. Of the Messiah the prophet said: "He is brought as a lamb to the slaughter" (Isa. 53:7). Both the Apostle John and Peter frequently represent Him under the emblem of a lamb in their writings.

The figure of a lamb is used to show the excellency of the character of the Saviour. Christ is as meek and humble, as simple and innocent, as patient and submissive (Continued on page 2, column 1)



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## Christ, Our Passover

(Continued from page one)

sive as a lamb.  
The paschal lamb was to be  
without blemish (Ex. 12:5; Lev.  
22:21-22). Such is the distinguish-  
ing character of Christ, for Peter  
says Christ is "a lamb without  
blemish and without spot" (I Pet.  
1:19). Jesus Christ was the per-  
fect Passover lamb in Whom the  
Father was well pleased. Our  
Jesus is "holy, harmless, unde-  
filed, and separate from sinners"  
(Heb. 7:26). Conceived without  
the stain of sin, He lived without  
sin and died without guilt. He con-  
versed with the wicked world, yet  
He contracted none of its pollu-  
tion. His bitterest enemies, both  
Jew and Gentiles, joined to attest  
His uprightness.

The lamb used in the Passover  
Feast was to be a male of the  
first year (Ex. 12:5). The lamb  
was not to be too young or too  
old. He was to die in the fullness  
of his strength. Even so Christ  
was a male according to the flesh.  
He died, not in old age, nor in  
childhood, but in the fullness of  
His manhood. He was cut off  
"in the midst" of His days (Ps.  
102:24).

### THE MANNER OF HIS DEATH

The paschal lamb was to be  
taken out of the flock (Ex. 12:5).  
This points to the incarnation of  
Christ. He was made in all things  
like His brethren, a partaker of  
flesh and blood, in order to be  
our Passover (Heb. 2:17; Deut.  
18:15). Christ was according to  
the flesh of the seed of Abraham  
and David.

The lamb was to be separated  
four days before it was killed  
(Ex. 12:6). Christ literally ful-  
filled this. He came to Bethany  
six days before the Passover, the  
9th day of the month (John 12:1).  
The next day He made His public  
entrance into Jerusalem (John  
12:12-13). This was the 10th day  
of the Jewish month Nisan. Then  
on the fourth day after this He  
was crucified.

Some make the four days refer  
to the four thousand years which  
elapsed before Christ died on the  
cross. This is also true. Others  
make the four days prophetic days

—a day for a year (Ezek. 4:6).  
The type still holds good since  
Christ was crucified in the fourth  
year of His public ministry.

The Passover lamb was shut up  
to death and escape was impos-  
sible. Jesus Christ, the Lamb of  
God, was shut up by virtue of the  
Covenant of Grace to die at the  
appointed time. Peter declares  
this to be the case: "Forasmuch  
as ye know that ye were not re-  
deemed with corruptible things, as  
silver and gold, from your vain  
conversation received by tradition  
from your fathers; But with the  
precious blood of Christ, as of a  
lamb without blemish and without  
spot: Who verily was FOREOR-  
DAINED BEFORE THE FOUN-  
DATION OF THE WORLD, but  
was manifest in these last times  
for you" (I Pet. 1:18-20).

The whole assembly of the con-  
gregation of Israel was to kill the  
lamb (Ex. 12:7). This did not  
mean that every man, woman,  
and child did this; it meant they  
did it representatively. The head  
of the household acted on behalf  
of his family. Here again the type  
passes to the Antitype. The priests,  
the scribes, the Pharisees, and  
Sadducees all united and acted for  
the whole congregation of Israel  
in putting Jesus Christ to death.

The Apostles "lifted up their  
voice to God with one accord, and  
said, Lord, thou art God, which  
hast made heaven, and the sea,  
and all that in them is; Who by  
the mouth of thy servant David  
hast said, Why did the heathen  
rage, and the people imagine vain  
things? The kings of the earth  
stood up, and the rulers were gathered  
together against the Lord,  
and against his Christ. For of a  
truth against thy holy child Jesus,  
whom thou hath anointed, both  
Herod, and Pontius Pilate, with  
the Gentiles, and the people of  
Israel, were gathered together,  
For to do whatsoever thy hand  
and thy counsel determined before  
to be done" (Acts 4:24-28).

The blood of the paschal lamb  
was to be applied to the lintel  
and the two side posts of the  
house of an Israelite (Ex. 12:22).  
This is a typical picture of Christ  
upon the cross, although the pic-  
ture is marred by the translation  
of the word "basin" in the Author-  
ized Version. It is the Hebrew  
word SAPH which can mean  
"threshold" as it is rendered in  
Judges 19:27 and "door" in II  
Kings 12:9. The word is an old  
Egyptian word for the step before  
a door, or the threshold of a house.

The Septuagint renders Exodus  
12:22 thusly: "And ye shall take a  
bunch of hyssop, and having dipped  
it into some of the blood that is  
by the door, ye shall touch the  
lintel, and shall put it upon both  
doorposts, even the blood which is  
by the door . . ."

This is an important point to be  
considered. The Passover lamb  
was slain at the door of the house.  
It was not necessary to put the  
blood upon the threshold for it  
was already there. What a pic-  
ture of Christ on the cross! Blood  
above on His head from the crown  
of thorns, corresponding to the  
blood on the lintel. Blood on His  
hands from the nails, pointing to  
the blood upon both the side posts.  
Blood on His nail-pierced feet,  
alluding to the blood on the thresh-  
old!

### THE SUFFERING OF CHRIST

The Passover was a sacrifice  
(Ex. 23:18; II Chron. 30:15-16;  
35:11; Ezra 6:20). In Exodus 12:  
27 it is called "the SACRIFICE  
of the Lord's passover." A sacri-  
fice in Old Testament times was a  
propitiatory offering rendered to  
God. Jesus Christ was such a sacri-  
fice. The Apostle writes in the  
New Testament: "For even Christ  
our passover is sacrificed for us"  
(I Cor. 5:7). "Christ also hath  
loved us, and hath given himself  
for us an offering and a sacrifice to  
God" (Eph. 5:2). Hebrews 9:26  
tells us Christ "appeared to put  
away sin by the sacrifice of him-  
self." Again it is written: "But  
this man, after he had offered one  
sacrifice for sins for ever, sat  
down on the right hand of God"  
(Heb. 10:12).

The lamb of Israel was a substi-  
tutionary sacrifice. The innocent  
lamb died in the place of the first  
born son of the Israelite. Even so

"And they talked together of all  
these things which had happened"  
(Luke 24:14).  
This is a reference to the min-  
istry of the risen Christ. Two of  
the disciples had met with Jesus  
after his resurrection, and had  
walked with Him that day toward  
the city of Emmaus. As they com-  
muned together and reasoned in  
the things of the Lord, it says that  
"they talked together of all these  
things which had happened."

These two disciples, I imagine,  
were very much concerned about  
the things that had taken place,  
especially the recent event of  
Christ's resurrection. Now, they  
talk together as they journey,  
communing about the things which  
had happened.

Lots of people are confused  
about what happened. In fact,  
there are so many things that took  
place when they trusted Jesus  
Christ, that many individuals are  
very much confused about what  
the Lamb of God died in the place  
of His sheep (John 10:15). God  
spared not His Son that He might  
spare the guilty sinner (Rom.  
8:32). Christ died that believers  
might live forever in the glory  
world.

The Passover lamb was to be  
killed by the effusion of its blood;  
Christ's blood was shed by the  
crown of thorns, the nails in His  
hands and feet, and the spear in  
His side. There could be no re-  
mission of sins for the people of  
God without the shedding of His  
blood (Heb. 9:22). It was in His  
own blood He washed us from our  
sins (Rev. 1:5) and delivered us  
from the sentence of condemna-  
tion.

The lamb roasted with fire was  
a striking representation of its  
Antitype enduring the wrath of  
God, which is said to burn like  
fire (Ps. 89:46; Jer. 4:4). The  
prophet pictured the sufferings of  
Christ as a fiery ordeal: "Is it  
nothing to you, all ye that pass  
by? behold, and see if there be any  
sorrow like unto my sorrow, which  
is done unto me wherewith the  
Lord hath afflicted me in the day  
of his fierce anger. From above  
hath he sent fire into my bones  
. . ." (Lam. 1:12-13).

According to Justin Martyr in  
his conference with Trypho the  
Jew, the roasted lamb was so  
placed as to resemble the cross.  
With one split it was pierced longi-  
tudinally from the tail to the head.  
With a second it was transfixed  
through the shoulders so that the  
forelegs became extended. Thus  
the lamb entirely roasted was a  
symbol of the punishment of the  
cross which was inflicted on  
Christ.

No water was to be put upon  
the lamb (Ex. 12:9). This would  
hinder the roasting of it in the fire.  
The meaning of this is explained  
by the cry of Christ: "I thirst."  
His thirst was the effect of the  
agony of His soul in the heat of  
God's wrath.

Not a bone of the lamb was  
broken (Ex. 12:46). This part  
was fulfilled in our blessed Jesus.  
Although the whole body of Christ  
was wounded and bruised, and all  
His bones out of joint, yet none  
of His bones were broken. The  
soldiers broke the bones of the two  
thieves to hasten their death. But  
Christ escaped the infliction being  
already dead (Ps. 34:20; John 19:  
33,36). The type was literally ful-  
filled by the Antitype.

None of the lamb was to remain  
until the morning (Ex. 12:10). The  
sacrifice was to be completed  
within a single night. In like man-

actually happened.  
I noted twenty things that ac-  
tually happened when I was saved  
— the very moment that I trusted  
Jesus Christ. I haven't time to  
mention all twenty, but there are  
several of them that I do want  
to mention to you.

### I WAS ACCEPTED IN THE BELOVED

We read:  
"To the praise of the glory of  
his grace, wherein he hath MADE  
US ACCEPTED in the beloved"  
(Eph. 1:6).  
The "beloved" is the Lord Jesus  
Christ, and it says that we are  
accepted in Him.

Some Arminian preachers talk  
much about accepting Christ as  
Saviour, but I would remind you  
that there is not a word in the  
Bible that indicates the sinner is  
to accept the Lord Jesus Christ.  
Instead, the Scripture talks in  
terms of you, as a sinner, being

accepted in the Beloved, or accept-  
ed in Jesus Christ.

