

ROME, HER PROTESTANTS; AND THE BAPTISTS

by Chuck Sandelin
Samuels, Ida.

Text: "The baptism of John, whence was it? from heaven, or of men?" (Matt. 21:25a).

It is a sad hour on this old globe when so many people are so ignorant of Bible truths. When so many will take for granted and as truth the sayings and teachings of most anyone, concerning Bible matters, without the slightest bit of homework or effort to see if these things be true. People in general will believe what they've been taught, and usually that without question. Now as to Bible teachings and Bible truths, it would do all well to "try the spirits whether they are of God." Perhaps you have been taught something all your life concerning the church, saints,



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prophets, priests, religion, etc., and never went to the sole source of truth to see if what you were taught lines up with that truth, the Bible. Also, perhaps, it may be time in your life to ponder the verse: "So then every one of us shall give account of himself to God" (Rom. 14:12). Now, you are going to give an account of yourself to God, not to some man of the clergy, your wife, or family, relatives or friends. Reader, one day you will be stand face to face with Almighty God. Perhaps it might be time to find out what this God is like, how He thinks, what He expects you and a lot of other things; right now instead of later. There is only ONE Book on this earth that is His own revelation of Himself, and that is the Holy Bible. (II Tim. 3:16 tells you this.) John 17:17 says, "Sanctify them through thy truth: thy word is truth."

There are only three categories in mainline Christianity, and basically, they teach three different ways of salvation. We shall discuss Roman Catholicism first. Rome teaches salvation by WORKS. In other words, the Roman Catholic has several significant deeds (works) they have to perform before they can expect to go to heaven.

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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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JONAH, THE REBELLIOUS PROPHET

by John Alber

Farmer's Branch, Tex.

Introduction:

Fact or myth? Real or just a big hoax? Genuine or a legend? Which one? What should one believe about this biblical story of Jonah and the fish that swallowed him up so many years ago? Four different groups or persons play such a vital part in this particular incident within the Minor Prophets: (1). Jonah, the Prophet; (2). The Sailors; (3). Jehovah God; (4). The People of Nineveh.

First, let's consider the rebellious prophet of God: Jonah. In II Kings 14:25 one finds this prophet of God mentioned. Then in the Gospel accounts of Matthew and Luke (Matthew 12:39-41; Luke 11:29-32) our Lord mentioned this man of God. Jonah means "Dove." What a contrast from the Holy Spirit who is our comforter and is likened unto a dove in Matthew 3:16. This rebellious prophet was anything but a comforter to God or his fellow man.

The ministry of Jonah was at a critical period of time in the history of both the Assyrians and Jews. It seems that the promises of Jehovah God in II Kings 14:25 were fulfilled by Jeroboam. Because the Nation of Israel had refused to repent and get her heart and life in



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order (right) with God, she was allowed to rush headlong into ruin and captivity — II Kings 17:7-18.

Jonah did not want to obey the command of the Lord and go to the City of Nineveh. There are a number of possible reasons

for his feelings. It is entirely possible that Jonah was afraid if the City of Nineveh would repent, the Nation of Israel might face certain doom. On the other hand, it is possible that Jonah felt that if the City repented, it just might detract from the present privileges Israel was enjoying as God's chosen elect people. Several things we do know about Jonah and his thinking. First, there was great pride and bigotry in his heart. That in itself was very self-evident. Second, Jonah was afraid that he would be successful in his preaching of God's message and that God would thus forgive those people of their past sin and that was just what Jonah did not want — Jonah 4:2. Beloved, is it not interesting that the natural heart of man (for both saved and lost folk) prefer the judgment of God upon his fellow man? We do not want to see the mercy of the Lord demonstrated in the heart and life of our natural enemy. What I am trying to point out is this: It is our job to

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RESTRICTIONS OF THE LORD'S SUPPER

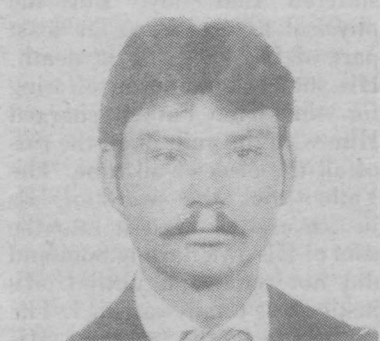
by Peter Halliman

Calvary Baptist Church

The time has come, everybody gets ready, prepares himself or herself for the greatest supper ever to partake of. The table is set, every place reserved for every individual. Everyone is seated. Now we see those coming in, but look! they have no pass. They do not have an invitation and their place has not been set. They are all asking why? Why did they not receive an invitation? Why did someone not tell them of this great feast? Let me say, first of all, that Baptist are accused of practicing closed communion. That is true.

because the Lord Jesus Christ is the one who closed it.

I: Place: In the Church body.



Peter Halliman

I Cor. 11:18 "For first of all, when ye come together in the

church." The Supper is a Church ordinance, and, as such can only be observed by a church, as such, and by a person in the church of which he or she is a member. This excludes any and all other organizations and associations. The ordinances were given to the church and not to every place on Broadway with a bunch of people in it as members. It must be a N.T. Baptist Church of Jesus Christ.

II: Motive: Non-social. It is a time when we remember the Lord and what he did for us: died on Calvary suffered in our stead, took upon Himself all our sins, was crucified and hung

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

A PLACE CALLED CALVARY

"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left" (Lk. 23:33).

Introduction: There are places on the earth which have special meaning to different individuals. The same places mean nothing to others. This special meaning to some is because of special events which took place there, or special relationships relative to that place. This being true, a place called Calvary ought to be a special place to every believer. We base our all for time and eternity on what took place at a place called Calvary. It was there that the dear Lamb of God took our sins upon Him and died in our place, and thereby wrought our eternal

salvation. Yes, Calvary is a special place to the child of God because of what took place there. Today, the very spot is uncertain. There are different theories as to exactly where the Calvary of the New Testament actually is. That does not really matter. What matters is the great event which took place at Calvary. However, during the Millennium, I expect to visit Calvary. I believe the Lord will then let it be known where the exact spot is. I want to stand there and gaze on that spot, and again praise my dear Lord for what He did there for me. Please understand that the emphasis of my sermon is not so much the exact spot, but the great event of the redeeming death of Jesus Christ. Now to my sermon.

1. Calvary is a place of Sovereign Design. The death of Christ for the sins of God's elect was not an afterthought with God. It was not God's emergency plan "B". Many think that God created man, and thought and intended that man would continue in sinless perfection; that there would never be any sin in the world; and consequently, there would never be any need for the death of Jesus Christ. Not so, beloved, not so. The great event at Calvary was not a result of things getting out of hand or out of the control of God. What happened at Calvary, every detail thereof, was foreordained by the sovereign God of the Bible. Yes, it was a place of Sovereign Design.

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I CREATE EVIL

By Dwayne Gilliland
Bowring, Okla.

Part 3

The word "permission" grates on the nerves of some. To them it takes from God's sovereignty. But God can't be sovereign against His own holiness. Absolute holiness absolutely excludes all evil. For sin or disobedience to even come it was necessary for the Lord to permit it, to suffer it — absolute holiness necessarily excludes it. But it didn't come by accident — there is no such thing. It came through the willful disobedience of the creature, which brings up another point denied by the moderns: Sin came according to the will of God, but against the will of God, in different respects. This cannot be, according to our moderns: "There is only one will of God, His sovereign will." All this shows is that they don't think very deeply, their extreme, adverse reaction to the Arminian, and their contempt for others who do think more deeply than they. All



Dwayne Gilliland

the great confessions and great writers of the past used the word "permission," and distinguished between the effective decrees and the permissive decrees of God; between the decretive and directive will of God; or the secret and revealed will of God; or the determinate and the permissive will of God — all one will, but a distinction in that will (Repeated from previous article).

"The distinction between the permission and the authorship of sin some have denied; but, in so doing, they have not the countenance of God's Word. The whole tenor of the inspired volume leads us to regard God as the author of holiness, but not of sin. We are taught that in Him is no sin; that "He is light, and in Him is no darkness;" that "every good and perfect gift," not sin, "cometh down from the Father of lights;" that God is not tempted of evil, neither tempteth He any man. In such language we are taught to consider God as the author and source of holiness; and it is as contrary to the doctrine of the Holy Word to attribute sin to Him, as darkness to the sun. Yet this same Word teaches His permission of evil. "He suffered all nations to walk in their own way." His long-suffering, of which the Scriptures speak so much, implies the permission of sin. But of that which is highly displeasing to Him, even when He bears with it, He cannot be the author.

It is vain and sinful, to arraign God at the tribunal of our reason, for having prescribed such a test of obedience, as the eating of an apple. We may so far forget the reverence due to God, as to call in question the wisdom and goodness, of making so much ado about so little a matter; but in this we betray great impiety. Shall not the

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JOSEPH M. WILSON, EDITOR

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CALVARY

"But when the fulness of the time was come, God sent forth his Son..." (Gal. 4:4). Through the long, dreary centuries, the faithful waited for the promise. At times it seemed He would never come. But He did come, and He came at the exact time marked out beforehand on the calendar of God's eternal predestination. And, as He came into the world at the foreordained time, so He died on Calvary at the predestinated time. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8). The expression, "from the foundation of the world," and like expressions are Biblical terms denoting eternity. It was not at the moment of creation, nor a few minutes or hours prior thereto; rather, it means that such was eternal. Now, Jesus Christ died at a precise moment of human history; but in the mind and purpose of God, He was slain from eternity. You see, what God predestinates to be done, is as good as already done.

