

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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LATEST PHOTO OF HALLIMAN FAMILY



(Last year we mailed out 2000 Missionary Calendars. The above photo will appear on our Missionary Calendar this year and such is free for the asking, either singly or in any quantity desired)

Visiting Precious Saints Both In North And South

By JOSEPH WILSON
Winston-Salem, N. C.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."—Eph. 3:8.

Surely, the greatest honor God can or does give to a man is to make him a preacher of God's



ELD. JOSEPH WILSON

precious Word in the Lord's true churches. It has recently been my privilege to preach a series of services in three churches, and one night in another. I count it a high honor, that these churches would invite me to preach for them. There are some churches in which I would consider it no special honor to preach. There

are some churches, that if they asked me to preach, I would wonder where I had gone wrong, but to preach in one of the Lord's own churches is a great privilege and a high honor.

I am pretty much of a Southerner with a previous prejudice toward Yankees. I must hereby this day acknowledge my faults and make public my repentance and changed attitude toward folk in the northland. I preached Oct. 27th - Nov. 1st for the Gladwin Baptist Church in Gladwin, Mich. Brother Henry Hall is the noble

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Dear friends:

Greetings to each of you. It has been some time since I have sent in a letter to The Baptist Examiner, although I have written many personal letters during this time.

As there has been no mission patrols here of late there really isn't much to write about at this time but will send a short letter to let you know we are still busy in the Lord's service. For the past month I have been very busy finishing up the inside of our house. I have accomplished a lot in these few weeks and have well over half of it finished now. Each Monday is correspondence day plus scores of natives to counsel with an many other odd jobs; we also have church services here on

(Continued on page 2, Column 1)

UNSTABLE BAPTISTS

PREACHED AT CALVARY'S 1968 CONFERENCE

By FRANK McCURM
Detroit, Michigan

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine but after their own lusts shall they heap to themselves teachers, having itching ears."—II Tim. 4: 1-3.

Unstable Baptists are a problem of every church. We are Baptists because the Bible is a Baptist book. If your members are not Baptists, then you have failed somewhere down the line. The whole responsibility of making Baptists is your problem and my problem, and to the degree of our effort to teach the Word of God, to that same degree will be the shade of Baptist that you'll produce. You are not only to preach it, but practice it, and practice it in a fashion that folk will understand what you stand for.

When Paul wrote to young Timothy, he said:

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—I Tim. 3:15.

An unstable Baptist is the consequence of those who call themselves Baptist, yet fail to teach the Word.

Many years ago, in the early 30's, when the Lord called me to preach, there was a lot of talk about "pussy-footing" and com-

promising. I don't hear so much about it anymore. I think you know what those terms imply, and I am under the impression that we have become more sophisticated, but the old practice is still there. We ought to just tell it for what it is. If we are afraid of personalities — if we are afraid of clashing with folk that may be offended at the truth, we are cowards. Our only consideration



FRANK McCURM

is to be found faithful in doing that which we are called to do.

The time of apostasy will come, so says the apostle, under the influence of the Holy Spirit. Evidence is daily mounting that this time has arrived. It isn't coming; it is here. The waiting period is over. The time has come when we must come to grips with the enemy and earnestly — not haphazardly — (Continued on page 5, column 1)

HERE'S ANOTHER LETTER FROM BOUGAINVILLE

By RALPH A. DOTY
Missionary
to the Solomon Islands

Recently Nukui village was the scene of the formal completion of the new "Haus Lotu" or church building of the New Canaan Baptist Church. After several months of arduous work by a construction crew who alone knew what they were actually doing, the job was finally completed. I wanted to help but the intricacy of native construction precluded my being of any real help. They did concede that one modern inno-

tion was allowable and that if I would buy 50 pounds of nails they would accept my offering. This I did and then I was asked to step back out of the way and let the experts work. I of course, complied with their request and watched from a distance. The construction went by spurts. I did not actually see the building of the foundation as I was away



RALPH A. DOTY

from the village that day but the teak posts on which the building rests were set in the ground in one day and the logs to be used for the floor timbers were set in place. Posts were quickly erected and the plate secured at the top, whereupon the rafters were fastened in place. The building of the sak sak roof took quite awhile

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SHUT UP WITH GOD"

"And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in."—Gen. 7: 16.

This text is taken out of the experience of Noah. God had chosen one man out of all the men of the earth, and one family out of all the families of the earth, that He was going to bless, and use, and save through the flood in order that He might be able, through this one family, to establish a new race upon the earth when the flood waters had gone down. The Word of God tells us how that Noah had built

an ark at God's command, and under God's direction. That ark was some 450 feet long, about 75 feet wide, and about 45 feet high. The Word of God also tells us that there was only one door in the ark, along the side, and only one window in it, which was in the top.

