

Praying is to the soul, what breathing is to life.

Bro. Wilson And Editor Baptize Inmates Of Penitentiary At RICHMOND, VA.

TBE Proves To Be Real Blessing In Lives Of 2 Prisoners

We of Calvary Baptist Church have just had a remarkable experience, in that we have had the privilege to baptize a brother into the fellowship of our church, who is an inmate in the Maximum Security Prison (State Penitentiary) in Richmond, Virginia.

Brother Bobby Overton, Brother Don Pennington, and I went there on May 11 and administered the ordinance of baptism inside the prison to the dear Brother in Christ upon the authority of Calvary Baptist Church.

I have had lots of great experiences in life, but I know of none that has been a greater blessing

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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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WE CONTINUE THE SECOND INSTALLMENT OF . . .

"PATROLLING BEHIND THE RANGES"

By F. T. HALLIMAN
New Guinea Missionary

In our last article we left off by telling of the gruesome experience with the wild boar and finally reaching the top of a mile long hill where we found a Government rest house (this is a house made of bush materials, spaced about every 5 to 6 hours walk apart that the Government Patrol Officers use when they are out on patrol), and decided to make camp for the night. The second day of the patrol started on March 19.

D.Q. "We arose early this morning and broke camp about 7:15 a. m. It had rained a good part of the night and the early morning walk was fresh and cool. About 9 a. m. the sun had cleared the highest mountain peaks and was now beaming down on us with full force. By 10 a. m. seemingly all the moisture from the rain that had fallen the night before had disappeared from the grass and flowers that decked the road and there was a hot steam coming up from the newly worked road bed — by now walking was no more a pleasure but had become a real chore. On and on we trudged up hill and down, still being on a vehicle road, and about 10:30 a. m. we came to quite a large settlement where a Catholic Mission is located," end quotation.

I had met the Catholic Priest (an American), two or three times before and decided to stop and rest for a while and chat with him. I have heard it said that most missionaries encounter trouble with the Catholics, and no doubt but what that is true, but I am beginning to wonder

if it is not a false notion that the Protestants won't persecute and make trouble where their heresies are exposed and condemned. Let me tell you, fellow Americans and friends, where ever you may be, don't you ever be deceived for one minute that Protestants won't persecute, even unto death, when they can get away with it, when you preach the Truth without fear or favor. I have had far more persecution



ELD. FRED HALLIMAN

here in New Guinea at the hands of the daughters of the Great Whore than I have at the hands of the old Whore herself. Frankly, I can have more fellowship with the Catholics over here, as individuals, than I can with the Protestants. They, the Catholics, know insofar as the Scriptures are concerned that we are bitter enemies and are as far apart as the east is from the west, but as individuals we can sit down

and talk as such. However, on the other hand, the Protestants try to claim kin with me and all Baptists and when I treat them like I do their mother, generally speaking as lost individuals, they turn on me as Joseph's brothers did him and want to 'hole me up' and get angry because my Father has shown me special favors, dis-fellowship me and purposely avoid me or at the very best, sell me to the Egyptians to get me out of their hair. What Baptist would claim kin with a Catholic? I don't know of any that would and if I did I would disown the Baptist; however, there are lots of Baptists that say there are some, at least, good Protestants. Brethren, where did the Protestants come from? They came out of the Catholics of course. Then let us be consistent with the Scriptures, "Who can bring a clean thing OUT OF an unclean? not one." Job. 14:4. The emphasis here in this Scripture falls upon four words, i.e. *clean*, *unclean*, and *not one*. What is the difference if we tolerate "WORKS" from the Catholics or the Protestants?

D.Q. "About 11:00 a. m. we left the vehicle road and started out on strictly bush trail — a few patches of road worked here and there. By now the sun had almost reached the meridian and was beaming down unmercifully and with every step the going got worse. From past experience I knew that after a long absence from patrol work, and more especially so now after a year, this day was going to be hard and long remembered. After an hour on the bush trail, 5 hours from the time I had left this morning, I had slowed down (Continued on page 5, column 4)

Bro. Wilson Thrilled Over Evidence Of God's Grace In Prison

It was my privilege about two months ago to have one of the most blessed and unforgettable experiences of my ministry. Brother Cletus Snyder and I went, under the authority of Grace Baptist Church, to the State Prison in Richmond, Va. where I baptized Brother Carl Harris into our church.

Carl Harris is the brother of a man who visits our church occasionally. I knew Carl in past years. Brother Harris has been the object of God's grace while being in prison. He has sent our church offerings on occasion. We sent him the Baptist Examiner and some



JOSEPH WILSON

books. He ordered many other good books. Finally, our church felt led to offer Brother Harris membership in our church. He was very enthused about this, and so after much correspondence with the prison Chaplain, arrangements were made for the baptismal service. I might add that the prison chaplain, Mr. Cecil Gunn, was most kind and cooperative through the whole matter.

So Brother Snyder and myself, accompanied by Mr. Harris' mother and aunt made the trip to Richmond for this service. It was quite a blessing to them. Mrs. Harris had not touched her son since his (Continued on page 6, column 3)

BRO. WAYNE COX IS TO ASSIST IN REVIVAL

Elder Wayne Cox is to be with Brother John W. Reynolds and the Providence Baptist Church of Henderson, Texas, for a revival meeting the first Sunday of June through the second Sunday, or in other words, June 2 through June 9.

All of those who have read TBE through the years know that we consider the Providence Baptist Church one of the greatest churches in the country, and certainly we consider Brother Reynolds and Brother Cox, two of the greatest preachers.

It is because of this that we take pleasure in telling our friends about this revival meeting, and we would certainly trust that any who live within going distance might attend the services, and if unable to attend, we would surely request your prayers in behalf of these two men of God and this great old Baptist Church.



JOHN R. GILPIN

to me than this. It was indeed a hard trip. We left Friday evening, May 10, at nine o'clock, drove all night, and baptized this brother on Saturday morning at ten o'clock. Then we drove back home, arriving here Sunday morning at 2:30 a. m. As I say, it was a long hard trip, but I thank God that the three of us were privileged to make this trip and administer the ordinance of baptism.

There are several events relative to this trip that stand out in a particular way.

I have never been more im- (Continued on page 6, column 5)

EDITOR TO PREACH FOR MACEDONIA BAPTIST, CHICAGO

The editor of TBE will be preaching for Elder Lloyd Wyrick and the saints of Macedonia Baptist Church 2501 North Maplewood Avenue, Chicago, Illinois, on Sunday morning, June 2, and we take great pleasure in inviting our friends to visit with us on that date.

This is the church that sent Brother Halliman to New Guinea and since then, through the assistance of other churches, has supported liberally the mission work of New Guinea and the Solomon Islands.

I am sure that I express the desires of Brother Wyrick when I extend an invitation to all of our friends in the Chicago area to worship with us on Sunday morning, June 2. It is a joy to be with this church and its pastor and our friends.

"Come thou with us, and we will do thee good."

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"PLAIN PROPHECIES FOR PLAIN PEOPLE"

"Write the vision, and MAKE IT PLAIN upon tables, that he may run that readeth it."—Hab. 2:2.

I am beginning tonight a series of sermons on the general theme, "Plain Prophecies for Plain People," and each of these messages will be centered around and built about the text which I have just read.

One thing that has always thrilled my soul when I have studied the Bible is the fact of its fulfilled prophecies. Not just a few, but multitudes and myriads of prophetic statements that are given in the Old Testament, find their completion and their fulfillment in the New Testament. As I have studied God's Word through the years, I have always been impressed

particularly with the fulfilled prophecies of the Bible. That is the one thing which makes me know above everything else that the Bible is God's Word. The fact of fulfilled prophecies proves to me that man didn't have anything to do with the writing of the Word of God.

Beloved, man can't even prophesy with exactness and certitude twenty-four hours in advance. For example, I will ask you what the weather is going to be tomorrow. Though you might give a shrewd guess, there isn't a person within this house tonight who could tell me what the weather will be twenty-four hours hence. Man just doesn't have prophetic insight and foresight to foretell and to describe with accuracy the events that shall come to pass in the future.

When I turn through this Word of God, I see that over and over and over again God has given to us these prophetic statements, and thereby as I read them, I am persuaded to believe that this Bible was not written by man, but was written by God, in view of the fulfilled prophecies that we find therein.

Tonight, the prophecies that I want you to notice are all prophecies that we find therein. (Continued on page 3, column 3)

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JOHN R. GILPIN Editor

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acquaintances. Some pathos and
wit are sprinkled through.

But most of all, a deep sense
of God's providence is most often
felt as one meditates with the
poet.