God can call, "...those things which be not as though they were" (Rom. 4:17), because, when He purposes a thing, it will be done, it is as good as already done. So, in the purpose, in the Sovereign Design of God, Calvary was accomplished from eternity. "For to do whatsoever thy hand and thy counsel determined before to be done" (Acts 4:28). Though men took Christ with wicked hands, with responsible and accountable hands, and did to Him what they would; still it was all according to the eternally predestinated purpose of a sovereign God. "Who verily was foreordained before the foundation of the world, but was manifest in these last days for you" (I Pet. 1:20). Yes, all the events of that day were of Sovereign Design. It

was predestinated as to: Who should die, how He would die, when He would die, for whom He would die; also the glorious and eternal results of that death were predestinated by God. It was foreordained that, "...he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand" (Isa. 53:10). It was Sovereignly Designed of God that He would see all, for whom He died, saved; that He would be raised from the dead, and He would accomplish the pleasure of God.

2. Calvary was a place of Sin's Demonstration. Sin has been demonstrated, in its awfulness, many times and in many places. Sin was demonstrated in Eden. God gave man all that he could desire or need. Oh, how graciously had God provided for every need and every proper desire of man. God had forbidden man to eat of the fruit of one, and only one, tree in all the garden. Sin manifested its awfulness, its lack of gratitude.



Joe Wilson

its rebellion against God, in the garden of Eden when man took of the forbidden fruit, fell into his depraved condition, which has been passed to his posterity. Sin was demonstrated in the days of Cain and Abel, when a brother dyed his hands with the blood of his brother; and this because his brother was righteous before God. Oh, what an awful demonstration of sin was this!

Sin was demonstrated in the days of Noah when, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). When men ate and drank, and married and gave in marriage, and lived in great sin, not caring for the preaching of righteousness by Noah, rebelling against God until He carried them off the earth by the great flood. Sin was demonstrated in the days of Sodom and Gomorrah, when awful, vile, filthy, wicked homosexuals were brazen, open, and unashamed in their horrible sin.

But never has sin been demonstrated, in the fulness of its horror and wickedness, as it was at Calvary. There man imbrued his hands in the blood of Jesus Christ. Never has there been a sin equal to the sin of Calvary. No crime, of all the vile, wicked crimes of mankind, has ever equaled the crime of the crucifixion of Jesus Christ. Sin, in the depths of its blackness and shame, and in the height of its high-handed rebellion against God, was demonstrated at a place called Calvary.

3. Calvary is the place of the Saviour's Death. This is the main event of that day, and upon that stage. Who was it that died that day? It was One who did not deserve to die. All others have sinned against God and deserve to die. This One was the sinless one, who had done no

wrong of any kind. He did not deserve to die. It was the death of one who did not have to die. You and I have to die. We have no say in the matter. When that hour comes, marked out on the calendar for one to die, that one has no choice — he must die at that "time to die." But Jesus was in control of His own life. He could have gone to heaven — back to where He came from — without passing through the door of death. He was the perfect one. He was and is the God-man.

The death of Jesus Christ at Calvary was a voluntary death. Jesus said of His death, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again..." (John 10:18). Because of His great, eternal love for His elect, He voluntarily lay down His life for their salvation. Yes, "It was His love for me that nailed Him to the tree, To die in agony, For all my sin." Then, His death was substitutionary. He did not die for Himself — there was no need for that. He died for His chosen and eternally loved ones. He came down from heaven that we might go up to heaven. He wore a crown of thorns, that we might wear the crown of life. He was condemned that we might be justified. He thirsted that we might drink of the water of life. He died that we might live. Yes, it was a substitutionary death.

The death of Jesus Christ was a terrible death. More terrible than any other death of any other individual, was the death of Jesus Christ. It was terrible in its physical aspects. Men beat Him with their hands. They pulled out His beard. They spit upon Him. They scourged Him with a terrible scourging. They ridiculed Him, even as He suffered in dying. They nailed Him to the old rugged cross, and hung Him to die between heaven and earth. Oh, how He suffered that day. But the physical aspects were the least part of His suffering in death. His soul was made an offering for sin. The Father charged Him with the guilt of all the sins of all the elect of all time. The Father took the sword of His justice and plunged it into the soul of His own darling Son, and did not remove it until God's justice was totally satisfied. The Father took the whip of His wrath against sin, and laid stripe after stripe upon the soul of His Beloved Son, until the Father's wrath was propitiated by the suffering of the Son, and praise God, by His stripes we are healed! Yes, Calvary was the place of the Saviour's Death.

4. Calvary is the place of Satan's Defeat. Oh, it may have looked like a victory for Satan. Satan had listened to that promise in Eden of Genesis 3:15. Satan understood that that promise meant that One was to come into this world who would bruise the devil's head — who would defeat the devil, and regain for the elect of God more than had been lost in the fall. Satan has tried repeatedly to stop the Saviour from coming into the world — but He came at the appointed time. Satan sought to kill baby Jesus when he moved Herod to kill all the boy babies in and around Bethlehem. All during Christ's earthly ministry, Satan dogged His steps. He sought again and again to kill Jesus Christ. Now, at a place called Calvary, the Saviour is dead. Surely, it looks like a great victory for the Devil. But it is not. Satan received his death blow at Calvary. Satan had kept his goods in peace. But

at Calvary the "stronger than the strong man armed" had come upon Satan, and defeated him and taken from him those chosen of the Father before the world began. Satan lost the battle at Calvary. The final and eternal defeat of Satan is grounded upon, secured, and guaranteed by; what happened at a place called Calvary.

5. Calvary is the place of the Sinner's Deliverance. Jesus Christ was put to death by sinners and because of sin. Wicked men took Him and crucified Him. Sin, charged to Him, laid upon Him, was the ultimate and procuring cause of His death. One would think this would bring about the terrible judgment of the sinner. But wait, look, see the amazing grace of God. Sinners put the Saviour to death — and that death became the means of the sinner's deliverance. The eternal salvation of all who will believe in the Saviour was wrought out that day at a place called Calvary.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:4-5). "Even as the Son of

man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). "Christ hath redeemed us from the curse of the law, being made a curse for us..." (Gal. 3:13). See the wonder of God's wisdom and grace at Calvary. The blood flowed from the wounds of the Saviour — wounds made by wicked and sinful men. Yet, that very blood was the price of the sinner's deliverance. The sinner is delivered from the terrible guilt of his multiplied sins, is being more and more delivered from the enslaving power of sin, will be delivered from the very presence of sin — and all this because of what took place at a place called Calvary.

6. Calvary is the place of the Saint's Delight. What has been done for the saint at Calvary? All his blessings, all his joys, spring from a place called Calvary. Can the Saint of God ever forget this place? Does not every blood washed child of God often sing, "Jesus, keep me near the cross"? Do we not, again and again, in our mind's eye and in our heart's meditation, visit a place called Calvary. Do we not often stand there in meditation, in thanksgiving, and praise, as we thrill and rejoice anew at the salvation wrought out at that

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FROM THE EDITOR

LOVE IS THE NAME OF THE GAME. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). How shall I show to this world that I am truly a child of God? I want them to know this. I am not ashamed of this. I feel that I must let them know this if I am to have any influence upon them for God. If one is not convinced that I am a Christian, how can I influence him to become a Christian?

How shall I do this? Shall I adopt a different and strange way of speaking? Maybe I should wear a certain type of uniform. Maybe I can get a sign made saying, "I am a Christian," and wear it on me at all times. Maybe I can run spot announcements on radio and T.V. concerning this. Maybe I can rent a large highway billboard and run an ad on it, saying that I am a Christian. What shall I do? I want others to know that I am a disciple of Jesus Christ.

Well, Jesus Christ has given us the answer in my text. I suspect that He knew what He was talking about. I would think that doing as He said would be the very best way of letting others know that we are His disciples. Now, surely, a Christian ought to live right before the world. This is very important. There are places that Christians should not go, and things that they should not do. The life of a child of God ought to be a clean, holy, separated from the world, kind of life. A Christian should be a member of a true church and should be very faithful in serving God in that church. A Christian should believe the great doctrinal truths of the Bible, and stand for them. A Christian should do all these things and much more. These things are important to the testimony of a child of God. But these are not the things Jesus said would identify us to the world as true Christians.

Jesus said that love for one another would cause all men to know that we are His disciples. Now, dear friend, we cannot improve on this. This is the badge of discipleship, and we cannot have a better one. We cannot convince men that we are Christians without this love for one another. We might as well get settled on this point. If we do not have love, we cannot convince others that we are Christians, no matter what else we might have.

Love will out. Love is not a hidden virtue which one can possess in the depths of his soul, that will never come out into the open. It is the nature of love to show itself. It is the nature of love to act in such a way as to become known to others. If we have this love in our hearts, it will show in our speech and in our life and activities. Oh, how little love is manifested among the children of God today. How much anger, envy, bitterness, evil speaking, malice, is manifested today. Dear friends, these things do not fit well with our profession of faith in Christ. This lack of love, manifested in our lives, is likely the greatest single hindrance to our having an effective testimony before the world. Oh, we make a big profession. We talk long and loud about our being Christians. We seek to influence others. We truly desire to have a good influence upon others for the Lord; but we forget the way our Lord has told us to accomplish this. Let us seek to live better and better. Let us have high, Scriptural standards for our lives. Let us believe, stand for, and proclaim the whole counsel of God. But let us not forget what our Lord said about love as the way to show others that we are His Disciples.