Actually, if you are a child of  
God, you hate yourself because of  
your sins, and God would hate  
you too, except for the fact that  
God sees you in Jesus Christ, and  
you are accepted in the Beloved.  
God has never accepted you in  
yourself. God has never accept-  
ed you in your sin. Rather, God  
has accepted you in the Beloved,  
in Jesus Christ.

An old Scotch preacher lay dy-  
ing. One of his friends who had  
worked with him in the ministry  
said to him, "Jame, how long is  
it since you accepted Jesus?"

He looked up and said, "Never  
accepted Him." The family said,  
"Oh, his mind is wandering. He'll  
probably never know us again.  
He doesn't realize what he is say-  
ing."

The man said, "Yes, it is true;  
I never accepted Him, but I have  
(Continued on page 3, column 1)

ner the atoning work of Christ is  
a completed thing. It is not being  
accomplished progressively; it has  
been accomplished definitely and  
eternally. The sacrifice was of-  
fered over 1900 years ago, but the  
memory of it lasts forever with  
God and the redeemed. Christ  
entered in "once into the holy  
place, having obtained eternal re-  
demption for us" (Heb. 9:12). All  
who believe on Him "are sancti-  
fied through the offering of the  
body of Jesus Christ once for all"  
(Heb. 10:10).

### THE DAY CHRIST DIED

The Passover lamb was killed on  
the 14th day of the Jewish month  
of Nisan (Ex. 12:6). It is regret-  
table so many theologians deny  
that Christ died on this date.  
Many hold He was crucified on  
the first day of the feast of unleav-  
ened bread on the 15th of the  
month. I am certain that I cannot  
resolve all the difficulties sur-  
rounding this topic, but I firmly  
believe Christ died on the 14th  
of Nisan, the very day the Pass-  
over lamb was killed. This means  
that I believe Christ ate the Lord's  
Supper on the night part of the  
14th of Nisan, shortly after the  
13th day ended at sunset. I offer  
the following reasons for my view:

1. John in his Gospel expressly  
declares that this supper took  
place before the Passover: "Now  
before the feast of the passover  
. . . And supper being ended . . ."  
(John 13:1-2). At this supper  
Christ pointed out the traitor (John  
13:21-30), and Judas left the sup-  
per and betrayed Him that same  
night (John 13:30). After the sup-  
per which was before the Pass-  
over Feast, Jesus spoke John  
chapters 14, 15, and 16. Then He  
was arrested that same night in  
the garden (John 18:1-2).

2. When Christ told Judas at  
the supper, "What thou doest, do  
quickly," the disciples thought He  
was directing Judas to bring things  
for the Passover Feast (John 13:  
27-29). Hence the regular Pass-  
over lamb had not been eaten yet.

3. On the day after this supper  
the Jews would not "go into the  
judgment hall, lest they be de-  
filed; but that they might eat the  
passover" (John 18:28), showing  
they had not eaten it yet.

4. The crucifixion of Christ is  
expressly called "the preparation  
of the passover" (John 19:14). This  
was the 14th of Nisan, the day the  
paschal lamb was killed.

5. The crucifixion of Christ could  
not have been on the night of the  
15th of Nisan, for people were not  
allowed to leave their house, much  
less travel around the city and  
conduct a trial. On the night after  
the supper Christ and the disciples  
went out to Mount Olivet and from  
there to Gethsemane (Matt. 26:  
(Continued on page 8, column 3)

## BRIEF NOTES

Due to the illness of Pastor Erd  
T. Crace, the Sovereign Grace  
Baptist Church of Piketon, Ohio,  
has appointed David E. Darragh  
to the office.

Grace Missionary Baptist Church  
of Kirksville, Mo., and Pastor  
Bruce Morgan ordained Elder  
Richard L. Eckstein to the  
gospel ministry on Aug. 11, 1978.  
Bro. Eckstein is available for pas-  
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## ...I Trusted Jesus

(Continued from Page Two)  
been accepted by God, in Jesus Christ."

I tell you, beloved, that actually happened the day that you were saved. You were accepted in the Beloved. God couldn't accept you any other way. God couldn't accept you with all your sins. God couldn't accept you with your sins on exhibition. God couldn't accept you in any other way except in Jesus Christ.

So I say that the first thing that actually happened when I was saved was that I was accepted in the Beloved.

### II

#### I RECEIVED THE HOLY SPIRIT

We read:  
"What? know ye not that your body is the temple of the HOLY SPIRIT which is in you, WHICH YE HAVE OF GOD, and ye are not you own" (I Cor. 6:19).

Notice, it says that your body is the temple of the Holy Spirit, and that the Holy Spirit is in you. If you are a saved person, you have the Holy Spirit inside you.

One day, years ago, I was preaching and I said that whenever we sin, we force the Holy Spirit to be a part of that action. A woman came to me at the close of the service and said, "That isn't true at all. I went to a movie a few Sundays ago. I know I shouldn't have done it, but I did. When I went to that movie, don't you tell me that Jesus Christ sat through that movie with me. It is not so. He waited outside until I came out." I said, "Sister, I don't think if I had been walking along by that theater that I would run into Him. I don't think I would have seen Him."

Beloved, the Holy Spirit is forever and eternally inside a believer. He takes up His residence there the moment that you believe in the Lord Jesus Christ. The moment that you trust the Son of God as your Saviour, you receive the Holy Spirit, and the Holy Spirit is in you.

I tell you, beloved, that encourages me. It certainly is a blessing to me to know that the Holy Spirit is inside each of us, as believers in Christ Jesus.

### III

#### I BECAME A CHILD OF GOD

We read:  
"But as many as received him, to them gave he power to BECOME THE SONS OF GOD" (John 1:12).

When did you become a child of God? The moment that you trusted Jesus Christ as your Saviour. That was the time that you became God's child. Up to that time you weren't God's child. Every one of us that has been born into this world was born a child of the Devil. Listen:

"Ye are of your father the devil" (John 8:44).

The Lord Jesus Christ is talking here to religious hypocrites who are not saved, and He says to these unsaved people, "Ye are of your father the devil."

One day, several years ago, I was riding on a street car in Cincinnati, and I passed by a so-called church building. On the bulletin board it said: "We believe unquestionably in the Fatherhood of God and the Brotherhood of man." I thought to myself, God

is not the spiritual Father of us all.

The day following a man who was strong for the Masonic Lodge, came to see me and wanted to know why it was that I wasn't a Mason. I told him there were a lot of things about the Masonic Lodge that were contrary to the Bible. He said, "Name one of them." I said, "The first one of them is that you teach the Fatherhood of God."

He said, "That is the first principle of Masonry — the Fatherhood of God." I said, "I know that you teach it, but it is not in the Word of God. The Word of God teaches that you are of your father, the Devil."

I say to you, God is not the spiritual Father of us all. God is only the Father of the saved. When you trusted Christ, then and there you became a child of God. Up to that time, you were a child of Satan. Up to that time, you were not a child of God. But the moment you trusted Jesus, you were not only accepted in the Beloved, you not only received the Holy Spirit, but, thank God, you became a child of God.

### IV

#### I BECAME A PARTAKER OF DIVINE NATURE

We read:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be PARTAKERS OF THE DIVINE NATURE" (I Peter 1:4).

When you are saved, something of God comes inside you. You become a partaker of the divine nature — the nature of God. Up to that time, you had only a live carnal nature, but you had a dead spiritual nature. But the very moment you trust in Christ, that dead spiritual nature becomes alive, so that we can say that you become a partaker of divine nature. There is something of God inside every believing child of God.

That is why I am so sure that when God saves a man, He saves him forever, because we have something of God inside us. Beloved friends, if I could lose my salvation and go to Hell, there is something of God that would have to go to Hell too. Perish the thought!

I say to you, I became a partaker of divine nature. The divine nature didn't come to visit me, but divine nature came to be a part of me. I partook of divine nature the moment I trusted Jesus Christ as my Saviour.

### V

#### I WAS ACCOUNTED RIGHTEOUS BEFORE GOD

We read:

"For as by one man's disobedience many were made sinners, so by the obedience of one shall MANY BE MADE RIGHTEOUS" (Romans 5:19).

Thank God for this truth! God sees you now, not as a dirty, filthy, repulsive sinner, which you actually are in the flesh, but God sees you righteous in Jesus Christ. As it says, "By the obedience of one, shall many be made righteous."

The day that the Lord Jesus Christ went to the cross, God took all of my sins — every one of them — past sins, the sins of yesterday; present sins, the sins of today; future sins, the sins of tomorrow; and God laid all that filthy mess over on His Son, and Jesus Christ

Philippians 1:8-11.

As we have viewed the relationship between Paul and the saints at Philippi, we have been made to see that the bond between them was that they were partakers of the same grace. What they were, they were by the grace of God. Therefore the fruits of grace, or the results of grace, are seen throughout this book. It should be seen in the churches of the Lord Jesus Christ.

### Verse 8

"For God is my record." What others may think of our motives, methods, and mission has its place, but the supreme thing, the thing that really matters, is what is God's estimation. Paul realized God knew his heart and knew his intense desire for the saints at Philippi and knew He had a right motive for what He was doing. What does God know about our relationship and fellowship with other saints? May we pray like

died for my sins.  
The day that I trusted Jesus Christ as my Saviour, God took the righteousness of His Son, and put it over on me, so that He got my sins and I got His righteousness. At Calvary, God saw Jesus clothed in my sins and now, today, God sees me clothed in the righteousness of His Son, Jesus Christ.

Beloved, what actually happened is, the moment that I trusted the Lord Jesus Christ as my Saviour, I was accounted righteous before God, and God has never marked down one single sin against me from that time to this.

Isn't it wonderful to know that I was accounted righteous before God that day, and now God does not keep tab on my sins? God, I say, doesn't count my sins, but rather, God sees me righteous in Jesus Christ. I am accounted righteous to Him.

### VI

#### I BECAME FREE FROM CONDEMNATION

We read:

"There is therefore now NO CONDEMNATION to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8:1).

Isn't it wonderful to know that there is no condemnation to the man that is in Christ Jesus?

I am not saying that you are living perfectly, because I know better. I know there is not one of us that is living pure in the sight of God. But I will say this, there is no condemnation to the man that is in Christ Jesus.

Several years ago, when I was a boy preacher, a Baptist preacher shot and killed another man in his study. He claimed self-defense, and was acquitted. I am not entering into the matter of the right or the wrong of the killing, nor of the innocence or guilt of the manslayer. I am stating it as a fact.

