

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

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

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HERE IS THE FINAL INSTALLMENT OF

A Series On Tribal Customs In New Guinea

ELD. FRED T. HALLIMAN
(New Guinea Missionary)

WHITE MAGIC

By the term *White Magic*, is meant magical spells to prevent sickness or most anything other than causing bodily harm or death to come up on someone. A little later we shall refer to *Black Magic*, and that will refer to the sort that is supposed to cause death or severe sickness to happen to someone.

Dawe. This is the name of a magical spell said to remove cataracts, relieve child labor, and heal wounds of different sorts. When we first went to the Southern Highlands this sort of magic was quite prevalent among the natives that we lived among. *Yani*, and *Yangabambu*. These are spells said to harm a man after it has destroyed a garden. In New Guinea the gardens are fenced in and the pigs run loose and sometimes they break through the fence and in just a short time a few pigs can destroy

a garden. It may or may not be known whose pig or pigs destroyed the garden but these spells are said to harm the pig or pigs involved.



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3. *Pugupugu*. A child may desire something and express his wish for it such as pigs, or most anything for that matter. Also someone may desire wealth, help in battle, etc. A string of cowrie

shells are hung in the *rama anda* (spirit house), a spell said over them and then the string of shells are left hanging there permanently as an offering to the ancestral ghost or *rama deity*.

4. *Biyangongua*. This is a divination process whereby omens are interpreted. An earthworm directly in front of a person indicates coming misfortune by an attack from a deity. A pig squealing for no apparent reason indicates that someone will soon become ill. Pig sacrifices to appease the spirits causing the illness should then be sacrificed immediately. People might be making a garden and suddenly drop all their work and kill a pig for the sacrifice.

5. *Toro Gamu*. This is also a divination process. A warrior may have been killed on a trail by an unknown person. His body is wrapped in leaves and placed on a platform and when the skeleton is nearly dry and rib cage is stuffed with *toro ferns*. The di-

"Lazarus Come Forth"

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"And when he thus had spoken, he cried with a loud voice, Lazarus, come forth." John 11:43. We must first observe that this miracle is literal and that it happened exactly as the Scripture says that it did. Dear friends, the man who has been made the subject of the miracle-working power of the Holy Spirit in Regeneration will have no trouble believing in the miraculous in the Bible. You can put it down that the man who doesn't believe in miracles has never been saved, for what greater miracle is there than salvation.

This was one of the great climactic miracles of Christ. It was tremendous and unanswerable in its demonstration of the Deity of Christ. It seemed to draw a clear line between those who believe in Christ, and those who did not. It seemed to crystallize the enmity of the chief priests against Christ for we read, "But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus." John 12:10,11. Now, after we accept without hesitation the reality of the miracle and look at its importance in the ministry of our Lord, we are to look at it as a picture of God's saving of the lost sinner. We will not build a doctrine on this but will use this miracle to illustrate the doctrine of salvation by grace as taught throughout the Bible.

Let us look at the condition of Lazarus as a picture of the condition of lost sinners. We learn first that sinners are dead. "And you hath he quickened, who were dead in trespasses and sins." Eph. 2:1. Now this is a tremendous statement as to the condition of the sinner apart from the grace of God. He is dead. What does it mean to be dead? The dead



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man is unconcerned about the things of life. He is unfeeling. He is inactive. He is totally unable to do anything about his condition. He is utterly helpless. Unless another power—a Divine power is brought into the case, the man is eternally ruined. (Continued on Page 3, Column 5)

Review Of The Childish Arguments Of Bro. D. N. Jackson

It has been a long time since I had such a good laugh as I had this week when I received the August issue of THE AMERICAN BAPTIST, which is edited by our esteemed brother, D. N. Jackson.

Brother Jackson seemingly thinks that because I believe in things the Hardshells believe that I am, therefore, a Hardshell. To show you how ridiculous this is, I will likewise make some ludicrous comparisons in this respect.

Is Brother Jackson a Roman Catholic?
(1) The Catholics believe in Hell, Heaven, and the Virgin Birth.
(2) So does Brother Jackson.
(3) Therefore, Brother Jackson is a Roman Catholic.
Is Brother Jackson a Methodist?
(1) The Methodists believe in God, baptism, and the Lord's Supper.
(2) So does Brother Jackson.
(3) Therefore, Brother Jackson is a Methodist.
Is Brother Jackson a Holy Roller?

(1) The Holy Rollers do not believe that God chose men to salvation in eternity past and furthermore, they believe that any man can pray through to salvation.
(2) So does Brother Jackson.
(3) Therefore, Brother Jackson is a Holy Roller.

IV. Is Brother Jackson a Campbellite?
(1) The Campbellites believe in baptism in water; they believe that the number that would be saved can be increased or decreased over and under the elect; they believe in repentance and faith.
(2) So does Brother Jackson.
(3) Therefore, Brother Jackson is a Campbellite.

V. Is Brother Jackson a Modernist?
(1) A Modernist believes in part of the Bible, denies God's entire sovereignty, and rejects the Bible teachings as to salvation

through grace by unconditional election.
(2) So does Brother Jackson.
(3) Therefore, Brother Jackson is a Modernist.

VI. Is Brother Jackson a woman?
(1) A woman has hair, fingernails, and legs.
(2) So does Brother Jackson.
(3) Therefore, Brother Jackson is a woman.

Now understand, beloved, that we are using the same reasoning that Bro. Jackson used in attempting to prove that I am a Hardshell. He enumerated some few things that he thinks the Hardshells believe, and since I believe them, he therefore says that I am a Hardshell, which in the light of the above syllogisms, are

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shown to be the most ludicrous position that he might take.

Frankly, Brother Jackson as a debater through his shrewd, subtle, schemes and sophistry, stifles the simple. However, he does not deceive Bible students. Actually, he is only deceiving himself, and a few simple-minded followers by his false reasoning. We have received over 500 letters since this discussion on election began with Brother Jackson. Four hundred thirty-two of them came from the group with which Brother Jackson is affiliated, and without an exception, all condemn but feel sorry for him, knowing that he is in his dotage and seemingly realizing that there is nothing that can be done to help him. The balance of the letters have come from those who read THE BAPTIST EXAMINER. Only two of these have objected to the discussions. Yet, even these two along with the balance have agreed that D. N. Jackson has pitifully represented the Arminian position.

I want to thank Brother Jackson for the six statements which he makes whereby he says that I am in agreement with the Hardshells. At least, we have gotten over to him what we believe. I didn't know that the Hardshells believe these things. In fact, I never met one who agreed with me, but Brother Jackson has done us a favor in that he has stated exactly that which I do believe.

I believe that God in eternity predestinated the eternal destiny of every person.

"And as many as were ordained to eternal life believed." (Acts 13:48).

This verse shows that the only ones who believe are those who have been ordained to eternal life.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." (Eph. 1:4).

The elect are a chosen group, and were chosen before the beginning of the world. Actually each saved person is older than creation — older than the earth we walk on.

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"GOD AT HAND -- AND AFAR OFF"

"Am I a God at hand, saith the Lord, and not a God afar off?" —Jer. 23:23.

I was impressed a few weeks ago by an advertisement of the Metropolitan Life Insurance Company, which appeared in most of the nationally-known magazines as to what they said were the four necessities of life, and they listed them in this order: food, clothing, shelter, and life insurance. I read the ad for some half dozen times, because it appeared in all the nationally-known papers that I saw, and I was impressed each time that I read it, in that the most important thing of all was left out. They said that

the four main necessities of life, in order, were: food, clothing, shelter, and life insurance.

Now I am not saying that those four things are not necessary, but I am saying that there is something that is more necessary than any of the four mentioned, and that is the recognition first of all of the Lord Jesus Christ as one's Saviour, and a faith in a God of absolute sovereignty. As a result of thinking of this ad, over the last several weeks, I bring to you this message this morning.

GOD EXISTS.

May I say that this life insurance company more or less over-

looked the presence of God—they more or less relegated God to the past, and pushed God out of the picture.

I believe in God. I like to insist that I am a firm, strong believer in God: Listen:

"But without faith it is impossible to please him: for he that cometh to God must believe that HE IS, and that he is a rewarder of them that diligently seek him." —Heb. 11:6.

"But THERE IS A GOD IN HEAVEN that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." —Dan. 2:28.

(Continued on page 2, column 1)

WHAT WOMEN OUGHT TO DO

The Bible is just as plain on what women ought to do as it is on what men ought to do. Because so many women are trying to be men and fill men's shoes, today woman's work is the neglected, the most slighted and the most needful work in the world.