And this love is not the natural disposition that some seem to have. It is not a product of the flesh. It does not come by human determination and human effort. This love is "the fruit of the Spirit" (Gal. 5:22-23). Let us become concerned about this matter of love. Let us confess our lack of love. Let us yield to the Spirit, be controlled by the Spirit, be responsive to the Spirit, be filled with the Spirit. Let us have and manifest this love before the world so that all who see us may know that we are truly disciples of the Lord Jesus Christ.



QUESTION: — Who was the first preacher to get intoxicated?

ANSWER: — Noah, Genesis 9:20-21. "And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken:..." Second Peter 2:5 "And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly."

CALVARY

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place? Recently I stood by the grave of my oldest child. I prayed there. I thanked God that He had given me that precious child for awhile, that He had saved that boy, that death was not the end; but I would see my loved one again. And shall I not visit a place called Calvary, and there pour out my heart in prayer and praise to God. Oh, "lest I forget Thy love to me, Lead me to Calvary."

The place of the death of a loved one is usually a place of great sorrow. How many times have I been to that place where my son died, and wept again at the sorrow which took place there. But, it is different with Calvary. We cannot weep because of the Saviour's Death. We cannot wish that it had not happened. It is the place of our great delight. Oh, how He suffered. Oh, how we love Him! Still, His death is our great delight, because it is by that death that we have eternal salvation, and look forward to eternal blessedness in His presence. If we do weep at Calvary, it is because of our terrible guilt which made the Saviour's death necessary; and because of our great love for Him. Truly, Calvary is the place of the Saint's Delight.

7. Calvary is the place of the Saint's Dedication. Shall we receive the salvation purchased for us there, and leave it at that? Shall we delight in and rejoice over that glorious and eternal salvation, and leave it at that? Surely, Calvary means more than this to us. No, we will not just receive and rejoice. God forbid. We will, at Calvary, completely and totally dedicate all that we are, all that we have, all that we do, to the Christ of Calvary. He has saved us. We owe it all to Him. We praise Him forever. But this is not all we will do. "But drops of grief, can never repay the debt of love I owe. Here Lord I give myself away, 'tis all that I can do." We will not be satisfied to be saved forever. We will, we do, give ourselves to Him forevermore.

He hath saved us. Our hope for eternity is in Him. We receive that salvation and delight in it. But we do more, we should do more, we must do more, we will do more. We will give all the days and hours that remain to us in this world to live for Him and to serve Him. He is Lord of our lives by His sovereignty. But, oh, how much more do we realize and bow to that Lordship because of what took place at a place called

Calvary!

We are not our own. We have been bought with a price, and what a price it was! We will not any longer live as we please. We will not order our lives any longer by the things we want to do. We have died to that way of life. We will live for self, and according to self, no longer. We will live from this day forth to the glory and praise of Him who worked out our eternal salvation at a place called Calvary.

We will follow Him in Baptism, that Divinely ordained picture of His death and resurrection. We will become a member of His church. We will serve Him faithfully in His church. We cannot, we dare not, let our own desires interfere with our seeking to do whatever He would have us do. We will live to His glory in every way. Oh, my beloved, is not Calvary to be the place of the Saint's Dedication? "I'll live for Him who died for me. How happy then my life shall be. I'll live for Him who died for me, my Saviour and my God." He gave His life for me. Shall I not give the rest of my life to Him? How can I do otherwise? What ingratitude and sin it would be to do otherwise.

Conclusion. Dear friend, don't miss out on a place called Calvary. There are many beautiful spots on the earth. There are many places worth visiting, and sights worth seeing; but such is not necessary. One can live a full and happy life without ever visiting them. But, you must visit a place called Calvary or go to hell. You know I do not speak strictly and literally. I speak of what took place at Calvary. I speak of Jesus Christ, the virgin-born Son of God who died for sinners at a place called Calvary, and then arose from the dead. I speak of your visiting, in your soul, a place called Calvary. I speak of your repenting of sin, and looking in God-given faith to the Christ of Calvary. Yes, you must, in this sense, visit Calvary or go to hell. There is no way to heaven, except by way of Calvary. The road to eternal glory leads by a place called Calvary.

Have you read "Pilgrim's Progress"? It is a great book. Christian had a heavy load upon his back. It was the load of sin. God had made him to feel this load. He sought a way to get rid of that burden. Then he tells how he came in sight of a cross, and how, when he came there and saw that, the burden rolled from his back and he saw it no more forever. Dear friend, it is at the cross of Christ that the burden of sin is rolled away. You must visit Calvary, and there lose the burden of sin, or that burden will sink you into the burning flames of an eternal hell. Yes, "The way of the cross leads home. I shall never get sight of the gates of light, if the way of the cross I miss." I point you to a place called Calvary and to the Saviour who died there as the one and only way of eternal salvation. Thank God forevermore for A Place Called Calvary!

EVIL

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Judge of all the earth do right? It is enough that God has done it. God's acts are not little, when He creates the minutest atom; and God's requirements are not to be condemned, when He gives one of the least of His commandments. The very simplicity of the thing, though human folly

may scoff at it, may best agree with the wisdom of God. Had Adam made an attempt to dethrone his Maker, human reason would admit the magnitude of the crime; but no greater evil would have been inflicted on omnipotence by his puny effort, than when he ate the forbidden fruit. What difference, then, is there, in the magnitude of the crimes? None, in their effect; and none in their principle. To disobey, is, as far as the creature can go, to dethrone. Shall men mock God by permitting Him to occupy the seat of universal authority, while they refuse obedience to that authority? Be not deceived; God is not mocked. He that disobeys God, rejects His reign; and so God views it. The test of obedience prescribed to Adam was easy; and this very fact makes the transgression the more inexcusable. It showed the greatness of Abraham's faith, that it stood so severe a test when he was required to offer up his son Isaac; and it proves the greatness of Adam's sin, that it was committed, when he might so easily have avoided it." (Dagg, Theology).

5. His purposes do not make God the author of sin. Here we are required to survey a field on which many a theological battle has been fought. It has been said and written a thousand times that if God has decreed from eternity whatever comes to pass, as sin is one of the things that has come to pass, God must be the author of sin. I suppose that all things which come to pass may be included in two classes; namely, things which God does by His positive agency, and things which He permits to be done. Things belonging to the former class are embraced in His efficient purposes, while things belonging to the latter class are embraced in His permissive purposes. This distinction between the purposes of God must not be forgotten, if we would know the truth as the Bible reveals it. The distinction itself is recognized and variously illustrated in the Scriptures. It was no doubt among the efficient purposes of God to create the world, to make Adam the ancestor of his race, to endow him with free agency and place him in the Garden of Eden. In pursuance of His efficient purposes God did all this, but did He in the same manner decree the sin of Adam? Clearly He did not. His purpose in regard to Adam's sin was only permissive; it was not efficient. I am aware that the word "permissive" is not wholly free from objection, but I know of no better word. The objection to it is that some persons will regard it as expressive of sanction, if not of approval. I protest against this understanding of the word. There was, on the part of God, no approval, no sanction of the sin of Adam, yet it was permitted. God could have prevented the introduction of sin into the world, and would have done so had its non-introduction been among His efficient purposes, but it was not. Its introduction was among His permissive purposes; and Adam, in the exercise of his free agency, sinned. So it has been with Adam's descendants in every age. God has permitted them to sin; but, so far from giving sanction to their sins, He has expressed His abhorrence and condemnation of evil in the waters of the flood, in the fires of Sodom, in the calamities of war, in the hardships of captivity, in the destruction of Jerusalem, and in a thou-

sand other ways. God is not the author of sin, neither has He "fellowship with any therein" — no fellowship with the devil who tempts men to sin, and no fellowship with men in yielding to temptation. "To the law and to the testimony;" "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted of evil, neither tempted He any man" (James 1:13). So immaculate is His holiness that, in the sense of soliciting to evil, it is morally impossible for God to tempt any man, and equally impossible for Him to be tempted of evil. None but pure influences can reach Him, none but pure influences can emanate from Him. Perish the thought that God is the author of sin! For it was in His "wise and holy counsel" that He decreed all things." (Pendleton, Theology).

"The subject is above our comprehension. There are two propositions, of the truth of which we are fully assured — that God has preordained all things which come to pass, and that He is not the author of sin. There can be no doubt about either of them, in the mind of the man who believes the Scriptures. He may not be able to reconcile them, but this ought not to weaken his conviction of their truth. Instead of suspecting the one or the other, it will be wise in him and in us to suspect our own reasonings from them. We are sure that they harmonize; but, if our reasonings terminate in making them appear contradictory, we have ground to call their accuracy in question. By our reasonings, I mean our application of human ideas to the divine decrees, and the inferences which we deduce from them.