The next Sunday morning, everybody wondered what this Baptist preacher would preach. I wondered myself. I wondered what I would preach, under the same circumstances. He was scheduled to baptize his Negro janitor that Sunday morning, but they pushed that to one side — they held it over until a later date.

As I say, everybody wondered what this Baptist preacher would preach. A tremendous throng was gathered in the church, wondering what he was going to say. When he stood up to preach, he read for his text: "There is therefore now no condemnation to them which are in Christ Jesus."

Beloved, he was right. If he were in Christ Jesus, there was no condemnation.

(Continued on page 4, column 3)

# The Baptist Examiner

## BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Mt. Pleasant Missionary Baptist Church



For September 10, 1978

the Psalmist, "Search me, O God."

"How greatly I long after you all in the bowels of Jesus Christ." Paul has proven this over and over again as he "endures all things for the elect's sake." It was a love and compassion that would not be dampened by the rains of adversity or outward conditions. It was a love radiating from Jesus Christ through Paul.

### Verse 9

"And this I pray." A specific prayer for a particular thing. Paul's prayers, like his preaching, was to the point. He was not praying amiss (James 4:3).

"That your love may abound yet more and more." Their love could be seen by Paul in their activities. A person who really loves cannot stay dormant or inactive. He cannot sit idly by while others are in need. He cannot be happy if there is a break in fellowship, but will increase in manifestation as it is fed by the Holy Spirit using the Word of God. It will encompass or overflow more and more.

"In knowledge and in all judgment." True love must be governed in its activity by knowledge. Many a child has been hurt by a mother or father whose love was misguided by a lack of knowledge. Of course, the knowledge we mean is the Word of God. I love my children too much to discipline them is a common error in this day. This attitude usually produces a crop of delinquents.

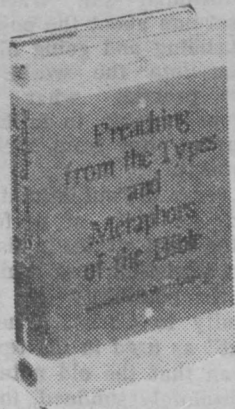
May God help us to learn how to exercise love to the benefit and blessings of others. A revival of genuine love would produce a revival of ministering to others. Keep in mind that the majority of the love that we read about and see in this day is not Bible love but human sentiment, or merely fleshly. It is not the product of a new life and applied by the learning of God's Word. Therefore it results in faulty judgments in its exercise.

### Verse 10

"That ye may approve things that are excellent." A Christian who has the love of God shed abroad in his heart and who hides God's Word in his heart has the

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Elder Benjamin Keach lived in England from 1640 to 1704. He held to the doctrines of grace and premillennialism. Keach had very few equals in his day. His works in defense of Baptist principles were read all over England. Much of the greatness of Gill and Spurgeon should be traced to the "famous" Mr. Keach as he was called.

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ability to discern and to choose wisely. There are some things in this world that are not wrong in themselves, but are not the best things for a Christian. They do not promote Christian prosperity nor the glory of God. They hinder the growth of the church because they promote the enjoyment of the flesh. How careful we need to be in our every day choices. Then there are things which differ, so a Christian will have to discern which are in accordance with the Word of God.

"That ye may be sincere and without offence till the day of Christ." A failure to properly discern will lead many times from carelessness and indifference to plain disobedience which will ruin the testimony of a child of God. He then, may try to cover up this defect and appear to be something, at least in practice, that he is not. God's people, as much as in us is, should be in practice what we are in profession.

The word "sincere" means without wax. A piece of furniture with a crack in it can be glossed over with wax. It looks all right, but in reality it is defective. A Christian should be without wax so he will not cause another brother to offend (I Cor. 8:12,13). May we be like Nathanael (John 1:47). Of course, this is to be our desire and goal until the day of Christ.

### Verse 11

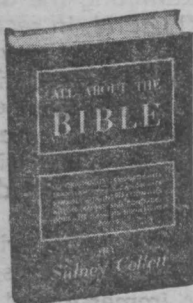
"Being filled." The child of God who is overflowing with love has no room for envy and jealousy, etc. The child of God who is filled with the Word of God has no room for false doctrine. The child of God who is full of praise and adoration has no room for murmuring and complaining. So a Christian is to be filled; filled with the Spirit (Eph. 5:18). Not to get more of the Spirit, but to be under His complete leadership and power. Thereby to "walk in the Spirit" (Gal. 5:16).

"With the fruits of righteousness." Fruits is proof that the apple tree is an apple tree, for like produces like. The fruit of righteousness is not the product of the depraved nature of man. That which is born of the flesh is flesh. They that are in the flesh cannot please God (John 3:6; Rom. 8:8). So all of our righteousnesses are as filthy rags in God's sight (Isa. 64:6). A clean thing cannot come out of an unclean thing. So the fruit of righteousness is a product of the Holy Spirit (Gal. 5:32). It comes only after we have been made new creatures in Christ Jesus; thereby we are said to be God's workmanship created in Christ Jesus unto good works (I Cor. 5:17; Eph. 2:10).

"Which are by Jesus Christ." Apart from Jesus Christ we can do nothing (John 15:1-5). Thank God He has ordained that we go and bring forth fruit (John 15:16). So He came "that we might have life and have it more abundantly" (John 10:10). The fruit of righteousness is the life of Christ lived through us.

"Unto the glory and praise of God." No man can glory in himself in the realm of salvation, for "Salvation is of the Lord" (Ps. 3:8; Jonah 2:9). Neither can any man glory in service or the working out of salvation for in Philip. 2:13 it says that "God works in us both to will and to do of His good pleasure." So when men see "our good works they glorify the Father which art in Heaven" (Matt. 5:16). Sad that many people, mainly religious, in their scheme of salvation give men the credit. May we pause just now and give glory to Whom glory is due.

THE BAPTIST EXAMINER  
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PAGE THREE



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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P. O. BOX 71 — ASHLAND, KY. 41101

"Why did Paul say he was not perfect in Philippians 3:12, then say he was in Philippians 3:15?"

E. G. COOK

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We must remember that there are at least half a dozen different Greek words with slightly differing meanings that are translated by our English word "perfect." Quite naturally that poses a problem for us. If this word "perfect" always has the same meaning in the New Testament we have all kinds of contradictions in it. But our word "perfect" gets its meaning from the Greek word from which it is translated.

In Phil. 3:12 the word "perfect" comes from TELEIOO which means to bring to an end by completing or perfecting. If a mortal man could reach this kind of perfection he would be as good as Jesus Christ. That should be our goal, but we can never attain unto it. However, in verse 15 the word "perfect" comes from TELEIOS which has the meaning of full grown, or mature. Paul was a full grown or mature Christian, but he had not attained unto the perfection that is found only in our Lord. You and I can, and should become a TELEIOS Christian. But we can only strive toward the goal of our becoming a TELEIOO Christian. Only God Himself is completely perfect. So Paul could not lay claim to that kind of perfection.

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In verse 12 he was speaking of himself in the fleshly state and in verse 15 he was showing our condition in Christ.

John does the same thing in his first epistle. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us" (I John 1:8-10). These verses make it perfectly clear that God's people do sin. Yet, he goes on to say in chapter 3 and verse 9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is

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born of God." The spiritual man cannot sin — while we are in the flesh we sin.

Someday we will be removed from this flesh and then we will be perfect in every way. "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my member. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Rom. 7:20-25).

Our salvation is in three tenses — past, present, and future. We are delivered from the penalty of sin, we are being delivered from the power of sin, and we will be delivered from the presence of sin. "Who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us" (II Cor. 1:10).

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The Bible term "perfect" and "perfection" have been perverted and diverted to the service of fanaticism. One preacher claiming for himself sinless perfection in disposition and action owed me a small amount of money, and while telling me how perfect he and his wife were, wrote me a bad check for the debt. Perfection in the absolute sense belongs to God alone. There is never a day in the life of the most perfected saint wherein he is not liable to sin. Moreover, they which draw nearest the Light are more painfully conscious of their sins.

It is passingly strange that the people which claim sinless perfection for themselves are the very people which cry the loudest and the longest about falling from grace through sin. Warning in every sermon about the possibility of backsliding and going altogether back into the world. They usually practice what they preach as regards to falling, not from grace, but from their own steadfastness.

So in verse 12 Paul intimates that there is no state of perfectness which the saint attains in his struggle for Christ-likeness which excludes the possibility of further conformity to Christ. The word "perfect" as used in the text does not mean that the old nature has been absolutely subdued, for Paul owns the fact that he had not arrived or attained unto such a state.

Furthermore, verses 13 and 14 serve to remind us of the need to press on toward the cherished goal of ultimate spiritual maturity. When a person thinks that he has reached the point of perfection in his pursuit of holiness, that there is no room for further development, he is deceived, and he is in fact, yet a spiritual infant. So, in verse 12 Paul is speaking of a spiritual maturity beyond which there is no possibility of improvement. Of such maturity,

Paul says, he had not "already attained," but that he was "reaching forth unto" it.

In verse 15 Paul is speaking of a relative spiritual maturity, wherein there is infinite room for growth. The Philippian church had greatly matured in spiritual matters, and could be considered well grounded in truth. Yet, Paul wanted them to know that their maturity or completeness was relative, that the goal of absolute perfection was yet out in front of them, and that the distance between them and that goal left much room for growth.

Paul does not use the word "perfect" in verse 15 to mean sinless, flawless, or a state of sanctification which eliminates the possibility of error, but of a life dedicated to God, and which stands in opposition to spiritual infancy or immaturity. The perfect man is the spiritually upright man in contrast to the spiritually deformed. It is in this sense the term is applied to Noah, Abraham, Jacob, and Job (Gen. 6:5; 17:1; 25:27; Job 1:1). But, "As for God, His way is perfect" (Ps. 18:30). And as for the contemporary saint, "Let us go on unto perfection" (Heb. 6:1).

## ... I Trusted Jesus

(Continued from page three)

I tell you, beloved, it is a wonderful blessing to me, and I am sure it is a wonderful blessing to you, just to know that when you are in Christ Jesus, the moment that you trust Christ, there is no condemnation from that moment on.