Woman's sphere and work is at home while man's is in public and the church. The virtuous woman of Prov. 31 was a "work-horse at home." Paul advised Timothy to teach women "keepers at home" and "lovers of the house" (Titus 2:5; 1 Tim. 5:13-14). The woman who neglects her home life to do any sort of public work, religious or

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A Reader Says Bro. Jackson's Word Condemns Him

Brother Raymond Tatum of Paducah, Ky., says:

"Bro. D. N. Jackson is not the only preacher who believes what he wants to whether he has any Scripture for it or not.

He is not the only Arminian who wears the name Baptist. Why single him out? You are wasting a lot of good space proving that he is an Arminian. What have you gained? It is his privilege. He proves by his own words that he is an Arminian. You don't need to prove it."

While Brother Tatum may be true in some of his conclusions, the fact remains that we have helped a lot of other Arminians in proving that Brother Jackson is an Arminian. Who knows—we may have been a help to him. It may be that he is too old, and too stubborn to admit it, but in the great sweet by and by, he will thank us for our testimony to him.

"At Hand... Afar Off"

(Continued from page one)

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, THOU ART GOD."—Psa. 90:1, 2.

These verses have given us a very definite conviction that God is, that God exists, and that there is a God in Heaven that looks down upon us.

I believe that there is a God, first of all, because of what I can

see in nature around me. I think of the Psalmist how, in the night's time, he stepped out from his tent, looked up into the sky, and saw the moon that took its place in that pale blue Syrian sky above him, and saw the stars as they filed out one by one, to become the golden sentinels of the night. I can see him as he said:

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained."—Psa. 8:3.

Then in the morning he likewise saw the evidence of God in nature, for he said:

"The heavens declare the glory of God; and the firmament sheweth his handywork."—Psa. 19:1.

Regardless of whether he looked into the sky, or whether he looked upon the earth, on every occasion he saw the work of God in the heavens, and in the firmament, all showing the handywork of the Almighty God.

If you would ask me if I believed in God, I would say yes, because of what I see in nature. In nature you can see design, order, beauty, symmetry, and harmony. You can't have design without a designer; you can't have harmony, order or beauty without one to organize it. So I would say I have to believe that there is a God because of what I see in nature.

I take for an illustration my watch, and I ask you, do you believe that this watch had an intelligent maker? There isn't a person here but would say, "I believe that watch had an intelligent maker." Now I ask you why? You would say, "By the shape, and the numbers, and the hands as they move, and the works on the inside. Everything about it would indicate that it had an intelligent maker."

But suppose that I would tell you that you are mistaken, that this watch didn't have an intelligent maker, but that the atoms and the molecules of this watch just danced about in space until one day, by a fortuitous chain of circumstances, they came together in the present shape and size, and we decided to call it a watch — suppose I were to tell you this? You would go out of this place and say that Brother Gilpin has studied something along the way, by way of science that has caused him to believe that, but in plain language, he is a fool, and you would be telling the truth.

But I ask you, what is this little watch in comparison to the body in which I live everyday? If this watch had an intelligent maker, how about this body — didn't it have an intelligent maker too? How about this object that I look through everyday — my eye? Do you realize that for every moving part there is in this watch, there is probably a hundred moving parts in this eye. I say to you, if this watch had an intelligent maker, this eye had an intelligent maker; if this watch had an intelligent maker, then this body had an intelligent maker; if this watch had an intelligent maker, then this world had an intelligent maker. I say to you, I believe in God, because of what I can see in nature around about

me — the order, the symmetry, the beauty, and the harmony I can see everyday.

I also believe in God because of my own intimate, personal experience with Him. I believe there is a God because I have a remarkable experience with Him from day to day.

There is one experience that proves to us that there is a God more than anything else and that is the experience of prayer itself. Suppose you go to God in prayer and God gives to you an answer, shouldn't that convince you that there is a God looking down upon us from the skies? I think of the many times of God's response to prayer. I know God has definitely given an answer. I say to you, prayer is the experience whereby the individual knows that God exists.

Suppose after knowing some of you for years, someone tried to convince me that you didn't exist. When that individual finishes his argument, I may not be able to put my finger upon the weak spot of his argument, but I would still know that you existed because of my experience with you.

Now, beloved, someone might try to reason with me that there is no God, and when that individual finishes with his argument, I may not be able to put my finger upon the weak spot of his argument, but I would still know

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that God exists because of my own intimate, personal experience with Him from day to day.

When I come to my text which talks about a God at hand, and a God afar off, I say to you, I believe in God — I believe that God is at hand, and I thank Him and praise Him that I can begin my message by saying that I believe that God exists.

II

GOD HAS HIS WAY.

I am not saying that God tries to have His way, but I am saying that God has His way in life. Listen:

"And all the inhabitants of the earth are reputed as nothing: and HE DOETH ACCORDING TO HIS WILL in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"—Dan. 4:35.

This would tell us that God has His way, and that no one can stop the progress or the plan of Almighty God.

Notice again:

"WHO hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"—Isa. 40:12.

How big is God? God is so big that His hand can pick up all the oceans, and all the seas, and all the rivers, and all the lakes, and all the ponds, and all the springs, and all the wells, and God can take every drop of water in this world and hold it in the palm of His hand.

Listen again:

"With whom took he counsel, and WHO INSTRUCTED HIM, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?"—Isa. 40:14.

Who was it that showed Him all these things? Who was it that taught God all these things? I tell you, beloved, God is a sovereign God, and He has His way in this world.

Notice again:

"Behold, the nations are as a DROP OF A BUCKET, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing."—Isa. 40:15.

"All nations before him are as NOTHING; and they are counted to him LESS THAN NOTHING, and vanity."—Isa. 40:17.

Can you imagine the greatest of the nations of the world as we look at them, and when God looks at them, He refers to them as less than nothing. Is it possible for us today to realize that from God's standpoint the nations of the world are less than nothing? We think about the nations of this world as being something. We think of them as something unusual and remarkable, but God says the nations are less than nothing. He uses a remarkable illustration to bring this to our attention, for He says they are "as a drop of a bucket."

You pour the water out of a bucket, and then you shake that bucket around and try to get all the drops out of it. Then when you get through, you look down in the bottom of the bucket and there is just a drop. God says that the nations of the world to Him are nothing more than a drop in a bucket.

I am saying to you, God is a sovereign God, and God as a sovereign God, has His way here in this world.

We read:

"Have pity upon me, have pity upon me, O ye my friends: for THE HAND OF GOD HATH TOUCHED ME."—Job. 19:21.

Notice, Job says, "The hand of God hath touched me." Job had lost his family. He had lost his wealth. He had lost everything that he had. Job is sick, with all his boils. But Job was in that condition because the hand of God had touched him.

Beloved, I am sure that God had his way in the life of Job when all his cattle, and sheep, and camels were carried away by the Chaldeans and Sabeans. I am sure that God had His way when the cyclone came and destroyed the house in which Job's sons and daughters were feasting. I am sure God had His way when sickness came to Job — when he was stricken with sores from the crown of his head to the soles of his feet. I am saying to you, the God that exists, the God who is in the skies — that God has His way in our lives from day to day.

III

GOD SEES US.

God sees everything that pertains to us. Listen:

"Thou hast BESET ME BEHIND AND BEFORE, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from

thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me."—Psa. 139:5-10.

Beloved, you can't read without the realization that God sees you every hour of every day.

Sometime ago I saw an advertisement of an automobile company that specialized in wrecking service, and they had this slogan: "We never sleep." Now I didn't really tell the truth, because they do sleep, but they were emphasizing the fact that they give wrecker service twenty-four hours of the day.

I can tell you one thing you can say about God. You can use a slogan for God: "He never sleeps." As this Scripture shows us, He is before us, behind us, above us, and beneath us; if we go to Heaven, or if we go to Hell, wherever we are, we find God. I tell you, beloved, God sees us. You can't hide yourself from God, for God fills Heaven and earth.

When I was in Mexico years ago, I went down into a dungeon where the light of day had never yet penetrated it. When I went down those winding stairs I realized that I was in a place where the light of day had never yet been, yet I realized that I was in the very presence of God, that God was seeing me within the dark. No matter how dark it was, God still saw me and recognized me there.

I think of Hagar, Sarai's maid in the Old Testament. The Word of God says that Sarai dealt harshly with her. Literally, means that Sarai used a rod to hit her, and forced her to leave her. When Hagar got out in the wilderness, she thought that she was hidden completely from Sarai and Abraham, and even from God. She thought she was hidden from everybody, but she looked up to realize that there was a well of water over against her, and that events were not quite so bad as she thought they were. When God called attention to the well of water, she said:

"Thou God seest me."—Gen. 16:13.