Thirdly, it is objected against the doctrine of predestination, that it supersedes the use of means. If a man has been elected, he shall be saved, although he should give himself no concern, and even should live in sin; if he has not been elected, all his efforts to obtain eternal life will prove unavailing. But of all objections, this is the silliest, although it is brought forward with great confidence, and by many is deemed very formidable. It is not an objection at all against the Scriptural doctrine of predestination, but against a spurious kind, hatched in the brains of ignorance, or concocted by malignity to bring odium upon the truth. The predestination to which this objection would be applicable, is an absolute preappointment of an end, without any regard to the means. But such predestination cannot without impiety be attributed to God, because it would be disgraceful to one of His intelligent creatures. Whoever reasons against this kind of predestination, is at perfect liberty to bring all the arguments which he can muster up to bear upon it, till he has fairly driven it off the stage. He must allow us, however, to tell him that he has given himself a great deal of unnecessary labour; that he has been contending with a chimera, and has gained an empty triumph, as our doctrine remains untouched. The predestination which we maintain, is a purpose which embraces means and ends, fixes the means as surely as the ends, and so connects them, that without the former, the latter cannot take place. If God has elected some persons to eternal life, He has chosen them to it through faith and holiness as the means of salvation; if He has ap-

pointed other persons to wrath, His sentence is founded on their impenitence and unbelief. This is the doctrine of Scripture; and if you will still assert that it renders all means unnecessary, you may with equal reason maintain that a man who has been assured that, by the use of a certain medicine, his life will be prolonged, may justly take occasion from this assurance to neglect the medicine, and, at the same time expect to live. Paul was assured by a vision of the lives of all that were in the ship with him, but still he said to the centurion, "Except the sailors abide in the ship, ye cannot be saved." And why did he say so, but because God had determined that the company should be saved by the skill and activity of the sailors? The man who says that the decrees of God supersede the use of means, does not know what he is saying. The means are an essential part of the decree, and are as necessary as the end. I mean, that it is not more necessary, that those who were chosen to life should be saved, than it is, that they should repent and believe. You would say, that the decree of God had failed, if any of the elect should perish; and I would say with equal truth, that it had failed, if any of them were saved in a state of carelessness and indolence. The uselessness of means, in consequence of the doctrine of absolute decrees, is a topic of vulgar declamation, which every man, who wishes to maintain the credit of his understanding, should leave to sciolists and fools. A distinction between the secret and revealed will of God must be admitted, and in many instances is perfectly intelligible; but it is not easy to reconcile them. He who sees no difficulty here, has not, as he probably imagines, more understanding than other men, but less.

It can serve no great purpose to muster up objections against the infallibility of the divine decrees, or the responsibility of man: to listen to them when proposed by others; to revolve them in our minds; to perplex ourselves with attempts to answer them, and to allow ourselves to be disquieted and to doubt because our endeavours are not successful. Although we should prove to our satisfaction, as many have done to theirs, that the decrees of God are not absolute, or that man is not free, all that we have gained is to confirm our minds in the belief of a falsehood; for both doctrines must be true, as they are expressly declared in the Scriptures. To their authority let us bow; and by their decision let us regulate our thoughts and our conduct. If we will still oppose our reasonings to their dictates, we must take our course; but let us beware lest we dispute ourselves into infidelity or atheism, and seek a refuge from our doubts in the rejection of revelation, because it inculcates truths which to us appear contradictory, or in the cheerless conclusion, that we live in a fatherless world, where chance bears away, that man is the phantom of an hour, the sport of accident and passion, and that as he knows not whence he came, so he cannot tell whither he is going. In opposition to this comfortless and impious conclusion, let us hold fast the creed which is consonant to reason as

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To throw ourselves into the way of temptation is to throw ourselves out of God's protection.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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Whom or what will we see in heaven as to the Trinity?

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I am glad to know the querist believes in the Divine Trinity. In this day of perfidy and apostasy wherein the doctrine of the Trinity, and the deity of Jesus Christ are castigated by so-called christendom, it is a blessing to know these grand old truths are yet cherished by some.

The Trinity being inexplicable doctrine. To make understanding a prerequisite to faith is to reverse the Bible order, for the Word of God, says, "For we walk by faith, and not by sight" (II Cor. 5:7). Of all the doctrines in God's Word there is not one which the Christian can know perfectly or fully understand. There are many which we can know only a little about, then there are some which we can know much about; but there is not one doctrine in all of the Bible which the disciple of Christ cannot believe every word God has said about it. While many of heaven's mysteries utterly elude us, it is yet incumbent upon us to believe every statement of Scripture, if for no other reason, simply because God has spoken it.

Whom or what shall we see in heaven as to the Trinity? We shall see Jesus, "For in Him dwelleth the fulness of the Godhead bodily" (Col. 2:9). Through Him "...God was manifest in the flesh..." (I Tim. 3:16). In Him dwelleth, "the eternal Spirit" (Heb. 9:14), and "The everlasting Father" (Isa. 9:6). "He is the, mighty God" (Isa. 9:6). Jesus, is God incarnate, and shall ever be. Jesus on earth was "The Lord from heaven" (I Cor. 15:47). Jesus in heaven is the Saviour God from earth. He is "the true God" (I John 5:20). He is the source of all life, and all things were created by Him (John 1:1-5). He alone has the power to forgive sin, and He is the judge of all (Lk. 5:20-24; John 5:22; II Tim. 4:1). All power in heaven and earth is His, and neither angel nor man has a right to reply against Him (Mt. 28:18; Rom. 9:20). He is the eternal "I AM", and to see Him in glory is to see the triune God. All the elect angels and people shall worship Him (Heb. 1:6; Phi. 2:10, 11), and in so doing they worship the Trinity, for Christ said: "I and My Father are one" (John 10:30).

Baptists are not polytheists, they do not believe in a plurality of gods, but like Israel of old, "The Lord our God is one Lord" (Deut. 6:4). No person shall ever see more of the Trinity than is seen in Jesus Christ. God the Father is Spirit, the invisible

God. God the Spirit is invisible, but both, God the Father and God the Spirit were and are manifest in God the Son.

Jesus Christ is the living Word, and that Word is God (John 1:1), and Paul, a trinitarian monotheist (as opposed to Judaistic monotheism), says: "For there is one God, and one Mediator between God and men, the man Christ Jesus" (I Tim. 2:5).

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There are only a few passages of Scripture that give us an insight into heaven as to whom we will see as to the Trinity, but there are enough for us to see that all three, the Father, the Son, and the Holy Spirit will be there for us to see and worship.

First, we see that the Father will be there for we are told that the holy city, "Having the glory of God" (Rev. 21:11), and "And there shall be no night there — the Lord God giveth them light: and they shall reign for ever and ever" (Rev. 22:5). Again, we are told that, "the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face: and his name shall be in their foreheads" (Rev. 22:3, 4).

From these passages we see that God the Father will be there and we shall see His face and shall serve Him.

Jesus told His disciples, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3). The Apostle Paul declared, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4). Concerning the events at the rapture, the apostle said, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (I Thess. 4:17). The Apostle John said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is" (I John 3:2).

These passages show us that we shall be with Him, shall see Him and be like Him.

We have at least one passage which shows that God the Holy Spirit will also be where we are, for Jesus told His disciples, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, — but ye know him; for he dwelleth

with you, and shall be in you" (John 14:16, 17).

Jesus in His prayer to the Father said, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world" (John 17:24).

After studying these passages could anyone doubt that the Father, the Son, and the Holy Spirit will be in heaven and that we will see them?

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I. John 3:2: "Beloved, now we are the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear we shall be like him; for we shall see him as he is."

This is a question that I feel is unanswerable. I do not know that the Bible teaches what or whom we will see in heaven as to the Trinity. There are those that believe The Father and The Holy Spirit will indwell Christ and by that method we will behold the Godhead. I do not feel there is sufficient proof in the Word of God to prove this statement. If someone wants to believe this, I have no qualms with it. I am just not convinced the Bible teaches this.

Some might say that John 14:9 has a bearing on this question. I personally, do not think so. I guess my answer is that when the Bible speaks, speak, and when the Bible is silent, remain silent. Concerning this question; I only know one thing; we will see Jesus. The Bible has clearly made this promise to us. I feel that we will in some form see the Father and Holy Spirit, but I have no Bible to back this up. May we long for the day we will behold our Saviour face to face. Then this question will be answered. May God bless you.

EVIL

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well as to revelation, that the Supreme Being manages the affairs of the universe which He created; that all creatures are dependent upon Him, and all events are subject to His control; that while good men obey Him from choice, the wrath and wayward passions of the bad are subservient to His design; that, while His almighty power bends them to His purpose, He is a moral Governor and Judge, whose righteousness will be displayed in punishing transgressors, even for those actions which were the means of executing His own decrees." (Dick, Theology).

Such are mere specimens of

the writings of these great men teaching the faith held by millions of God's elect. Dabney, one of the greatest thinkers America has ever produced, said Witsius was one of the "most revered Calvinistic writers," and Gill was "unsurpassed, perhaps unequaled, by any commentator since," and also stated, it was the Arminian who held to the "one" will theory. The moderns today, go to the exact opposite extreme in their "one" will. Even though the above claimed absolute predestination and responsibility were both true, many said the two truths were "irreconcilable" and "incomprehensible," our moderns don't think so! They place it all on the god — a very tyrant, an absolute ruler unrestrained by law or constitution, a usurper of sovereignty and brand all who don't go along with them as "soft-Calvinists," or "making excuses for God," or some other such silly statement.

I quoted Emmons, also, to show that even the "New School" theologians did not depart so far. Our moderns are "new, new," but not Calvinists — they are far beyond Calvinism. The scholarship represented by the Westminster Confessions, and from which, the Savoy; and from both, the Second London Confession, and hence the Philadelphia and the New Hampshire, and all who subscribe to them, takes in virtually every Calvinist theologian! So where are these moderns coming from to tell us what Calvinism is? They are the ones who are out of step, but they do not know it! They won't read any confessions or theologians to learn, they have the greatest contempt for such! They are their own theologians, prating about a sovereignty of God which denies His own attributes, and excusing their own laxity in study and in learning the doctrines of God's Word by blaming their errors on what they think is the absolute predestination of God, which makes it come out all right with them! Wonder of wonders! Where is the reverence for God's Word? Where is the heading of James' admonition: "Be not many teachers, for we shall receive the greater condemnation."?