VII

### I BECAME A SAINT IN CHRIST

A few years ago, one of the brethren of our church, in my presence said, "Well, I am not a saint." But he was. He was mistaken. What he meant was, he wasn't living as perfectly as he would like to live, and that would have been true of him or me, or anybody else. He used the wrong expression when he said, "I am not a saint," for the moment you trust Jesus Christ, you become a saint. Listen:

"To all that be in Rome, beloved of God, called to be saints" (Rom. 1:7).

If you are called of God, you are called to be a saint.

The Holy Rollers have a different conception of sainthood. They say that you come to an altar of prayer, pray through, and God saves you. You come back at some subsequent date and pray through again, and God makes a saint out of you. In other words, they say that it is a distinct separate act, whereby you become a saint — separate from your conversion. That is not so, because this text says that we are called to be saints.

If you will read through the entire list of books that were written by the Apostle Paul, you will find that Paul uses the word "saint" or "saints" eight times in those fourteen books. In every instance, it has a universal meaning. That meaning is, the day you were called of the Lord Jesus Christ and saved in Him, that day you became a saint.

The Catholics have a different idea as to sainthood. They say if a man lives an exemplary life here within this world, and three or four hundred years passes by and everybody forgets about his meanness and all the devilishness of his life, then somebody says "let's canonize him, and make a saint out of him." So they take that poor fellow who has been dead for four or five hundred years and the church confers sainthood upon him, and they call him a saint.

The sad thing about it is this: the church can't confer sainthood. Sainthood comes the moment you trust Jesus Christ. As Paul says,

"We are called to be saints."

The most pathetic thing I know is that some of those saints that the Catholic church makes, they find out later that they never existed. For years and years, the Catholics revered and worshipped St. Christopher as one of their saints. Everyone that was a good loyal Catholic would have a statue of St. Christopher on the dashboard of his automobile. St. Christopher was the patron saint of the traveler, and they said if you have this saint, this little statue of St. Christopher, on the dashboard of your car, he would protect you as you travel along the way.

The strange thing was, the insurance companies never did recognize him. The Catholic paid just as much for his insurance as I did for mine. They never did recognize St. Christopher at all.

The strangest thing of all is, within the last ten years, the Catholics themselves found out that poor St. Christopher never did exist, and he joins the ranks of the unemployed. No longer is St. Christopher recognized.

Isn't that a strange way to treat a fellow? Make a saint out of him, sell statues by the thousands to the unsuspecting public to protect them as they drive along the highways, and then all of a sudden find out that he never did exist?

Beloved, that never happens to the child of God. From the moment that you trusted Jesus Christ, you became a saint of God. If you are saved, you are a saint right now.

VIII

### I BECAME FREE FROM THE FEAR OF DEATH

If you have trusted the Lord Jesus Christ, the fear of death is gone. Listen:

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

What made you free from death? What made you free from the fear of death? Just one thing: Jesus Christ in your life. The moment you trust Him, you lose the fear of death.

I don't think there is a person alive but what in his right mind has a fear of death. Before you are saved, you just somehow have a fear as far as death is concerned. For example, I have known people when an electrical storm would take place, would run and crawl under the bed, or in the bed, and cover over their heads entirely, because they are afraid they might die.

People can get very religious when they are sick. A fellow with an ice cap on his head and a hot water bottle at his feet can get a lot of religion. He is afraid he is going to die. He has a fear of death. But when a man is saved, the moment he trusts Jesus Christ, that fear of death is gone.

After being down in Mexico and seeing individuals that were buried alive, that they dug up later, and could tell that they had come back to life in the grave, and had died

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of fright — after seeing that, if you come around and they say, "Gilpin is dead," I would ask you to be certain of it before you bury me. But if you are quite sure I am dead, you needn't worry, because right now, I am free from the fear of death. There is no fear of death in my life.

There are a lot of things I do fear. I am scared to death of a doctor's knife. I am afraid he'll start cutting on me before he gets me thoroughly to sleep. I'd be scared to death to go to a hospital. Thirty-five years ago, a doctor told me that I had to have an operation. I haven't had it yet. I don't think I am going to. There is one thing certain: I am afraid of a doctor's knife.

There are a lot of things I am afraid of, but beloved, I am not afraid to die. That fear left me the day that Jesus Christ became my Saviour.

If you are unsaved, you can't say that. A man said to me sometime ago, "Brother Gilpin, I never lie down at night but what there is a fear comes over me that I might not awaken tomorrow morning." That is a terrible thing to think that a man would go to bed at night with the fear resting upon his soul: "I might not wake up tomorrow morning, and if I don't I'll be in Hell."

Beloved, the day you are saved, the fear of death is gone.

IX

### I WAS DELIVERED FROM THE LAW

The law hasn't anything more to do with me. Listen:

"But now we are DELIVERED FROM THE LAW, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter" (Rom. 7:6).

Thank God, if you are saved, you have been delivered from the law.

Were you able to keep the law? Not a one of us has ever kept it. You read down through those Ten Commandments, and every one you come to, you can mark as failed: "I'm guilty."

Years ago, when I was a boy, before God saved me, I saw a preacher take ten table glasses and set them down on the pulpit, (continued on page 7, column 3)

## THE MEANING AND USE OF BAPTIZEIN

By T. J. CONANT

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Those who are interested in doing a study of the doctrine of baptism by examining the use of the word BAPTIZEIN, in secular as well as sacred sources, will be thrilled to have this book. His material is relevant and grouped together in a masterful way. Conant allows the impartial witnesses of antiquity to speak directly to the readers.

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The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

### "PARADISE"

By NELLIE MASON  
Aripeka, Florida

About a year ago, a church friend who had been in my late husband's church since she was just a young woman, and admired him greatly, came to me (since my husband was hard of hearing during the last few years of his life, and she could explain to me what she wanted better than she could make him understand) and wanted him to write out for her benefit all about "Paradise." She had had a discussion with someone on that subject, and she wanted to be sure she was right in her statements.

In compliance with her request, he dictated to me the following short article, and she was perfectly satisfied, as it corroborated what she had said to her acquaintance. I made a copy of it for myself, since I thought his handling of the subject was superb, and I might want to use it myself later on. It has never been put in print before now, so you Christian girls are honored to have it appear first in your column! I'd suggest that you read it over several times, hunting up the Scriptures he gives, and really absorb what it teaches so you'll be able to point out the truths to any of your friends who might inquire about the subject.

As to my husband's credentials, Bro. John R. Gilpin, Sr., who was Editor of "The Baptist Examiner" until he went to be with the Lord, once told him that he agreed with him on all points more than most anyone he had ever known, and my husband considered that a much-valued compliment, since he admired Bro. Gilpin so much. Now

here is his article:

"There are several terms used in the Bible to designate where people go from here when they die. One is the term 'Sheol.' That term doesn't designate saved or unsaved. It is somewhat like our term 'hereafter.' The Scriptures teach that there were two different places in Sheol, a place to which the wicked go, and another place called 'Paradise' to which the saved go. During the period that Jesus was in the tomb, His Spirit was in the place of the saved called Paradise. We know that from Luke 23:43 where Jesus spoke to the penitent thief and said to him, 'Today shalt thou be with me in Paradise.' When He arose from the tomb, He ascended up to Heaven, and it would seem that He took the people of Paradise, including the penitent thief, with Him.

Many Bible students believe that Eph. 4:8-10 refers to this. It reads like this, 'When He ascended up on high, He led captivity captive and gave gifts unto men. Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far beyond all Heavens that He might fill all things.'

"This would seem to indicate that the Paradise to which saved people formerly used to go was visited by Jesus from His death to His resurrection, and that when He arose, He took all the saved with Him into Heaven itself. That would mean that when a saved person dies, they now go directly to the place Jesus went upon His resurrection.

"This fits in with what Paul writes in II Cor. 12:1-5. He is evidently writing about an experience of his own, and he says (verse 4) that he was caught up into Paradise.

"We have yet another mention of Paradise in Rev. 2:7, which says, 'To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God.' This is either Heaven itself, or else at least a section of Heaven."

### What God Removes

Continued from page one

Isaiah when God told him that famine is one of the means God uses in judgment (Ezek. 14:13-14, 21). Lamentations 4:4 reads: "The tongue of the suckling child cleaveth to the roof of his mouth for thirst; the young children ask bread, and no man breaketh it unto them." In another of his lamentations, Jeremiah speaks of the "terrible famine" (Lam. 5:10). The famine was so severe that the Jews were reduced to cannibalism (Lam. 4:9-10).

The saddest part of all this is that, then as now, physical famine is preceded by another famine which is spiritual. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11). America is not physically hungry, but we certainly are spiritually undernourished. Truth is neither appreciated nor wanted. Masses flock after cults, isms, and error. Many of even the Lord's churches have been reduced to gimmickery and entertainment to keep their pews full.

We understand, however, that the world shall be hungry. Revelation 6:6 teaches that during the



First row, left to right: Peter, Georgia, Fred and John. Standing, left to right: Grace, Daniel and Rhoda.

We are planning to put out a calendar for 1979 with the above picture printed as a reminder for you to pray for this missionary family daily. As a pastor, would you please bring this matter before your church members and see how many your church could prayerfully use, in order that we might be able to determine the amount needed to fill the demand.

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Tribulation there will be worldwide famine. As God judged in the days of the prophets, so shall He again. God is immutable and so are His means. The mercy of God that goes so far as to supply the ungodly with the food on their tables shall be withdrawn and once again children shall cry for want of bread.

### THE HONORABLE MEN (vs. 2-3)

Our God gives a detailed list of those men whom He would remove from Israel's degenerate society. I am of this opinion that the process has already started in this country. Too many people, sad to say, have no idea what a real man is and, therefore, have no ability to recognize the weaklings we now have.

Notice this list carefully of the men to be removed. The "mighty men" means someone with authority in his bearing, countenance, and walk; "the man of war" is someone able to command great armies of men with a gift for winning wars; "the judge" is, of course, the legalist, one able to render a just opinion; "the prophet" means the preacher, the Godly man, the man who speaks the truth at any cost (cp. Luke 18:8); "the prudent" is someone with ability to determine issues; "the ancient" is the elderly, the experienced, the ones whose counsel Rehoboam forsook (if you wonder where all the hippies from the 1960's are, why, they are in suits and ties and running the government, industry, and some churches); "the captain of fifty" is one semicenturion, one who commands only fifty men, not great numbers (the point that is being made here is that God will remove all ability to resist invasion. They will become passive); "the honorable man" is one with dignified bearing, i.e., the man who looks like a man; "The counsellor" is one able to resolve problems, not create them; "the cunning artificer" is someone able to work with his hands and take pride in his works (mass production coupled now with affirmative action has destroyed this man); and, "eloquent orator" means one able to understand deep things and explain them in an understandable manner.