May I remind you that God has His way, and that God sees us every hour of every day.

IV

YOU CANNOT HIDE FROM GOD.

We read:

"The eyes of the Lord are in every place, beholding the evil, and the good."—Prov. 15:3.

I say to you, you cannot escape from God, because God's eyes are in every place.

Let's go back to the Garden of Eden, and let's visit with Adam and Eve. Let's observe some of the things about them. I see that after they have sinned — when the time of day came for them to have their rendezvous with God. The Word of God says that

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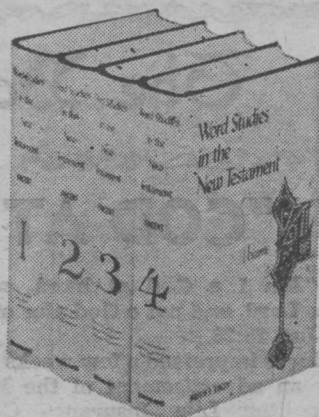
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THE BAPTIST EXAMINER

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PAGE TWO

When God measures a man He puts the tape measure around the heart, not the head.

At Hand... Afar Off

(Continued from page two)

came down in the cool of day and walked and talked with them. On the day that they were found, God found them with their fig leaves covering their bodies, trying to hide themselves from the presence of the Lord. The words of God used to be the sweetest music that came upon their ears, but now that they had sinned, they made a desperate attempt to get away from God, by trying to hide themselves amongst the trees in the garden. Then we read:

"And the Lord God called unto Adam, and said unto him, Where thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself."—Gen. 3:9-10.

Notice, Adam tried to hide himself from God, but he couldn't

tell you, beloved, that God exists — that God who is sovereign in His ways — that God who is God, and you can't hide yourself from God.

You may go into a foreign country, you may leave behind you all the elements of civilization, you may put a ring in your ear and ears, and you may live like a heathen, but there is one thing certain — you may hide from man, you may hide from devils, you may hide from everybody that knows you, but you can't hide from God.

GOD DOESN'T CHANGE

You and I change. As a child, when you were told to do something, an hour's time looked like it would never pass. As you got to your early teens, it looked like you never would become 21. You look forward to those years, you are growing physically, you are developing so far as your physique is concerned. You are growing stronger all the time. When you get over that hump of adolescence, surprisingly, then, time, instead of moving slowly, begins to move — time surely moves faster. The arms begin to get weak, the legs become more tired, the back becomes a little more weary to carry around, and the face becomes jaded. What am I doing? We change.

God doesn't change. Listen: "FOREVER, O Lord, thy word is settled in heaven."—Psa. 119:89. "For I am the Lord, I CHANGE NOT."—Mal. 3:6.

And as a vesture shalt thou be changed, and they shall be changed: but THOU ART THE SAME, and thy years shall not fail."—Heb. 1:12.

Jesus Christ THE SAME yesterday, and today, and for ever."—1st John 1:9.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is NO VARIATION, neither shadow of turning."—James 1:17.

Notice, there is no variability in God. God doesn't vary one iota. There is no shadow

caused by His turning. Notice the figure of speech that James uses here. When you study and analyze it you'll find that God doesn't change enough to cause a change in a shadow.

In the morning you can sit on one side of the house in the shade. The shadow of the house forms a shade over you, but in the afternoon you have to move because the shadow has changed. Beloved, God doesn't change, and that is why it is that the Bible is never out of date! This Bible never gets old, because God never changes.

I tell you, it thrills my heart when I think about it — when I remember that God's Word doesn't change — that it is just as true today, and means the same today, as it did in the day that it was first written.

GOD IS ALL POWERFUL.

When Job comes to the end of his experience, we find him saying:

"I know that thou CANST DO EVERY THING, and that no thought can be withholden from thee."—Psa. 42:2.

What a statement! I often think of Jeremiah in this respect. One day when an invading army was drawn up outside the city, it looked like the Jews were going to be captured and taken into captivity. God said to Jeremiah, "Go to your nephew and buy a certain field for him." I imagine Jeremiah wanted to argue the matter, for he said, "Lord, what do I want with that field? Don't you see that army on the outside? Don't you see the army just beyond the walls? Don't you know that in a little while that army is going to be able to conquer us? Why should I buy a field at this particular time from my nephew when I will probably go into captivity and will never have an opportunity to use that field?" God said, "Jeremiah, buy that field."

The Word of God tells us that Jeremiah went to his nephew and bought the field, and then Jeremiah fell on his face before God. He has bought a field that he feels he has no use for. He has bought a field that he feels he will never be able to see again or use. He falls on his face and says:

"Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and THERE IS NOTHING TOO HARD FOR THEE."—Jer. 32:17.

Notice, Jeremiah says, "Lord, if I were to make use of this field again, it will be because of one thing — there is nothing too hard for Thee."

I tell you, that is the kind of faith that I pray for on your part. That is the kind of faith I ask God to give me every day. That is the kind of faith whereby I can say, "Lord God, there isn't anything too hard for you." It thrills my soul to know how powerful God is, and how there is nothing too hard for Him to do.

I think about that preacher's widow we read of in the Old

Testament, whose sons were about to be sold into bondage. I am sure she was grieved. I have seen some preachers' widows have a pretty hard time. I have seen preachers who have so many problems and difficulties, and if there is anyone that my heart has gone out to, it has been the widow of a preacher, especially if that preacher stood for the Word of God. The Bible tells us about one widow who had a hard time. She was in debt, and they were coming to take her two sons to be bondmen. The prophet said to her, "What do you have in your house?" She said, "I have just one little cruse of oil. I have nothing I can sell. I have nothing I can dispose of to pay my debts, to save my sons from bondage." This prophet said, "What do you have in your house?" She said, "I have one little cruse of oil." He said, "Go around to your neighbors and borrow all the vessels that you can."

I imagine that this woman went from house to house and borrowed every vessel that she could find. The prophet said, "Start pouring out this oil." She started pouring, and when she got to the end of the first vessel, there was still more oil in the cruse. She came to the second, and the third, and on and on, until finally when she had all the vessels filled, she still had more oil to pour out. The prophet said, "Sell this, pay your debts, so you and your sons can be together."

I tell you, beloved, that is the kind of God that I am preaching to you today — a God of all power — a God who can do anything — a God that can do everything.

CONCLUSION

My text says, "Am I a God at hand, saith the Lord, and not a God afar off?" I ask you, which is He to you? Is He far off from you, or is He close by?

Paul said: "That they should seek the Lord, if haply they might after him, and find him, though he be not far from every one of us."—Acts 17:27.

Sometimes, beloved, we feel like we are far off. Sometimes we feel that God is a long piece away. Sometimes we go to God in prayer and it looks like the skies are made of brass that we can't get through to Him. Beloved, He is a God at hand, and He is a God afar off.

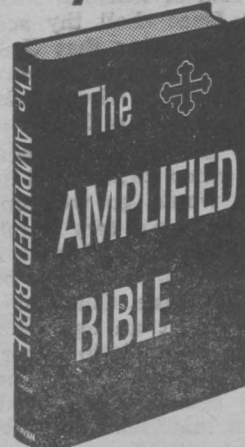
I ask you, do you know this God? The only way you can know Him is through His Son, Jesus Christ. You can't honor God unless you honor the Son of God. You can't honor the Father unless you honor the Son. Listen: "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son HONOURETH NOT THE FATHER which hath sent him."—John 5:23.

If you don't honor the Son of God, then you can't honor God the Father. That is why it is that a Jew can't be saved. That is why it is that a Catholic can't be saved. That is why it is that a Modernist can't be saved. They can't be saved, because the Bible says you have to honor the Son in order to honor the Father.

I remember an incident that grew out of the Civil War. A man wanted to go home on account of the illness of his wife. Permission was denied him. When he insisted, his commanding officer gave him authority to go to the White House that he might ask Mr. Lincoln for permission. When he got to the White House, there were a couple of soldiers standing with their guns in their hands to block his passage, and they wouldn't let him get into the White House.

The man went out and sat down on the steps. Presently, a little boy came along and noticed this fellow sitting there crying. Attracted to this man because of his tears, the little boy went over and asked him what was the matter. In order to have somebody

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Lazarus

(Continued from page one)

Brethren, this statement is believed by very few today. Simply believing this one statement in God's Word would bring one irresistibly to the great truths of the Sovereign Grace of God. I tell you a man who does not believe in the sovereign, electing, particular, effectual, and eternal grace of God does not believe man is dead in sins. Hear me beloved, if man is wounded—if he is sick, then the gospel of Arminianism will help him, will meet his condition: but if man is dead (and God's Word says he is), then only the gospel of Sovereign Grace will do him any good, for it alone meets his condition.