God was just, in cursing the whole creation because of sin — not in a tyrannical manner, but in a manner of absolute justice — and all the physical death, suffering and misery in the world is a just consequence following from the one spiritual death of Adam, which is only a prelude of the second death, when both body and soul of the dead will be banished forever from the presence of God to eternal hell. And, also, "The permission of sin has cost God more than it has man. No sacrifice and suffering on account of sin has been undergone by any man, equal to that which has been endured by an incarnate God. This shows that God is not acting selfishly in permitting it." (Shedd, Theology).

Man not responsible? If man understood total depravity, he couldn't think he was inspired of God to preach everything he thinks of — nor would he blame God for his heresies under the guise of absolute predestination. But, even though he does not understand his depravity, that will by no means lessen his judgment.

I think the last paragraph on the Decrees in the Philadelphia Confession would certainly app-

ly:

7. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His word and yielding obedience thereunto, may from the certainty of their effectual vocation, be assured of their (I Thess. 1:4, 5; II Peter 1:10) eternal election; so shall this doctrine afford matter (Eph. 1:6; Rom. 11:33) of praise, reverence, and admiration of God, and (Rom. 11:5, 6, 20) of humility, diligence, and abundant (Luke 10:20) consolation to all that sincerely obey the gospel."

Would to God this wisdom was heeded!

ROME

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However, our New Testament declares emphatically that, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:" (Rom. 5:1). It also declares to the saints at Ephesus that we are saved by grace, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God:" (Eph. 2:8). We also see that God's Word says, "Not by works of righteousness which we have done, but according to his mercy he saved us..." (Titus 3:5, please read to v. 8). Now this way of salvation is very important to every individual. If you are working your way towards heaven — on that judgment day when you meet Him face to face — you will be terribly awakened to the truth of your eternal judgment in hell. (Please read Rev. 20:12-15). If you are in the Roman Catholic Church, I beg of you to come out of her. She is not true to you, nor is she of the truth. Allow me to state some Bible truths for you to check out.

I. This religious system of Rome is described in plain detail in Revelation 17. Upon reading the entire chapter, one can see easily that this religious "whore" (verses 1, 15, 16) is the Roman Catholic Church. Her name is MYSTERY, BABYLON THE GREAT. Babylonian religion of yesterday is the same worship as carried over to Rome today. For the enumeration upon such we suggest that you read two of history's great masterpieces of proof: Two Babylons by Hislop and Babylon, Mystery Religion by Woodrow. To state a couple of gross errors of Romanism, look at this "mystical" act they call transubstantiation where one of their "Fathers" takes this wafer and by holding it up and praying over it — changes it into the ACTUAL body of JESUS CHRIST; and then he eats this actual body, but then claims that upon eating the actual body he is not a cannibal. Brother, this is mysticism at her greatest. Ask a bishop sometime why he is not married and has children as the Bible says he must. Listen, "A bishop then must be blameless, the husband of one wife... One that ruleth well his own house, having his children in subjection with all gravity;" (I Tim. 3:2 & 4). Why do they call him FATHER when he is a father not and Jesus Christ says in Matthew 23:9, "And call no man your father upon the earth: for one is your Father,

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ROME

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which is in heaven."

Once you read the book by Chiniquy, an ex-Roman priest, about *The Priest, the Woman and the Confessional*, you men will not let your wife or daughters alone with them again. History has a story too long for life itself to read, of what Roman priesthods immorality has committed.

Roman history says that they killed 65 million heretics over the years of the Dark Ages. Who were these "heretics" that so terribly needed killing and to be taken from the earth? Rome says that they were those who would not accept as valid her baptism. They baptized again the converts who came to them and were thus called ANABAPTISTS — The ANA-means to do over. However, we never did over or re-baptized or ANA-baptized because these converts who came unto us were never baptized. J.M. Carroll's extensive study in preparing "The Trail of Blood" says at least 55 million Ana-Baptists were martyred and murdered by Rome. God's Word says that this religious whore is "...drunken with the blood of the saints, and with the blood of the martyrs of Jesus..." (Rev. 17:6). Thieleman J. Van Braght put forth a book called "The Bloody Theater" documenting the names, acts, dates, and places that these Roman inquisitions went on. Read Fox's *Book of Martyrs*, etc., etc., to verify the charges brought upon the great Roman Whore. May it also be known that when the circumstances be set just right again, she will bring all to their knees to worship her once more; and all who do not will be killed. (Read Rev. the 13th chapter).

II. Her Daughters the Protestants.

Humanity is totally depraved in their natural state, but even these could see that Roman Catholicism had nothing "holy" about her. So after the 1,000 years of the Dark Ages (known as the devil's millennium from 500 A.D. to 1500 A.D.) there came into being the era called "the Reformation period." The Reformation was to RE-form Rome. This was to be done by those who came out of Rome. Protestantism was born to Protest Rome's ways, thus may it ever be known that the Protestant Reformation came about by those who came out of Rome, and are thus the Daughters of Rome. I am always amused to watch how Protestants will call Rome the "Great Harlot" which is their own name. She does not call her the "whore" as the Bible does, but the "harlot". But notice, please, how God's Word says that Rome is... "The Mother of Harlots and Abominations of the Earth" (Rev. 17:5). Those who came out of Mother Rome are her "HARLOT" daughters. The one they call "their" morning star was the ex-Roman priest Martin Luther who in 1530 started his Lutheran church. Calvin and Knox started the Presbyterian; the Wesleys, the Methodist church, Roman-excluded Henry the VIII started the Episcopal, etc., etc. Incidentally, Menno Simons was a Protestant. Mennonites are still Protestants and not Ana-Baptists as some in history books have accredited them. Menno Simons was a Roman priest. He came out of Rome and joined with the Swiss Ana-Baptists at first. He was baptiz-

ed by Obbe Phillip, a Baptist, but Menno never did believe all the doctrines of the Baptists. He believed in the Universal Invisible Church. The Mennonite churches still go along with a lot of other Protestant doctrines. (Read the complete works of Menno Simons). No — the Lord's churches did not come down through the Mennonites — the Mennonites came out of Rome and were connected to the truths through the Swiss Ana-Baptists, but Mennonites are Protestants.

As we stated the three ways taught of salvation: one by work — one by works and grace — and one by grace alone. Rome teaches works. Her Protestant daughters teach works and grace. Some Protestants are quick to say, we believe in salvation by grace! Hold the phone, please! Protestantism believes the doctrines of James Arminius. That doctrine is the teaching of man's free will. It is a teaching whereby MAN has to put forth some effort towards coming to, or calling upon Christ BEFORE he will ever be saved. Now, do you see that man (under Arminian, Protestant belief) does do something FOR his salvation, thus it is not of grace, for Paul says in Romans 11:6, "And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." Verse 5 says, "Even so then at this present time also there is a remnant according to the election of grace." Thus those saved are saved by grace alone and were ELECTED to this grace by God Himself.

For those of you who would in haste jump to conclusions and say, I believe there are saved people in Protestant churches, you are correct. We'll confirm such with the Word of God. Revelation 18:4, "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." They are saved in spite of Protestant teachings and not because. However, it gives not one child of God an excuse to stay in her, and "these will be saved, yet so as by fire" Paul says. Also, it should be known that there were and are true churches these Protestants could have joined, but they would not accept that narrow walk; thus they killed and persecuted the Baptists just as their mother had done.

III. The Baptists.

Let the world know that Baptists of the true sense were never part of Rome, but contrary-wise — "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us" (I Jn. 2:19). There is no doubt to me that in the first 300 years before Rome was formed as a church that many of the excluded members of true churches went off to join with or make churches of their own, just as they still do today. It was from these and other religious leaders that Rome came into being. Baptists have been here since the First Baptist was sent from God to baptize. He baptized the apostles (Acts 1: 21 & 22) and he baptized the Lord Jesus Christ. There is only one way you can become a Baptist, and that is to be baptized a Baptist.

Thus Jesus Christ became a Baptist. The apostles were His first church. "And God hath set some in the church, first apostles," (I Cor. 12:28). These were Baptist baptized so His church was a Baptist church. He gave this church the Great Commission to preach, teach, and baptize. So from that church comes the landmark, sovereign grace Baptist churches of today. Incidentally, all of the seven writers of the New Testament were Baptists and our New Testament is a Baptist book written by Baptists, for Baptists, to make Baptists.

The Baptists believe that salvation is by election unto grace, and we are saved by grace alone. Some may say — well, I know some who have the name Baptist and say that they are Protestants. Yes, sadly enough they won't take the name Baptist down (however, many have). But, as one brother so avidly has said, Baptists that make Protestants — make real good ones! These believe the Arminian, free-will doctrine, and the Protestant, universal church theory, so thus, they are not Baptist, but still they wear our name.

Christ has but one kind of a church. She has been here every day since He first started her during His earthly walk (Luke 6:13). She is called "His Body" or in your town or locality as at Corinth, He says, "Ye are the body of Christ." We here in the Panhandle of Idaho are "the body of Christ." His true churches are in different places around the world. From these will be chosen His Bride. If you are saved — you will go to Heaven, but you are not even a candidate for the Bride of Christ unless you are in one of His churches, and you cannot be in one of His churches unless you have been baptized with that God-ordained Baptist baptism.

In conclusion, we might say, Rome's Protestant daughters are going back home to mother. Those in Christ's true churches are getting fewer and fewer, in agreement with the Scriptures. And Jesus Christ the Righteous — our Lord — our Love — our God is even at the door. Even so come Lord Jesus, Amen!

