

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 A THRILLING STORY FROM NEW GUINEA AS TO . . .

A WEEK'S PATROL

By F. T. HALLIMAN
New Guinea Missionary

For several weeks I have been trying to get across the mountains to the north and east of our Mission Station to visit our work in that area and baptize some folk. But like Paul said in 1 Cor. 16:9 "For a great door and effectual is opened unto me, and there are many adversaries." It seemed that I just could not find a place to let loose and go. While Brother Doty was here to help me wire the house we made a trip in the Landrover to that area, 120 miles round trip and it took us all day to make it.

After Brother Doty went back I talked to my wife about going back with me and spending about four days there. We figured we could leave early some morning in the Landrover and be there by noon, spend about three and a half days there and come back. On Tuesday morning, August 13, we had everything ready and left the Mission Station shortly after 7 a. m.

For several days we had been having real heavy rains and we found the roads quite soft but with a 4-wheel drive vehicle we did not anticipate too much trouble. Not too far from home the road was blocked with debris and we had to wait for that to be cleared and another mile found us approaching quite a large hill and we noted that the middle of it almost the entire length of the hill. The shoulders were quite soft but down into low-ratio and the Landrover slowly clawed its way to the top. Several other places required low-ratio gears before we could get through.

In just about an hour and a half from the time we had left home we came to a place called Kalebo and we were informed that the other side of there that about a half mile farther the road was impassable. We drove on to make an on-the-spot inspection and discovered that there had been four big landslides and had all but carried the road away in those four places. We were very disappointed when we had to turn around and go back home. We had planned for at least four days of camping and preaching. We could go back home and I would have to walk across the two mountains. I had promised the people I would be there, and besides we had sent a line of cargo boys off that morning with supplies for the entire family; someone would have to go now to take care of that.

This left the family out of the walk was long and hard and they had never made a trip like this before. It would be all right if it were only a short trip but this one, I reasoned, was a man-sized job. The family was so disappointed they even mentioned going with me anyway.

We were soon on our way back home and every so often my wife would like to try walking over with me. I told her the walk would be extremely hard, but to someone that has never walked in country like this, especially in these rugged bush tracks, you just cannot fully make them understand. The only way to really know is to spend some time on one of these trails.

We would reach the Mission Station about 11 a. m. and if the family did not go with me I would leave about noon so some decision had to be reached before we got home. About a mile from home the road had to be cleared again before we could get by and while we were waiting for that my wife said she had decided to go with me.

Not too long and we were home and as it was near noon it was too late to start out with the family that day so we spent the rest of the day packing another set of supplies (our other supplies had already gone on as we thought we would get there by car). We did not have enough bed rolls so we had to take blankets instead; we would make bush beds, use grass and leaves for padding and blankets for covering. Extra food had to be taken for we would be longer than four days, also extra clothing and more of everything. By 9 p. m. that night we had everything squared away.

The next morning we were up fairly early and after a hurried breakfast began making final plans to leave. We knew we would be gone for at least a week and there were many things to attend to before we could leave but about 8 a. m. we were leaving the house. We only have about a quarter of a mile to go from the house and we are on the bush trail, so only about 15 minutes from home we had entered the slick and slippery track. My wife nor any other member of the family for that matter other than myself had tracking boots. The children all had tennis shoes and some regular sandals and my wife was wearing a pair of low cut tennis shoes. It was not too hard for the children to keep from falling on these slick trails but it was soon discovered that my wife was going to have a hard time. In fact, it was very soon discovered that I would have to stay very close by to assist her. One of the natives was carrying Grace and the rest of the children were walking.

After the first hour the trail really got rough and with all the rain we had been having

it was worse than usual, mud and water sometimes almost knee deep. My wife's shoes were about a half size too large and she was having a hard time keeping them on in this mud; several times she lost them in the mud and we had to dig them out. By noon my wife had begun to decide she perhaps had made a drastic mistake in trying to go with me. We would stop for a couple of minutes to rest quite often, cool water seemed to help some. By 1 p. m. she said she did not think she could make it any farther, the rest stops were coming more frequently and I didn't have the heart to tell her that it was quite a long way yet



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before we would find a suitable place to camp for the night.

About 2 p. m. it began to rain, slowly at first and then that seemed to freshen everyone up for a while. By now most of the carriers and all the children were so far ahead of us we could not even hear or see any of them. Soon it began to pour the rain and it was only a matter of minutes until water was running off of us as we were completely soaked. This added more discomfort to the already slick and slippery track and by this time we were walking through a forest and most of the time on top of tree roots and slippery logs. We soon began to get cold as we could not walk fast enough

The Devil Has A Counterfeit For Repentance From Sin

By ROY MASON
Aripeka, Florida

The Bible unmistakably teaches "Repentance toward God and faith toward our Lord Jesus Christ." (Acts 20:21). Repentance signifies a change of mind, a change of attitude toward God, toward sin, toward Christ. Chronologically repentance comes before saving faith, for we read of certain ones that "they repented not that they might believe." Actually repentance and saving faith go together. They are like the two faces on a coin. No one is ever saved until he repents of his sin, for there must be a "turning FROM" before there can be a "turning UNTO." The person who is satisfied with his sinful life, and who feels no need of salvation, will certainly not turn to Christ.

Repentance is not a meritorious act, nor is faith. Both repentance and faith are gifts of God. Proof of this is found in the following Scriptures: (Acts 5:31; 11:18; Ephesians 2:8). "It is the goodness of God that leadeth thee to repentance."

THE DEVIL'S SUBSTITUTES

1. "Doing Penance" is Substituted for Repentance. The Roman Catholic Bible, the Douay Version, translates the term which means repent, so as to make it read, "do penance." But there is a world of difference between doing penance and repenting of sin. Doing penance is the act of punishing one's self in

some fashion to make up for some wrong deed done. Pilgrimages used to be made to distant holy places, and the pilgrims walked with peas in their shoes. Missionary Plainfield, who used to live in Tampa, had scars around his waist made by a cruel belt which he in penance wore next



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to his body when he was a member of the Catholic Church. In Brazil people crawl on their knees up steep hills to a shrine of the virgin, as penance. The whole Lenten observance is a specie of penance. Acts of mortification are supposed to atone for sins committed. Satan slyly (Continued on page 8, column 4)

to keep warm and as the big heavy drops of water fell from the trees they felt like ice balls. Several times my wife said she did not think she could walk another ten minutes but slowly we edged our way on through this thick forest and out into cane and tall grass and then suddenly the trail would start winding up a long steep hill and plunge back into the forest again.

Four p. m. came and we were still not there, we had now been on the track 8 hours and anything after 7 straight hours of walking on these trails becomes a real chore for me and for someone that is not used to walking like this it can become almost impossible. I told my wife it would take us about another hour to reach our camp site. By now it had stopped raining and the trail was not as rough as it had been for we had reached the top of the ridge and was walking along the top. Another half hour passed and we reached the open grass and cane fields again and now it was only about another 20 minutes walk to where we would sleep. We finally reached camp about 5 p. m. and the cargo boys had the camp set

up for the most part and a good hot fire going. The children had been there for quite a while and had already dried out. We soon got the beds set up for the night and ate some food we had prepared before we left home and by 8 p. m. we were all in bed listening to the rain falling on our tent and thatched roof house. I was experiencing a new kind of patrol, tired as usual but not so lonely tonight, and as I lay there a long time listening to the rain gently falling on the tent mingled with the snoring of five children and the occasional soft groan from an over-tired wife I thanked God over and over again for the family He had given me. Who could ask for any more here in this world—a God so gracious to save you—call you, put you, and keep you in the ministry in spite of the forces of hell that tried to take you out—send you to a mission field so rich with His precious jewels as New Guinea is, and then give you a family that will stick by you and keep you happy even in the middle of a wet stinking jungle camp. Beloved, what a privilege it is to serve God here in New Guinea.

The second day of the patrol started by getting up at 6 a. m. to a cold, wet setting all around us. It had rained most of the night and everything was damp and musty. We boiled some coffee in a tin and opened up a few tins of cold meat for our breakfast. By about 8 a. m. we had everything together and were ready to leave.

After going down a very steep incline we had a fast surging river to cross. Usually there is just a long log across this river but knowing the family would be with me the natives had put a couple more small logs with the original one and had put up some hand rails. The bridge itself was quite good but the approach to it was something to be desired; we almost fell into the river getting to the bridge. Everyone seemed to be sore and stiff on this second morning out but I noted that it was not too long before all the family was fairing much better than the day (Continued on page 5, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SONGS OF PRAISE"

"So will we render the calves of our lips."—Hosea 14:2.