Now a belief in this simple statement that the sinner is dead would destroy ninety-five per cent of the activities of the churches today, for most of them are based upon a denial of this truth. Brethren, instead of being in the business of raising dead sinners, the church is prettying up dead corpses. All the free-will, Arminian evangelism, and as far as I am aware that includes all union evangelism, is based upon a denial of this truth that man is dead. We need to realize this truth and preach the Gospel and pray for the power of the Holy Spirit for only the Spirit-empowered gospel is capable of giving life to dead sinners.

Then as we look at the condition (Continued on Page 5, Column 4)

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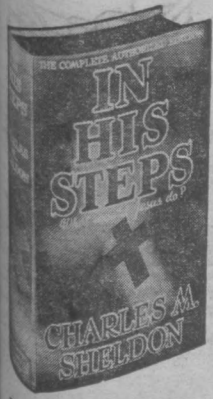
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THE BAPTIST EXAMINER

AUGUST 26, 1967

PAGE THREE

The Baptist Examiner FORUM

"Did Abraham know that he would not have to slay Isaac, as some entertain their views by quoting Gen. 22:5? How could this be consistent with Heb. 11:17-19?"

ROY
MASON

Radio Minister
Baptist
Preacher
Arlake, Florida



No, Abraham did not know that he would not have to slay Isaac. Had he known, there would have been no value in his act, and what he did would have required no faith. The inspired writer of Hebrews says that "by faith Abraham . . . offered up Isaac." According to this he did not plan to offer him, in the sight of God he DID offer him. That certainly signifies that Abraham so definitely and completely surrendered himself to do the will of God that he had already in his heart done the thing he was told to do. But why did he tell the young men (Gen. 22:5) to wait for them — that they would "come again?" The answer is found in Heb. 11:19, "Accounting that God was able to raise him up, even from the dead." Evidently he believed that if he did what God told him to do that God would see him through — that he would restore life of Isaac! And what ground did Abraham have for such a belief? The answer is, God had promised him descendants through Isaac. "In Isaac shall thy seed be called." This necessitated the continued life of Isaac, and the only way his life could be continued if he offered him in sacrifice, was for God to raise him up to life again.

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As far as Abraham was concerned, he had to slay his son Isaac. Genesis 22:10 tells us that, ". . . Abraham stretched forth his hand, and took the knife to slay his son." God commends him for this in Verse 12. "And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, SEEING THOU HAST NOT WITHHELD THY SON, thine only son from me."

Hebrews 11:17-19 also tells us this: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only be-

gotten son, of whom it was said, that in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

What did Abraham mean in Verse 5 when he said that he and the lad would go worship and return? This is a very simple but profound example of faith. Abraham loved his son dearly but he loved God more. God had given him a son at an age when he should not be able to father children and Sarah should not be able to bear children. God had told him that Isaac would be the father of nations.

Why couldn't God raise him from the dead? Abraham did not know why God told him to sacrifice his son — but if God told him to he would. God cannot lie so resting on that truth, Abraham knew that Isaac would live, somehow. Hence his statement recorded in Genesis 22:5.

Every so often I turn to various passages in the Bible such as this, that records a particular act of faith. Many times I read in awe of the great men of old, and ask God to give me that kind of faith. Why do men who claim to be Christians try to destroy these acts by questioning them? I think of the priests as they walk into the very brim of the flooding Jordan river bearing the ark, and knowing that God would give a safe passage across. (Joshua 3:15). I read of the 3 Hebrew children as they tell King Nebuchadnezzar that their God is able to deliver them, but whether or not it is His will to do so they will not disobey Him, and fearlessly step into the furnace. I read these passages and I say, "Thank God, for men with such faith — give me, O God, that kind of faith."

It is my desire that all Christians have the love that Abraham had for his son and his God.

If we take just one verse of Scripture and disregard all others we can prove most anything we want to prove by the Scriptures. I am persuaded that Abraham believed that Isaac would come back off that mountain with him. In Gen. 21:12 God had told him that "in Isaac shall thy seed be called." Abraham "believed in the Lord: and He counted it to him for righteousness." So he believed that Isaac was to bring forth seed unto him. But if Abraham knew he would not have to slay Isaac, this whole thing was a farce. It would have been as disgusting as a fixed prize fight, or ball game. So far as God was concerned the thing was fixed. He knew all the while what he would do. But so far as Abraham was concerned, it was by

faith, Heb. 11:17. He was fully convinced that he must slay Isaac because God had told him to slay him. But he fully believed that God would raise him up and restore his son to him because it was through this son that God was to give him seed as the sand on the seashore.

If this thing was fixed between God and Abraham, the only real purpose this toilsome three-day journey could have served would have been to make Abraham appear to have a faith he did not really have. In fact, it would have had to fool God himself, because in Heb. 11:17 He says this was done by faith. And there is a lot of difference between faith and knowledge. Let us remember that

E. G.
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God is not interested in promoting hypocrisy. So it had to be by faith on Abraham's part, or hypocrisy one. God, Abraham and Isaac were practicing a drama that day that was to be enacted at a later date, and in order for it to look real, it must be real. Isaac must see the need of a substitute, and that he did when he saw that knife aimed at his heart. Had he and his father known that he was not to be slain, the substitute would not have been appreciated too much. But I believe that both of them sang God's praises as long as they lived for that ram that took Isaac's place that day.

If you say that Abraham believed Isaac would return with him from that mountain on that memorable day, I will say Amen. But if you say Abraham knew he would not have to slay Isaac, you and I will part ways as far as the East is from the West.

AUSTIN
FIELDS

610 High Street
Cool Grove, Ohio

PASTOR,

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No, Abraham did not know that he would not have to slay his son. It was his firm belief that he must slay his son as God had told him to do.

"And He said, take now thy son, thine only son Isaac, whom thou lovest, and get thee unto the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Gen. 22:2.

In obedience to this command he took his son to the mountain that God had pointed out and there in sincerity he raised the knife to take Isaac's life. To state that Abraham knew that his son was to be spared, is to make his action a mockery or deception.

This was real action — not a play, or pretense. It is my belief that in Abraham's mind he slew his son 3 days and 3 nights before, when God had told him to offer his son as a burnt offering. When God stopped the downward plunge of the knife, he then received him from the dead.

"Accounting that God was able to raise him up, even from among the dead; from whence he RECEIVED HIM IN A FIGURE." Heb. 11:19.

In this Isaac becomes a type of Jesus Christ, who was slain and then 3 days and 3 nights later was resurrected from among the dead.

If Abraham knew that God was going to spare his son before he

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D. N. Jackson

(Continued From Page One)

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (II Thes. 2:13).

Election is not salvation. However, we were chosen to salvation. This choice was made in the beginning. Surely, we ought to thank God that He chose us thus. "Who in times past suffered all nations to walk in their own ways." (Acts 14:16).

"You only have I known of all the families of the earth." (Amos 3:2).

For many centuries, Israel was the only nation with whom God dealt. All other nations were deprived of the preaching of God's Word, and were strangers to God's saving grace. Thus, God has denied to many the means of grace. He is the Sovereign Disposer of both the means and the end.

"Joshua made war a long time with all those kings."

"There was not a city that made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon; all other they took in battle."

"For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them, as the Lord commanded Moses." (Joshua 11:18-20).

What could be plainer? Here was a great host of Canaanites whom the Lord had hardened to show them no favor. It was His purpose. (Continued on Page 5, Column 1)

went upon the mountain, then what Abraham did was not by faith, but rather was done in the energy of the flesh; if it were done in the energy of the flesh, then it could not have been pleasing to God, but we know that it was, for we hear James say:

"Was not Abraham our father justified by works, when he had offered Isaac upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?"—James 2:21-22.

You will notice James believed that he had offered his son Isaac on the altar, and that his action was evidence of his faith in God. Therefore he was justified in his action seeing that his action was based on faith. Take away his faith we must place him as an intended murderer. What right did Abraham have of even suggesting taking the life of his son unless God had commanded it?

Further evidence that Abraham did not know that he would not have to slay his son, is found in God's words to him after he had (in type) received him from the dead.

"For now I know that thou fearest God, SEEING THOU HAST NOT WITHHELD THY SON, thine only son from me."—Gen. 22:12.

It was after that he had offered his son, that God said, "Now I know." God had known from before the foundation of the world that Abraham feared Him, but this was recorded for our benefit, and is conclusive proof of this man's faith in God. This is a lesson in faith and should teach us that regardless of how great the sacrifice may be, we should go forward believing and trusting God to fulfill His will of purpose in our lives, knowing that He worketh all things well.