Naturally, we are somewhat
biased in behalf of this book since
we know the author so well. He
is a fine gentleman of sterling
character—a gentleman of the old
school. He has visited in our
home and "supped" with us on
various occasions. For the friend-
ship and fellowship we have had

Our Junior Missionary Tells Of Recent Patrol And Efforts To Reach God's Elect

By FRED W. ROBERTS
(New Guinea Missionary)

Dear friends,

Greetings in the name of our
Lord Jesus Christ, "Whose name
is Holy," Isa. 57:15b. Since Brother
Halliman has been back we
have talked several times about a
patrol into the area where he
went some two and a half years
ago. He learned quite a bit about
the place when he was in there
the first time but for the most
part the area is still a mysterious
place and very little, as a whole,
is known about it. It is about this
patrol that I write now and I am
sure that when Brother Halliman



ELD. FRED W. ROBERTS

returns he will have something
to say on it also.

The patrol has been the wear-
iest of all that I have made and
much the same for Brother Halli-
man. Neither of us are by any
means weary of the Lord's work,
but weary of the area that we
were just in. Brother Halliman
and I wanted to find a tribe of
people that held up the only
government patrol that has ever
been in the area. These natives
about two hundred in force am-
bushed the government patrol
with bow and arrows. The patrol
officer fired his shot gun, and
they scattered everywhere. The
patrol officer left the area as
quickly as he could. He later told
some people that he would never
go back into the area again.

Brother Halliman and I wanted
to find that tribe and preach to
them the Lord Jesus Christ. This
was the reason for this patrol.

The roads for cars (without be-
ing used to them you wouldn't
believe it possible to drive a car
on) have their advantages and
disadvantages. When using a ve-
hicle one can usually reach his
destination after a matter of time
and effort.

When one must use them for
with him, we are deeply grate-
ful, and it is indeed a joy to com-
mend both him, and his book, to
our readers. We would certainly
urge you to order a copy of the
book today, as the poems in it
are very much worthwhile.

You may order directly from us.

walking alone, the hot, burning,
tropical sun readily wilts you. The
walk from the car road to the
first station was almost unbear-
able this time. The sun hung in
orbit directly overhead with its
mass of fire falling upon us. It
wasn't long till the fountains of
the deep or sweat began to drown
us. Yet the road lay endlessly
before us. Before eternity com-
pletely spent its time, we arrived
at the first preaching point amidst
shouts of joy and tremendous con-
fusion as everyone tried to shake
hands at one time.

Services were held later. The
following day we stayed and re-
cuperated. We held two services
there and one not far away. The
following day we made a seven
and a half hour walk to bring us
to the trail to this undiscovered
and mystified area. We held serv-
ices that day and stayed there
the following day. We had to
repack, taking only what was
necessary to survive for two
weeks. We had to find a guide
and select the best Christian car-
riers which we hoped wouldn't
abandon us if things began to go
badly.

We were camped at the base of

Indiana Prisoner Pens Words Of Song

Brother Jack Gregory, who is
an inmate at an Indiana State
Prison, has written a song, the
words of which he desires to share
with the readers of TBE.

Brother Gregory is one of sev-
eral individuals with whom we
are corresponding, from time to
time, who is in prison. There he
has not only learned that "the
way of the transgressor is hard,"
but he has also learned the sov-
ereign, omnipotent, electing love
of God, and that is why God has
chosen him to become a child of
God. The message of this paper
each week has been a blessing to
him. He expects to be out of
prison the first of 1969, and he
says that one of his chief desires
is to come to Ashland and sing
the words of his song to Calvary
Baptist Church.

Realizing the beauty of the
words of this song, we thought
you would enjoy it, and we are
glad to share it with you.

LABOR OF LOVE

God is so kind, words will not
explain,
How He made us His own and
bore all our blame.
He died on the cross and com-
mended His love,
That we'd reign with Him in
Heaven above.

We're working by faith in labor
of love,
Patiently waiting the return of
our Lord.
Living in hope of our home above,
We're working by faith in labor
of love.

We must be brave and we must
be strong,
We must have faith as we journey
along.
We must have love for our fellow
man,
As onward we go to the promised
land.

We believe every word in the
Bible is true,
We believe God's love will see us
through.
Our hearts are not sad, we're
looking above,
We're working by faith in labor
of love.

THE BAPTIST EXAMINER

MAY 25, 1968

PAGE TWO

Bro. James Hobbs Is Available For Summer Meetings

Elder James Hobbs, who is
regular contributor to our week-
ly Forum, will be available for
revival meetings and Bible con-
ferences during the months of
June, July, and August.

Regardless of the size of the
church, and regardless of remun-
eration, Brother Hobbs will be



JAMES HOBBS

available to preach and represent
TBE during these summer
months.

Some churches think they are
too small and hesitate to ask a
preacher for fear that he might
not visit them due to their size.
Regardless of the size of your
church, if you would like to have
Brother Hobbs visit with you
for one day or for a week, please
write him direct at: Route 2, Box
182, McDermott, Ohio, 45652, and
he will be glad to arrange a time
convenient for you.

I cannot commend Brother
Hobbs too highly. He is truly a
good man—one of the very best
and I thank God for him.

ed the top). I was amazed at the
way he climbed that mountain
after being in America for a year.
If we had made this trip before
he went home, I wouldn't have
thought anything of the way he
climbed that gigantic mountain,
but he hasn't done much walking
in the last year. There are very
few people who would be able to
keep up with Brother Halliman
the places where he goes.

We looked down the mountain
into the mysteriously, half hidden
valley which sleepily lay before
us, and wondered what was
head. We could only get glimpses
of small portions of the rough,
ridged slopes which covered the
valley. We were never able to
see much while in this valley
it stayed overcast almost all
(Continued on page 3, column



THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By
I. M. HALDEMAN

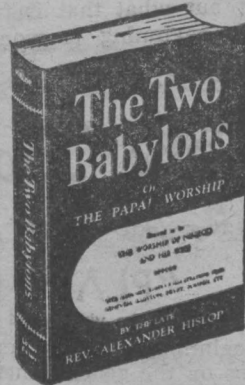
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nacle. It exalts the substitutionary, sacrificial work of Christ
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the work of the Lord Jesus Christ.

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OLD LANDMARKISM

D.

JESSE MERCER, AN OLD LANDMARKER.

In 1811, nine years before the editor of this paper was born, the great and good Mercer wrote the Circular Letter of the Georgia Association, in which he presented "his reasons for regarding the administration of baptism by Pedobaptists, though in the proper mode, as *invalid*." The following is an outline of his argument, which is taken from his Memoirs by Mallory:

I present them in proof that the principles and practice so bitterly assailed by a class of our ministers as something new and unheard of before their advocacy in *The Baptist*, are not new, but were considered as the Scriptural landmarks of the churches of Christ before we were born. Bro. Mercer uses church figuratively for "churches," and by apostolic succession he means a succession of churches from the days of the apostles.

"I. THE APOSTOLIC CHURCH, continued through all ages to the end of the world, is the only TRUE GOSPEL CHURCH.

"II. Of this church CHRIST is the only HEAD, and true source of all ecclesiastical authority.

"III. Gospel ministers are servants in the church, are all equal, and have no power to lord it over the heritage of the Lord."

Having established these propositions to his own satisfaction, he infers the following "clear and certain truths."

"I. That all churches and ministers who originated since the apostles, and not successively to them, are not in gospel order; and, therefore, can not be acknowledged as such.

"II. That all who have been ordained to the work of the ministry without the knowledge and call of the church, by popes, councils, etc., are the creatures of those who constituted them, and are not the servants of Christ or His church, and, therefore, have no right to administer for them.

"III. That those who set aside the discipline of the gospel and have given law to an exercised dominion over the church, are usurpers over the place and office of Christ, are against Him; and, therefore, may not be accepted in their offices.

"IV. That they who administer contrary to their own or the faith of the gospel can not administer for God; since without the gospel faith they have nothing to administer, and without their own He accepts no service; therefore, the administrations of such are unwarrantable impositions in any way.

"Our reasons, therefore, for rejecting baptism by immersion, when administered by Pedobaptist ministers, are—

"I. That they are connected with 'churches' clearly out of the apostolic succession; and, therefore, clearly out of the apostolic commission.

"II. That they have derived their authority by ordination from the bishops of Rome, or from individuals who have taken it upon themselves to give it.

"III. That they hold a higher rank in the churches than the apostles did, are not accountable to and of consequence not triable by the church; but are amenable only to or among themselves.

"IV. That they all, as we think, administer contrary to the pattern of the gospel; and some, where occasion requires, will act contrary to their professed faith. Now, as we know of none implicated in this case but are in some or all of the above defects, either of which we deem sufficient to disqualify for meet gospel administration, therefore we hold their administrations invalid."

On the question of apostolic succession, he adds:

"But it should be said that the apostolic succession can not be ascertained, and then it is proper to act without it; we say that the loss of the succession can never prove it futile, nor justify any one out of it. The Pedobaptists, by their own histories, admit they are not of it; but we do not, and shall think ourselves entitled to the claim until the reverse be clearly shown. And should any think authority derived from the MOTHER OF HARLOTS sufficient to qualify to administer a gospel ordinance, they will be so charitable as not to condemn us for professing what is derived from Christ. And should any still more absurdly plead that ordination received from an individual is sufficient, we leave them to show what is the use of ordination, and why it exists. If any think an administration will suffice which has no gospel pattern, they will suffer us to act according to the divine order with impunity. And if it should be said that faith in the subject is all that is necessary, we beg to require where the Scriptures do, that is, *everywhere*."