I am satisfied that this is an unfamiliar portion of God's Word. I looked through a number of commentaries and it seemed that it was so unusual that it had skipped the attention of practically all the writers, for virtually no one who has commented on the Word of God has ever discussed this text. But to me it is a very precious Scripture. It has to do with praise, for actually it is speaking about us rendering the praise of our lips unto the Lord.

To be sure, Israel was familiar with the idea of bringing their sacrifices unto the Lord. If they

were poor, they would bring a pigeon or a turtle dove. If they had more of this world's goods, they might bring a ram or a lamb. Of course the individual who was wealthy—a king or a prince—would naturally bring the most expensive sacrifice of all, usually a calf or a bull. The calves, I might say, were used for sacrificial purposes on behalf of the most wealthy individuals of Israel. Now God, speaking through the prophet, says, "So will we render the calves of our lips." In other words, "We'll give to God the greatest praise that we can."

After all, beloved, isn't that

exactly what we ought to be doing every day? Isn't it true that we ought to be rendering to God the greatest praise that we possibly can render every day? In the last several months, in reading through the Bible, I have been amazed as to how many times the words "praise" and "thanks" and "thanksgiving" occur within the Word of God. I have been amazed at the number of times the words "magnify" and "extol" and "hallelujah" are found in the Word of God. For example, in the book of the Psalms, the word "hallelujah" occurs 24 times. As I say, it is amazing to me how many times (Continued on page 2, column 1)

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"Songs Of Praise"

(Continued from page one)

the words "thanks," "praise," "thanksgiving," "magnify," "extol," and "hallelujah" are found in the Word of God. So often do they occur that we realize that the Christian's life is to be a life of praise. Beloved, I am afraid too many times we don't live in the light of the teachings of the Word of God in this respect.

I was impressed in studying about praise to notice that the book of Psalms is divided into 5 books. All my life I have read the Word of God closely and carefully, and studied it from the standpoint of a student, and I never did notice before that the book of Psalms is subdivided into five books. It was interesting to me to notice that each of these five books of the Psalms ends with a doxology—a song of praise to the Lord.

Then as I was studying about that matter of praise, I was impressed with those two feasts of the Lord—the feast of weeks and the feast of tabernacles—that both of them have to do with praise. There are a number of feasts that are discussed in the Word of God that were purely Jewish feasts, but these two especially had to do with praise.

For example, the feast of weeks was held at a time of rejoicing over Israel's delivery from their position of servitude and slavery in the land of Egypt. Listen:

"Seven weeks shalt thou number unto thee; begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee; And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant and

the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there. And thou shalt remember that thou wast a bondman in Egypt; and thou shalt observe and do these statutes."—Deut. 16:9-12.

You'll notice that the feast of weeks was one feast that was not set down to come at the same time each year. It wasn't to begin at a certain date. Rather, it was to be held seven weeks after the beginning of the harvest. Therefore, if there were an early season and an early harvest the feast of weeks would fall earlier than it might fall in a year when there was a late season and a late harvest. Regardless of when it came, and irrespective of the time that it was held, the fact remains that they were to remember, as they praised the Lord, that once upon a time they were bondmen and bondwomen in the land of Egypt, and that God had delivered them out of their Egyptian slavery. They were to praise the Lord for what He had done for them.

The feast of the tabernacles was a feast that was specifically for the purpose of praising the Lord at the end of the harvest. It was like our Thanksgiving season. It was a time that people praised the Lord at the end of the harvest. Listen:

"Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine; And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose; because the Lord thy God shall bless thee in all thine increase and in all the works of thine hands, therefore thou shalt surely rejoice."—Deut. 16:13-15.

You'll notice that the feast of the tabernacles was rather like unto our Thanksgiving that we have annually. It was observed every year after they had gathered in their harvest, whereby they praised the Lord for all of His goodness to them.

There are three outstanding Scriptures in the Word of God relative to the matter of praise. Listen:

"And we know that ALL THINGS work together for GOOD to them that love God, to them who are the called according to his purpose."—Rom. 8:28.

Beloved, there isn't anything that comes to pass in your life or mine that isn't included in the "all things" for which this verse would indicate that we are to thank God and praise Him for that which takes place.

Listen again: "IN EVERY THING GIVE THANKS; for THIS is the will of God in Christ Jesus concerning you."—I Thess. 5:18.

Notice, He doesn't say in a few things, give thanks, or in the better things, give thanks, but He says, "In every thing give thanks."

I heard a preacher say that

this Scripture meant that we are to thank God for the good things that come in our life, but that is not what the verse says. The verse says, "In everything give thanks: for this is the will of God in Christ Jesus concerning you." It does not make any difference what happens. It may tear you up; it may upset you; it may be very perplexing and very confusing; it may be an experience that completely disrupts all your plans of life; but remember this, in everything give thanks.

Notice again:

"By him therefore let us OFFER THE SACRIFICE OF PRAISE TO GOD continually, that is, the fruit of our lips, giving thanks to his name."—Heb. 13:15.

Here, praise is spoken of under two figures of speech: the sacrifice of praise to God and the fruit of our lips.

I am afraid too many times we fail to live in the light of this passage of Scripture. I am afraid too many times we fail to bring to God the fruit of our lips by way of thanksgiving. With these thoughts in mind, I want to talk to you about some individuals in the Bible who truly praised God—who sang some songs to God, that I might be the means of stirring up your minds to the extent that you might do a little singing unto the Lord, maybe not with your lips, but

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at least within your heart, that you might sing a few songs of praise unto the Lord.

I.

THE SONG OF MOSES AND MIRIAM.

We read:

"Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will SING unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare him a habitation; my father's God, and I will exalt him. The Lord is a man of war; the Lord is his name."—Ex. 15:1-3.

Let's go back a little for the background of this song. The children of Israel had come out of Egypt. They had been there for 430 years, and now God through a protracted series of efforts on the part of Moses and Miriam had brought the children of Israel out of the land of Egypt. They had started toward Canaan. God could have taken them straight to Canaan in a very short time, but God preferred to lead them for 40 years through the wilderness. It had taken them 430 years to get Egypt into their system; it takes God 40 years to get Egypt out of their system in the wilderness. Now, as they start out toward the wilderness, God leads them straight into a bottleneck. He leads them down to the Red Sea. I am satisfied that if ever a group of people were perplexed and disturbed, it was these Israelites, when they looked out before them and saw the Red Sea as an impassable barrier, and they looked behind them and saw the host of Pharaoh with his 400 armed chariots pursuing them as a formidable foe coming from the rear. Here is an impassable barrier before them and a formidable foe coming from the rear. What can they do? Well, Moses did exactly what I imagine you and I would do. Moses got "panicky" just a little, and

he said, "Stand still and see the salvation of the Lord."

That would be good advice in most cases, because it is well for us to stand still and see God's salvation. I am sure the advice that he gave them was good advice under most experiences. But in this instance, it wasn't God's directions for the children of Israel. God said, "Moses, you have given the wrong command. Say to the children of Israel that they go forward." When they went forward, there wasn't any Red Sea there, for God had moved that Red Sea out of the way and had dried up the ground.

Oh, the marvel of all this from the physical standpoint! How the water was removed was not the miracle to me, but the miracle was the fact that God dried the ground until it was just the same as a concrete street when those Jews started to walk across to the other side of the Red Sea. I have seen ponds and lakes drained and it took weeks after the water was all drained off, before it was possible for an individual to walk across the bottom of the pond. I remember seeing a lake of some forty acres that was drained several years ago, and some six months later it was still boggy in the center. So much water had stood there for such a long period of time that it was still impossible some six months later to have walked across it with any degree of comfort. But the miracle of this is, not only God took the water out of the sea, but God dried the ground up, and the children of Israel walked over to the other side, dryshod, without a bit of difficulty at all. How marvelously God does His work!

It was a wonderful experience when they went into that Red Sea and out to the other side. The water stood up on either side in a wall, and a cloud came down over top of them, so that actually, as Paul said, they were baptized in the sea and in the cloud.

What kind of baptism, beloved? It was immersion. There is no doubt about that because they were completely shut out of sight. There was a cloud over the top of them, and a wall on either side. So definitely it was immersion, it couldn't be anything else.

The children of Israel came out on the other side and looked back, and Pharaoh and his army were trying to do the same thing. Beloved, God doesn't deal with the world like He deals with His children. God does things for His children that He doesn't do for the world. When Pharaoh and his army tried to go through that Red Sea, the ground that had been solid to the Israelites became a boggy marsh, with the result that God took the chariot wheels off of their chariots. The next morning when the waves rolled up on the shore, there

washed up part of a chariot and a horse, and maybe a man, and maybe old Pharaoh himself. And how, the whole host of Pharaoh drowned there in the Red Sea.