God had promised to Abraham that his seed would be as the sand of the sea. Read Gen. 22:17. He also had made known to him that his seed was to come through Isaac the child of promise. When the orders came from God to slay his son, he did not stagger at the promise, for he was fully persuaded that though he took Isaac's life, God was able to resurrect him from the dead, and fulfill His promises to him.

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform."—Rom. 4:20-21.

He accounted that God was able, not himself, or Isaac, but God. Abraham was fully convinced that though he took his son's life that God would perform a miracle, restoring his life. Thus in figure he had received him from the dead. This would have been impossible had he known that he was not to slay him.

"And Abraham said unto his young men, abide ye here with the ass; and I and the lad will go yonder and worship, and COME AGAIN TO YOU."

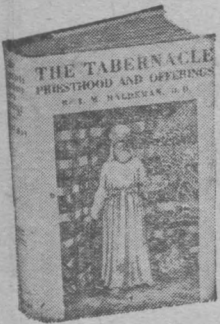
His statement that they would come again, was based on the fact that God was able to resurrect him from the dead. Therefore those who hold the views that Abraham knew he was not to slay his son basing it on Gen. 22:5 become inconsistent.

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D. N. Jackson

Continued from page 4)

They be utterly destroyed. They were morally no worse than nations, yet God did not mark them out for des-

Lord hath made all things yea, even the wicked for everyone believes the first of this verse. Why then deny half of it! Pharaoh is a example. Read Rom. 9:17.

he said to Moses, I will mercy on whom I will have and I will have compas-

whom I will have com- then it is not of him that nor of him that runneth, God that sheweth mercy. the scripture saith unto ph. Even for this same pur- have I raised thee up, that shew my power in thee, that my name might be de- throughout all the earth." (Romans 9:15-17).

Pharaoh was appointed or rais- for one specific purpose. can Bro. Jackson or any Arminian get around this? did in bringing Pharaoh throne was that He might off or destroy him.

the Lord said unto Moses, thou goest to return into see that thou do all those before Pharaoh, which I set in thine hand: but I will his heart, that he shall not people go." (Exodus 4:21). true that Pharaoh harden- heart, but God's design and was declared before he 400 years before God had was going to judge Egypt Pharaoh. Read Gen. 15:13, 14. was therefore nothing vessel of wrath fitted to tion. Pharaoh establishes the principle and illustration tion. hath not cast away his which he foreknew." (Ro-

word "foreknew" does not foreknowledge, but rather tion. This verse would indicate that He will reject any who are the ob- His love. This is definitely cast to the unsaved, for speak to them:

then will I profess unto never knew you: depart ye that work iniquity." (23).

the Judgment, it will be ear that there were some knew — some He never some that were never acts of His approbation.

not take time to discuss ing Scriptures, yet it is that each reader take ponder and reflect fully an of these, noting es- that which we are print- black type.

before hath he mercy on he will have mercy, and he will he hardeneth.

"Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?"

"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Romans 9:18-20).

"What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction."

"And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." (Romans 9:22-23).

"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." (Romans 11:7).

"And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed." (I Peter 2:8).

"But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;" (II Peter 2:12).

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." (Jude 1:4).

"And they sing the song of Moses the servant of God and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." (Rev. 15:3).

Someday around God's throne both Bro. Jackson and I will sing "just and true" are the ways of God. I only wish he could see this great truth now, that he might not end his life fighting against that which he is going to sing about throughout all eternity.

I positively confess that Brother Jackson has stated clearly my belief when God in eternity elected a certain number to be saved, which number cannot be increased or diminished. Of this, I am absolutely positive.

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

"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." (Rev. 21:27).

This last verse tells us who the inhabitants of the New Jerusalem will be — only those written in the Lamb's book of life. Those whose names were not written in the Book of Life won't be there.

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder,

whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." (Rev. 17:8).

Rev. 21:27 shows that those names were written in this book in the remote past, before the beginning of time. The New Jerusalem will then be inhabited only by the elect. If any of the others are saved, then they had better take a tent with them because they will have to camp outside the new Jerusalem. Only the elect are going to get on the inside.

Brother Jackson now offers a \$10 reward for any quotation from anyone in the first three centuries who agrees with my position. Sometime ago, he said that we had not tried in anywise to answer this challenge. Now he says in this August issue of his paper that we did answer, but that it was only a "pseudo-attempt." If Brother Jackson will only accept history with which he claims to be so familiar, he will find that proof is not lacking that Baptists in the first three centuries believed the doctrines of grace as we preach them. Ignatius, Clement, and Hermas have been cited as believers in the doctrines of Grace. The fact of the matter is, Brother Jackson has been completely whipped by the Scripture and even history has backfired on him, although he refers to it as a "pseudo-attempt." I'd be willing to submit such proof to any judge and jury in the United States with every assurance that it would be accepted, and that not one individual would say that it was a "pseudo-attempt." Brother Jackson, instead of talking about that \$10 reward, how about sending it to us? We can make use of it

swered, he has said it again, in a slightly altered manner. He has gotten to the place that it is no fun to corner him. Like a rabbit, he runs in circles and comes back to the starting point.

We started out with the idea of helping him. We hope to be of help to him. We would hate to see him die and go to Heaven believing the Arminian tommyrot that he now believes. He is a great man in many respects — the very greatest so far as church truth is concerned. Evidently, he was predestinated to be what he is as to the doctrines of grace. We started out to help him, but evidently, he started out to merely win a debate. Instead of answering our arguments and Scriptures, he has twisted, turned, wiggled, and squirmed all over God's creation, merely to be able to talk about our "pseudo-attempts." May God pity Brother Jackson.

While Brother Jackson says that I am Hardshell since I believe a few things which they may hold, there are a few other things that I believe that I wish he would admit.

I believe in preaching the Gospel to every creature, and try to do it at every opportunity that is presented.

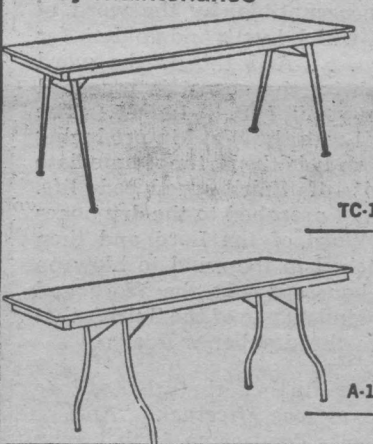
I believe in world-wide missions and that God has some elect scattered among the nations of the world, and it is our business to take the Gospel to them, but it is His business to save them.

I believe in evangelizing every corner of God's creation, knowing that even then, only God can save any of the inhabitants of this world.

I also believe that D. N. Jackson is a rank Arminian.—J.R.G.

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If I thought it necessary, I might give quotations by the dozens from the greatest Baptists and reformers of all ages, showing that they agree with us on the great doctrines of election. Space would fail us to quote from Wycliffe, Huss, Ridley, Hooper, Cranmer, Ussher, Trapp, Thomas Goodwin, Thomas Manton, John Owen, Witsius, John Gill (predecessor to Spurgeon), C. A. Jenkins, Richard Fuller, J. P. Boyce and A. H. Strong.

I will quote briefly from only one of the many. "Arminianism (that which Bro. Jackson believes) is the spawn of Popery, which the warmth of favour may easily turn into frogs of the bottomless pit." (Rous).

Brother Jackson says that in a recent issue of the EXAMINER, Brother Mason threw in the sponge. No, Brother Mason didn't throw in any sponge. He just got tired of chasing Brother D. N. Jackson over all of God's creation, trapping him time after time, watching him wiggle out, and seeing him come back to the same position. Everything that D. N. Jackson has said in this discussion, when he has been an-

Lazarus

(Continued from page three) tion of Lazarus we observe that dead sinners are a stench in the nostrils of the thrice holy God of the Bible. "By this time he stinketh: for he hath been dead four days" John 11:39. We must bury the bodies of our dead loved ones out of our sight, because of the decay, corruption and stench of death. Now dear friends, one unalterable truth about God is that He is holy — that this holy God hates sin. Man in our day is painted in pretty colors by the moral philosopher, but in the language of the Bible and in the sight of God, man is a vile, filthy, corrupt, totally depraved sinner.

"The whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." Isa. 1:5,6. "The heart is deceitful above all things, and desperately wicked: who can know it." Jer. 17:9. The word "desperately" here has the meaning of incurable. The heart of man is completely past hope, so God takes it out, and gives a new heart in saving His elect. If the Bible teaches anything with repeated emphasis, it

is the corrupt and depraved condition of man. What a difference between man's estimate of himself, of one another, and of God's estimate of them all. Well, this is not surprising, if we believe that man is dead, for after all, about all a dead man can do is stink and stink and stink.