Space forbids dealing with all, or any, of these in any detailed manner, but note the parallel to this country. When God says He will remove the judge, I am sure

most clear thinking people will agree that He has already done so in America. Few and far between are those judges who render fair opinion in behalf of the victims of violent crime, and our streets and cities are unsafe because convicts are free. God says He will remove the honorable man. You can sit for long hours in a public place and see very few men who look like men (or women who look like women, for that matter). Verse 9 declares that "their countenance doth witness against them." What they are on the inside manifests itself in the way they dress, look and smell. We have lost not only the substance of morality, but its color as well.

This removal of the good men will have a twofold effect on that society. One, the children and women will rule over them (vs. 4, 12). That is, inexperienced novices with no leadership ability and no mature thinking will govern. Second, it will result in total confusion of natural class distinctions. All authority will be at first questioned and then abolished; rebellion will be the rule of the day (v. 5).

### DESIRE TO RULE BY CAPABLE MEN (vs. 6-7).

The desire to lead and rule is natural, to desire otherwise is unnatural. God will remove this desire from those capable of leadership and those able to save the country. The cry for help is spurned. Agree with me then that the best men in this country are

not in Washington, D. C. Two years ago we celebrated our Bicentennial. For sake of discussion, suppose now we found it necessary to draft another Constitution for the United States. Considering the leadership of this country, the lobbyists, and the left-wing news media, what kind of document do you suppose we would have? Where do we look today for men of the caliber of Jeffersons, Lincolns, Holmes, Lees, Bryants, etc.? But, then, brethren, where do we look for more Spurgeons, Owens, Gills, Lelands, etc.?

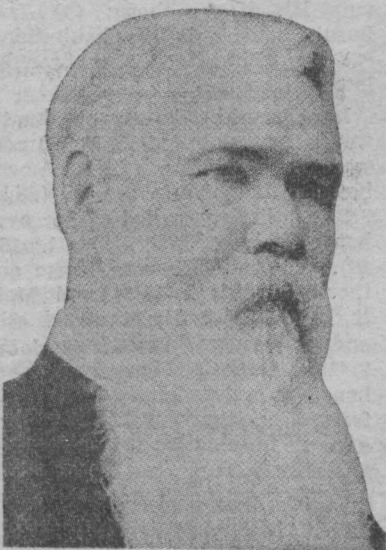
A democracy is only as strong as its people. I do believe that the second best form of government is a democracy; the best is a theocracy. When the people of a democracy become degenerate the government does also. Our society will accept the thinking of drunkards, whoremongers, sex perverts, dope users, but it will not tolerate Christian morals. And, I quickly add, the Devil has seen to it that the term "born again" has become corrupted. It is becoming quite clear to me that the meaning of the term as used by our Lord in John 3 means something a great deal different from that used by our politicians, faith healers, nightclub entertainers, and press.

### ABSENCE OF SHAME (v. 9)

God removes from a degenerate society its inborn modesty. In (Continued on page 6, column 1)

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## What God Removes

(Continued from page five)

Isaiah's day the attitude toward sin was permissivism and the manifestation of sin was as blatant as that of Sodom and Gomorrah. We are watching the identical process in our day. I am afraid that God's people have become so inundated with the world that it has dulled our sensitivity toward iniquity. I hear no Christian outrage at the trash our children watch on TV. Why have Baptists not led the charge instead of Anita Bryant? We shake our heads and purse our lips and wonder where it's all going to end. The sins of our society would make the most hardened sinner of Sodom blush. Our children are exposed to subjects that our grandparents would not even whisper in secret. What's wrong, you say? God has removed from a nation its modesty and in its place there is license to sin.

### ECONOMIC BALANCE (vs. 14-15)

Another thing which God removes from a degenerate society is economic fairness; the rich get richer and the poor get poorer. This is primarily so, from our text, because of two factors, greed and lack of respect for another man's possessions. (Our Lord offers commentary on this passage in Matthew 21:33-46). In that parable both of these factors are combined in the slaying of the servants (no respect for even life) because of greed.

I am not making a case for socialistic government. God never intended for all men everywhere to be equal. The only place that theory works is on paper, but it fails when people are involved. Consider Jamaica and the other West Indies islands that are operating under socialism. They are bankrupt. However, I am saying that the concentration of wealth in one area or class, the excessive taxation of one class to the benefit of another, and the misuse of tax revenues by the government are factors which contributed to the downfall of Rome and it will destroy America, as well.

### NATURAL BEAUTY OF WOMEN (vs. 16-24)

The picture of Israel's women presented in these verses is one of great pride, loose character, and with great finery and expensive clothes. She was bedecked with many items worn singularly (vs. 18-21) and items, such as "suits of apparel," worn as sets. Because of their Jezebel-like appearance and character, God promised to remove their jewelry and leave them naked and poor.

You understand that one of the "stays" of any society is the femininity of its ladies. When a society has lost that it has lost its last vestige of modesty. One thing which God has entrusted to a lady is her femininity; to violate or compromise that is to break a sacred trust.

Let us call again for women to look like women and men to look like men. Enough of brassy women and timid men. Ladies, I implore you to put away your jeans and your smokes and your revealing clothes and your excessive make-up and jewelry.

### DIGNITY OF MOTHERHOOD (4:1)

The natural result of God removing the beauty of the women is the loss of the dignity of motherhood. By far, this is one of the saddest. It is a fact that God has born into the hearts of women the need to "mother." I personally have seen that after being a father to four boys and then a girl. She has a built-in desire to "mother" her toys, dolls, the dog, her brothers and stuffed animals. Not one of my sons ever displayed that kind of actions.

Society has indeed become perverted when women are willing to sacrifice the love of a husband, the needs of their children and the security of their own family in order to have a man's name.

Of course, the reason for this is that their husbands and male population have been destroyed in war and famine (3:25-26). This once haughty woman who needed no one and was, oh! so proud of her independence now finds herself in shameful mourning.

### CONCLUSION

Agree with me or not, I think America now has one factor standing between us and judgment. That is the promise of God to Abraham in Genesis 12:3: "I will bless them that bless thee." When President Carter took office, our church authorized a letter to him imploring that our support to Israel remain strong. May God grant that to be true.

We need Bible preaching. The sin-sickness of the multitudes cannot be changed by education, reformation, or whatever. Nothing changes men but the transforming power of the Gospel. The sins enumerated in this text are not unpardonable (I Cor. 6:9-11). Times change and nations come and go according to the will of God, but the duty of God's people remains the same. Our business is not to heal the body but the soul. It is the King's business; let us make haste.

We need to stand together as Baptists. I am satisfied that the Devil has little to worry about from us as we are engrossed in fighting each other. We make every point of doctrine a point of fellowship. "To the jot and tittle" we cry about our doctrines and we are so proud that we are what we are, as the multitudes perish. Brethren, let me remind you that the reason you are a child of God is because of the grace of a sovereign God; let me further remind you that we are Baptists and I think sound on the doctrines for the very same reason. We have no call to be proud but humbled under the working of Almighty God.

Might, valor and prudence avail among a people as long as God is not against that nation. These all fail as soon as God wills it. May God have mercy upon us and upon this country.

## Not One Single Verse

(Continued from page one)

"tithes" are to be brought into and stored in one certain depository, then they cannot be brought into another. God instructs His people that the tithes belong in what is "HIS" — not what is man's. In the Old Testament, He refers to the temple as "My House." In the New Testament, He refers to His house as "My Church." The Lord does not use the word "My" in reference to any other organization — the Red Cross, TV Bible Class, and Rex Humbug notwithstanding. Not one single verse teaches otherwise.

### "HOUSE"

"Unto the place which the Lord your God shall choose . . . to put His Name there, even unto His habitation . . . thither ye shall bring your tithes" (Deut. 12:5,6).

There are certain parallel principles in both testaments concerning the Lord's House: (1) The Lord's house is located in a definite place; (2) It is a place that the Lord chooses; (3) The Lord puts His Name there; (4) The Lord's house is His habitation; (5) The tithes are to be brought into this house.

Israel's Old Testament house was left desolate (Matt. 23:38) and was replaced by Christ's own house; whose house are we (Heb. 3:5,6). Christ called His own house "My Church" (Matt. 16:18). He gave His own house authority in Mark 13:34 and Matthew 18:15-18; Christ added others to His own house (Acts 1:15; 2:41). Christ's New Testament house is a temple that is "fitly framed together" and "built together" for an "habitation of God" (Eph. 2:20,21; I Cor. 3:9, 16).

Christ's own house is not the so-called "invisible universal church" of all believers. Such a church would require that we tithed to each other and to those who have gone on to glory. To such a church, we should send invisible tithes.



Question:

WHAT MUSICAL INSTRUMENT WAS PLAYED AT A NEW TESTAMENT FUNERAL?

Answer:

The flute, Matthew 9:23-24 RV. — "And when Jesus came into the ruler's house, and saw the flute players, and the crowd making a tumult, he said, Give place: for the damsel is not dead, but sleepeth . . ."

Christ's New Testament house of God is the "Church of the living God" that is supposed to be behaved in (I Tim. 3:15). Not one single verse teaches any other kind!

Not one single verse teaches that the pattern for God's financial plan, outlined in Malachi 3:10, has been changed, fulfilled, modified, or done away with! Anyone refusing to accept Old Testament Scripture (given for our example and admonition I Cor. 10:6,11), need only show us the Lord's "NEW" financial plan or pattern for giving. It is one thing to have Old Testament Scripture; it is another thing to have no Scripture at all. The burden of proof is not on those who believe that God's financial plan has not changed; it is on those who do not have one single verse to prove otherwise!

## Vermont Baptists

(Continued from Page One)

and 1790 there were thirty-two churches established in Vermont, making with the five previously formed thirty-seven churches, in which there were 28 ordained ministers and 1,600 communicants. This was a time of great zeal, prayer and effort, and the blessing of God descended in great power upon the struggling Baptist communities of the Green Mountain State.