Then it was when the children of Israel were on the other side and looked back and saw what God had done for them, they had a most glorious season of singing. I can see Moses when he took that shepherd's staff that he used in the hall of Pharaoh when he threw it down and it turned into a serpent—I can see him with that shepherd's staff that he had used in guiding his sheep when he was leading them on the back side of the desert. I can see him how he takes a shepherd's staff, as I would imagine, to make a baton out of it, to lead the children of Israel in singing.

Oh, what singing it was that they did! I can see Miriam as she danced. Yes, beloved, I can see Miriam as she danced. I don't mean any of this bunny hugging proposition. That wasn't the kind of dancing that they did, but I can see Miriam as she led the children of Israel in dancing. Oh, how she led them in dancing! and how Moses led them in singing! They sang the praise to God.

The entirety of the 15th chapter of Exodus gives to us a summary—the song of Moses and the song of Miriam, as they praised God for His goodness. This was a song of praise for complete redemption. They were now completely redeemed from Egypt. They had been redeemed on the night of the passover so far that their redemption from Egyptian slavery was concerned. But when God brought them through the Red Sea and got them out to the other side into the wilderness, they were completely separated from the land of Egypt and they praised God for complete redemption from Egypt.

I am wondering if we praise the Lord enough for our redemption. I am wondering if we praise God as we should for the fact that He has redeemed us out of this world. You and I are still living in it to be sure, and we are also children of Heaven and we are thus redeemed children.

To whom does Moses ascribe the praise for redemption? Israel from Egyptian slavery? God. Who gets the glory? Who gets the praise for the redemption that we find here? Beloved, who ought to get the praise for our redemption? The mourner's bench? The tistry? The partaking of the Lord's Supper? The turning of a new leaf? No, no, beloved,

"All hail the power of Jesus' name!"

Let angels prostrate fall; Bring forth the royal diadem And crown Him Lord of all.

(Continued on page 3, column 1)

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"Songs Of Praise"

(Continued from page two)

II.

THE SONG OF THE WELL

We read:

"Then Israel sang this song, Spring up, O well; sing ye unto the princes digged the well, the nobles of the people digged by the direction of the law-giver, with their staves. And from the wilderness they went to Mattanah."—Num. 21:17, 18.

Just before the digging of this particular well came the experience of the children of Israel being bitten by the serpents in the wilderness. God got them out of Egypt all right, but it took God forty years to get Egypt out of them. It just took three days for God to get them over across the Red Sea, so they were actually out of Egypt in three days, but it took forty years for them to get Egypt out of them. They journeyed through the wilderness, they murmured. There were some things back in Egypt that they remembered that they liked every-thing that Egypt had to offer by way of the good things. They had forgotten now about the slavery and the servitude and the fact that they had to build for Pharaoh and Raamses and those who had forgotten about the time in gathering the materials for making of bricks, for the building of these cities. They had forgotten all that, but they still remembered the leeks and the garlic and the onions—they still remembered those things most favorably. When they got out into the wilderness they said, "Our souls loathe this light bread. Here are in the wilderness with nothing to eat." My, how foolish they were! They had light bread and they didn't have to work for it. That light bread was only good for the physical body, but it told them spiritual things, and presented to them reasons that were good for their souls. They didn't realize that they had such a blessing. Instead, they got to complaining, and they remembered what they had in Egypt that they didn't have now, and they wished that they might go back to Egypt, and they had some of the things

that they had had in Egypt before. As a result of their complaining, God sent fiery serpents among them that bit the people. A woman would go to take care of her baby and maybe would find a snake lying on the breast of her child. They would open the oven and maybe find a snake in the oven. Every place the people looked, and every place the people walked, and wherever they turned, they found snakes coiling all about them. The Word of God tells us that many people were bitten, and many died as a result of the snakes.

Then God said to Moses, "If you want a remedy, make a brazen serpent just like those other serpents, except one difference. Make it the same in appearance as these snakes that are crawling on the ground, but with one essential difference—there won't be any poison in it. Put it up on a pole in the camp and let the people see it, and everybody that looks at the serpent will be healed of his serpent bite."

Of course you and I know as a result of what Jesus said in John 3, this was a type of Himself. We know that Jesus Christ was just exactly like you and I are, but with one exception—there wasn't any of the poison of sin in Jesus' life.

Some of these people believed as they looked at that serpent of brass, and were healed. Some, I imagine, died. At any rate, a number of them took Moses at his word and looked at the serpent and were healed of their serpent bite.

Then they moved on over from the place where the serpents had bitten them until they came to the well. The well, incidentally, is not named here, but they sang this song: "Spring up, O well; sing ye unto it." I see them as they stood there around that well to enjoy its waters out there in the wilderness.

Isn't it strange how God gives to His people the unusual blessings? Out here in the wilderness where the people were really suffering from a lack of water, God gave them a well, and they sang unto this well following this experience of the snake's biting the children of Israel after they had complained before God. God gave them redemption by way of the serpent of brass on the pole, and they went over to the well

where their thirst was refreshed. Then notice, if you will, the joy that followed, for Israel sang this song: "Spring up, O well; sing ye unto it." They had redemption and blessings by way of water whereby their thirst was quenched, and joy before God.

Isn't that just exactly like God does things today? Doesn't God give to us blessings in precisely the same way? He gives us atonement, redemption, and after this, come all the rest of the blessings, just as it was with the children of Israel. They had an atonement wrought out for them. They had a redemption wrought out for them by way of the brazen serpent. Then immediately following this came the well, and then came their song as they stood around about the well having enjoyed the water.

I tell you, beloved, that is exactly the way God works in

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OFF "MOST
EVERYTHING"**

our lives. He gives to us redemption. He gives to us an atonement. Then He gives to us the blessings that make us happy.

Every blessing that you have had has grown out from your redemption. Every blessing that you have enjoyed has come either directly or indirectly from the fact that you are a redeemed child of God. As these people stood by this well and joyously sang, so you and I need to remember that every blessing we have has come from God, and we need to lift our voices—if not actually, then inwardly—and sing the praise of God for the blessings that He has given to us.

III.

THE SONG OF DEBORAH AND BARAK.

We read:

"Then sang Deborah and Barak of Abinoam on that day; saying, Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves."—Judges 5:1, 2.

If you will read the entirety of this story, you will find there came an apostasy on the part of the children of Israel, and then came the experience of servitude. Then God raised up deliverers in persons of Deborah and Barak, and God delivered the children of Israel from the hands of the Canaanites that had overrun the country.

It is most interesting to read this passage of Scripture. Here was apostasy, for the children of Israel had gone into sin, and God turned them over to an invading army, and that invading army overran the country for a period of time. The people began to complain about their troubles, and they began to repent. When they repented, God raised up a judge for them. In this case, the judge that God gave was a woman by the name of Deborah. It is rather interesting to no-

tice that she never one time spoke publicly. All the "petticoated" preachers, who believe it is all right for a woman to speak in public, and especially to preach, and get out of their place in the ministry—all of them cite Deborah and say that God used this woman judge. She was a judge and God used her, but all the judging she ever did was in her own home. Not one instance do we find that she ever did any judging outside of her own home. Not one time do we ever find that she made a public address. But she could inspire, and God used her primarily to be an inspiration to Barak.

I have often read this passage of Scripture and I have thought how marvelously God raises up women sometimes, to be exactly to the preacher, what Deborah was to Barak. All she was to him was a source of inspiration, a source of encouragement—a source to inspire and enthuse and push him forward. Whenever I read this, I say, thank God for this woman Deborah, who encouraged and enthused Barak when he might have given up and might have gotten discouraged.

The Word of God tells us how the Canaanites had overrun the land at that particular time. Their general, Sisera, was certain that he was going to win the battle.

Deborah said unto Barak:

"Up; for this is the day in which the Lord hath delivered Sisera into thine hand; is not the Lord gone out before thee? So Barak went down from Mount Tabor, and ten thousand men after him."—Judges 4:14.

You read it and you will find that if it hadn't been for Deborah to encourage him, Barak would have been a little lax. He went out with 10,000 men to fight against Sisera, the captain, and the Word of God says that Sisera was discomfited—in other words, defeated. Listen:

"And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot and fled away on his feet."—Judges 4:15.

The Word of God tells us of Sisera's destruction, and then

Deborah and Barak sang a song of praise to God. Why were they praising God? Because God had avenged them of their enemy.