"Plain Prophecies"

(Continued from page one)
ecies that relate themselves to the Jews.

I.

THE FIRST PROPHECY IS THAT GOD CHOSE THE JEWS TO BE HIS OWN PEOPLE.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Gen. 12:1-3.

Here is God's prophetic statement concerning Israel. He called the Jews to be His own particular people, and He promises a blessing upon that individual or nation that blesses the Jew, and a curse upon that individual or nation that curses the Jew.

I'll read you another Scripture that you might see that the Jews are definitely God Almighty's chosen people.

"For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." Deut. 7:6.

Every once in a while I meet up with some individual who is either a Jew-baiter or a Jew-hater. Let me remind you, beloved, that God Almighty has something to say to that individual who in any wise at all mistreats God's chosen people. God has already said that there is a blessing or a curse resting upon you, depending upon your attitude toward those whom He says are His own chosen people. I will give you a few examples of how this has taken place and been fulfilled in the past.

Go back to the days of Pharaoh in the land of Egypt when Pharaoh killed the boy babies that were born of the Israelites. You will remember how that every boy baby that came into an Israelitish home was killed. Pharaoh was making an attempt to destroy the nation, but, beloved, in spite of the fact that Pharaoh had all those Jewish boy babies drowned—in spite of the fact, God blessed the Jewish nation and Pharaoh himself was ultimately drowned in the Red Sea. God saw to it that the man who did lift his hand against His own chosen people, perished in the exact manner that he had tried to cause them to perish.

Come a little further in history until you come to the days of Haman. You will read in the book of Esther, the book which does not bear the name of God in any wise but in which the hand of God is seen on every page—you will read how that Haman desired and plotted and even paid for the privilege of the destruction of the Jews. You remember how that he went so far as to build a gallows 90 feet in the air, upon which he might hang one obstinate Jew who refused to bow his head in worship unto him. Though he went so far as to pay a tremendous sum for the privilege of killing the Jews, and though he had gone so far as to build these gallows upon which he expected to hang this man Mordecai—though he had done this, he failed in his plans and he himself was hanged upon the gallows that he had built upon which to hang Mordecai.

Beloved, God had said that the man who blesses the Jew He will bless, and the man who curses the Jew He will curse. Haman had to learn the meaning of this prophecy the hard way—with his neck in a noose, dangling from the gallows which he had

built 90 feet in the air.

Notice how it was in the days of Nebuchadnezzar, for in the year of 558 B.C., Nebuchadnezzar came against the city of Jerusalem. He burned the temple of the Jews to the ground, he stole the treasures out of the temple, and he carried the Jews into captivity into the country of Babylon, and there for 70 years he kept them as his prisoners and his slaves.

Now, beloved, where is Babylon and what became of Nebuchadnezzar? What became of his country? Beloved, Babylon is no more than a name—a name with a past, but without a present, and without any prospect of a future? Why? Because Nebuchadnezzar learned by experience that God would keep His word when He said that He would bless the man who blesses the Jew, and would curse the man who curses the Jew.

II.

WE HAVE A SECOND PROPHECY IN THAT GOD DECLARES THAT THE JEWS ARE TO BECOME A BYWORD.

"And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee." Deut. 28:37.

God is speaking to the Jews, telling them about their dispersion, and telling how they are to be scattered among the nations.

That word "byword" in the Hebrew is the word "Shenea." God said, "You are going to be a byword among the nations," and the exact identical Hebrew word when it is Anglicized gives us the common nickname of a Jew. When you refer to a Jew as a Shenea, you have nothing else but the exact word that God used in the Hebrew for the word "byword."

Oh, what an exact occurrence and what an exact incident of the fulfillment of the Word of God! He said, "I will make you a byword," and the very word from which we get the word "byword" when it is Anglicized, becomes the Hebrew nickname of Shenea.

III.

A THIRD PROPHECY CONCERNING THE JEWS IS WHEN GOD DECLARED THAT THERE WAS GOING TO BE A CESSATION OF JEWISH WORSHIP.

"And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors." Lev. 26:31.

God spoke these words 1500 years before Jesus Christ came to this earth. At that time Jewish worship was flourishing, but God said, "I am going to make it come to an end," and God did that very thing.

If you will come down to the days of Jesus, though 1500 years had passed, God hadn't fulfilled that prophecy yet. In Jesus' own day they were still worshipping in the temple. We read of it in the Word of God on numerous instances.

You remember that one day Simon Peter went down to the

waters and caught a fish and took out of the mouth of that fish a coin with which he paid the temple tax for himself and the Lord Jesus Christ. Jewish worship hadn't yet come to an end, but, beloved, God doesn't get in a hurry like you and I do. We plan something, and if we don't bring it to a completion in a very short time, we forget about it, but God's plans are on a long range basis. God had said 1500 years before that He was going to bring Jewish worship to an end. On the day when the Lord Jesus Christ was crucified, in the temple where the veil separated the Holy of Holies from the outer place—on that day when Jesus died, an unseen hand reached down and tore in shreds that veil separating the Holy of Holies from the outer holy place, signifying the end of Jewish worship. No longer did they need a high priest to come between the soul of man and God, but now the great eternal High Priest, the Lord Jesus Christ, had worked out our salvation and, henceforward we as believer priests through Jesus Christ, our High Priest, approach unto God.

You know, beloved, though that was actually the end of Jewish worship in the eyes of God and the fulfillment of Old Testament prophecy, the Jews were not content with that. Some of those Jews sewed up that rent veil. If you will study carefully the book of Galatians, you will see that this book of Galatians is based on the idea of the veil of the temple having been patched up, even after having been rent in twain. The book of Galatians is an attempt to put men back under the law and make them worship under the law as they did before the coming of the Lord Jesus Christ.

I can see some of those Jewish high priests patching up that veil in the temple, trying to restore the worship which God said He was going to make come to an end. Beloved, God let that go along for thirty or forty years until a Roman general by the name of Titus, in the year 70 A.D., demolished the temple and destroyed the city of Jerusalem; and for the last 1800 years of earth's history, Jewish worship has ceased just like God said it would.

IV.

GOD SAID THAT THE JEWS WERE GOING TO BE SOLD AS SLAVES.

"And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." Deut. 28:68.

God spoke these words through Moses when the Jews were camped on the east side of the Jordan River, in the land of Moab, before their entrance into the land of Canaan. They had wandered in the wilderness for forty years. Now, just as they got into the promised land, God

(Continued on page 4, column 4)

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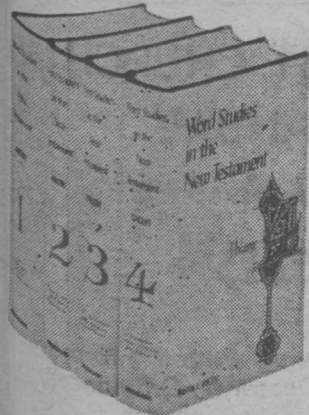
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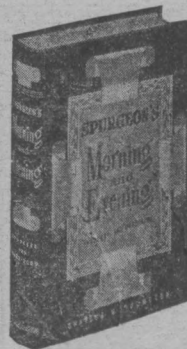
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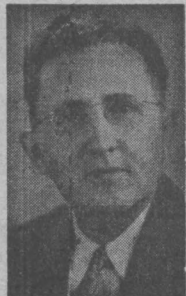
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The Baptist Examiner FORUM

"Should a church allow individual designations as to offerings?"

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



I am very much in favor of individual designations and for several reasons:

1. I believe that such is Scriptural. Paul authorized the Corinthian and other Christians to have part in giving to a designated fund which was to go to help the Jewish Christians who lived in a famine stricken area. Read 2 Cor. 8: for the details of this. Likewise the Philippians sent gifts to Paul which seem to have been in the nature of designated gifts. (See Phil. 4:15-17).

2. Designations serve to indicate the will of the people of a church. Often the people of a church have little say to about how money is spent. A small select group make up a budget or decide what objects will be supported. When there is large designation away from objects recommended by these "leaders" there is good indication that their will is not at all the will of the church.

3. Designation is the only thing that prevents church members from supporting things in which they do not believe. Suppose a church expends large sums on social and recreational items. I know churches that employ a "hostess" and that carry on a constant program of fun and frolic. Some members don't believe that a church is commissioned to do that sort of thing. Unless they can designate their money, they are forced to support things that they believe to be wrong.