SUPPER

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there on the tree between heaven and earth. It is not a time when we go and talk about friends or loved ones and remember them. I Cor. 11: 23-26: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

III: Purpose: Discerning the Lord's Body. I Cor. 11:29: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." To distinguish the cause of the supper, must be worthy, not just another supper, but one with a purpose in mind. When one sits at his dinner table to eat supper he gives no

thought about it except that it is time to eat, there is no motive or reason in why he is eating supper other than he is hungry, but with the Lord's Supper it is different, not to be looked on in that way.

IV: Baptized believers: The supper can only be observed by one who has been scripturally baptized, and thus became a member of a scriptural church; and is in hearty fellowship with her doctrines; and is walking in Gospel order. Christ ordered us not to allow any leaven to be mingled in the feast, not to let just anyone who felt like coming take part in the supper. Not in any way whatsoever can the church violate this law of God, if so they will show that Christ had sin within Him. Acts 2:41-42: "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers."

V: Church Members: Only the members of each separate church can engage in this ordinance. You say, "If someone out of a N.T. Baptist church was traveling through the country side and stopped at a Sister Church and they were observing the Lord's Supper that they couldn't observe it with them?" That is just what we're saying here — that unless you are a member of that church, then you cannot partake of the supper. Because each church under Christ is absolutely independent, therefore they must control their own acts, take care of their own business, discipline their own members. (II Thess. 3:6-14).

VI: Those that the Church can discipline: I Cor. 11:11-13: "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God. Judge in yourselves: is it comely that a woman pray unto God uncovered?" If a Church has members within that she cannot discipline, then they ought to be dealt with and excluded. No N.T. Baptist Church ought to allow or let members within that are not living right to remain active in the Church. They either need to get right with God Almighty or be dealt with accordingly. Each local church has been given the sole administration and guardianship of the ordinances (I Cor. 11:23). His command to the Church, I Cor. 11:1: "Be ye followers of me, even as I also am of Christ." II Thess. 2:15: "Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word, or our epistle." The supper symbolizes Church relations, thus all who jointly partake are members of the one and self-same church or should be. Those that the church can discipline. One church would not allow another to make judgment or exclude any of their members, this would be out of their jurisdiction. Also, Christ gave the authority to the church and she alone to observe the supper, with her own members. Also, the church does not have the right to redelegate that authority and invite any or every member of surrounding churches to her table. In doing this, it would change the symbol and violate

Christ's command, making it void, and null.

VII: Oneness in doctrine: I Cor. 11:19: "For there must be also heresies among you, that they which are approved may be made manifest among you." "Heresies" here mean sects or denominations. Therefore, we see that by this we are not to take up or partake with any other or to allow any other denominations to be as members and to observe the Supper, all the members must be of one doctrine, one faith, one baptism.

VIII: Elements Used: There is a difference of opinion here with many. Some say it must be wine and unleavened bread; others say it can be grape juice and crackers. We know that only one can be right and scriptural. Let us look into the Word of God and let it be the final authority. If we believe the Bible, then we will not argue the matter, but believe and obey.

Elements used originated with the materials used in the passover feast. Matt. 26:26-28: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup and gave thanks and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins."

Must be without question made of unleavened bread. Why? Because if we use leaven, then it would rise and show impurity or sin. The Bible talks about leaven as a type of sin, corrupt, filth. If we were to use anything that would spoil or decay with a matter of time, we know that in essence this would show us that leaven is a type of sin. We will all agree that Jesus had no sin within Him and we will all agree that whatever elements we use in the supper that they typify Christ's blood and body. So let us assume that we were to use grape juice and crackers. Well, anyone with a little common sense will know that both will spoil in a matter of time. In doing this we are saying that our Lord Jesus Christ would spoil in due time. Not so, therefore, we must use something that will typify purity. I Cor. 5:6, 7, 8. "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Vs. 11-13: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person."

In believing the Bible you have to believe all of it or none at all. May God bless each of you!

JONAH

(Continued from Page 1)

preach the TRUTH of GOD'S WORD and that with conviction and power, but we must leave the rest up to God's Holy Spirit.

Second, let's consider the people of Nineveh. This city (Nineveh) is one of the most ancient cities of the Old World. It was founded by Nimrod according to Genesis 10:11, 12. Nineveh was the capital of Assyria and endured till about the time of 612 B.C. It had become the capital of the Assyrian Empire during the reign of Sennacherib. In 721 B.C. Sennacherib carried the Ten Northern Tribes off into captivity. Thus one soon learns that Nineveh was the foremost city of the Western World before its fall in 612 B.C. The Medes were given credit for destroying this once great and powerful city. It had become the dreaded symbol of the power of the Assyrians.

The Lord told Jonah in verse 2 of chapter one that "...their wickedness is come up before me." There was good reason for making such a statement. The historian has captured for us the deeds of these folk and the picture is not pretty, to say the least. Thus the historian writes about this inhuman warfare of the people of Nineveh. "I stormed the mountain peaks and took them. In the midst of the mighty mountain I slaughtered them; with their blood I dyed the mountain red like wool... Some of their victims were held down while one of the band of torturers, who are portrayed upon the monuments gloating fiendishly over their fearful work, inserts his hand into the victim's mouth, grips his tongue, and wrenches it out by the roots... Pegs are driven into the ground. To these another victim's wrists are fixed with cords. His ankles are similarly made fast, and the man is stretched out, unable to move a muscle. The executioner then applies himself to his task; and beginning at the accustomed spot, the sharp knife makes its incision, the skin is raised inch by inch till the man is flayed alive. These skins are then stretched out upon the city walls, or otherwise disposed of so as to terrify the people and leave behind long-enduring impressions of Assyrian vengeance... Pyramids of human heads marked the path of the conquered; boys and girls were burnt alive or reserved for a worse fate; men were impaled, flayed alive, blinded, or deprived of their hands and feet, or their ears and noses, while the women and children were carried into slavery, the captured city plundered and reduced to ashes, and the trees in its neighborhood cut down."

Third, let us consider the Sailors for just a brief moment. These men were the ones that did most of the hard work on board the ship. They were honest hard working individuals. Beloved, they were god-fearing folk — "They prayed unto their god." Now it must be understood that these men did not know the Lord God of Israel and could not have really cared much about Jehovah God. They had their own gods and worshipped them on a regular basis. They had established religion, and that religion had done them ab-

solutely no good. Their Captain was their spokesman and only uttered the thinking of all the men. Jehovah God was foreign to their way of life — is not that the way it is yet today? The World does not and has never wanted the God of Heaven to rule over them. The World is totally complacent to live without the God of Glory. Furthermore, they have no desire to want God's best for their life. These Sailors were no different than man is today.

Fourth, let's consider for a brief moment, Jehovah God. Jonah informed these Sailors and their Captain that he served the God of Heaven. The One that created Heaven and Earth and all that exist therein. Beloved, what a testimony! Jonah was not afraid to stand before these men and tell who Jehovah God really was. Oh, to God! that some of our Baptist folk could learn that lesson. Furthermore, Jonah indicated that he had great respect for God. You see, he informed them that he was a Hebrew. In other words, Jonah served the "All Powerful One" who is "Self-existing."

I. THE PROPHET'S INSURRECTION (Rebellion) WAS EVIDENT IN HIS SAD FLIGHT FROM RESPONSIBILITY — Jonah 1:1-3.

Jonah 1:2 gives to us the function that God has raised Jonah up for — vs. 2 — "To Go." Brethren, it is our job to go with the message of Grace unto the four corners of this world. The Lord Jesus Christ told His Church that they were to take the message of Grace at the same time to the four corners of the world in Acts 1:8. Listen, Beloved, it was no more the responsibility of Jonah than it is ours today to make folk saved. Only the Holy Spirit of God can quicken (Make alive) a lost person and bring him into the Family of God. But it is our JOB to take the message and preach it, because that is the means and method that God ordained to save lost souls (Romans 10:13-15).

Beloved, Jonah was "To go and Preach." God uses the preaching of the Word to save souls. Why? Because it pleased Almighty God to do it that way. It is not for us to understand why, but to do. Somehow, God uses the foolishness of a man standing behind a pulpit and preaching to bring lost sinners into His glorious Family. A preacher who is afraid to preach is a preacher who will never see lost sinners come to a saving knowledge. Furthermore, Jonah was "To go and cry against sin." Brethren, it is time that God's man stands in the pulpit and preaches against all ungodliness. Jonah was to cry out against the people of Nineveh because of their evil wicked ways. Should the pastor of God's Church be quiet when sin lies at the door or should he speak up? We need some sin-hating preachers! Don't misunderstand what I am saying, for there is forgiveness when one comes to the Foot of the Cross. But, Beloved, the sinner will not come to the Foot of the Cross if the preacher does not preach the truth of God's Word with power and conviction. That may sound strange and very awkward, but for some reason the Holy Spirit of God uses such to bring conviction and salvation. Some will turn a deaf ear — yes. But, then, it has never been our job to win the lost, rather God's. It is God that giveth the increase.

Beloved, Jonah arose and fled

from his responsibility — vs. 3. Jonah did not want to obey the voice of the Lord. Neither did the Church at Jerusalem when the Lord told them to go into all the world. Therefore, the Lord brought great persecution to the Church of God to force them out into the task that He had called them and commissioned them to perform. Jonah had fled from the presence of the Lord. Jonah had never learned that you can not get away from God. He felt like too many today, if I go my own way, God will forget what He told me to do. His intentions were deliberate — he set out to disobey the direct command of the Lord. The Lord had said, "Go" and Jonah said, "No." Beloved, deliberate disobedience only brings misery to you and, only too often, others. willful disobedience will bring the hand of chastisement upon the one who disobeys the Lord.