Who gets the praise? Deborah? She is the judge. No. Barak? He is the general. No. The 10,000 men that he had that went out to battle with them? No, not them. Who gets the praise in this instance? God. I say to you, the only one to praise at any time is the one that Deborah and Barak praised—God Himself.

Oh, how I would to God I could impress this upon you, that in all things, it is God that gets the praise, not us. It doesn't make any difference what God does for us, or what happens to us; it doesn't make any difference what happens, or takes place, it is God that gets the praise.

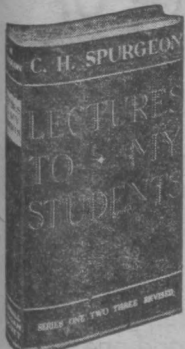
IV.

THE SONG OF HANNAH.

The Word of God says that Hannah went into the temple a sorrowful woman—a woman of sadness. She had no children. She wanted children, but God had withheld the fruit of the womb from her, and no children had ever been born. She had a good husband—apparently a husband who loved her—apparently a husband who tried his best to make up to her in view of the fact that she was childless. Listen:

"But unto Hannah he gave a worthy portion; for he loved Hannah; but the Lord had shut up her womb."—I Sam. 1:5.

Here was a good woman who had a good husband, a husband who loved her and did everything he could to make up to her for her loss which God had withheld from her—the blessing of motherhood. One day she decided she was going to do something about it, so she went into the temple, and the Word of God tells us that as she stood there weeping and praying, asking God for a child, the old priest Eli saw her and said, "What are you doing here in the temple, drunk?" She said, "I am not drunk. It is true that my lips are moving without any sound coming from them. You may think I am drunken, but that is not so. Actually, I am a woman of a sorrowful heart." (Continued on page 4, column 3)



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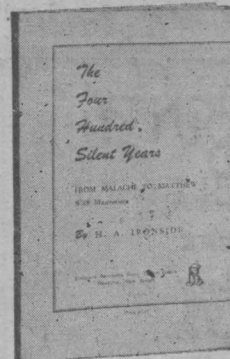
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PAGE THREE



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"What is the difference between the 'Kingdom of God' and the 'Kingdom of Heaven'?"

AUSTIN
FIELDS

610 High Street
Cool Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



John the Baptist introduces us to the Kingdom of Heaven when he says, "Repent ye, for the Kingdom of Heaven is at hand." Matt. 3:2.

He was referring to Him who was from Heaven, namely, Jesus Christ. Thus we can say that the Kingdom of Heaven began with Christ's first advent, and is therefore associated with the earth and could be called the Kingdom of the Heavenly One on earth. He was born king of this kingdom; while He was here on earth, He was sole authority in this kingdom. Now, that He has ascended back to the Father, He has given that authority to His church.

"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. 16:19.

You will notice that Christ gave to His church the keys (authority) to the Kingdom of Heaven; therefore the Kingdom of Heaven in this age consists of Christ's rule on earth through His church. These keys are not the keys to regeneration, rather it is the authority to bind and loose here on earth, for the church is not the doorkeeper to Heaven to let in or shut out. Though the church cannot save, yet she is the guardian of the doctrine of the Kingdom of Heaven, which divides between the faithful and unfaithful members of that kingdom, and between the wolves in sheep clothing, false apostles and deceitful workers who have crept in unawares, and the true loyal subjects of the King. Read Jude 4, Matt. 7:15, Rev. 2:2.

At the return of the King some will be cast out. The church does not have authority to cast out of this kingdom, this is left to the Head of the kingdom, Jesus Christ, at the Judgment Seat of Christ. At this time the five foolish virgins (saved) will be left out, the one talented man will be cast out, as will the man without the wedding dress. These are not cast out of salvation, but out of the Kingdom of Heaven. While these are being cast out, the tares that are in the field of the King will be removed, making it ready for the loyal subjects of the King to reign with Him over the earth.

I believe that there are two aspects of the Kingdom of God. (1) The Scriptures refer to this kingdom as a spiritual kingdom which one enters into by the new birth.

"Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."—Jn. 3:5.

Many are they who are in the Kingdom of God who were never in the Kingdom of Heaven. Babies for instance who die in infancy pass out of this life as members of the Kingdom of God, but were not members of the Kingdom of Heaven. There are none who are cast out of this kingdom. Those who are members of the Kingdom of God are given the nature of God, thus are in this kingdom forever.

(2) There is another sense that the Kingdom of God means His sovereign rule over His creation. This is God's providential rule which includes beasts of the fields, fowls of the air, fish in the seas, all powers and all saints and sinners.

"I have made the earth, the man and the beast that are upon the ground by my great power and by my outstretched arm, and have given it unto whom it seemeth meet unto me."—Jer. 27:5. Read Dan. 4:25-37.

E. G.
COOK

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Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



In many Scriptures such as Mt. 5:19, 20; 7:21; 8:11; 16:19 and 18:3 the Kingdom of Heaven is used interchangeably with the Kingdom of God, that is, they seem to mean the same thing. But in other Scriptures such as Mt. 13 the Kingdom of Heaven does have an altogether different meaning. In Mt. 13 the Kingdom of Heaven has in it the tares as well as the wheat. It has the bad fish as well as the good fish. In other words, the Kingdom of Heaven as it is set forth in Mt. 13 consists of all who profess to be saved whether their profession be genuine or not.

But not so with the Kingdom of God. In Jno. 3:3, 5, we find that without the new birth a person can neither see nor enter this kingdom. There are no tares in this kingdom. Neither do you find any goats in it who have made one of these wonderful decisions.

In another sense, our Lord's

Kingdom takes in the whole universe. In Psa. 103:19 we are told that "His Kingdom ruleth over all," that is, it rules over everything in the whole universe. In Prov 21:1 we learn that the kings are in His hand. And that is true regardless of how wicked and God-hating that king may be.

And in still another sense, our Lord's Kingdom is to include all this earth with Him sitting upon His father David's throne in Jerusalem. This is usually called the millennial kingdom.

These two latter kingdoms are outside the spiritual realm, and are, therefore, altogether different from the Kingdom of God and the Kingdom of Heaven that the querist seems to have in mind.

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and MISSIONARY

Kings Addition
Baptist Church

South Shore, Ky.



I have heard different preachers say that there is a difference. Frankly I can't see that there is.

When Matthew tells of Jesus beginning to preach, he tells us that Jesus said, "... Repent, for the kingdom of heaven is at hand." (Matt. 4:17). Mark, speaking of the same thing, tells us that Jesus said, "... the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1:15). They were both speaking of the same kingdom.

Christ is our king. When we are saved we are translated into His kingdom. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." (Col. 1:12, 13).

I believe that this is the same kingdom that Jesus was talking about in Matthew 4 and Mark 1.

Some people object by saying that we cannot have kingdom without land. Remember that God owns the entire earth; someday it will be cleansed. We are citizens of God's kingdom while living in this world. While here we are to serve as ambassadors. "Now then we are ambassadors for Christ, as though God did beseech you by us..." II Cor. 5:20.

ROY
MASON

Radio Minister

Baptist
Preacher

Aripeka, Florida



I am quite familiar with the interpretations of different Bible students who make a difference between the two terms, but I am not willing to go along. I am not sure that there IS any difference. If you will study the use of the two terms you will find that they are sometimes USED INTERCHANGEABLY. I can't reconcile this with the differences that are made by some interpreters. They may be right, but up to now I have not been convinced.

"Songs Of Praise"

(Continued from page 3) spirit, and I am in prayer. I am praying that God will give to

me a child, and if God gives me a child, I am going to dedicate him unto the Lord."

Oh, what a promise to make! You say, "There have been lots of people who made promises unto God and never kept them." Yes, I am satisfied there has been many a person who has prayed and made God a promise, but many times has forgotten those promises when God gives the answer. It is so easy for us to forget the promise that we have made to the Lord.

Several years ago I baptized a man. He said that he had been saved for twenty years, that he was saved in a trench over in France during World War I. He said, I know I was saved and I made God a promise the night He saved me. I know that God took care of me and kept His part of the promise and brought me out." He said, "There were thirteen others that were blown to bits, within ten feet of me, that night, yet God took care of me and brought me out." He said "I made God a promise that night, and I know God kept His part of the agreement. But twenty years have passed by and I haven't kept mine." Finally, after twenty years, he kept his part of the agreement.

There is many a man who has promised God something, and waited twenty, thirty, or forty years and still didn't do what he had promised God he would do. Hannah was unlike that. She said, "If you will give to me a child, I'll give that child back to you. I'll rear him for you." The Word of God tells us how God answered her prayer, for we read:

"And the Lord remembered her."—I Sam. 1:19.