4. A lifetime of experience leads me to believe in the right to designate money. In a ministry of many years I never had any financial difficulties. The church put on no every-member-cavass, took no pledges, and had no set budget. We run on a purely faith basis. The church allowed the utmost freedom in designations, but the membership believed so fully in the program of the church that designations were at a minimum.

Perhaps I should add the remark that a church certainly has the right to decline money that may be designated for objects in

which the church does not believe. Also it is possible for the right of designation to be abused. Often this is done when for some reason church members come to dislike the pastor. And it is true that some people get tired of looking at the same pastor—not that he is an unworthy man. They just want a change, so they start out on the plan to starve him out by designating all their money away from his support. That is both dirty and despicable, and such persons invite the chastening hand of God.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



I am persuaded that when a church has fully taught Scriptural giving to her people, and has seen to it that the Lord's money that has been entrusted to her is being Scripturally used, her responsibility in this matter has been met. Coercion is not a part of her responsibility, either in the matter of designating, or not designating. When she has fulfilled her responsibility as set forth above, the individual member is then responsible to God and to Him alone for the manner in which he, or she gives. God's Word says, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." But He does not, so far as I am able to know, tell His church to see to it that every one does that.

In II Cor. 9:6 the individual is warned of the fact that he will reap in accordance with his sowing. Then in the next verse we read, "Every man according as he purpoeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." He is not to give because his church says he must give. Neither is he to give in some certain way just because his church says do it in that way. Here we are told that "God loveth a cheerful giver." This word "cheerful" comes from HILAROS from which we get our word "hilarious." So, if a person cannot give the Lord's money to the Lord's church that is using it in a Scrip-

tural manner, and really feel like laughing for joy when he gives it, then let him buy peanuts, popcorn, and candy with it. The Lord does not want it if we cannot give it cheerfully.

In Psa. 104:15 the Septuagint uses the verb form of HILAROS. Here it is HILARUNO and it is translated "made his face to shine." When we give our Lord His money in a Scriptural way, it should make our face to shine.

However, if the church uses the Lord's money to support infidelity (modernist teaching), the only thing for a child of God to do is to come out of her. That is what I had to do once upon a time.

AUSTIN
FIELDS

410 High Street
Coal Grove, Ohio

PASTOR,

Arebia Baptist
Church
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Absolutely not. We read of one who tried to tell the Lord how money should be used, but was sharply rebuked by the Lord. Read Jn. 12:3-8.

Judas wanted the ointment to be sold and used for other purposes than the service of the Lord. There are many today who have the same spirit that Judas had, and if they could designate their tithes and offerings, the things of the Lord would suffer loss.

The Lord has commanded us to bring our tithes and offerings into the storehouse, or the treasury of His church. It then becomes the property of the church, and the church by the voice of the majority is to designate how it is to be spent. If it is a true church, it will be spent as God has authorized.

There is only one place that our Lord tells us to bring the tithes and that is into His storehouse. It should never be taken anywhere else, nor designated for any other use than that which the Lord has instructed. There are many today who take their offering and place it in an organization which they know is not the Lord's church. By so doing, they are aiding and abetting the cause of the enemy. Some, when confronted with the fact that their tithe is misused, answer, "I gave it in good faith, and what they do with it is none of my affair for I have no right to designate my tithes and offerings."

Though one does not have the right to designate his money; nevertheless, he is told to be a good steward. How could one be a good steward when his tithes and offerings are used to further salvation by works? What a sad time it will be for such a one when he comes before the Judgment Seat of Christ to give account of the deeds done in the body.

Brethren, we should be doubly sure that our tithes and offerings are placed into the Lord's work rather than Satan's. When they are placed in the church contending for the faith, we can then be sure they will be used for the honor and glory of the Lord.

Though we are to be sure that our tithes and offering are to be placed in a true church, that does not give us authority to designate the usage of that money. Such a theory would create confusion. For one to designate his money for one thing, and another for something entirely different, disorder would be the rule rather than peace.

Furthermore, this would create church bosses by adding to the trouble of the church—that is, if one who gave more than others had the right to desig-

nate his money, this would give him more power than others of the church who were tithers, yet their income was not as great. I think the Lord was warning us against such a theory when he gave the story of the widow's mite. She did not give very much as she did not have much to give, but she gave her all. Yet if we were to designate how the offering was to be spent, she would have very little to say, yet she gave more than them all.

The amount one gives is not to be considered, it is the percentage that counts with the Lord.

Suppose a man makes \$100,000 in one year and he gives the church \$4,000; would he have the right to designate to the church where the church was to spend that \$4,000? No, brethren, no. In fact, he still owes \$6,000 to complete his tithe. Because he gave a larger sum does not give him the right to dictate to any church. To me, the church is the greatest institution on earth, and she is not subject to any man. She has only one head and He is Jesus Christ. Today, many are trying to change this by trying to designate or dictate to the church. They want to have the pre-eminence among the brethren.

Thanks be unto God, we have the only boss we need, and we have His orders written down in His book; therefore, the church is subject to no one else. But if authority to designate were given, then the church would be under subjection to the offerer, and we must obey his orders though they are wrong. I am thankful to my God that I am a member of a church that is subject to no one but the Lord.

"Plain Prophecies"

(Continued from page 3)

said, "I am going to bring you back to Egypt again in ships. You have been forty years in the wilderness. You have walked from Egypt this time. I am going to bring you back to Egypt in ships, and when I do, you will be sold to your enemies for bondmen and bondwomen and no man will buy you."

Did this come to pass? In the year 70 A.D. when Titus destroyed the city of Jerusalem he carried over a hundred thousand Jews by ship to Egypt—Jewish men and Jewish women. He carried them by ship to Egypt, put them on the slave market, and sold them as slaves. Finally, the number that he took was so great that the slave market became glutted, and no one would bid on them. God said, "No man shall buy you," and exactly as God prophesied, so it came to pass 1500 years later.

V.

WE HAVE A PROPHECY CONCERNING THE PERSECUTION OF THE JEWS.

"And among these nations shalt thou find no ease, neither shall

the sole of thy foot have rest: but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life." — Deut. 28:65-66.

God is telling them what is going to come to pass, and in speaking of their future, he declares that theirs is to be a life of rigor and servitude and hardship and persecution, with a failing of eyes, a sorrow of mind, and with a fear resting upon them, and with no assurance of their lives.

Oh, how history amply and surely shows the fulfillment of this prophecy! Believe me when I tell you that the Jews have been driven out of England three different times. They have been driven out of France eight different times. Believe me when I tell you that there is not a civilized nation in the world today, with the exception of the United States, but what has stained its statute books with laws against the Jews. I would repeat, beloved, the only nation in the world that has not passed laws contrary to the Jews is the United States.

Just think of the persecutions through which they have passed. Remember how they were persecuted in the days of the Roman emperors. Remember how they have been persecuted all down through the ages, and per- adventure your mind may have slipped a cog, you might go back a few years within the past decade and recall the tortures that were heaped upon them in Germany by Hitler, all because of, and for no other reason, than that they were Jews.

Ah, my brother, God said it would come to pass. God declared that there would be no nation where they would find security, but rather a fear of their lives would rest upon them through the ages to come. What God said has come to pass, just like God declared that it would.

VI

GOD GAVE US A PROPHECY CONCERNING SOME OF THE JEWISH CITIES.

"That, in the day that I shall visit the transgression of Israel upon him, I will also visit the altars of Bethel: and the horns of the altar shall be cut off, and fall to the ground. And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord." — Amos 3:14-15.

"But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity, and Bethel shall come to nought." — Amos 5:5.

Those of you who know anything about the Bible will recall that Bethel was one of the great cities of Palestine. It is spoken of on numerous occasions in the Word of God, but God said, "It

(Continued on page 5, column 1)

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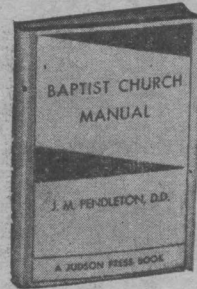
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PAGE FOUR

"I Will Not Doubt"

"I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails.
I will believe the hand that never fails,
From seeming evil worketh good in me.
And though I weep because the sails are tattered,
Still will I cry, while my best hopes lie shattered
'I trust in Thee!'

I will not doubt, though all my prayers return
Unanswered from the still white realm above;
I will believe it is an all-wise love
Which hath refused the things for which I yearn,
And though at times I cannot keep from grieving,
Still the pure ardor of my fixed believing
Undimmed shall burn!

I will not doubt, though sorrows fall like rain
And troubles swarm like bees about a hive;
I will believe the heights for which I strive
Are only gained through anguish and by pain.
And though I groan and tremble 'neath the crosses;
Yet still I see, through my severest losses,
The greater gain!

I will not doubt! Well anchored is my faith,
Like some staunch ship my soul braves every gale,
So strong its courage that it shall not quail
To breast the mighty unknown sea of death!
O my I cry, when body parts with spirit,
'I do not doubt! So listening worlds may hear it
With my last breath.'