The Baptists suffered severely from the tyranny of the "standing order" at this period in Vermont, and it was only after years of persistent labor that the disabilities under which they groaned were removed, and the complete separation of Church and State was accomplished.

The Shaftsbury, the first Baptist Association, was established in 1780; of the five churches composing it, two belonged to Vermont and three to New York and Massachusetts. The Woodstock Association was organized in 1783 from churches located in Vermont and in New Hampshire. The church of Canaan, of which Eld. Thomas Baldwin, subsequently of Boston, was pastor was one of the constituent members of this Association. The celebrated Aaron Leland, lieutenant-governor of Vermont, was one of the early ministers of the Woodstock Association. The Vermont Association was formed in 1785 of five churches. There are seven Associations in the state, the largest of which is the Lamotte, and the smallest the Vermont Central. In these seven Associations there are 114 churches, 79 pastors, and 9,870 members. There are 101 Baptist Sunday schools in the state, with 1,162 officers and teachers and 9,291 scholars. During the year \$6,563.73 were given for benevolent objects. While many of the churches are weak, owing to removals to the West, others are enjoying encouraging prosperity.

The Baptist Convention was organized in 1825, and has rendered blessed service in spreading the gospel in Vermont. Its officers in 1880 were, President, Eld. D. Spencer; Vice-Presidents, Eld. M. A. Wilcox, Col. J. J. Estey; Secretary, Eld. W. H. Rugg; Treasurer, Gen. George F. Davis. Vermont has also a Baptist Historical Society

and a Baptist Sabbath-School convention.

Vermont Baptists have been the warm friends of education; they aided Hamilton, and they have sustained academies among themselves with great liberality. They have placed a number of distinguished men in the governor's chair and in other secular positions, as well as in the ministry; and they have given to sister States some of our finest scholars, most distinguished educators, and ablest preachers.

(BAPTIST ENCYCLOPEDIA, Vol. II, pp. 1193-1194, 1881 edition).

## The Road To Ruin

(Continued from page one)

bankruptcy. We are becoming poorer every day. Our income is declining and a part of our bank account, life insurance, and other financial assets have been lost.

If you still are not convinced of the problem I have been telling you about, then try this one for size. The government has just spent \$60,000 (to save a burning pile of manure left by the Shasta sloth in a Grand Canyon cave! It is past time that we write our elected officials and tell them: "Slash my taxes and reduce government spending. You have until November to do it, and if you fail, I will vote against you."

What most church people fail to realize is that this inflation is ruining our standard of living and will lead to great disruption of the work of Christ's churches. Most of our pastors are underpaid and have not had a raise in years. Due to inflation they are making less now than some years before, although their salary is the same. Missionaries are feeling the pinch on foreign soil due to the devaluation of the American dollar.

Very few of the Lord's own people will even dare to believe these facts and figures I have presented. Bible prophecy outlines a time of great inflation (Rev. 6:6). We are headed to economic catastrophe which will make rich men weep and howl (Jas. 5:1-9). Even the Jews, who are known for their wealth, are destined to "cast their silver in the streets" (Ezek. 7:19). Those who doubt we are on the road to ruin have precious little time before they are sighted to the cold reality!

## Abortion

(Continued from page one)

this day was coming. He knew that these babes were going to be slain in this manner. He knew it was coming and that is why He recorded some of these things in His Word.

You might say, "Why should I be concerned, or why should it be brought out to us?" When our children grow up and come to us and want to talk about these things, I want to have something from the Word of God to tell them. I think you want the same thing. I think we all should know what the Bible has to say about this and how God stands on this question.

Our doctors and our society has come a long way from what they were in Bible days. They know how to take the fruit of the womb from a woman before birth. I don't think they knew that in Bible times. Oh, yes, we have come a long ways. We have really developed. We are really going places. Today no capital punishment. Don't take this murderer out and kill him. Have sympathy with him. Feel sorry for him. But if a woman does not want to have a baby — if having the baby testifies of her sin in conception, or will embarrass the adulterous father, or if she just does not want to be bothered with another child — no problem — just kill the child before it is born. Don't kill a murderer or rapist, or one guilty of all sorts of ungodly crimes. But this little infant in the mother's womb, go ahead and kill it. That is all right. The Supreme court has decreed that it is all right.

Oh, we are living in a day of little or no ethical standards. That is the cause of many of these

things. No need to get married. Just live together like wild animals. If a baby comes from this adultery, then just pay the doctor — the hit man — the paid murderer and get rid of the unwanted problem. If we don't have the money, that's all right. The people who work and pay taxes will pay for this murder by way of the government. How about that? Part of honest people's taxes — people who hate the murder of abortion — yet they are forced by the government to pay for the abortions of those who are too poor to pay themselves. This "too poor" should mostly be defined as "too sorry to work."

What is abortion? Webster says, "It is the act of taking the young before its natural time." In a sense that is right, but let us look at it from another standpoint. Few people will deny that to take a young baby after it is born and slay that baby would be murder. So what we need to do is to define and establish when the infant becomes a human being. When does it cease to be what scientists call an embryo and become a human? By the way "embryo" is a word that can be used as a bud on a plant, or something in an egg as a chicken. So by using this word to refer to the infant in its mother's womb, doctors can say that it is no more than the above. So that, to them, abortion would be no more than taking a bud off a plant or cracking an egg that a hen was hatching. This is the way the depraved world feels about it, but it is not the way God feels about it. And, brother, how God feels is what will stand at the judgment when murdering abortionists face God.

A statement released from the United Methodist Organization referred to the infant in the mother's womb as only a "tissue." They say it becomes a human being when it is born and is shown love and responds to that love. The Supreme Court has handed down a decision which says that the infant in the womb is not a person. For the Declaration of Independence says that, "we hold these truths to be true that all men are created equal and with certain inalienable rights." Among these rights are "the right to life." But the Supreme Court has handed down a decision that the infant in the womb does not have the right to life. That the woman (I do not say mother) has the right to deprive the infant in the womb of life. Therefore, the Supreme Court says they are not among the people who have a right to life — that they are not people.

The social science worker will often say that these unborn infants will become such a burden that the parents (???) will not be able to cope with them. That they are unwanted and unneeded, so let's just murder them. How long will it be before such a philosophy will be applied to the aged and infirm? How long before someone suggests that we go to the hospital, the asylum, the nursing home and just murder all who are unwanted and unneeded and just a burden on society? Why not just kill everyone like this? How about children born with such affliction that they can never make their own way and will always be a burden? Why not just kill them, too? You say that it would never come to this. But who knows to what ultimate lengths depraved mankind will go? He who agrees with the murder of the infant has not far to travel till he agrees with the murder of the aged. It is time now for us to stand head to head against this thing. We should not only be dogmatic, we should be bulldogmatic and butt heads against this horrible thing.

If we go along with the abortionist's reasoning about things we are going to have to change Job's statement. Job said, "The Lord giveth and the Lord taketh away." We are going to have to change that to "the mother giveth and the mother taketh away."

What does the Word of God say about when life begins in the womb? Is it just an embryo, a tissue, or is it real life? To destroy a tissue is one thing. To

(Continued on page 7, column 2)



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

**JERUSALEM (EP)**—The Israeli Parliament (Knesset), after one of the most heated debates in its history, passed a controversial law exempting religious girls from military service without a tribunal examination.

In fulfillment of a pledge made to the ultra-Orthodox Agudat Israel Party, the government of Prime Minister Menachem Begin last April introduced the legislation that would automatically exempt women from the army if they declared they had religious objections.

The drafting of women into the military has long vexed Israel's most Orthodox Jews. Some Orthodox elders, including the Council of Sages, a body of 12 rabbis revered for their piety and knowledge of the Talmud, have gone so far as to assert that service of women in the army is "a horrendous violation to which death should be preferred."

Orthodox rabbis have interpreted the Biblical injunction — "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God" (Deut. 22:5) — as prohibiting women to wear men's service clothing and carrying weapons.

Opponents of the new law argued vigorously that it would invite draft dodging on a mass scale by non-religious women. This, they said, would seriously impair the efficiency of the Israeli armed forces, which rely on women to run many basic administrative and support services.

**NEW YORK (EP)** — Ruth Carter Stapleton, the President's evangelist sister, has accused Newsweek magazine of misquoting her on the matter of the nature of Jesus Christ. Newsweek senior writer Kenneth L. Woodward, who wrote a cover story (July 17) on Mrs. Stapleton and her ministry of healing, has denied that the article misquoted her.

According to the article "one reason why millions of women now look to Ruth for help with their personal problems" is that she "is able to translate the Christian doctrine of Christ's atonement for man's sin into the language of popular psychotherapy." "I believe that when Jesus was in the Garden of Gethsemane, what he willingly took upon himself was the subconscious of the whole human race," says Ruth. "I believe that Jesus was just a man, but a man who was ordained by God to carry the burden of all the negative thoughts and feelings of all human beings who ever lived. And I believe that through the Holy Spirit, God can be in me just as he was in Jesus."

Mr. Woodward told Religious News Service that he had received a telegram from Mrs. Stapleton charging that "the inaccurate quote you included in your article leaves an erroneous impression." She said her "whole life was based on the premise that Jesus is Lord, that Christ is the perfect incarnation of God."

Mr. Woodward told RNS that he objected to Mrs. Stapleton's assertion that he had misquoted her. "I have it (the quote) on tape," he said.

**MEXICO CITY (EP)** — Claiming that religious programs swindle the public by promising healing through prayer or miracles, Mexico's Office of the Interior last week ordered the suspension of religious radio programs on more than 50 stations in Mexico City and throughout the country.

The great majority of Christian programs do not discuss healing. Nevertheless, among those cancelled immediately in the nation's largest city were "Words of Hope," "Luis Palau Answers," and "Good News." Daniel Ost's "Living Water," which does pray for the sick, was also eliminated.

Direct persecution against evangelical broadcasts surfaced more than a year ago, when a number were cancelled by government order, although some were later reinstated by stations that considered the broadcasts of cultural and moral value. There are no Protestant radio stations in Mexico. All evangelical programs are aired on commercial outlets.

Pope Paul VI is dead after a reign of 15 years as the Roman Catholic pontiff of 500 million members. The Roman Catholic Church is presently without a head as its head who sat in the Vatican is now deceased. Think about a church without a head. Aren't you glad the Head of the Baptist church is in Heaven at the right hand of the Father? The Baptist church can never become a body without a head as its Head is alive forevermore.