God remembered Hannah, and a child was born. She brought the child back to the temple after she had weaned him, and said to Eli, "I am the woman that stood here and prayed, and God gave me this son. Now I have brought him up here to you. He is to serve you, and he is to serve the Lord here within this temple." As she stood there, she then prayed, and sang the song that we find in I Samuel 2:1-10. What a song it is! It is a song of sovereignty. We read:

"And Hannah prayed, and said, My heart rejoiced in the Lord, mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation."—I Sam. 2:1.

Who is getting the praise? It is God.

Notice again:

"There is none holy as the Lord; for there is none besides thee; neither is there any rock like our God."—I Sam. 2:2.

"The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes and to make them inherit the throne of glory; for the pillars of the earth

are the Lord's, and he hath set the world upon them."—I Sam. 2:6-8.

Beloved, if you will read these first ten verses of the second chapter of I Samuel, you can see nothing else but the sovereignty of God. She magnifies God's sovereignty — the God who is able to silence His enemies — the God who is able to make a man poor or make another man rich — the God who is able to bring one low and raise up another — the God who can kill one and make another alive — that is a God of absolute sovereignty. Who is singing this song? A woman by the name of Hannah. She is praising, and extolling, and magnifying God because of what God has done within her life, and she talks only in terms of a God of absolute sovereignty.

V.

THE SONG OF MARY.

We read:

"And Mary said, My soul doth magnify the Lord."—Luke 1:46.

When you read this, you see a woman upon whom God has poured out a blessing. He has chosen her to be the mother of our Lord. Imagine, there was only to be one Saviour, and only one woman could mother Him, and this woman, Mary, was the one that was chosen of God to be the mother of our Lord. She was singled out from among all women to be blessed in a most unusual way — that she was to be the mother of the Lord Jesus Christ. Now she magnifies the Lord for this blessing.

If you will read this entire story, you will see that Mary was an apt student of the Word of God. She knew the Old Testament most completely, for every verse that she quotes is an intertwining of Old Testament Scriptures. I am satisfied that in Luke 1:46-56, Mary refers to more than twenty Old Testament Scriptures in the words that she used whereby she magnified the Lord. No wonder God chose her to be the mother of our Lord. Who else could have been the person that would properly rear and bring the Lord Jesus Christ to maturity like Mary? It was the woman that was so versed in the Word of God that when she sang the praise of God that she intertwined together some twenty passages of Scriptures from the Old Testament, by way of praise unto the Lord.

CONCLUSION

These are some of the songs we find that were sung in the Bible whereby men and women gave thanks unto the Lord and praised God for all that He had done. How thankful they were, and how unthankful I am! How they praised the Lord, and yet how poorly I praise Him today!

Do you remember the experience of the Apostle Paul? See him when they put him in jail in Philippi. He has been there preaching. A woman was saved — Lydia, a seller of purple.

One day a little girl who was

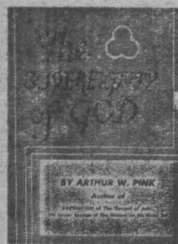
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"Songs Of Praise"

(Continued from page 4)

given over to demonology saw Paul and Silas going along the street and she made fun of them, and eventually they turned and rebuked her, and caused the dumb spirit to come out of her. The Word of God says that the folk who had her in their possession and were using her for gain as a fortune teller—when they saw that she was useless to them, had Paul and Silas arrested and put in jail. I see Paul and Silas there in jail. They have been whipped and their feet are in the stocks.

What would you do if at midnight you were in a dark, cold, clammy dungeon — if your back were bleeding, and your feet were in the stocks? Would you quit preaching? Many a man has quit preaching who had less problems than this. What would you do. Gripe and complain? Many a child of God has griped and complained about a whole lot less problems than this. Paul and Silas are in jail, their feet are in the stocks, their backs are

bleeding, but their hearts are in the sky. Joy is the flag that is flown from the castle when the heart is completely surrendered to the Lord. The midnight hour comes, and of course they are not sleeping. They are in too much pain. Their feet are in the stocks and they are unable to rest. Though everybody else is apparently asleep in the jail, Paul said to Silas, "Raise some tune." Though the Bible didn't tell us what they sang, I imagine it could have been that they sang the 46th Psalm. What else could they sing? Listen:

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah."—Psa. 46:1, 2, 10, 11.

When they had finished singing, an earthquake came. Beloved, I believe with all my heart that it was God who timed the rocks to give way exactly at that midnight hour, when Paul and Silas were in jail. That is how strongly I believe in the sovereignty of God. I believe in a God who sovereignly planned everything for your life and my life, from before the foundation of the world. When Paul and Silas finished their song, the Word of God says that the whole thing gave way. My, what an experience! They had something to praise the Lord for then.

Paul not only praised God when he was in jail, but he praised God when he was out of jail. He praised God when he wrote the epistles. Did you ever notice that every epistle Paul wrote ends with a doxology, and the majority of them begin with one? That is something to think about. Let's notice at least one. It begins by saying:

"Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ." — Phil. 1:2.

This epistle ends by saying:

"The grace of our Lord Jesus Christ be with you all. Amen." — Phil. 4:23.

When I was a boy in school, before I was ever saved, I would hear about Governor Bradford and how he issued the first Proclamation of Thanksgiving in 1621, after the Pilgrims had had a successful year following their landing at Plymouth Rock. I read about how they had plenty of fish and water, and plenty of turkey and venison. I remember that history records that they had enough corn so that each person could have a peck of corn meal every week throughout the winter. They praised the Lord for it. Governor Bradford issued a proclamation of praise unto the Lord, for all the goodness. The people wrote back home to England and told the folk in England about all the blessings that they had in this new land and I thought that was when Thanksgiving started. Then a little later I read about how Washington issued the first Thanksgiving proclamation a hundred years after the Pilgrims came to this country, and I thought, well, I guess that is where Thanksgiving began. Maybe I was wrong. Maybe it didn't begin with Governor Bradford back there at Plymouth Rock. Maybe I was wrong. Maybe it began a hundred years later when Washington issued the first Thanksgiving proclamation. No, I'll tell you when it began. Thanksgiving didn't begin with those individuals. It didn't begin with Paul. It didn't begin with David. It didn't begin with any of the individuals that we have studied here. Rather Thanksgiving is that which is put in the heart of an individual by God, and any individual who is blessed of God, naturally thanks and praises, and extols, and magnifies the Lord,

and says hallelujah for the blessings that God has given unto him. No wonder the Apostle Paul said:

"Thanks be unto God for his unspeakable gift."—II Cor. 9:15.

I can mention a number of gifts. I am thankful for a Bible. I am thankful God saw to it to give us a message in His Bible. I am thankful that I believe it. I am thankful that I am not a modernist that has to devise ways to explain it away. I thank God for all the blessings that I have and especially that I can go along with Paul and say, "Thanks be unto God for his unspeakable gift."

Might it please God to take this simple message and make it a blessing to your soul, that you might be saved, and that you might leave this place thanking and praising God for the blessings that He gives you. Salvation is the greatest and foremost of all His blessings. May you thank Him and praise Him for every blessing, and especially for saving your soul.

May God bless you!

Fred T. Halliman

(Continued from page one)

before. Within a couple of hours we were rapidly ascending quite a large mountain. Not knowing whether or not all members of the family would be able to make it across this mountain after yesterday's hard walk I had some of the cargo boys go ahead and prepare a bush stretcher just in case we needed it. About middle way up the going got pretty bad but everyone except Grace

**BULL DOG
REMOVER
STAYS PUT!**

was still moving under their own power. The last 1,000 feet before the top is reached it just about takes every ounce of strength but with several short rest spells we finally pulled to the top. Now the last big pull was over until we would start home.

We started to descend and the cargo boys once again offered to carry my wife on the stretcher if she so desired but she elected to walk. Going down is not so taxing on one's strength but it is more treacherous. Slowly we picked our way down the side of the big mountain, slipping on rocks now and then and adding an occasional fall to the many recorded the day before. About half way down the side of the mountain we could see the mission station where we were headed for and a large group of people were mingling around. Soon several people began to come to meet us, it was a strange sight indeed to see a white woman and five white children coming across that mountain to visit them. They had seen white women before but never had they seen one making a trip like that. By about 11 a. m. we had reached the place where the group was waiting for us, about 200 people were there.

Our original plans were to spend the first couple of days with another group of people so after we had visited with this group of folk for a while and rested some, the local missionary suggested that we go on as it looked like the rains would set in and he would stay on and have a preaching service, then join us later. It was about another 5 miles walk from here to where we would make camp for a couple of days so we started and had not gotten very far when it began to rain and so for the

second day in a row we had gotten wet.