—Ella Wheeler Wilcox

"Plain Prophecies"

foundations thereof." — Micah 1: 5-6.

The city of Samaria was built by an Israelite king, Omri. Ahab was his son. Ahab is the synonym for "idolatry." The city of Samaria was located upon a high hill and was the capital of the northern kingdom of the Jews after the division of the ten tribes in the north and the two tribes in the south. It became the capital city, but God said, "I will pour down the stones thereof unto the valley, and I will discover the foundations thereof." Beloved, it came to pass just like God said that it would.

A few years ago a preacher friend of mine visited in the land of Palestine, and when he came back to this country, after having toured there extensively for probably six months with an archaeological expedition, I was talking to him and asked him about the city of Samaria. He told me how that the site of Samaria is today covered. The summer that he was there it was covered with cornfields and grape vines. God said this would happen, and it came to pass.

Let's look at three other Jewish cities — Capernaum, Chorazin and Bethsaida.

"Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you,

it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum which are exalted unto Heaven, shalt be BROUGHT DOWN TO HELL: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." — Mt. 11:21-24.

These were the three cities where Jesus had done His mightiest works. He said "Woe upon you," and it came to pass just like He prophesied. Capernaum and Chorazin are today in ruins — no city there at all. Stones here and there mark the place where each of these cities stood. As for Bethsaida, there isn't a person in all of this world who knows the exact location of that city. So complete has been its destruction and so entire has been its demolition that not even the archaeologists have been able to decide the exact place where the city of Bethsaida was located. These three cities were the three favored cities of Jesus' day. They were the outstanding cities. They were the cities of architecture. They were the cities of wealth. They were the cities of age. They were the cities that had renown behind them. They were the cities that stood out in the days of Jesus. Nothing could have seemed further from the truth than the words of Jesus when he spoke about the destruction of Capernaum, Chorazin and Bethsaida, but it came to pass because Jesus said that it would.

Just a little distance from Capernaum, Chorazin and Bethsaida was a city which in Jesus' day was an infant — a young city. It was the city of Tiberias, named for Tiberias Caesar. This city wasn't fifty years old when Jesus spoke the words of the prophecy in Matthew 11. It didn't have any age behind it. It had nothing behind it to make it a great city. Jesus didn't curse Tiberias, but he did curse Capernaum, Chorazin and Bethsaida. Capernaum, Chorazin and Bethsaida have passed out of existence, but the city of Tiberias is a flourishing city to this day.

Listen, beloved, God's Word is final. Whatever God says is sure to come to pass.

CONCLUSION

Here are a number of prophecies which I have given you concerning the Jews. If God has kept His word concerning these prophetic utterances of the past, God will keep His word concerning every statement in this Bible. If God has kept His word in the past, He will keep His word in the present and in the future. If God has kept His word as to what He said back there, He will keep His word as to what He says down here.

Listen, sinner friend, He says: "I tell you, Nay: but, except ye repent, ye shall all likewise perish." — Luke 13:3.

"The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." — Mark 1:15.

"Believe on the Lord Jesus Christ, and thou shalt be saved." — Acts 16:31.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." — John 5:24.

Listen, sinner friend, as He has spoken in the past and has kept His word, you can be certain that He will keep His word concerning these statements.

Oh, may it please God tonight to help you to see this blessed truth, that God is a promise-keeping, prophecy-fulfilling God.

That being so, sinner friend, may you heed the words of God, and receive Jesus as your Saviour.

May God bless you!

Fred T. Halliman

(Continued from page one)

to a very slow walk and after the next hour had elapsed I found that I had to sit down and rest quite often. (When I left for America I could walk for 8 hours or more and never stop). By now it was about 2 p. m. and I felt like I was almost dehydrated from the hot sun — the muscles in my legs were sore and had begun to stiffen to the extent that my steps were only about half as long as they had been early in the morning. Going down hill was painful as every ounce of strength was needed to keep from falling and going up hill exerted so much strength that I began to get weak and nauseated and would have to stop and rest every few minutes. As the traveling here in this country is almost always either going up hill or down, my plight had reached the crucial stage and I had yet another 3 miles to go before we would be where we could make camp for the night. Finally with seemingly every ounce of strength gone as well as all my body fluids (at least that is the way I felt) I pulled myself the last few feet to the top of a hill where we have an out-station called Haluwi," end quotation.

I had been dreading this day since about six months after I was at home because I knew it ultimately lay ahead. The first day of any long patrol is not so bad and especially if one has not been out for quite a while but it is the second day when you have gotten sore and your muscles seem to get stiff, and appear to tighten and draw up, that is the worst. This day proved to be no exception except that after being away from the bush track for just over a year it was much worse than usual. For the first time since I have been making these patrols I felt that I was too tired to preach that afternoon and so one of our missionaries held a late afternoon service with about 200 present. Soon after service I opened up some food that was in cans that required no cooking, made my supper in that manner and retired for the night. Thus ended the second day of the patrol.

March 20. D.Q. "Today has been spent in relative calm and without incident. Being so tired from the day before I did not get up this morning until about 7:00. I was still sore and somewhat tired from the previous day so I decided to try to relax and about 11 a. m. we had a preaching service, again well attended. After services were over we started doctoring the sick. It turned out to be a medical as well as a dental clinic as several came to have teeth extracted and I wound up by taking out 15 teeth from

4 men. Some were so happy to get their teeth out without any pain they decided to give me a pig for the next day's pig feast. While the day was uneventful for the most part there was one main event that took place and was, by now, causing much excitement and some anxiety, and that was the expected arrival of Brother Roberts," end quotation.

After the hard day before I was more than willing just to sit around on this day, try to eat good, and perhaps walk around just enough to work out some of the stiffness that had gripped nearly every muscle in my body. Early in the morning several natives brought in an abundance of food. Around Haiuwi most anything seems to grow very well and several varieties and assortments of fresh vegetables were offered for sale. Over the years I have tried to stock these outlying areas with different seeds so that the native folk might have a more balanced diet as well as have something to offer me other than the proverbial sweet potato when I visit them, in this area especially it has paid great dividends.

After our service was over and the sick had been doctored and teeth pulled, I started preparing the afternoon meal. Brother Roberts was to leave our Mission Station early on this morning and drive through in the Land-rover to where he would have to leave the car and then walk the rest of the way to where I would be waiting for him. He would be bringing more supplies with him for the next few days that were ahead. Knowing he would be tired and hungry I wanted to try to have a hot meal ready for him.

About 1 p. m. the natives began to get anxious and ask, When will, "Lobets" (their version of Roberts) get here? 2 p. m. came and nothing had happened—some had begun to wonder if something had not happened to him. By 2:30 the tension had mounted until a few decided to set off in pursuit of him and about 3 p. m. I was sitting in my quarters about half asleep when a young warrior came charging in and just barely managed to get stopped a few inches short of my chair, and after a few seconds of trying to get his breath he announced with fully all the excitement of a coming king, "Lobets is coming, Lobets is coming, come and see." But then, why shouldn't they be excited, for indeed, not only was a king coming but a priest as well — be as it may he was greeted with a royal welcome and after he had had a little time to rest I served dinner with fresh tomatoes, cucumbers, corn, onions, shell beans and a native green that tastes like okra along with some cabbage. I served a generous portion of these vegetables with some canned meat, hot coffee, and had for dessert some delicious peanut butter cookies that my wife had made especially for the trip. To say the least

(Continued on page 6, column 1)

IN HIS STEPS

Or

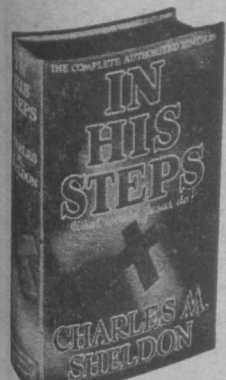
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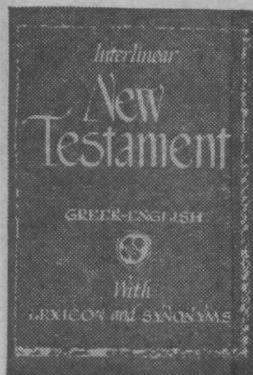
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Fred T. Halliman

(Continued from page five)

of it we enjoyed as good a meal as any two kings could ever expect to have out in the bush (or any where else for that matter; beloved, I'm strickly a country boy when it comes to eating).

A late afternoon service was held with a good attendance and the day was closed about 10 p. m. after Brother Roberts and I had discussed many things and made some general plans for our patrol. So ended the third day of the patrol.

March 21. D.Q. "Today has to be a day of rest, preaching and just visiting. Brother Roberts started the day off by going to one of our outstations to hold a service — this was fairly early. Soon after he left the natives began to bring in pigs, vegetables, and sweet potato for a feast. I was kept busy discussing various things and counseling some that had problems. After a while I was summoned to come over where the pigs were being cleaned and upon arrival one old man stood up and began a long oration telling why they were having this feast, i.e. in appreciation for what I had done for them. Several took turns at this all of which was calculated to make me feel free to partake of the food and to just sort of feel like I was one of them. After Brother Roberts returned we looked at some ground for a mission station," end quotation.