The 130 cardinals of the Great Whore must soon elect a successor. Six cardinals are possible candidates. Three are Italians: Giovanni Benelli, Sergio Pignedoli and Sebastiano Baggio. The three non-Italians are Johannes Willebrands of the Netherlands, Eduardo Pironio, an Argentine of Italian descent, and Franz Koenig of Austria. Pignedoli, Willebrands, Pironio and Koenig are progressive and inclined toward union with Protestants.

### Abortion

(Continued from page six)

take a life is murder. No wonder abortionists have sought to prove that it is not life; it is not a human being until it comes from the womb in birth. But what does the Bible say? That is what counts. In Genesis 25:21, we read of Rebecca conceiving and in verse 22 of the children struggling in her womb. It does not say "tissue" or "embryo." It says "children." Therefore, according to the Bible, they are children before they come from the womb.

In Exodus 21:22-25, Israel was told how to deal with a case where two men were striving and a pregnant woman was injured in this striving. If the baby came forth and there was no mischief to follow, the man causing the injury was to be punished as the woman's husband would lay upon him and to pay as the judges determined. Note that if the child lives and no mischief followed, still the man was to be surely, surely, surely punished. He did not get off. If the husband decided to beat him with a bull whip within two inches of his life, he would just have to take it.

But then we read that if mischief should follow this injury to a pregnant woman, then there was to be, "life for life, eye for eye, tooth for tooth, hand for hand, etc." If the woman or child died, the man was to be killed. If the child or woman should lose an eye or tooth or have some hurt because of the injury to the pregnant woman, then the guilty party was to be punished in just exactly such a way. If the child was born without an arm due to this injury, the man's arm was to be cut off. Here we see that the infant in the womb was considered by God as a living human being.

In Luke 1:36 the angel tells Mary that her cousin, Elizabeth, had conceived. Was it an embryo, a tissue? No! She had conceived a son. So, God considered that there was a living human being in the womb from the time of conception. When Mary visited her cousin about the sixth month of her pregnancy and was talking to Elizabeth, the Holy Ghost came upon Elizabeth. What did John do? He leaped for joy in his mother's womb. Jeremiah was known by the Lord and ordained to be a prophet before he came from his mother's womb. The Bible speaks clearly as to there being real and

true human life in the womb from conception and before birth. To kill that in the womb is to murder what God calls life.

Let us look at Job 3:3 to find out when an infant becomes a human being. Remember that the abortionist would say that if you go out and kill a real baby that is murder. But they try to get around their murder by referring to the "embryo" or "tissue" in the womb. Job speaks of "the night in which a man child was conceived." What was conceived? A man child. When did it become a man child? The night in which it was conceived. And that knocks in the head all the theories about it being an embryo till it is three months old, and then becoming a fetus. That knocks in the head the theory that it is just a piece of tissue. It knocks all these things in the head, because God calls it a man child. And it is not what people say, it is what God says. God says it is a real live human child at the moment of conception.

Look at Job 10:18,19. Job speaks of dying from the womb and of giving up the ghost at that time. How could he give up what he did not have? The ghost — that is — his spirit or his life was given him before he came out of the womb. Jesus, when He died gave up the ghost, gave up his life. He was a living being. Job spoke of giving up the ghost and that proves he was a living being.

In Job 10:18, Job speaks of giving up the ghost and no eye having seen him. I understand from reading that at about two months old, every faculty of the child is distinguishable. You can tell his hands, feet, fingers, eyes, ears, arms and legs. That is what the World Book says. Now, Job says, "Oh that I had given up the ghost and no eye had seen me." This means that he had the "ghost," had life before two months had passed from conception. No matter how small and underdeveloped he had been in the womb, no matter that eye would not have been able to distinguish his parts, still he was a living human being and would have given up the ghost of real life. Oh, the Word of God is so very clear that there is real life in the womb from the moment of conception. And we need to be clear on what the Bible says. And we need to cling to that and stand for it.

There are several young people who will read this, and they need to know what the Lord says about abortion before some doctor or psychologist convinces them that it would be best to get rid of the unwanted, unneeded child and they become guilty of murder. We need to pray for our young people that it will never be necessary for them to be faced with this matter. But if one is ever faced with this, let them never forget that in the night of conception there is the beginning of real life. There was a "night in which a man child was conceived." And from that moment of conception on, any time you would destroy that child by abortion or any other unnatural act, then you have committed murder. That is what God's Word says about it. May God bless you and bless this message and exalt Christ and magnify the Word of God. Remember Job 3:3: "There is a man child conceived."

### ... I Trusted Jesus

(Continued from page four)

and say, "These represent the Ten Commandments."

He read the first one: "Thou shalt have no other gods before me," and he said, "We have not kept this one; we have all violated it." He took a little hammer and broke the glass. He went on and soon he had broken every one of them.

Beloved, there isn't a saved person here but what would have to admit that that was your experience. You have violated every one of those commandments, but Paul says, "Now we are delivered from the law."

Thank God, I am delivered from the law! Yes, I have broken all of them. You have broken all ten of them, but in Christ Jesus, we are delivered from the law. We

don't have to worry about the law again.

### I BECAME A SPIRITUAL PRIEST

We read: "And hath made us kings and priests unto God and his Father" (Rev. 1:6).

Beloved, I became a priest the moment I trusted Him. I don't have to go to a priest who has just as many, or maybe more, sins than I have, and confess to him my sins. The Bible teaches that Jesus Christ is our High Priest, and that each saved person is a believer-priest under Christ. The moment that you trust Jesus Christ, you become a believer priest in Christ, and the only one who stands between you and God is the Lord Jesus Christ, our great High Priest.

I became a spiritual priest that day.

Isn't it wonderful to know that you don't have to go to an earthly being and confess your sins to him? I can't understand how a person could expect to get any relief by confessing his or her sins to an earthly priest. I thank my God that I don't have to go to a man who has just as many sins as I do, or maybe even more, to tell him the sins of my life. Instead, I am my own spiritual priest under God, with Jesus Christ as my High Priest. Therefore, as far as I am concerned, I come to God through Jesus Christ, knowing that I am a spiritual priest from the moment that I trusted Jesus Christ as my Saviour.

### CONCLUSION

Let me recapitulate these things. The moment I trusted in Christ what happened? I was accepted in the Beloved, I received the Holy Spirit. I became a child of God, I became a partaker of divine nature, I was accounted righteous before God, I became free from condemnation, I became free from the fear of death, I was delivered from the law, and I became a spiritual priest under the Lord Jesus Christ.

Isn't it wonderful that, in the twinkling of an eye, the moment I trusted the Lord Jesus Christ, all that happened? How I thank God for these ten things that actually happened the moment I trusted Jesus!

May God bless you, and if you are unsaved, may this become your experience, too!

### Halliman Reports

(Continued from page one)

time in the plane much better. Soon, you have checked in at the hotel, get on the lift (elevator in America) and within seconds you are on the 11th floor. Once in your room, the first thing you look for after having put your bags down is the shower. My! How good water feels to the body after a long trip like this. After you have finished the sentence you are now reading, before you start another sentence, take just five minutes with a pencil and paper and set down all the uses you can think of that water is used for, not omitting the fact that about 75 per cent of your body is water and then and there bow before our Omniscient and Sovereign God and thank Him for including WATER in His plans.

After the shower, you think of all the sleep you haven't had in the past couple of days and the bed looks so inviting. One glance at the watch and its about 10 a.m. in Sydney on Tuesday morning. Your internal calculator suddenly goes into action and soon it reads 9 p.m. Monday where the family is, back in Kentucky. Sometime during the night, the International Date Line has been crossed and the clock automatically advanced 24 hours, however, by the sun there is only 9 hours difference. After a couple of hours in bed, with such a vast and sudden change from night to day, your body being so tired from the trip, plus the fact that there are a few things you want to get in Sydney that you could not get in New Guinea, you finally decide to get up and get dressed and go for a

walk.

Like any large city that I have even been in, the streets in Sydney seem to be crowded all the time, as well as the stores. You push your way through like everyone else is doing and somehow you finally accomplish what you have gone out for and return to the hotel for some rest before going out to eat the evening meal. By 7 p.m., you haven't slept any, but by now have decided to just remain in bed and give the idea away about a meal. By midnight, you still have not slept any, but you know by now that it will take about a week before you get re-adjusted to the change of time so you can have a full night's sleep.

At 9:30 a.m. on Wednesday morning, the plane is due to leave for Papua, New Guinea. You have to be checked in by 8:30, so about 5 a.m. you decide to get up, get checked out of the hotel and go on out to the airport before the morning traffic sets in, can't sleep anyway, so might as well be up and around.

The trip to the airport was rather pleasant at this hour of the morning even with driving on the wrong side of the street. All formalities have been completed at the airport and you have an hour and a half before boarding time, so you find a good seat somewhere and amuse yourself with the different expressions and actions of the many people that are coming into the airport. If you don't think this can be amusing, just get off to yourself sometime in a busy place and watch the different people as they come and go.

Before you realize it, you hear the announcement that Quantas Flight 25 is now ready for boarding for Papua, New Guinea. No one ever rushes on to the planes in these instances, for all the seats have already been pre-assigned anyway, so as you enter the plane, you are directed to your seat. I usually prefer and most always request a window seat in the non-smoking area.

The flight from Sydney, non-stop, to Port Moresby is 4 hours normally, but on this occasion, we had a strong tail wind and was just about 3½ hours in flight. After we had landed in Port Moresby and were getting ready to leave the plane, I noted a woman with three little kids and two pieces of luggage to get off, so I elected to take her luggage for her, along with the one piece I had, while she tried to manage her small children. I thought of the many times my wife had traveled with small children and had to have help.

It seems to always be hot in Port Moresby when you arrive there, regardless of the time of year, this time was no different. Once again, I was soon checked through all departments there and again did not have to open my bags for inspection as I went through customs. Before I entered the lobby to the outside and where one has to check in for internal flights, I had already checked in for my seat on the plane to Mount Hagen, I had about three hours to wait for the flight to Hagen. After being away for just over seven months, it was good, once again to be back on the island of Papua, New Guinea.