The walking was much better now, fact of the matter is, where we were walking now is to be a vehicle road. About 2 p. m. we reached the place where the other group of folk were and it did not take us too long to get camp set up. At most of the established mission points where I have to sleep the natives have built a house for me but this was too small for my entire family so they had built an extension onto my house here and I simply made a door in the partition and we had two large rooms. This house was well constructed and we kept dry and warm.

As soon as we were settled I assembled the group, about 225 people, and we had the first of a series of services with them. After the services I bought food for the carriers and some for us and some plans were made for the next couple of days. It was decided that the next day everyone that could spare a pig would bring it and there would be a pig feast. With that we settled in for the night and had a good hot meal, the first we had had since leaving home. By 9 p. m. most everyone had gone to bed and about 10:30 I turned off the light and went to bed.

The next morning we were awakened early by squealing pigs and natives calling out for others to hurry and come, bring some food with them. I soon got up and began to shoot pigs before breakfast. I don't know how many I killed but there were several, 30 or more. A large crowd of people were soon there and those that were not busy with the preparation of the feast were visiting with each other, talking about the cow's wife and children (a white man in Duna is a Kow, sounds like cow) their gardens, pigs, and wives.

The morning wore on into the afternoon and when the pigs and vegetables were all in the ground to cook we assembled again for another preaching service. I had come over with the intentions of baptizing some at each of these places so I preached my second message since I had been there, on baptism. After services were dismissed the food was taken up and divided out among the people, we getting far more than our share. Soon after this everyone went to their homes and we settled into our quarters for the third night.

Some time during the night my wife woke up with a sick stomach and before long started what turned out to be quite a severe case of diarrhea. Neither she nor I slept any until about 5 a. m. At 7 a. m. I was up and after breakfast began to make preparation for a baptismal service. By 9 o'clock we all assembled at a small river for the service. After a short message I started baptizing and 68 people were baptized, then we all went to the building that had been used for worship services and a

church was organized with the 68 people as charter members. Here are the minutes of that church organization.

On August 17, 1968, 68 people were baptized by Missionary Fred T. Halliman on the authority of Kenemo Baptist Church and shortly after baptism assembled at the building and requested to be organized into a Baptist church. The vote was taken and the entire group voted to become a church. After the group, standing with hands united, bowed, while prayer was being made, and was pronounced to be a church upon the authority of Kenemo Baptist Church. The name of the new church was voted to be Guhabe Baptist Church. It was voted that Missionary Fred T. Halliman should take care of the church books and treasury until such time as one of their own congregation could handle this work. Missionary Eyane, was nominated and elected as their pastor. It was voted to hold services on the following days each week, Friday, Saturday, and Sunday. Just before the service was closed, after a sermon had been preached to the church by Missionary Halliman, the doors of the church was opened for membership and 16 people united as candidates for baptism. The services were closed in prayer by the pastor of Kenemo Baptist Church.

Shortly after this service was over we assembled our things and left for two other places. By previous arrangement we were to stop off at a place named Tubia where a pig feast was in progress and then after spending a couple of hours there we would go on to a place called Badada. We would spend the next two nights at Badada. We reached Tabia about noon and since my wife was not feeling very well she did not stay too long but I remained there until about 3 p. m. While there we had a service and I preached to a great number of people. About 4 p. m. I reached Badada and a large group of folk assembled there for a preaching service. About 6 p. m. the rain was coming down hard and we closed the day out with a full day behind us, a baptizing, church organization service, two regular preaching services, and attended two pig feasts.

It rained most of the night Saturday night, and when we arose fairly early Sunday it was still raining. Sunday was to be another full day for us as we had two different groups to baptize; however, they made it much easier for me by both groups assembling at the same place for baptism. About 10 a. m. we had assembled at the designated place to perform the baptisms and over 500 people were there for the message on baptism and then to witness the two separate groups being baptized. The first (Continued on page 7, column 1)

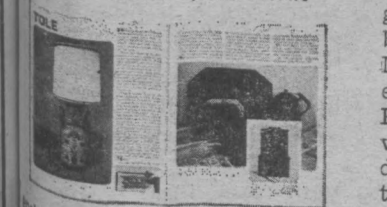
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THE BAPTIST EXAMINER

SEPTEMBER 14, 1968

PAGE FIVE

Fred T. Halliman

(Continued from page five)

group to be baptized were those from Badada and there were 46 people in this group. As soon as I had finished with this group those from Tabia came into the water and I baptized 22 people in this group. Both of these groups, like the ones from Guhabe, were baptized by the authority of Kenemo Baptist Church.

As soon as we had finished with the baptizing, we assembled at the building at Tabia and the group voted to be organized into a church. About an hour and a half was spent in this service and then we left there and went back to Badada where the people were waiting for us. The people at Badada likewise voted to be organized into a church and this was done. These two churches were organized by the authority of Kenemo Baptist Church.

I will not repeat the minutes of the organization of these two churches as they were almost identical to that of Guhabe with only a few exceptions. As there are not enough preachers to go around at this time for each church to have a separate pastor, the Tabia Baptist Church also voted for Eyane, the man who had been elected as pastor of the Gahabe Baptist Church, to pastor them as well until God supplied them with another preacher. Their doors were opened for membership and 19 people united as candidates for baptism.

The group at Badada nominated two men as candidates for the pastorate and the pastor of the Kenemo Baptist Church was elected as their pastor. He did not readily accept the call but told them he needed some time to pray about the matter and would let them know in a couple of weeks. The doors of this church were also opened for membership and 33 people united with this group as candidates for baptism. The pastor of Tanggi Baptist Church (the church here on the Mission Station) was with us and he dismissed the services in prayer. Thus we closed one of the fullest days of ministry that we have had in New Guinea, with 68 people being baptized and two churches organized. In two days I had preached seven times, baptized 136 people and organized three churches.

We had decided that when we started home we would take a different route and in that manner my wife and children could see some more of the bush country as well as visit some more of our outstations. The distance would be quite a bit farther this way but we would have more vehicle road to travel on so we figured it would equalize itself. By now the family was sort of used to walking so as we started out on Monday morning for home we made much better time. By about 11 a.m. we had come to the top of a big mountain and then from there on until about 3 that afternoon we followed the narrow mountain trails, up hill and down, through slush and slews and

finally as had been typical each day that we had walked we got soaked just before we made our camp site. We slept in a desolate place that night and had one of the worst campsites that we had stayed at on the entire trip. The children slept in a building that had been used for preaching service and my wife and I slept under the tent only a few feet away. It rained most of the night and it was cold and miserable. This was our last night out and on Tuesday morning we started for home. We had over 20 miles to walk on this day before we reached home. The rain seemed to let up now and this day's walk was very hot. We had many miles of walking through tall cane and grass, where no air could get to you and the sun was beating down from above. Seemingly every few steps the tall sharp grass would find its way to the naked arms, hands, face, and neck and after a couple of hours walking in this one felt like he had been stung by a thousand insects; this was intensified by the hot sun and the briny perspiration. About 2 p.m. in the afternoon we came to the swollen Tumbuda River. I had purposely kept from telling my wife about this river crossing because there was a suspension bridge to be crossed. I had sent some men on ahead to make some repairs on it. The river was at flood stage and was only a few feet under the bridge made of cane and vines that first led up into a tree that was leaning over the river and then to the bank on the other side. My wife took one look at the bridge and almost decided to walk all the way back rather than attempting to cross it. With some persuasion she crossed on the bridge and in a short time we were on the vehicle road that would lead to our home.

About 5 p.m. that afternoon we had reached home. We had walked about 80 miles, had a busy week in the service of the Lord. What has been my family's reactions toward bush patrols—"we all want to go with you again when opportunity permits." I am ordering my wife a pair of tracking boots so she won't have so many falls the next time. . . . We now have 12 churches here on the Island of New Guinea.

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Mrs. Gene McNair
(Georgia)

A General Report Of Mission Work In New Guinea To Bro. Fred's Home Church

By F. T. HALLIMAN
(New Guinea Missionary)

A general report of the Sovereign Grace Baptist Mission work to Macedonia Baptist Church.

This report is for the six months since we have been back on the Mission Field.

1. Mission Patrols

Since being back on the mission field I have made three patrols into areas outside of the immediate Mission Station. One of these patrols was only a weekend patrol made with my two oldest sons. We visited three churches and one mission point where we have some baptized believers, preached at all these places.

The second patrol was made into the Pogaia-Strickland River area and lasted for exactly one month. Brother Roberts accompanied me for the first 10 days of this patrol and the remainder of the time I was alone. This was a most profitable patrol, though physically hard and costly. As a result of this patrol at least eight

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buildings have gone up since making it, for worship services.