This was the second day that I had been at this place and it was only on this day that I had really begun to feel normal again. I didn't get very far away from the house the day before but today I felt like getting out and walking some. We have quite a large group of professing Christians in this area and it is always a joy to spend some time here with these people. There are several preaching points around Haiwi and it was at one of the latest places to be established that Brother Roberts went to visit early on this day. He was away about two and one half hours and that gave me time to get many things done. For some time we have felt that eventually we would have another mission station at this place. I made application for a land lease at this place before I left to go home but it got tangled up in the Australian red tape and remained dormant until I came back. When Brother Roberts returned from preaching we decided to look at some more ground for a possible site for a station and decided upon a location. The natives were overjoyed even at the very remotest possibility of having a missionary settle in their area, and of course it is remote at this stage but we feel that in due time God will send us some more labourers so that we will have someone to put here.

We held a late afternoon service here and since we had fresh

pork decided to have pork-fried-rice for our evening meal. Some final plans were made for the next day as we were to break camp and move on. So ended the fourth day of the patrol.

March 22. D.Q. "We were up early this morning and after a hurried breakfast began to break camp and assemble our gear and the line of carriers for our journey to a place called Yedo. I had made this trip many times and Brother Roberts had made it twice before so knowing what lay ahead of us we were not looking forward to the day's walk. By 7:45 we were under way and no sooner had we set out the natives began to yodel and merrily sing as we headed off down the rugged bush track. We numbered about 30 in all. Hour after hour we treked up hill and down and across the rugged limestone country. First through treeless country, and tall saw grass that seemed to bite and cut with every step. Soon our arms and hands were sore and bleeding and stinging from the salty perspiration and hot burning sun. The heat from the sun seemed to hit the ever present limestone protruding from the almost soilless ground and bounce right into our face. In due course of time we left the open grass and rocky ridges and entered a forest and after several mountain ridges and 7 hours from the time we had set out we reached Yedo," end quotation.

I well remember the first time I ever made this trip about 4 years ago now. The natives had told me it would be a hard trip, but they failed to tell me how hard it would be and especially did they fail to mention that there were no springs or places to fill up a water bottle along the road. From the time you leave Haiwi you walk about half the distance to Yedo before you come to a river, which is usually dry, but occasionally there will be a few holes that contain some stagnant water but if you have had none since you left, as was the case that first time the stagnant water goes down pretty good. However, since that first time I have always made sure I had a full bottle (a one qt. can-teen), with me before I leave Haiwi.

After one leaves the limestone and grass country it is not so hot, just plain rugged walking. Finally one reaches a flat place in the forest and suddenly you are looking at Yedo. Yedo would be no more than 3,000 feet above sea level and sits right at the base of a mountain that looms another 12,000 feet above it. When you finally arrive at Yedo you sort of get the feeling that the Children of Israel must have had when they were being pursued by Pharaoh's army. In back of you there is the big mountainous forest that you have just passed through and feel that no matter what happened you could not turn now and go back. To the left

is a 15,000 foot mountain that looks as though it would stop anything that attempted to cross it and to the right lies range after range that would stop all but the very heartiest. Then straight ahead about two hours walk lies the dangerous Strickland River. But in this lonely valley there are a few miserable souls living and several more strewn up along the mountain side and a Baptist missionary who preaches the gospel of Christ to them. Some few have made professions of faith here in this place but as of now they are extremely primitive people and could know no more than the very basic elements of Christ and His marvelous grace.

When we arrived there that afternoon it looked like the place was completely forsaken with only a half dozen or so stirring around. We thought at first that it was almost useless to try to hold a service but we remem-

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OR IF YOU DESPISE—

BILLY GRAHAM

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bered that our Lord had said where two or three are gathered together in my name there I am in the midst of them, so we called the people together for a service and it is beyond me where they all came from but seemed that every time a bush would shake out would come a native until we had just over 50 for our service. Brother Roberts delivered a great message and by the time service was over it was getting late so we prepared the evening meal and soon after went to bed. So ended the fifth day of our patrol. Next week we shall continue, "Patrolling Behind The Ranges."

Bro. Wilson Thrilled

(Continued from page one) being imprisoned, but on this occasion she got to hug and kiss her son and to see him follow Christ in baptism. She and the aunt were thrilled with this experience.

It was quite an experience as we walked through different sets of iron doors and heard them clang shut behind us. I believe we went through three sets before getting inside the prison yard. I had never been in prison before, and this brought mixed emotions to my heart. I realized that I was shut up there and could not get out unless someone else opened the gate and let me out.

Then I met brother Carl Harris. I have never met a person with a more radiant Christian testimony. I was privileged to converse with him for some time before the service. His reliance in a Sovereign God and his sweet, submissive spirit were positively amazing. As the subject of parole came up, Mr. Harris said that he would get out when God wanted him out, and he did not want out before that. He did not plead innocence, nor bemoan his fate. He seemed as happy and contented where he was as I have ever seen anyone. Mr. Harris' knowledge of the Word of God, and of the great doctrines of the Bible, were posi-

tively amazing. I was thrilled and greatly surprised at his expounding the Scriptures in relation to the questions I put to him. I must say that this brother is extremely sound on the doctrines of sovereign grace, and on the truths of the Lord's church. At times I felt like he was instructing and helping me instead of me instructing him.

Then we had the baptismal service. What a precious time it was! I have never baptized a person whom I believe appreciated and gloried in the experience as this man did. He came up out of the water saying, "Glory to God"; went out of the pool saying, "Glory to God"; and went back to the dressing room saying, "Glory to God." I could not see his face, but those who did, said there was a heavenly glow about his face following his baptism. I know that I felt the presence of the Lord in a special way at this time.

Brother Harris has many books in the cell with him. He ordered most of them, if not all, from The Baptist Examiner. He recently wrote his brother here urging him to get "The Crook In The Lot," saying what a blessing it had been to him. Carl has the missionary calendar right over his bunk, and told me that the first thing he saw upon awakening was the pictures of these missionaries, and the first thing that he did every morning was to pray for these missionaries. Surely when the rewards are passed out for the New Guinea Mission work, brother Harris will have some reward. Carl asked me to have some pictures made of the members of the church. He wanted to see what his brothers and sisters in Christ looked like; to put them up there with the missionary pictures and to pray for them daily.

What a joy this man had, and has in being a member of a sound church. Though he cannot attend, yet we feel that he is a valuable member of our church, and we are proud and happy to count him as one of us. What a shame it is that many who are outside and free to attend faithfully will not even be members of a sound church. Mr. Harris said some of them needed a taste of what he had in prison life. Think on this, you professed believers who will not join nor attend a sound church. What would this brother give to be in your place of freedom and opportunity? What are you doing with the freedom and opportunity he does not have? Brother Harris was so thrilled as we talked after the baptism. He seemed overjoyed to be a part of the Lord's Church. I don't know how many times we shook hands during our brief stay there.

We met two other precious brethren there. Brother Harris has been instrumental in leading them to Christ and into a deeper knowledge of God's Word. One is to be baptized shortly into Calvary Baptist Church. Brother Harris has a deep desire to serve Christ in the place where he is, where, as he said, "Evil is so thick you can cut it with a knife." Surely, a missionary is needed in such a

place. Surely, we can consider Carl as our missionary in this place.

Then the time came to leave. It was a sad time to my heart. Brother Harris showed me where his cell was. Just one or two stories directly over "Death Row." We walked to the parting of the ways. I turned to the left, toward the outside and freedom, while Brother Harris turned to the right, to more years of imprisonment. I watched him go with a sad heart. Yet he went with a light step and a glad heart, he went to further service for Christ in the place where sin had brought him.

I wished that all our young people could have walked through those doors and heard the awful clanging of prison doors closing. I wish they could have seen what sin can do in human life. I thought as we went out those doors and into the outside freedom of how God had delivered me from the prison and bondage of sin, and I believe I appreciate salvation a little more now.

I think of those on the outside who are the slaves of sin and Satan — in a worse prison than Brother Harris. I think of those three on the inside who have a freedom many on the outside know nothing of.

I would ask the readers of TBE to pray for Brother Harris. He is a wonderful Christian. He certainly needs your prayers. We are prayerful that, if it please God, he might eventually get out on parole. I am thinking that he might get out before that, by way of the second coming of Christ. We are thankful for him at Grace Baptist Church. We pray often for him. If our Lord tarries, we look forward some day to having him with us in bodily presence as a faithful worker with us.

God bless you, Carl Harris: God use you for His glory while you are there: God give you to us when He sees fit. Our prayers are constantly with you there. I am grateful to God for allowing me to have this blessed and unforgettable experience and to meet a choice saint in a dark place.—Joseph Wilson.