II. THE STORM AT SEA THAT IS BROUGHT ABOUT BECAUSE OF A DISOBEDIENT PROPHET. — Jonah 1:4-11).

The storm produced troubled waters — "But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken" (Jonah 1:4). Beloved, when God's dear children refuse to obey the command of God, troubled waters are the very best that they can ever expect. King Saul continued to disobey the Lord and thus lost his Kingdom and his entire family. King David disobeyed the Lord and that resulted in many years of troubled waters in his home. Samson disobeyed the Lord and broke his vow to God and thus that resulted in much troubled waters for him. Achan also disobeyed the Lord and took that which was forbidden which resulted in troubled waters for him, his family and the whole Nation of Israel. Moses disobeyed the Lord and smote the rock when he was told to speak unto it and thus resulted in troubled waters for him. He was not allowed to enter into one Promised Land because of his sin. Jonah refused to obey the Lord and took a ship to Tarsish and brought troubled waters upon himself, the seamen and all those that were aboard the ship.

Beloved, don't think more highly of yourself than does God — Just remember, as God dealt with these Old Testament Saints, He will deal with HIS OWN today and bring Troubled Waters into our life if it becomes necessary.

The Storm Produced Troubled Hearts — "Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them" (Jonah 1:5). Our actions (Good or Bad) often effect those around us more so that we think or realize. King Saul had no idea that because of his sin, his entire family would be totally destroyed. Samson had no idea that his sin would result in his eyes being put out and the eventual cause of his own death. David had no idea that family crisis would come because he lusted after another man's wife. Achan had no idea that his family would also pay for his sin. Moses did not realize that he would not be permitted into the Promised Land when he smote the rock. Beloved, this can be demonstrated over and over

with many more different biblical illustrations. If our evil actions often cause Troubled Hearts in the lives of those that touch us, ought we not be more careful? Brethren, these Sailors were, because of one man's disobedience.

The Storm Produced A Troubled Prophet. — Jonah 1:6-9. How? Because the Sailors expected him to give an account of his doing — actions. Because the cause of God was at stake and the testimony of Jonah's belief was being challenged. Because God had revealed unto the Sailors that this storm was the result of Jonah's Rebellion. Because Jonah was called upon to give an account of his God before these men.

The Storm Produced A Troubled Crew. — (Jonah 1:10-11). How? Because of what Jonah had told them about God Almighty. Because they recognized that God was dealing with a disobedient servant. (Often times, unsaved folk have some insight that saved folk seem to be lacking). Because they did not know what to do. "What shall we do unto thee" (Jonah 1:11). Too many times, because of God's people being out of fellowship, our actions bring fear to the hearts of unbelievers. It is one thing to preach the Word of God and that bring fear, but when fear comes because of our actions, there is no hope or one to properly turn to, when God's people are not walking as they should. Therefore, Beloved, we need to be more careful that we don't become a snare and a reproach to the Gospel of Jesus Christ because of our actions.

III. THE SEAMEN THROW JONAH OVERBOARD BECAUSE OF THE TROUBLED SEA AND THEIR INABILITY TO SAVE — THEMSELVES AND JONAH: (Jonah 1:12-16).

The Order Given — vs. 12. "Take me up, and cast me forth into the sea" (Jonah 1:12). Beloved, whether you or I like it, God has certain rules and regulations. They are to be obeyed and that without our questioning them. Jonah had figured that because of him, this storm was brought upon the Seamen. Therefore, he told them to throw him overboard. That would then produce two things: (1). The Sea would cease from is anger and be calm; (2). Jonah would not be forced to go to the City of Nineveh and preach God's glorious message of Grace.

The Orders Rejected — vs. 13. Beloved, this is natural for unsaved man. He does not understand God's plan or reasons. Therefore, he believes that his plan is far better than God's. Man is no different today than he was then. They have been trying and will continue trying to please God by their own methods. But, Beloved, God will only accept man on HIS TERMS — not ours. Works did not work then or now. They gave it their all, but to no avail. You can be sure, that when man is finished trying to get to heaven his own way, they will discover the same thing that these Seamen discovered — "They could not save themselves." Beloved, works never saved anyone. Furthermore, they never will, because God only accepts the work of HIS ONLY BEGOTTEN SON, THE LORD JESUS CHRIST. Works take on new faces from time to time, but are

the same old adage of yesterday. Ephesians 2:9 is still true — "Not of works, lest any man should boast."

The Order Obeyed — vs. 14-15. Their Cry — "They cried unto the Lord." Listen Beloved, God does not hear us until we turn from our evil way and call upon HIS NAME. They recognized that God had a right to do with Jonah as HE SO DESIRED.

"For Thou, O Lord, hast done as it pleased thee." God does not owe us a thing. Until you and I come to the place that we recognize that God owes us nothing, and that we are at HIS MERCY, we have no hope. They obeyed the Words of Jonah — vs. 15. "So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging." Beloved, when you and I obey the Words of the Lord, we, too, will experience the peace of the raging sea. There is no doubt in my own mind, that these men came to a saving knowledge of Jehovah God because of this encounter.

IV. THE SEA FISH SWALLOWED UP THIS REBELLIOUS PROPHET OF GOD: (Jonah 1:17).

This Prophet of God was incarcerated because of his insurrection — "A great fish to swallow up Jonah." Beloved, Samson was incarcerated because he played with sin for a season and got burnt with the flames. King David was incarcerated by his family because of his sin and thus he paid his just dues. Jonah was incarcerated because he refused to obey the command of the Lord.

Beloved, this incarceration was the Lord's doing — "Now the Lord had Prepared." Nebuchadnezzar was forced out by the hand of the Lord to eat grass as the oxen of the field because he would not acknowledge the God of Heaven — Daniel 4. Jonah was incarcerated and that was the doing of the Lord. Therefore, this incarceration was accomplished by using a great Sea fish — "A great Fish." Many folk have argued that a whale could not swallow up a man alive and three days and nights later, have that man come forth in one piece alive. History has given us record of several men who have been swallowed by a great whale and come out alive. My concern, however, is not with the idea of a whale or shark at this point. That is another message in itself.

I believe that this incarceration was accomplished for a number of reasons: (1). To give to us a picture of the Lord being placed into the Earth three days and three nights. At which, our Lord was then brought forth from the place of death as was Jonah. (2). To give us a picture of what God was going to do with the Nation of Israel — Presently Israel is buried in the Nations of the World — but one of these days, Almighty God shall bring her forth and she shall be His People and the Nations will know that she properly belongs to HIM. So, just as the Sea Fish swallowed up Jonah, the Nation's of the World have swallowed up the Nation of Israel. Therefore, as Jonah was intact when released three days and three nights later, so will the Nation of Israel be intact when God releases her from Gentile control. Beloved, may God bless you as you think on these things and allow Almighty God to teach you truth!

SHORT HISTORY OF NEW GUINEA MISSION WORK

by Fred Halliman
Part 3

Dear friends,

In our last article we had just settled in here in Papua, New Guinea at a small place called Wau. Everything was strange and sometimes perplexing at first, but we gradually began to work our way into a new society. I started almost immediately holding services among a few Australians. I began visiting a few places outside the Wau area as I felt sure this was not the place the Lord had sent me to settle down.

We were living in a small house at Wau and I was in search of a larger place. After four months at Wau I located a large house about 17 miles away at a place called Bulolo. Soon after moving there, I had learned enough Pidgin to start having services with the native people. It was at Bulolo that I made my first mission patrol out among the wild tribes of that area. Now that I was able to preach to the native people, I was getting restless living in a town, for I felt my calling to the more remote areas. I soon began to visit various parts of New Guinea in search of the place the Lord had called me to work. Most of my travel back in those days was by plane to other centers and then on foot out into the bush.

There had been a road hacked out from Lae to Mount Hagen, in the center of the highlands, that a 4-wheel drive vehicle could get over when the rivers were not up. Some large rivers had to be forded and many times it was impossible to cross them. I bought an old American Jeep and began to visit some of the Highland areas. Vehicles that dared travel the roads back in those days always traveled in convoys in order to help each other in case of trouble. I managed to get in with some of the convoys and traveled as far as Mount Hagen, the end of the road.

On my first trip to the Highlands, from Moresby, in search of a place to live I had met a Government officer at Goroka and he had invited me to visit him sometimes at Koroba in the Southern Highlands. Upon one occasion, I left Bulolo prepared to take a plane on out to the Southern Highlands. I came back from that trip and visited many other places, but my thoughts always went back to the Koroba area of the Southern Highlands. It was the last District (now called Province) that had been established in Papua, New Guinea. Much of it was still unexplored. Almost the entire Southern Highlands was populated with wild and uncontrolled tribes. All of the area from Tari back to the West Sepik District was restricted area, which meant that only government officers and missionaries with special government permits were allowed in these areas. In due time I obtained one of these permits and came to Koroba with much interest in finding a place to establish a mission station. I was not allowed to go too far, by myself, outside of the government station, which at the time consisted of about a dozen houses, all of bush materials, and six of which were police houses. Having got in good with the officer in charge, he let me go with him on a couple of short patrols out in the bush. It was

on one of these patrols that I visited an area called Tanggi, about 5 miles, as the crow flies or 11 road miles from the Koroba Patrol Post.

I talked to several of the village elders in the Tanggi area about obtaining ground for a mission station and got their approval. This had to be my first step. After that, I made application to the government and, in due time, got permission from the government.