The third and last patrol has just been completed. This patrol lasted exactly a week and my entire family accompanied me on it. This patrol was made into what is known to us as the Ouwi-Badada area. This week was one of the highlights of the entire ministry of the Sovereign Grace Baptist Mission. One hundred thirty-six people were baptized this past week and three churches were organized.

Besides the three patrols here in the Highlands of New Guinea I have made one trip to the Solomon Islands and visited the work there and assisted Brother Doty in getting settled in the teaching ministry.

2. Professions And Baptisms

We do not try to keep an accurate and up-to-the-date record as to professions of faith, but there would be something like 50 people that have professed to be saved in the last six months.

When I was in the Solomon Islands with Brother Doty I baptized one into the Jordan Baptist Church. Here in the Southern Highlands of Papua we have baptized 350 people in the past six months.

3. Church Organized.

While in the Solomon Islands two churches were organized there. In July another church was organized here not too far from the Mission Station. This past week three more churches

were organized in the Ouwi-Badada area which is about a day's walk from the Mission Station. A total of 14 churches have been established to date in New Guinea.

4. General Mission Work.

Besides the above mentioned accomplishments I have visited numerous outstations and churches preaching to the lost and guiding the Christian people and churches into a closer walk with the Lord.

5. Other Work Performed.

Besides our preaching and teaching duties we have daily tasks that have to be carried on. Seldom does a day go by without some counseling to be done concerning some marital or domestic problems. There is medical work to be carried on and is carried on each day except Sunday and then if an emergency turns up that is taken care of. This past week besides the general aches and pains to be attended to there have been several teeth to be pulled and a young boy that had to have a finger amputated. All of this is an integral part of the work here to keep things properly balanced. We have built one new building on the Mission Station, done some road repairs, spent many days doing general maintenance work on machinery and have just now got every thing in working order again. While Brother Doty was here with us in July we wired the house for electricity and I have done some other inside work also.

6. Expenses Entailed.

This past six months has been a heavy drain on our finances and while our offerings have been good we have just barely been able to keep up with everything. When we came back from leave many supplies were completely exhausted. It has cost us over a thousand dollars a month to operate since being back home and as the work continues to grow the expense will grow with it. Our bank balance shows \$391.60 in the bank as of this date (August 22), and there are just over \$300.00 in unpaid bills. We work on almost as close a margin here in this work as the widow did with the meal barrel, i.e., nothing left nor nothing lacking.

SOME FUTURE PLANS FOR THE WORK

1. Expansion Of The Teaching Places.

As to exactly how much

more we will be able to expand will depend on several factors, the first and foremost of which is the leading of the Lord into these remote places and some that are not so remote. Secondly, it will depend upon finances. Thirdly, it will depend upon how my health holds up and my ability to continue to reach out deeper into these unknown areas. We have people now in 2 different areas—areas where we have never been that have begun to ask us to come and preach to them and at this stage it is quite easy to pay little attention to this casual call, but if the trend follows through as it has always done before the folk will soon be sitting on our door steps begging us to come. "Come over into Macedonia and help us." Our potentials are unlimited here and the hardest thing that I have ever tried to do is to say "No," to a lost man asking to know about the Lord. May God give us grace, strength, and wisdom and the prayerful and financial support to go into every one of these stinking jungles at the bottom of the valleys and to the top of every mountain until every one of His elect has been called out, and then I pray, even so Lord Jesus, come.

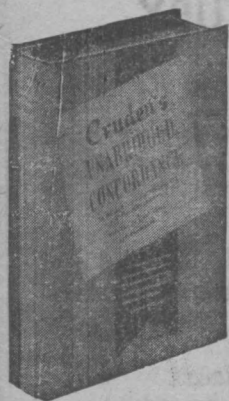
2. A Teaching Ministry.

We do not have the details worked out on this as yet as to just when and just how we will be able to carry this end of the work on, however, the

**WANNA
REMOVE
PAINT?**

Lord has impressed us to try to figure out some way. We would like to take up where Brother Roberts left off in teaching the preachers before too much longer. And we would like to find some way to continue to teach the native children, at least to read. We are not concerned about the finer arts of education for these people but would like at least to have them where they could read and study the Bible for themselves when the white missionaries have passed from the scene. I have considered trying to employ someone locally or from Australia to carry on this work. I know that many Baptists, and perhaps you folk at the church, might frown upon this idea.

(Continued on page 8, column 1)



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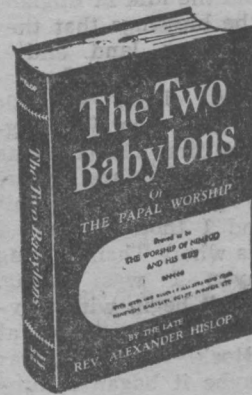
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THE BAPTIST EXAMINER

SEPTEMBER 14, 1968

PAGE SIX

What About Rome's Claim Regarding The Bible?

By PASTOR W. A. CRISWELL
First Baptist Church
Dallas, Texas

"The Bible is a Catholic Book." I can hardly believe my eyes, yet there it is, written in big, black, bold-face letters, "The Bible is a Catholic Book."

The heavy caption introduces an advertisement published in many of the national magazines of our country. The propaganda grows out of the office of the Supreme Council of the Knights of Columbus. And what they have to say about the Bible being a Catholic Book would be historically ridiculous were it not tragic in the effect it may have upon some people who will read the advertisement.

After all, where did the Book we call the Bible come from, and who gave it to us? What has been the historical attitude of the Roman Church towards it? The answers are easy to find.

Our Bible is comprised of two Testaments, the Old and the New.

The Old Testament was preserved for us by the Hebrew people. The Hebrew Bible is the Old Testament. To them in ancient days were committed "the oracles of God."

The historian Josephus might still say of them what he wrote over eighteen hundred years ago, "After the lapse of so many centuries, no one among the Jews has dared to add or to take away or to transpose anything in the Sacred Scriptures."

The Canon of the Old Testament seems to have been largely closed after the time of Ezra the Scribe who flourished about 450 B.C. The prophecy of Malachi was the last to be added and thereafter the Old Testament remained a sealed volume, "waiting for the Great Prophet who should come." In what sense the modern Roman Catholic Church can appropriate as peculiarly its own the Old Testament is a mystery indeed.

There remain the New Testament Scriptures. Do they belong to the hierarchy of Rome? Were they produced by them? The proposition loses its seriousness and becomes almost silly when it is stated.

The Canon of the New Testament is the received and accepted Books revealing the mind and will of our Lord Jesus Christ, and is accounted so not by one sect only but practically all the Christian peoples of all times.

The Churches, the followers of Christ, ancient, modern, Asiatic, European, all who call on the

name of Jesus, the sects of the Reformation, the Greek sect, the Armenian sects, the Syrian sect, the Roman Catholic sect — even the Unitarian sect — all testify to the canon of the New Testament which we have in our Bible.

The New Testament was written by the apostles and by close associates of the apostles. The Books were loved and read and carefully preserved by the early Christians. God Himself, in the passing of time, impressed upon the minds and hearts of His children the worth and the inspiration of these writings.

The ancient councils merely approved what was really received among the Christian people as the inspired Word of God. No council could include a book that was not already sealed by the approval of God among the people; nor could any council exclude a book that God had given to the Churches.

Take for example the Book of Hebrews. No one knew who wrote it. Yet God said through the Spirit to the churches that it is His inspired Word. He says so today. In our New Testament you will find that Book. What the councils did or did not do is immaterial. The people of God through the centuries recognized it as inspired and it became a part of the New Testament.

The gathering together of the New Testament books occurred in the two or three centuries after Christ, and it was done by the Holy Spirit through the minds and hearts of the early Christian people.

The books of the canon are their own apologists. They were revered as the Word of God among believers in the East, in the West, in Africa, wherever the gospel message of Christ was preached. All this occurred before there was such a thing as a bishop of Rome pretending to be a papa (pope) of all the heritage of the Lord.

During those days the church of Rome was just one among many others and if there were any bishops of the churches who claimed precedence and authority over others, they were more likely to be the bishops of the East, the patriarchs of Jerusalem, Antioch, Constantinople, than the bishops of the West.

For the modern Bishop of Rome and his papal sect to lay claim to the New Testament Scriptures is as absurd as for them to appropriate the Hebrew Old Testament. All the churches and all the Christian people, everywhere and in all ages, have



"And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this?" — Mark 1:27.

"And they kept that saying, with themselves, questioning one with another." — Mark 9:10.

We have lots of correspondence by way of Bible questions. It seems that the three things that God's people are perplexed about today are:

- (1) The local church,
- (2) The doctrines of grace, and
- (3) The second coming of Christ.