TBE . . . Real Blessing

(Continued from page one) pressed as to the providence of God. There were over 1,300 prisoners in this penitentiary, and in God's providence, He put James Page (the man whom we baptized) into the same cell with Brother Carl Harris, who has also been saved, and just recently baptized by Brother Joe Wilson. Both of them entered prison some time ago as unsaved men. Out of 1,300 prisoners that were there, these two were placed together in the same cell. God has blessed each of them as to salvation, baptism, and membership in a Scriptural New Testament Baptist Church. The Arminians might do well to ponder an experience like this. Why should these two have been placed in the same cell? Surely (Continued on page 7, column 5)



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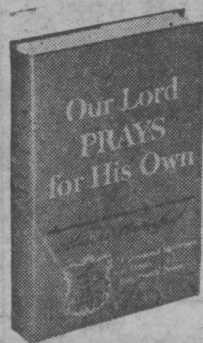
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THE BAPTIST EXAMINER

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PAGE SIX

BOUGAINVILLE MISSIONARY IMPRESSIONS

By RALPH A. DOTY
Missionary
to the Solomon Islands

The natives on New Hanover Island, in the fog-shrouded Bismark Sea, just to the north of New Ireland, and not very far from Bougainville, have a brilliant idea. It is unique, different, imaginative, and a thoroughly good idea and I personally wish with all of my heart that they could achieve their objective. It would cost some money, they figure — perhaps 2 thousand dollars — but they are all, even now chipping in on the community project. I am sorry to say though that they will never realize their dream; for it is more than a dream; it is a delusion. They have hit upon an idea that to them would solve all of their problems. They look about themselves at the white men and imagine that they have everything but they do not quite realize where it all comes from. The greatest source of material wealth to the natives on New Hanover Island is Lyndon Baines Johnson and so they have decided to BUY him! If they had him on New Hanover they think their every heart's desire would be met. I suspect that if they did have him on their island permanently many people in America would rejoice just as much as the natives on New Hanover.

With this ludicrous idea we are introduced to one of the most fanciful delusions to ever take hold of a people. Somehow the impact of civilized man upon primitive man has resulted in chaos for the primitive personality. Here in the New Guinea Territory the stone age has run headlong into the space age and the pieces of the collision are still being picked up.

This great delusion started years ago when the first Europeans arrived in the islands bringing with them all of the wonderful inventions and labor saving devices of the civilized world. The natives equated all of these wonders with magic. Since all of these wonderful and new

things came on ships and since the white men referred to them as cargo, eventually everything the white man possessed became known to the natives as Cargo; and somehow, in their primitive thinking, they evolved a new kind of religion out of it all and thus began one of the strangest religious movements of all time — The Cargo Cult.

This religion began when the Europeans first came and then it evolved and "evolved" into a more and more fanciful cult. According to some of the old be-



RALPH A. DOTY

liefs, there was a legend that in some far distant time the ancestors of the present inhabitants would return again to the islands, their color changed from black to white bringing with them all sort of wonderful cargo and these goodies would be given to everyone in the islands, and all of it would be free!

This is no more fanciful than castles in Spain or seeking buried treasure except that these people fully expect to get these things — if not today, then perhaps tomorrow. As the years went by the delusion seemed to grow rather than diminish and then World War II came along and with it came the Americans to free the island from the invading Japanese; and the American G.I. with his carefree ways and his willingness to share his chocolate bars with natives, who had never gotten nearer to a chocolate bar than a cocoa pod, caused the natives to remember their old cargo cult ideas. Here were the white "reincarnated" ancestors who were essentially

kind to the natives and brought them cargo. The American LSTs ran their noses up on the sandy beaches and expelled cargo. Millions of tons of supplies were landed on New Guinea and Solomon Islands beaches and some of what they brought the Americans gave to the natives, partly to gain their goodwill, and also to reward them for their services.

To some one who has never had it, a case of Spam might look like a gift from the gods — and in many cases it was accepted as such. When the war was over the Americans withdrew and in some cases left huge quantities of supplies behind. Under such circumstances it would be hard to convince the native cultists that their legends were not really true.

Today the cult still flourishes in many areas. On the southeast corner of Bougainville the Nasioi people are strong backers of the Cargo Cult. I have not met any of them but I have been told that as soon as they find out you are an American they run up and begin to explain to you why they would rather have the U.S. as their administrators than Australia because the Australians keep stealing the cargo that their ancestors are sending them! The reason they aren't getting any cargo is because the naughty Australian Administration intercepts their ships and steals it! On the one hand we have some natives who speak about self-government and legislative councils and possible independence while others prattle about "Cargo."

The Johnson cult on New Hanover had a very bad time a short while ago. After they had decided on buying President Johnson and were collecting money (by not paying their taxes, I am told) the Australian Administration decided to buy some new outboard motors. They had the same two choices we have in America as to the main outboard motor brands and without thinking they passed over Evinrude and settled on Johnson outboard motors, and when they arrived on the pier in boxes blazoned in red "Johnson Outboard Motor" a gang of natives appeared to collect their new "Cargo" from President Johnson! The Administration became VERY unpopular with the natives that day for sure!



"HOME, SWEET HOME" TO BRO. DOTY IN THE SOLOMONS

Such things are amusing and yet they are pitiful too. The old timers tell of an incident before World War II in which a native named Batari started a cargo cult and was so persuasive that he soon had a following of several thousand. Right about this time a large shipment of boxes arrived on the dock labeled "Batteries." The native cult leader Batari was understandably very angry when the white people wouldn't give him the boxes. It was plain to him — his ancestors had sent him this cargo from across the sea and it was his because it had his name on it.

Where the ideas get their start no one can tell. Some years ago the story went out that a big American submarine was coming to New Guinea and bringing all kinds of cargo for the natives. Every night for months crowds of natives assembled on the beach waiting for the submarine. One of them had a small wooden box painted to look like a radio from which he claimed to be sending out signals so that the submarine would be able to find them on the beach. When, after considerable impatience, the submarine failed to appear it was decided that the "Administration" had somehow sent false signals so that it did not come to New Guinea but went to Australia instead! Such incidents do not make for solubrious international relations.

One of the silliest rumors recently went the rounds in Rabaul, one of the most civilized towns in the territory. The story told how hundreds of American planes would soon fly over the town and drop huge eggs (apparently with a parachute) into the house of every native in Rabaul. The eggs would soon pop open and out would march a group of American soldiers loaded down with can goods and washing machines and American automobiles! (Somehow the American has caught the eye of the cultist.)

On Manus Island recently some natives bought up hundreds of rolls of toilet paper and planted them in the ground. They tended the fields carefully and kept them well watered expecting that they would soon grow money just like a potato plant would grow potatoes!

Here on Bougainville during the war at a time when the Japanese were occupying the islands allied scouting planes began to notice queer spots on their photographs. As time went by the spots increased. The thought in many military minds was that the Japs had some secret weapons. But when the Allies re-took the island they found that the Bougainville natives had been busy building warehouses to store the "cargo" they soon expected to get. In this cause they apparently did get some cargo after all, which adds fuel to the general Cargo cult idea.

Strangely enough the tribesmen in the interior of many of the islands have had little to do with the white man, and yet one trip to the coast communities and they return to the jungle filled with ideas about Cargo. A group of natives in the highlands, not

many days travel from where Bro. Roberts and Bro. Halliman are working, had been to one of the coastal towns and had seen the wonders of civilization. In one community, they had seen electric refrigerators and so when they returned to the highlands they proceeded to "make" their own refrigerator out of wood laboriously cut with an axe to the proper shape. A vine from the jungle was tied to the back and "plugged in" for an electric cord and the natives sat down in front waiting for their "Bokis Ais" to get cold! In civilized countries little children sometimes play "make-believe" and do such things, but these are grown men who are not playing "make-believe" because they fully expect the magic of Cargo to transform their dream into a reality.

TBE... Real Blessing

(Continued from page 6)
God's dealings are past finding out.

II

I have never been more impressed as to the value of TBE than in this experience. Here are two men incarcerated in prison, unable to hear the true Word in the penitentiary, but through the providence of God, our paper reached these men and they were saved. Each of these men have a remarkable testimony, and each thanks God for TBE.

It is through the messages carried in the paper that these men have been saved and have been blessed with a remarkable knowledge of the Word of God.

I was impressed especially by the fact that Brother James Page, whom I baptized, in speaking about church truth referred to it as the "beautiful doctrine of church truth."

Those of you who have been supporting TBE through the years should bow with us, and thank God for the value of the paper, and the blessing it has been to these two men.

III

Both of these men have been baptized on the authority of local Baptist Churches by immersion. Naturally, it would have to be thus. It so happens that Brother Harris used to work with Brother Joe Wilson. Furthermore, his mother and brother, while they are not members of Brother Wilson's church in Winston-Salem, attend there occasionally. It was because of this relationship of the past that Brother Wilson baptized Brother Harris into the fellowship of Grace Baptist Church of Winston-Salem, whereas I baptized Brother James Page into the fellowship of Calvary Baptist Church of Ashland.