Next we note that God has an eternal love for his elect which causes him to bring them to life. "Lord, behold he whom thou lovest is sick." John 11:3. Here we see that it was a previous love for Lazarus that brought Jesus to his deliverance. And surely it is a previous love, even the eternal love of God for his elect that brings Him to their salvation. "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." (Jer. 31:3).

It is God's everlasting love that causes him to make dead sinners alive and draw them to Himself.

We Covet Your Prayers!

This love of Christ for those given him by the Father causes him to go to the tomb of this world where they lie dead in their sins and to make them alive and call them forth.

Now let us notice the life-giving, effectual call of the Lord of life to the dead sinner of His choice. "Lazarus, come forth." John 11:43. The call to Lazarus was a particular call. It was not a call to all in the graves leaving it up to them to choose whether to respond or not. It was a particular call to Lazarus, the object of the Saviour's love. The effectual call to salvation is a particular call. There are others as worthy, as deserving, as willing as Lazarus. What a misuse of terms is this. Yet if we are going to put salvation on the condition of worthiness, of merit, of free will, then one dead sinner is in the same condition as the other. All are unworthy, undeserving, and unwilling. It is not any difference in man for all are alike dead, but it is in the particular call of the Lord of life to the dead sinner of His choice.

Notice that the call is given through the Word. Christ spoke the Word—the life-giving Word of the living Lord to Lazarus. Hear me, life is given to dead sinners through the Word of God. I am utterly opposed to the "Hardshell" notion of life without and apart from the Word, as I am equally opposed to the Arminian notion of life without and apart from the Spirit. It is the Spirit-empowered Word of God that produces life in dead sinners. "Of His own will begat he us with the word of truth, that we should (Continued on page 6, column 3)

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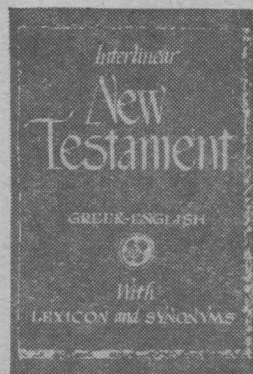
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PAGE FIVE



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Fred T. Halliman

(Continued from page 1)

diviner taps the skeleton with a stick and names various places around the Duna area. The questions are asked so that they can be answered by a yes or no. For example: A man from the Kelabo area may have been found dead on a trail and when the diviner began to ask the questions as he taps the skeleton of the dead man, if he named Tangi (this is the area where we live) and he received a firm sound like tapping on a solid log the answer would be no, meaning that the people from that area did not kill the man, but if he named Aienda as he tapped and got a hollow sound that would indicate yes and in most cases this would be a clear indication for revenge and battle.

6. Nu Wei. This type of magic is usually performed by a female diviner. She will place a small object of a deceased person in a small red string bag and this is supposed to attract the ghost and cause it to answer questions. The bag may swing on the woman's shoulder as she bends over—to the right indicates yes or to the left indicates no. Ghost will indicate the location of a murderer by answering as the diviner names places. This type works the same way as the example above. Pay for this type of divination is a piece of pork or a cowrie shell. Another type of divination consists of two sticks which will bounce along the ground in the direction of a stolen object or pig. Lost axes or other personal objects may also be found in this way. Pay is one cowrie shell.

BLACK MAGIC

Black Magic is used for various things but especially in causing death or serious illness to enemies.

1. Lera. This is the saying of a spell to make a person break a taboo. For example: A chief's young son and his wife stole a pig and ate it and the man from whom they stole the pig was very angry so he put a lera spell upon the young boy. He is now considered to be a kleptomaniac—unable not to steal. Since in the Dupa culture stealing is taboo this puts the chief in a very embarrassing position.

2. Hambu. This is putting on a spell to cause death. Putting one's finger in the ground or eating an earth worm while saying a spell with a person's name is sure way to cause death. Death usually occurs in four days. Other types of Hambu magic are haro awi, mandi awi, and walu awi. All these are considered strong black magic and used to be performed frequently on enemies. Special men and/or in some cases women could only perform these

spells.

3. Tingi Gamu. Sometimes the sorcerer or the one that has employed the sorcerer does not want to kill someone or make a serious illness come upon them and when such is the case tingi gamu is performed to cause temporary disability.

4. Kui. This is the name of a small smooth stone that is used to protect men and women and give good health. Himagu magic is a process whereby a young man digs up the kui stone (round and very smooth) along with the black leaves that his grandfather planted with it. Every single root is dug up and burned. A man may spend most of the day getting every hair like root. Then the stone is buried again with new plantings and a pig is sacrificed. This is to ensure longevity of the man's living grandfather. This magic ritual is only performed for one's grandfather.

5. Gira Gao. This is a spell said by men to protect them from the evil influence of women. These spells are for the married men and a married kinsman teaches a newly married man. It does not take a sorcerer to perform this kind of spell.

6. Guayunda. This is the rituals and spells said at the initiation house. Only men who have had this magic passed down to them by other special men may perform this kind of magic. Usually old men and of high standing among the people are the ones that know and are able to perform these spells. The blood of the pig is used to sacrifice to the spirits in this magic spell.

7. Dagia. This is a spell for fertility. Sometimes this is accompanied by a ritual of burning the leaves of a plant that is to be raised in the garden. This is carried out only in new gardens.

8. Tege. This is a ritual that lasts for several months to bring general fertility and only occurs once every 10 or 20 years—when there is an abundance of pigs and sacrifices have been made to all the spirits there is a mass sacrifice to bring fertility. This is followed by the pulu dance which pleases all the spirits and make them give fertility in crops, children and pigs.

9. Haro. This is a spell said to kill a person and is not practiced by everyone. Special people only know how to perform this and for their services they are well paid.

A son of a sub-clan leader is entitled to the spells which will make him an ege gao. He is then able to conduct any of the spells listed above. This does not necessarily qualify him for gamu-gamu which is the ritual used in sacrifices to spirits. A new house is made in the clan area and then the clan gathers and has a mass killing of 60 to 80 pigs. The

young man is then blindfolded and led into the house. The blindfold from the bark of a tree remains over his eyes during the day. During the night he is allowed to go outside when necessary. If, however, he sees any person the magic spell of being blindfolded is broken and his spells will never work. Only young unmarried men are allowed to bring the pork into the house for the young man. On the eighth day the young man emerges from the house fully qualified to say spells and black and white magic, which will be taught to him by either his father or another clan leader. More feasting is held at this ega ago (finishing) time. If all the ritual is carried out correctly there will be great fertility in the clan. The young man is then called ega rao meaning the ega magic has sat upon him.

EARTHQUAKES

The earthquakes in the Duna Valley are believed to be caused by a pig owned by a man living on the banks of the Strickland River. The pig rubs against one of the earth ropes held by the owner of the pig.

DROUGHT

In time of drought, any man could pray. "Whichever spirit is with me, give me rain," meaning his personal spirit. He would then throw a stick or stone into any local waterfall. He could then return to his house and announce to the occupants that there would soon be rain.

(Continued on Page 7, Column 5)



Lazarus

(Continued from page 5)

be a kind of firstfruits of his creatures." James 1:18. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever . . . And this is the word which by the gospel is preached unto you." I Pet. 1:23,25. The Spirit uses the Word in producing life and faith is the immediate result of Spirit produced life. Ezekiel preached to the dry bones the Word of the Lord and then preached to the wind to blow on the bones. It was the Word and the wind (Type of the Spirit) that made the dry bones live.

Note further that the call to Lazarus was effectual. "And he that was dead came forth." John 11:44. It seemed foolish to speak thus to Lazarus. But with the spoken word there went forth Divine power, and life was produced, and the dead came forth. Let us imagine an Arminian service at the tomb of Lazarus. The First Free-will Church (?) of Bethany heard about the death of Lazarus and went out to the cemetery to hold an evangelistic service. They sang "Surely, I Will, Lord" and said, "O, Lazarus, if you just will exercise your will, Christ will give you life." Then they sang "A New Name In Glory" and said, "O, Lazarus, if you will come out of the tomb, Christ will write your name in the Lamb's book of life today." After this song they had a testimony meeting and many testified of how they fought with God for many years, and then finally surrendered, and got saved. One told of how he went to the mourner's bench many times and finally wept his way through to Calvary. Another told of how glad he was that he had sense enough to trust Jesus. On and on it went until the song leader had to stop it for another song. The last song before the message was "Let Jesus Come into Your Heart." And they said, "O, Lazarus, if you will just roll away that stone and let Jesus come in, He will give you life.