On October 31, 1961 I landed at Koroba for the third time and the next day I was on my way out to Tanggi with sufficient supplies to stay long enough to build a house for my family and start a mission work. I first built a small one room shack to live in and keep my supplies, while my other house was being built. I spent two months there getting the house ready. I was the only white person in eleven miles and living among some of the most primitive people on earth. Occasionally, the officer in charge at Koroba would send out a few police to check to see if I was alright. I had no direct encounters with the natives in those early days by way of trouble, but had a few near misses. I started from the very outset holding services with the people as I was building my house. By the last week in December I had the house completed near enough, that I left it with the natives and I went back to Bulolo to prepare to bring my family to Tanggi. It took us about a month, or little over, to get everything ready to leave.

It was around February 23, 1962 that we left Bulolo by road for Koroba in the Southern Highlands. We left with mixed emotions and a heavy heart. We had just received word, I think it was on February 21, that my wife's father had died. I was taking a wife and four small children — Peter had been born at Bulolo and was about 9 months old at the time — eleven miles past the last government patrol post, six miles past where any type of vehicle could go, where there was no medical services other than what I was able to administer, no telephones, schools and a multitude of other things that most people count essential to daily survival. There were many things that were not crystal clear to us, but some things we had no doubt about. Our faith and trust was in the Lord and we had this assurance, "Preach the gospel... and I will never leave nor forsake thee."

The Early Days At Tanggi

Upon arrival at Tanggi, I proudly presented to my wife and children their first home that they could call their own, a four room bush material house without a single foot of sawn timber in the entire house, complete with a large fireplace and a kitchen connected on to the main structure by way of a small passage way. The kitchen had a galvanized iron roof on it, so that we could cook our meals on our wood fuel stove without fear of a fire, and also, to serve as a source of water supply for our one thousand gallon water tank. I had the kitchen set up with the stove, a used kerosene refrigerator, and a good supply of food when the family arrived. We slept on the floor for a couple of nights until I could get beds built. There were chairs to build and other furniture, but in less than a month we were living like kings and had settled into our new life and surroundings. In a little less than two years from the time we had left

Chicago, we were settled and working among the people that the Lord, from all eternity, had determined that we should work with. We were confident of this, then, and have been made to realize it more so over the years.

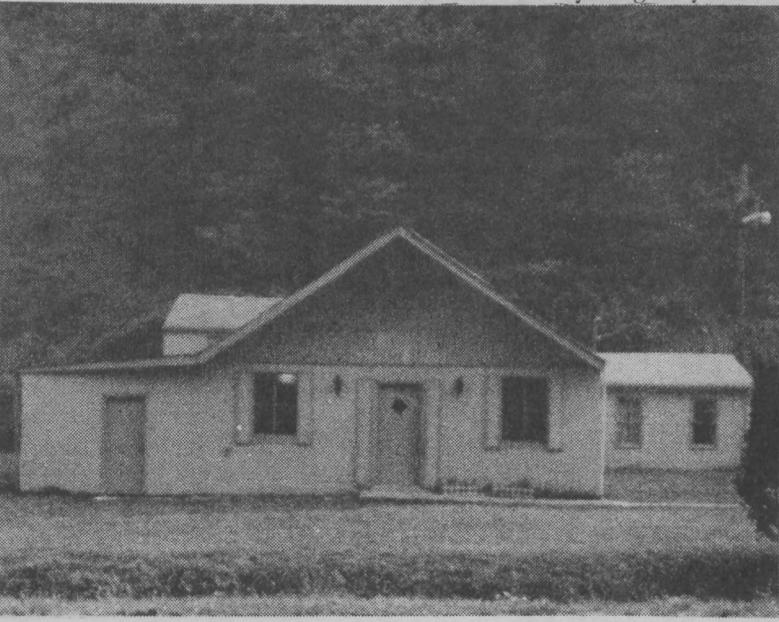
The First Converts

We labored here in New Guinea for almost four years before we saw any fruits of our labors, but we came here knowing that "Salvation is of the Lord," and we were determined "to know nothing among them except Christ and Him crucified" and to leave any and all the results with the Lord. I was making frequent patrols into the bush contacting new people almost weekly. It was on the return of one of these patrols, the last stop before reaching the Mission Station, that a man asked me if he could pray in the service that day. I told him yes, providing he had received Christ as His Saviour, for the Bible taught that a lost person cannot pray to the Lord. He immediately told me that during the last service we had held, he had been saved. Not long after that, his wife was saved, then several more, until there were eleven in all. A few months elapsed and then, one day we baptized the eleven. Sometime later, these eleven formed the first Baptist Church in Papua, New Guinea. It was quite a long time before any more were saved and it looked as though the Lord had sent us here just for these eleven people. We continued to preach to the lost and teach the new church. We were continually on the move, reaching new people, establishing new preaching points, making patrols deeper and deeper into the bush. In due time the Lord began to bless the work here in a marvelous way. More next issue.

THE NEW TESTAMENT BAPTIST CHURCH BRISTOL, TENN.

The New Testament Baptist Church of Bristol, Tennessee was organized December the 10th, 1961 by the authority of Valley Drive Baptist Church of Bristol, Tennessee. Mount View Baptist Church of Elizabethton, Tennessee was asked to assist in the organization. Brother Souder, the Pastor, came and moderated the meeting upon the request of Valley Drive Baptist Church.

The group to be organized operated as a mission of Valley Drive Baptist Church, with Dan Phillips as Moderator. The Mission consisted of 22 members of Valley Drive Baptist Church



that had been meeting at 2000 Windsor Avenue in a Store building. Brother Souder asked each member of the mission if they had been saved by God's grace alone, and as to their doctrinal beliefs. After many questions and much discussion, the church was satisfied. Mount View Baptist Church gave their approval, and people of the Mission were voted to be a New Testament Baptist Church. Letters were given dismissing the group from the membership of Valley Drive Baptist Church with best wishes of Godspeed upon them.

On January the 3rd the New Testament Baptist Church met for its 1st business meeting with Dan Phillips as moderator. The church voted on officers for one year, they also voted to ordain Dan Phillips to the Gospel Ministry and to become pastor of the new church. The New Testament Baptist Church has been a target of the Devil. He has caused us a lot of trouble. He sponsored two splits that almost destroyed us, but our Sovereign God would not let the gates of Hell prevail against us. We came back each time with the victory. Our membership has increased, and has almost reached what it was when we had the split in 1981. Our trouble has never been over doctrine, but rather personality conflicts. We have had our ups and downs. We are poor in this world's goods, but rich in the things of God; and by His grace we are alive and well. Our Lord put this church here, and it will be here when the rapture takes place. Our Church is a healthy church in that it contends for the faith once delivered to the saints.

We believe and preach: That the church is to be independent of man-made Conventions and associations. That the church is a local and visible congregation of baptized believers, and that every local church is a complete Body of Christ. That the doctrines of grace consist of five major points: Total Depravity, Unconditional Election, Limited Atonement, Irresistible grace, Perseverance and preservation of the saved. That the Second Coming of Christ will be before the tribulation period sets in. That the woman's place in the church should be one of silence unless she is teaching women or children, or singing (I Cor. 14:24, 35). We believe that they should wear a covering on the head. (I Cor. 11:1-15). That the Lord's Supper should be closed to the Church's membership. That the church is to be Missionary (Matt. 28:18-20). If you would like to attend or be a part of a church of this order, we would love to have you visit us, call us if you have any questions as to why we believe what we do. We will try to give you an

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:
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Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

ELDER FRED T. HALLIMAN,
Sovereign Grace Baptist Mission,
P.O. Box 36, Tari, via Mendi,
Papua, New Guinea.

answer. Our Church is located on Bethel Drive about five miles west of downtown Bristol. Our Telephone at the Church is 615-323-3281. The pastor's home telephone is 615-764-3771. We have our Sunday Services at 10:00 Sunday School; 11:00 preaching; Sunday evening services as of now 6:00; Wednesday evening service 7:00.

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Station	Time	Dial:	Watts:
WEMM, Huntgn., W. Va.	Sun.—7:30-8:00 a.m.	107.9	50000 FM

IMPRESSIONS AND PICTURES OF CBC 1984 CONFERENCE

Wonderful Conference! Just a little taste of heaven, making one realize again of how wonderful it will be to spend eternity with our brothers and sisters in Christ, forever and ever, in the presence of our Wonderful Saviour.

The Croys, Ashland, Ky.

Praise the Lord! The conference was better than last year's, which was hard to top. If you are missing these conferences, you are missing a great blessing, and how much it would help you to join us at this time. I pray that God will bless the results of the conference, and begin preparing a way for me to be at this conference again next year.

Unsigned

The fellowship was sweet and very refreshing in these trying times. We enjoyed having folk stay in our home and the fellowship we had with them. Thanks to Calvary Baptist Church and especially her Head for this gift.

Carl Connelly,
Grayson, Ky.

Each and every sermon has been the "best." Such sweet fellowship and communion with Christ! I feel this conference is an appetizer for heaven. God's blessings overflow.

Ruth P. Hall
Ironton, Ohio

Because of health problems we feared that we might not be able to come to the conference this year — but, praise the Lord! He enabled us. The messages have been great and the fellowship couldn't be surpassed. We're so thankful for the many blessings which we've stored up to take home with us.

Russell and Eleanor Jennings,
Ohio



Our assistant pastor, Owen Croy, and his wife.



Don Pennington preaching the truth about Baptist churches.



Brother and Sister E.G. Cook.



Sister Rita Brown being baptized.



Pretty and single Sandra Hobbs helps with the music at our conference.



The Wests sing for our conference.



Peter Halliman needs a shave, but he still preached well.