May I say hurriedly that all this was done under church authority, and had it not been done in this manner, these men would have merely experienced a "ducking" and not baptism.

IV

I want to personally thank (Continued on page 8, column 4)

THE BAPTIST EXAMINER

MAY 25, 1968

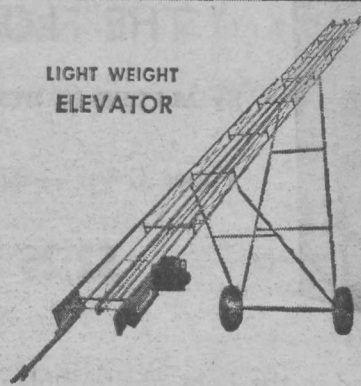
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Fred W. Roberts

(Continued from page two)
the time. One thing we could see—the trail going down. It was even steeper than the one we came up. We knew that we would fall numerous times as we descended—which we did. In several places we had to back down because it was so steep. Finally, after a hard, weary, leech-eaten day, we decided to camp for the night. We cut a place out of the jungle large enough to put the tent and set it up. Afterwards we had some rice with canned meat before gladly going to bed.

The following morning we were up early and on our way. The going was very rugged and over trails seldom used so that it was very hard to stay on the main trail. We crossed a good sized river several times. In one place where we crossed, the water was so swift that if we had lost our footing we would have been dashed to pieces against the rocks. A

little after noon we came in contact with the first people in the valley. They said that if we held a service they would all come. We set up camp; but before we could hold services, it started raining. As the rain continued, we later went to the native house and held services inside of it. There were twenty-seven natives present plus a few hogs and dogs. This was the largest number we were able to find in one place during the whole patrol. After extensive questioning of the natives here as to the area where we wanted to go, with no results we turned in for the night. As the rain continued that night, it soaked the tent and started to leak actually before we went to bed in a number of places. Naturally, it leaked over both beds, and we had to improvise ways to keep the water off of us.

The following day after walking several hours, we came to an old man and two native women. Brother Halliman preached to them, and we went on. Before

long we came to two more natives and would have held services on the spot, but they said there were some more natives just a little way from us and they would come there for services. After crossing the same large river again, we met a few more natives. We set up camp up from the river a little way and later held services.

We were now on the edge of the area where the cannibal tribe was supposed to be. We tried again that afternoon, to find out any information we could about the mysterious tribe. All we could get was one lie after another. By this time the native carriers were all on edge. We didn't think the interpreter was telling everything that was said to him. They told us there was no road that went in the direction we wanted to go. We did get one break though. About the time it got dark one of our loyal natives (a preacher) came to our tent, and said he had found a trail that went in the direction we wanted to go. We planned to try that trail the following morning as our only hope.

As we left the following morning, tension was very high. After we started up this trail, a native volunteered to show us the way. After about an hour, we came to a fairly well used trail. The native said we should go to the right, but we wanted to either go straight or to the left. The native said there was no road straight; but if we went to the right, we would come to a road that went straight over the mountain. He also said that this was the road that the government patrol had taken. To make a long story short, we walked until almost noon before coming to the cut off, and all up hill. We looked down this trail with much dismay as the valley appeared bottomless.

Just after we started this treacherous mountain trail, we had a surprise—rain, rain, and more rain! It started pouring at 12:15. We waited for a while under a tree hoping that it would slow down some. After we were all soaked, we decided that it didn't make any difference whether we waited any longer or not. We started, and I fell three times within about five minutes. The last time Brother Halliman caught me, or I would have fallen onto a dead tree below. I don't know how many times Brother Halliman fell as I was having so much trouble trying to keep my feet under me. We figured that we descended about five thousand feet—all in a driving rain.

We finally found a clearing large enough to put up the tent. We put it up in mud about six inches deep. We didn't care about the mud—we just wanted out of the rain. As it had rained every day, but the first since entering this valley, the tent inside looked like an inside sprinkler system. After walking all afternoon in the driving rain, we could wring the water out of everything—miserable would hardly begin to explain the way we felt. After drying out some, we went to bed. We both spent miserable nights of half sleep as we tried to dodge the continual rain. When we could stand it no longer, around dawn we crawled out of our wet sleeping bags and put on our damp clothes to the pounding of the relentless down pour.

Upon counseling with the native, we found that we had been lied to again. The trail we came to just after starting the day before was the one the government patrol had taken. The only problem was—they had gone the opposite direction to us. This meant that we had walked a whole day the wrong way. At this time we also found out that the people we were looking for were a different tribe than these natives. They were then too far for us to reach on this patrol as we wouldn't have enough food to reach them and make it out.

We didn't know just what to do as it was still pouring rain. We went to the Lord in prayer about the matter. Neither of us wanted to walk in that rain, but everything was wet and neither of us could stand another sleepless night as we dodged the rain. We forgot about the rain for a little while as we held services for the few natives who lived there. After services the rain had let up some so we decided to leave and hoped we could get somewhere out of the rain.

The Lord blessed and after a while we got out of the rain. That afternoon we came out to the top of the Strickland River Gorge. It was hot and dry here. Within a couple of hours most of our things were dry for the first time since we entered the valley. We held services that night for the few natives who lived around.

The next day after services, we walked up the Strickland Gorge for nine hours and fifteen minutes. Part of this day we walked on ledges thousands of feet almost straight down to the Strickland River. We were so tired when we set up the camp that Brother Halliman didn't try to eat anything. He just went to bed. I tried to eat some canned meat, but I was too tired and finally gave it to a native carrier.

The following morning we had a can of fruit for breakfast as we had no water to cook any rice. This day Brother Halliman and I split up. He stayed at the Strickland to try and build a bridge over the large, treacherous Strickland River. We have a work with the natives on the other side of this river. I came back to the base of the large mountain where we had started out a week before.

As we had walked so far the day before, I thought I could make it to the car road the next day. This trip usually takes us two days walking. It takes six hours to Hayawi and three and a half hours from there to the road. I made it, but it took eleven hours with only forty-five minutes rest at Haiwi. Then I had a grueling three hour drive back to the mission station. The fourteen hour trip was soon forgotten after being reunited with my family. Brother Halliman is still out on patrol.

I think that out of the seven miserable days we only contacted fifty-eight people. We thank God that He gave us the strength to carry the gospel to these natives. We have a satisfaction in knowing that we have followed the Lord's command in preaching the gospel to a few more people.

TBE... Real Blessing

(Continued from page seven)
Brother Don Pennington and Brother Bobby Overton of Calvary Baptist Church of Ashland for making the trip with me. It was a blessing to have them along, and if our readers had only heard their personal public test-

imony on Sunday morning following our return, you would know that they themselves were blessed immeasurably thereby. These two brethren were a tremendous help, and encouragement to me, in making the trip, and I thank God for them.

V

On the way home on Interstate 64, on one of the straightest stretches of road on that highway, a car was wrecked just in front of us. Doubtlessly the driver was going at a great rate of speed and lost control. The car turned over about a dozen times and finally came to rest with the wheels in the air and the car completely caved in. Needless to say, two of the occupants were killed in the wreck, one has died since, and the other is not expected to live.

But for the grace of God, it might just as well have been us. Naturally we had been traveling at a high rate of speed, and it could have just as well been us as these individuals who met sudden death in this manner. Certainly I am brought face to face once again with the truth of God's sovereignty and God's providence and God's predestination.

VI

As for these men in prison, I would like to ask you, our readers, to write them a letter of encouragement. Please write your letter to them and forward the same to me, and I in turn will see to it that it is delivered to them. Wouldn't you like to bring a little sunshine into the lives of two men who have come to be saved through the paper that you help support? Let me insist especially that you write them immediately and send the same to me that I might forward these letters at one time.

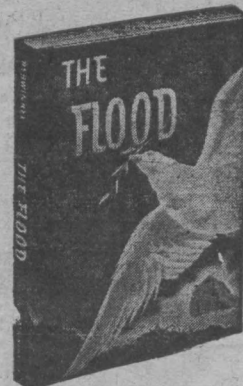
Only when we get to eternity will we realize fully the entire value and worth and blessing TBE has been to those men, and to others as well.—JRG.



Appreciated Letter

"I felt I should drop you a line to let you know something of how much the Baptist Examiner has meant to me these last 22 years. In one week I will be 82 years old. My heart is still strong and my hand steady. Thanks be to God and His loving care for one who loves Him and strives to be obedient to His teaching. This is where the Examiner comes in. It has given me so much help in making me able to understand His doctrines and His will. I have carefully read each issue for 22 years. I am sure there is no other paper that could have done so much for me. In all that time I have not found a sermon that has taught contrary to His holy word. So with all my heart I can say Thank God for you and for the teaching that has been given during the years."

—R. G. Patterson (Ohio)



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