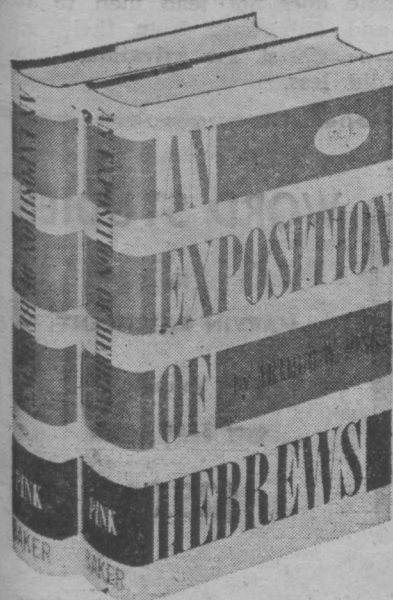
We ask all of our readers to carefully study what we have to say concerning these various truths and to search the Scriptures in the light of our comments. We have a conviction that the message found in THE BAPTIST EXAMINER will ultimately be used as a blessing — that it will solve all your problems — answer all your questions — and end all perplexity.

Most people talk about the church as being invisible, rather than local. There is a good reason why it is called invisible — you just don't see it in the Scriptures.

accepted and loved these books as the Word of God.

Now that the Roman Catholic Church has brought up this issue of the Bible, exactly what has been the attitude of the hierarchy toward it?

Instead of being a friend of the Bible, the Roman Church has been and still is its worst enemy. Under their hands it was suppressed for hundreds of years. Even the priests themselves were ignorant of it. When the Renaissance came with its intellectual freedom it brought a burning desire for learning that resulted in the reading of the Scriptures in their original languages and their translation into the vernacular of the people. What was the attitude of the Roman Catholic Church toward this discovery of the Bible? They fought to the death the translation, the distribution and the reading of the Bible. They make it an offense punishable by death even to possess a copy of the Word of God. They declared the saintly scholar, John Wycliff of Baliol College, Oxford, a heretic for publishing the Scriptures in English. He died in 1384, but they (Continued on page 8, column 3)



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A General Report

(Continued from page 6)
but to look at it realistically it would only cost a fraction of what it has cost the supporters to try to keep Americans here and we still don't have anyone.

3. Future Buildings Planned.

Our present Mission Medical Center was built nearly six years ago and all of it except the three doors was built from rough bush materials. It is in very bad shape now and I have a building planned to be built from sawn timbers but using a grass top. This will not cost a great deal as we already have the saw mill. We now have some cattle on the Mission Station as well as hogs and while it does not require elaborate stock barns here like some other parts of the world, we will be needing some adequate buildings to house them especially during the months

when they have their young. Also we expect to put up a decent church building here on the Mission Station sometime in the future.

The entire Mission Station has already been wired with the exception of a couple of buildings. This has already been paid for out of my personal funds, at a cost of \$350.00 (U. S.). Recently a couple of Germans came through here and spent a few days on the Mission and one of them was an engineer and surveyor by trade. He helped me to survey the entire area around here for a possible dam site and we came up with one at the far end of the Mission property where three small creeks flow together that will carry enough water with a dam for storage at low times to pull a 10,000-watt generator. This will be enough power for the entire Mission Station and will give us power 24 hours a day, which means that we can dis-

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pense altogether with kerosene which costs us \$1.80 a gallon. This project is almost ready to start now and will take several months to complete. It will be initially expensive but after the initial cost the expense will be over then and within a few years it will have paid for itself and from there on out the Mission Station will enjoy power almost completely free for the remainder of its duration.

Beloved, this is a fairly comprehensive report but certainly not all inclusive of our intentions for the next few years. No doubt but that things will come up that I will be writing to you about as the need arises and asking for your opinions, suggestions and advice.

us. Let no man rob you of your heritage.

Appreciated Letters

"Please renew my subscription to TBE. I love every article in it, and it has proved to be such a blessing to me and my wife! We didn't know much about the doctrines of grace, or of the sovereignty of God, until just a short time back, but how thankful we are to know about these precious truths now!

May the Lord continue to bless your work there for many years to come. I certainly appreciate and have a lot of respect for the way you stand for the truth of God and your reward will be exceedingly great in Heaven!"

Richard H. Jones
(Missouri)

"Here is a check to be used as Calvary Baptist Church sees fit. Your church is to be praised for doing the work of publishing TBE. May God bless you, and the work Calvary Baptist Church undertakes."

Ray Crosson
(Florida)

Devil's Counterfeit

(Continued from page one)
slips this human atonement in as taking the place of the all-sufficient atonement of Christ. Human atonement of course denies the sufficiency of the atonement made by our Lord. There is no Scriptural justification for doing penance. It is a human invention, handed to men by the devil.

2. Weeping, Mourning, Praying and other "altar exercises" take the place of Bible repentance. The "mourner's bench" and the altar are substitutes for Bible repentance. The individual is led to feel that self abnegation and humiliation and tearful distress somehow make up for the past life, and that such gets God sorry for the penitent—enough that He forgives them. This is a Satanic invention to eliminate Christ. If one can mourn and "take on" and ask for and receive forgiveness, then why did less.

Christ die? That would enable a sinner to be saved without Christ. The Bible teaches that one is saved through faith in Jesus and what he did — not through just getting sorry and asking God to please forgive. "For by grace are ye saved through faith..." A mourner's bench preacher of West Kentucky used to get a whole string of mourners on the front benches then he would walk up and down saying, "Keep on mourning." Presently he would say, "Is the burden gone?" If there were a change of feeling, the person was pulled to his feet and told that he was saved. Nothing said about Jesus. Nothing said about faith in Him. Everything turned on mourning and feelings. But the Bible says, "He that hath the Son hath life"—not "he that feels good."

3. "Sorrow for Sin" is substituted for Bible Repentance. Many think that if one gives evidence that he is sorry enough that he has sinned, he has surely repented. The two things sorrow and repentance are regarded as synonymous. Such is not true at all. "Godly sorrow"—that is, sorrow as relates to God, LEADS TO REPENTANCE. (II Cor. 7:10). No one truly repents who is not sorry that he has sinned against God, but it is such sorrow that leads to one's turning from sin.

4. Sorrow Over Being "Caught" is Often Mistaken for Repentance. Perhaps every criminal who is caught and lodged behind bars is sorry — but sorry he was apprehended. If turned loose he would go right back into crime. This is the sense in which Judas repented. He was sorry things turned out as they did, but there is no indication that his basic attitude changed. That he committed suicide indicates that he did not. Many a man who has burned himself out serving the devil, as he lay sick and close to death has been awfully sorry. Sorry that health's gone and death imminent, but in it all his heart remained steely against God. Such as the Bible says, is the "sorrow of this world that worketh death." Any sorrow that does not lead men to turn in abhorrence from their sins, to Christ for salvation, is worthless.

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this special issue is postponed.

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Rome's Claim

(Continued from page seven)
dug up his bones in 1415 to cast them upon a dunghill, later changed their minds, burned the remains with fire and threw the ashes in the River Swift, a tributary of the Avon. All this just to show their contempt for one who would dare give the Word of Life to the people.

The first three centuries of the Christian era saw imperial Rome cast to the wild beasts those found in possession of the Holy

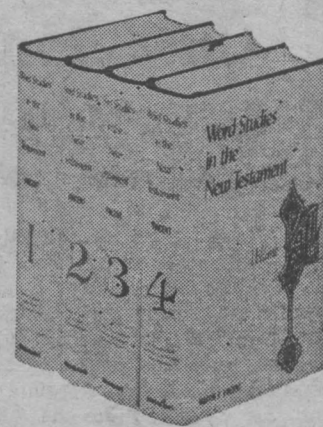
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Books. After the development, centuries later, of what we know as Papal Rome, the same thing happened. Those found reading the Bible were burned at the stake, imprisoned, maimed, tortured, tormented. And yet, today, that same church comes forward as the sole possessor and champion of the Word of God, the Holy Scriptures? Every page of history denies that they are such. Every missionary on the foreign field denies that they are such. Their own conscience testifies against them.

Although for ages they have despised the Holy Word and exalted their own tradition, yet they have not been able to destroy the oracles of God that condemn them. We may say with Josephus, "After the lapse of so many years, never has one dared to add or take away anything in the Holy Scriptures." They have been compelled in spite of themselves to leave untampered the books of the Bible — even as they were given of God to His people.

Whose Book is it? God's Book. Who gave it to us? God. Through whom did He give it? Through His prophets and apostles. Who preserved it? God. To whom does it belong? To God and to

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