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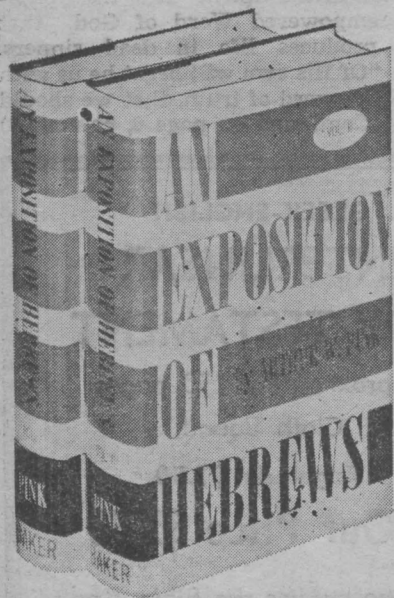
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Then came the sermon (?). The preacher spoke of the power of the will of man—that every man was the master of his fate, the captain of his destiny—that God had done all he could for man, all that he was going to do—that God would not save any man against his will—that it was all up to man as to whether he would be saved—that God had made His move, and now it was up to the sinner to move, and his eternal destiny depended upon this. (Do you not see how this could not help Lazarus, and how Arminianism cannot save dead sinners?) Then for the invitation they sang many times over "Almos Persuaded." They said: "O, Lazarus, if you will come out here to the mourners bench and pray through, Christ will give you life, but Lazarus did not come. "O, Lazarus, if you will come down, and sign a card and shake the preacher's hand and mean it, Christ will give you life," but Lazarus wouldn't come. "O, Lazarus, you are sinning away your day of grace—this may be your last chance," but Lazarus did not come. "O, Lazarus, will you at least raise your hand showing that you are interested and that you want us to pray for you," and Lazarus never made a move. Oh, what an invitation service. The personal workers went back to plead with Lazarus, but He would not come. Finally the service closed and the free-will church(?)

dismissed and went back to Bethany speaking of how hard it was to get some people to show an interest in their salvation. Some churches would have dragged the personal workers in, dragged Lazarus to the front, put his name on the church roll and had another dead sinner in the church—another number to their winning record."

Beloved, dead sinners cannot themselves respond to the call of God. Life giving power with this call and enabled Lazarus to respond and come forth. No please notice that Lazarus's coming forth was not the way he lived, but was evidence that he had been made alive. So it is with repentance and faith. They do not mean through which we receive life, but are evidences that we have been made alive by the regenerating work of the Holy Spirit. So you see that we have in this miracle a precious picture of the sinner's condition by nature, of God's eternal love and election, and of how He saves the elect through the Word and through the effectual call of the Spirit.

Now let us notice some of the after effects of being raised from the dead by the Lord of life. There should be a life lived in the power of the Spirit, a life, even a resurrection life. Lazarus showed forth this life coming forth from the place of the dead. (Continued on page 7, column 5)



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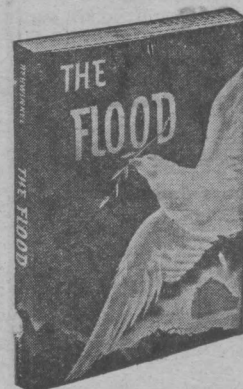
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THE BAPTIST EXAMINER

AUGUST 26, 1967

PAGE SIX

Hypocritical Hymn Singing

1. We sing "Sweet Hour of Prayer" and are content with 5-10 minutes a day.
2. We sing "Onward Christian Soldiers" and wait to be drafted into His service.
3. We sing "O for a Thousand Tongues to Sing" and don't use the one we have.
4. We sing "There Shall Be Showers of Blessing" but do not come when it rains.
5. We sing "Blest Be the Tie That Binds" and let the least little offense sever it.
6. We sing "Serve the Lord With Gladness" and gripe about all we have to do.
7. We sing "I Love to Tell the Story" and never mention it at all.
8. We sing "We're Marching to Zion" but fail to march to worship or church school.
9. We sing "Cast Thy Burdens on the Lord" and worry ourselves into a nervous breakdown.
10. We sing "The Whole Wide World for Jesus" and never invite our next-door neighbor.
11. We sing "O Day of Rest and Gladness" and wear ourselves out traveling, cutting grass or playing golf on Sunday.
12. We sing "Throw Out the Lifeline" and content ourselves with throwing out a fishing line.

Lazarus

(Continued from page six)

We have no record but satisfied that he lived the under of his days for his Lord. He lived a clean, Godly, and life—that he witnessed many of what Christ had done. How he was dead and out hope, when Jesus came and did what no one else could. Oh! that we would live in the power of the Spirit who made us alive—we would live according to the precious Word—that we

would constantly witness for Him!

God received great glory from the life of Lazarus. You see Lazarus was a daily testimony to all with whom he came in contact of the miracle-working power of the Lord Jesus Christ. He was used to bring many to the Lord Jesus. "Much people of the Jews therefore knew that He (Jesus) was there; and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead . . . Because that by reason of him (Laz-

arus) many of the Jews went away, and believed on Jesus." John 12:9,11. Beloved, our lives are to be a daily testimony to the saving power of our Lord. People looked at Lazarus and believed on Jesus. They looked at Lazarus and saw the power of God in a man's life. Many had seen him cold and still in death. Now they saw him warm and moving about in life, and they knew that Jesus had done this for Lazarus. How is it with you and me, my friend? Can the world see the miraculous, life-giving power of God demonstrated in our daily lives? They should.

Then notice the fellowship Lazarus had with his Lord. "There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him." John 12:2. Here we see the one who was dead, now alive and fellowshiping with the one who gave him life. Dead sinners can have no fellowship with the Lord. They cannot pray so that He will hear, they cannot see Him in His precious Word, they cannot know the inestimable joy of blessed, real, wonderful fellowship with the Lord. But it is the duty, and the glorious priv-



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ilege of those raised from the dead to have fellowship with the Lord of life. Brother, there is nothing in the tomb to compare with the joys of this fellowship.

Finally let us notice that persecution was a result of Lazarus being raised from the dead. "But the chief priests consulted that they might put Lazarus also to death." John 12:10. Lazarus was a living, daily testimony to the power of Christ. The chief priests hated Christ and wanted to kill him. They hated Lazarus and sought to kill him, because of his effectual testimony to Christ. They saw the power of Jesus Christ in Lazarus and therefore hated him. Brethren, the hatred and persecution of the chief priests against Lazarus was a badge of honor, a testimony to the effect Lazarus was having. When we are not hated and persecuted, it is because the world does not see the testimony to the power of Jesus Christ in our life. The lack of hatred and persecution is a slam on us, a mark against us, and a living proof that we are not what we ought to be. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." II Tim. 3:12. If we are not suffering persecution, we are not living godly in Christ Jesus. Listen, there was a two-fold effect on the life of Lazarus in John 12:10, 11. Some hated and persecuted, and some believed on Jesus. Oh, that our lives will have an effect upon men like this.

Notice this: Lazarus was not hated and persecuted while he was in the grave. It was only after he was made alive that the rage of Satan was loosed against him. Well, praise God! Hatred and persecution by the unsaved is evidence that we have been made alive. Hadn't you rather be hated and persecuted and be alive than to be left alone and be dead in sin and headed for Hell? Remember this the next time you are hated and persecuted, that this just proves that the

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Lord Jesus Christ has made you alive. Remember also that those who hated Lazarus, hated Jesus, and that as Lazarus shared with Jesus in hatred and in persecution, so one day he will share with Jesus in glory, and so will we. "If we suffer, we shall also reign with him:" II Tim. 2:12.

Here is our picture: A sinner dead and corrupt in the sight of God. This sinner is the object of God's eternal electing love. The elect sinner is made alive by the power of the Lord of life. This quickened one lives for His Lord, has fellowship with his Lord, brings glory to his Lord, suffers persecution for his Lord. One day this made alive sinner will reign with his Lord. From the tomb to the throne. Praise God! Amen!

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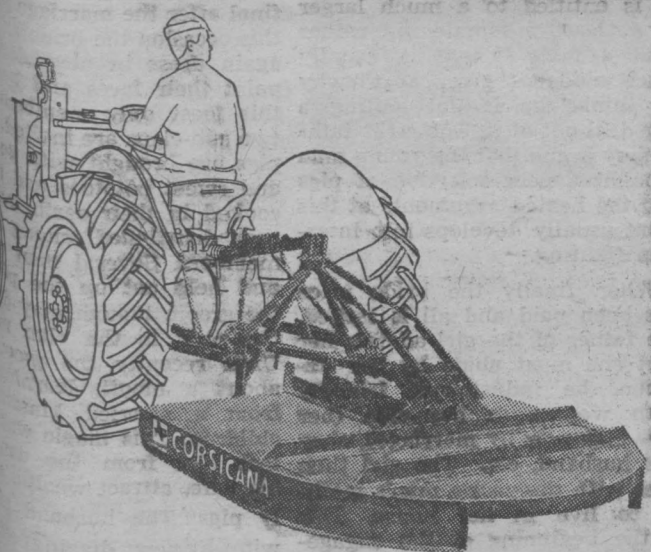
Fred T. Halliman

(Continued from page 6)
MORE ABOUT MARRIAGE

In previous articles we have discussed the leading up to the marriage, friendship period and other things and now we would like to discuss:

The giving of the bride price.