About 4 p.m., we left Fort Moresby for Mount Hagen and this trip took just about an hour and forty-five minutes. I had no reservations in Hagen, but called a place from the airport where I usually stay while in Hagen and got a place for the night. Once again, it had been a long day from Sydney, Australia, to Mount Hagen in Papua, New Guinea, but I was glad to have been able to make it in one day. Now, only one more flight on a small plane and I would be at Koroba in the Southern Highlands.

On other occasions, when I would come in like this, I would charter a small aircraft and fill it up with supplies and take back (Continued on page 8, column 1)



## TUNE IN TO THE INDEPENDENT BAPTIST HOUR

Stations:	Time:	Dial:	Watts:
WCAK, Catlsbrg., Ky. Sun.	8:30- 9:00 a.m.	92.7	3000 FM
WFTO, Fulton, Miss. Sun.	1:00- 1:30 p.m.	1360	2500 AM
WFTA, Fulton, Miss. Sun.	1:00- 1:30 p.m.	101.7	3000 FM
*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	5000 AM
*WYRD, Syracuse, N.Y. Sun.	12:30- 1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

### Halliman Reports

(Continued from page seven)  
as I went, but since the road from Koroba to Hagen had been opened up a few months before I left for America, I decided not to do that this time and just go as a passenger on the service flight out of Koroba on Thursday morning. Little did I know, that I would have to be coming back soon for supplies and take them out on the plane.

Early Thursday morning, I made my way up to the office of the small airline that operates a service flight out to Koroba and obtained a ticket. The plane left Hagen about 10 a. m. and we had a stop at Tari to let passengers off. For some reason, I felt that I ought to get off and check my baggage there, but did not. Soon, we were airborne once again and had another five minute flight on to Koroba. When we unloaded at Koroba, I noted that my large suitcase was not on the plane. It had either not been loaded on at Hagen or had been taken off at Tari. Almost all my clothes, plus many other things I needed were in that bag. I sent word back to Hagen by the pilot to have it sent out the next day.

Now, there only remained 11 miles between me and the Mission Station. I managed to get a ride on a tractor from the Koroba airstrip almost to the Government office, when I learned there was no transportation available, so I knew the only way out to the Mis-

sion Station now would be to walk. By now it was about 1 p. m. Normally, this 11 miles is just a breeze with me, when having on the proper walking shoes and carrying the right amount of weight, but with nearly 25 pounds of excess weight and without the proper shoes I was dreading it. By the time I had reached the top of the first mountain, I was puffing, but another 8½ miles was ahead of me. By the time I had covered about five miles, the sky had darkened and now I knew what to expect. The rain would be coming soon. It did and a little sooner than I had thought. Soon, I was soaked, but by now it didn't make any difference. As the rain poured down into my face and drenched my body I felt somewhat refreshed. My feet had begun to ache some before the rain came, but as my boots filled with water, this seemed to soothe my aching feet also. At times the rain would let up and then start in again, this continued until I reach the Mission Station.

I came upon one of the natives and his wife that live near the Mission Station and we all walked along in the rain together. The man helped me carry the one piece of luggage that I had. As it was raining most of the last six miles, I did not see too many people out on the road, so news had not reached the Mission Station that I was coming. About 4 p. m. I reached the Station soaked, muddy and tired, but happy once again to be back at my home.

It is amazing how fast the news

gets out and how fast that people around here react to it at times. No one knew that I was coming back when I did and no one knew that I was here, until I was almost at my house, but before I could get my wet clothes off and get a shower, my yard had already begun to fill up with people. They had come to see Papa, as most of them now call me. Just as soon as I could get into some dry clothes, I went out to see them. Some of them were laughing as they came to shake my hand and greet me, some were crying and some held on to me as if they were afraid I would suddenly leave them again, but all of them without exception would say, "Alendo timbuni Aba," which is to say "good afternoon papa," we are so glad to have you back.

I was rather concerned about my suitcase, as one other time I had one to go missing and it was two weeks before I finally received it. Another one had gone missing, just as this one did from Hagen to Koroba and it somehow got loaded on to a plane that was going to Port Moresby. I never did see that one again. On Friday, I went into Koroba to see if it had arrived from Hagen and just as I was driving into Koroba and going past the Catholic Mission Station, one of the Sisters came running out and frantically waved her hands, saying that she must talk to me. Her message was that my bag had been unloaded in Tari. The native attendants there at Tari saw my luggage and on the identification tag saw F. T. Halliman and thinking this meant "Fr. Halliman," assumed it was for one of the Catholic priests at Tari. She informed me that some of them would bring my bag over from Tari on Saturday. On Saturday, I finally collected my bag. It didn't look like it had been "blessed" too well while at the Catholic Mission as it was barely holding together. Next article, a report on the work.

### Christ, Our Passover

(Continued from Page Two)  
36). This journey could not have been made on the night of the 15th of Nisan which commenced at sunset of the 14th day.

#### OBJECTIONS ANSWERED

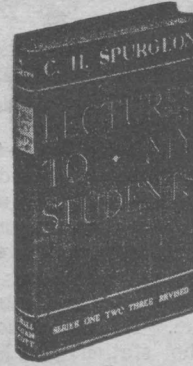
Matthew (26:17) and Mark (14:12) call the supper the first day of unleavened bread. Christ did eat the supper after the 14th day had commenced — after the sun-setting of the 13th day. The Jews counted time from evening to morning. The evening was Chazet Badal, i.e., the removing of all leaven, and on the same day the Passover lamb was killed in the evening. This whole day was frequently styled the first day of unleavened bread.

Some contend our Lord was obliged to eat the Passover according to law. They seem to forget the law of typology required the death of Christ on the 14th day of Nisan. The number of Passovers He ate was not important when compared with the time of His death as the Antitype of the Passover lamb. It was no more necessary for Him to delay His death that He might eat the Passover, than it was necessary to defer His ascension to keep another Feast of Weeks.

Is there clear proof Christ used a lamb at the last supper? John calls it a supper, and the others the Passover only. There is no mention made of a lamb being slain or roasted. But if a lamb were present it is possible the Jews may have employed two days for this work, for the blood of 256,500 lambs (Josephus) could not have been slain and sprinkled on one altar in about three hours. And some have a problem with 3,000 baptized on the day of Pentecost!

Jesus Christ died on the very hour the paschal lamb was being killed. Our Lord died at the ninth

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hour, i.e., three o'clock our time. Mark tells us: "And at the ninth hour Jesus cried with a loud voice . . ." (Mark 15:34). Then he goes on to add: "And Jesus cried with a loud voice, and gave up the ghost" (Mark 15:37). John says Christ died knowing all things were accomplished — even the type of the Passover lamb (John 19:28).

These remarkable coincidences that Christ should die on the month, on the day, and at the hour typified by the paschal lamb attest the greatness and detailness of God's purpose and providence. It also magnifies the omniscience of Christ. He knew precisely when he would die. In John 7:8 He said: "Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come." He made similar statements at other times like this one (Matt. 26:53-54; Luke 13:31-34). The Jews often sought to kill Him but could not because His hour had not come (John 7:30; 8:20).

Jesus Christ died on time. He died at the time appointed by God the Father. He was born in the fulness of time and died in the fulness of time. Before His crucifixion He said: "The hour is come, that the Son of man should be glorified" (John 12:23). In the garden He said: "For this cause came I unto this hour" (John 12:27). Standing there in the garden knowing "that his hour was come" (John 13:1), He said to the three sleeping disciples: "It is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners" (Mark 14:41). When the soldiers and priests came to arrest Him that same night, He said: "This is your hour, and the

power of darkness" (Luke 22:53). The almost unbelievable thing about the time is further seen in that the Jews, who wanted Christ dead, preferred not to kill Him on a feast day as seen in Matthew 26:3-5. But the Scriptures cannot be broken! The purpose of God cannot be defeated! The Jews killed the Prince of Life on the 14th day of Nisan to fulfill the type, although they preferred another time. Truly the Sanhedrin did what God's hand had determined beforehand to be done! Jesus Christ died on time!

#### THE EFFECTS OF HIS DEATH

The happy fruits of the death of Christ our Passover are typified by the paschal lamb. As the blood sprinkled on the door posts secured the Israelites from the death angel, even so the blood of Jesus, called "the blood of sprinkling" (Heb. 10:22; 12:24; I Pet. 1:2), preserves and frees the true Israelites from the sword of Divine justice. His blood quenches the fire of wrath and turns away His vengeance which would consume us. When God judges the world, He will pass over those sprinkled with the blood of Calvary's Lamb.

The blood of the paschal lamb secured from death and broke the chains of their slavery. The death of Christ is the foundation of the full deliverance of His people. The bondage of Israel ended when the sacrifice was finished, so our Passover delivers us from spiritual captivity into the liberty of the children of God, whereby we become a holy nation, a royal priesthood, a free and peculiar people (I Pet. 2:9; John 8:36; Heb. 2:14-15).

As the Israelites started their journey to the land of promise the same night, so by the merit of the sacrifice of Christ, and the efficacy of His Spirit and grace upon our hearts, the spiritual Israelites turn their faces from earth to Heaven, from a world that lies in wickedness to an inheritance of the saints in light, and travel toward the heavenly Canaan. They cast their wishful eye to Canaan's fair land which they shall be sure to enter under the guidance and protection of the true Joshua. Ultimately they shall go to the heavenly Canaan to feed upon the milk and honey and to enjoy the glory and happiness of the eternal world on high!

Christ our Passover is slain  
To set His people free—  
Free from sin's Egyptian chain,  
And Pharaoh's tyranny,  
Lord, that we may now depart,  
And truly serve our pardoning God,  
Sprinkle every house and heart  
With thine atoning blood.  
Wilt thou not a difference make  
Between thy friend and foe,  
Vengeance on the Egyptians take,  
And grace to Israel show?  
Know'st thou not, most righteous God,  
We on the paschal lamb rely?  
See us covered with the blood,  
And pass thy people by.

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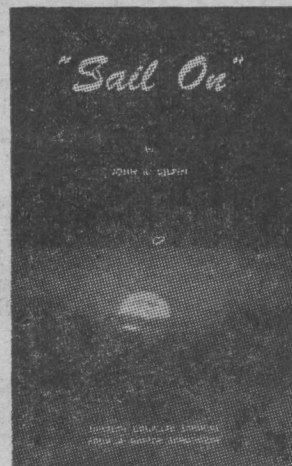
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