It would be unethical for a young man to go ask the girl's father for her so he sends one of his kinsmen to the father of the girl to ask if he might buy her. It is a rare thing and in fact almost an unheard of thing that the father would refuse, although he may do so if he does not like the young man. Usually at this time also a place is appointed for the bridal exchange. Usually this place is the clearing around the girl's father's house, but if the distance is several miles, a place is appointed (Continued on Page 8, Column 3)



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PAGE SEVEN

Women's Work

(Continued from page 1)
otherwise, is not doing her God-given task.

The Christian mother is commanded to teach her children at home the principles of true religion. Of Timothy it was said: "And that from a child thou hast known the Holy Scriptures . . ." (II Tim. 3:15). Who was it that taught this young man so well? It must have been his mother, Eunice (II Tim. 1:5; Acts 16:1-3). Solomon testified that "his mother taught him" about morals (Prov. 31:1). The failure of Christian mothers to do this is doing more to destroy the home and the church than any other thing under the canopy of Heaven. It seems that most mothers are too busy with clubs and tattling and being busybodies to have time to teach their children the Bible. Many unmarried girls become

mothers simply because their mothers were too busy doing men's work to take time to teach their daughters modesty and chastity. The wearing of dresses too low at the top and too high at the bottom and shorts and pedal pushers by young girls is a sad commentary on the woeful neglect of older women to teach younger women how to dress becomingly and chastely. Alas! Many women cannot teach the younger not to do these things because they themselves are guilty of shameless and indecent exposure of their bodies.

The Bible enjoins hospitality and service upon a woman. I Tim. 5:10 declares that she is to wash the saint's feet, to relieve the afflicted and to diligently follow every good work.

Child bearing is another of woman's duties. Paul taught "younger women to marry, bear children, guide the house, give

none occasion of the adversary to speak reproachfully." God pity the woman who wants no children in her home. I firmly believe that every home ought to have children. If the husband and wife are physically unable to have children, then they should adopt some. I do not think that it is a good idea for a woman to wait until she is old to raise her family.

Women were very active in New Testament times in their God-given sphere. They followed Christ and "ministered unto him of their substance" (Luke 8:1-3). It was a woman who washed the Lord's feet with tears (Luke 7:36-38). Only of a woman is it ever said: "She hath done what she could" (Mark 14:8) and "She of her want did cast in all she had, even all her living" (Mark 12:44). She was last at the cross (Mark 15:40-41,47 and first at the tomb (Matt. 28:1-7). She was first to tell Christ to the nations (John 4:28-42) and to tell of Christ's resurrection (Matt. 28:1-10).

Twice she is said to have engaged in public worship when no man was present (Matt. 28:5-10; Acts 16:13). Perhaps the men in those days were like many today, too busy and lazy to worship God. She was first to welcome Paul into Europe and to entertain him in her home (Acts 16:13-15). Paul recognized women as his fellow workers (Phil. 4:2-3). He called Phebe "a servant of the church at Cenchrea" and declared that "she had been a succourer of many and of myself also." (Rom. 16:1-2). Tabitha "was full of good works and alms-deeds" (Acts 9:36). Oh, how we need scores of Christian women of this caliber in the church of today.

—Milburn Cockrell

Fred T. Halliman

(Continued from page 7)

midway between the girl's clan and that of her suitor's. This is a big day for the two clans and subsequently they begin to gather at the place appointed. The girl's mother and her female relatives help her dress in the new skirt and bag she has made and apply red and yellow face paint. Then her body is rubbed with pig grease and charcoal for bridal attire. The young man sends his mother and unmarried sisters to the gathering place with the pigs. Then he dresses in his decorated wig, face paint and new clothing. His body is also rubbed in pig grease and charcoal until it shines. When the young man arrives the pre-appointed orator of his clan announces their arrival with a few small pigs and their desire to buy the girl. The girl's father may refuse at this time and in many cases does for a short period (this is usually done only for bargaining power), or he may ask that the pigs be tied to a stake so they may be examined for size and sex.

Things can really start to get complicated about this time as they may argue and bargain for hours. If the father refuses the bride price the girl may agree in public that the young man would indeed not make a suitable husband, but at the same time will confide to her girl friends that her father will kill her with sorrow. The average number of pigs for a bride price is 15, but as few as 10 or as many as 20 may be given. The girl's father will accept a smaller number of pigs if the young man's father is not living or if there has been a pig epidemic recently. Female adult pigs which have borne one litter are preferable and usually at least 3 of these sows are required. If the number of pigs is completely unsatisfactory to the girl's father he may encourage the suitor to return when he has more pigs. The bride price may also include one or more pearl shells and an axe or two. Nearly all the pigs are in-

herited from the young man's father and other near relatives and raised by his mother and sisters. A step-father will give half of the bride price, but the young man has to return these after the wedding feast, unless his mother raised the pigs. Those of his clansmen who have helped him out with the bride price never ask him for repayment until their sons get married and are in need of pigs, but it is not he that is expected to pay them back then. If he has any sons it falls their duty to settle up the old debt, but if he has no sons then he is required to help the sons of those that had helped him (gets rather complicated after a while).

The bridal exchange takes most of the day. There is no feasting unless the suitor's clan has come from quite some distance, then cooked sweet potatoes, taro, and any other vegetable they might have is passed around. The parents ask the girl (this is usually only a formality) if indeed she really wants to marry the young man and after an affirmative answer the ropes of the pigs (a rope made of grass is fastened to the front leg of the pig) are given briefly to her. Then her father, who has previously advised her as to who in his clan is to receive the pigs (there are usually many more there to receive pigs than there are pigs to go around), tells her to distribute them. At this point there is usually much argument as each member of the girl's clan believes he is entitled to a much larger or at least a female pig rather than a male. There is usually much evidence given as to why he thinks he is not getting a fair deal out of it. The girl's father may argue that the young man brought a poor selection of pigs and the heated arguments at this point usually develops into inter-clan fighting.

When finally the bride price has been paid and all is settled, the father of the girl advises her that she must abide by her decision, be industrious, friendly with women in her clan (her new clan now by marriage), obey her husband, etc. The girl then goes with the young man's mother to live in her house. This is the beginning of the engagement period.

After The Bride Price Has Been Paid

Only rarely does the buying of

the girl indicate that the marriage is consummated, unless it is second, third, fourth, etc. in case there is no engagement period. The engagement is usually from five to eight months. (The son unknown). After the exchange the young man buys several small pigs and raises them for the wedding feast. The girl starts to work in the garden that he has cleared usually with his mother. There may have been other male members of his clan that has helped him in clearing this area and all of them may plant their sweet potato boundaries within the garden where they are to work. If he does, it usually saves much time. Both the girl and the mother bring sweet potato to the young man's house and leave it in a pre-appointed place. It is not his house. At no time for any reason is a woman of the Huli or Duna tribes, allowed to be elevated above the

There is no direct conversation between the couple during the first two months of the engagement period. There is no physical contact until the eighth month. This time the pigs are large enough to butcher and a feast is held during the ninth month. There is a great deal of social pressure from the two clans on the couple not to break their engagement, and a girl who breaks her engagement several times is likely to become a spinster.

The marriage is considered final after the marriage feast. On this occasion the bride and groom again dress in new clothes and paint their faces and bodies. This feast only members of the two sub-clans are invited. Several pigs are brought with vegetables and sweet potatoes and they are cooked in their earth ovens and then distributed among the members. Several men may and help cut up the pigs. The groom though may distribute the pork to the clan members. Until recently the groom was about a month learning from a married kinsman how to protect him from the dangers of his wife, attract wealth, especially pigs. The husband gives his wife a new digging stick and returns the string bag that his kinsman has used to put on the young man to protect

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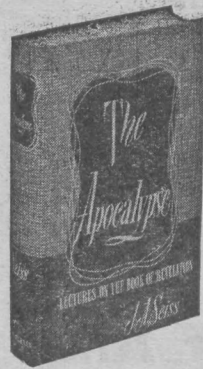
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