I might say in passing that I think God put that window in the top of the ark rather than in the side so that when they looked out, the only way they could look was up, unto the Lord. If they had looked out, they would have seen the destruction that was taking place so far as

this world was concerned. God didn't want them to have their eyes on the world. Rather, He wanted them to have their eyes on Him. So the window was placed in the top of the ark and that was the only way that anybody could look out.

The Bible goes on to tell us how the animals were all gathered, and placed inside that ark, and how that Noah, his wife, his three sons, and their three wives — eight in all, went into the ark. Then my text says, "And the Lord shut him in."

I want to take this text and

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Fred T. Halliman

(Continued from page one)

the Mission on Monday. Sometimes I get to put in the next three days without too many interruptions.

As for the work it has settled down to a more or less steady growth now. A few are saved along and we have the first baptism scheduled for this coming Sunday that we have had for a couple of months. I have just finished with all the churches in this immediate area instructing them in the observance of the Lord's Supper. At each church there was near 100 per cent attendance in membership for the observance of the ordinance. We also have a 100 per cent closed communion in these churches over here. The pastor knows each of his members and he takes the emblems to those who belong to that church only. We most always have members of other churches visiting when any particular church is observing the Lord's Supper as well as unbaptized professing Christians and several lost people; however, no one as yet has attempted to take the Lord's Supper away from his own church and neither do any of the other folk that are not baptized attempt to get in on it.

One of our missionaries has just returned today from a six weeks evangelistic tour in one of our farthest outposts. He reports that the Lord is blessing in that far away area and that the people are anxious to hear the truth of God's Word. He said that the people requested that we do not leave them without an evangelist longer than a week. This area is a Lutheran stronghold but

many of the folk are coming out of this heresy to the truth. Please pray for the evangelists that work in this area for they are harassed and persecuted daily by the Lutherans — some of them are being brought before the Government on false charges and tried in the courts of the land. Some of our preachers have been locked up for short periods of time but just as soon as they get free they go right back to preaching again.

We are by no means free from the satanic influences in this area. Every year about this time the tribal dances get into full swing and before the Government and Missions came to this area the natives, all without exception, attended these dance festivals and sacrificed to the various spirits to make their gardens grow, to keep their pigs from dying, to cause their women to be fertile and a host of other things. Now the lost folk continue to do this only. The Government and the Protestant and Catholic Missionaries teach them to do it in the name of Christ. In other words they have been taught to give their old heathen spirit worship a Christian name, but nothing else has been changed about it except the name. Sounds as though they are getting Americanized, doesn't it? All of this culminates in a week's festival at the Government Station and that week reaching its zenith on the 25th of December.

Beloved, we ask your prayers in a special way for these are trying days for us in many ways. May the Lord bless each of you.

Sincerely,
Fred T. Halliman

"Shut Up With God"

(Continued from page one)

I use a number of illustrations that I find throughout the Bible, to show you other individuals who were shut up unto the Lord.

I

NOAH.

There couldn't be a better illustration so far as an individual being shut up to God than Noah. Here is a man who with his family is shut up on board an ocean-going vessel, with a menagerie of wild animals, and creeping and crawling things, and flying things that cannot get loose, nor get off that ark. They and Noah and his family must live together until the waters assuage from the earth, and God allows them to go from the ark.

I wish you would notice that when Noah went into the ark, the Lord shut him in. That means that God closed the door. That means that everything about that door was of God so far as shutting it, closing it, and sealing it in such a way that no water could get in. It was the Lord that shut

him in. Then there wasn't anything to do but just wait until the rain stopped.

Sometimes I think that waiting is about the hardest thing for a child of God to do. Noah waited one day and no rain. He waited two days and there wasn't any rain. He waited three days and the rain hasn't come yet. I imagine by that time, the Devil put in a few licks by way of temptation: "What a fool you have been Noah!" I imagine that the Devil reminded him as to how the man of science, and the men of religion, had all told Noah that he was a fool to build this ark. I rather imagine by the time Noah had been in there five or six days that there had been some conversation going on between him and his wife, and I wouldn't be a bit surprised but what she said, "Maybe we have acted prematurely. Maybe we have run ahead of the Lord in building this ark. Maybe the men of science were right in saying there wasn't going to be any flood of waters. Maybe the men of religion were right in saying that God hadn't made such a revelation unto them." They waited—five, six, seven days, and on that seventh day the Word of God says that Noah heard the water as it began to fall upon the outside, when the fountains of the deep were broken up and the rain came down from above, and the rain came up from beneath, and the waters began to fall upon the face of the earth. Noah knew then that the God who had shut him in was keeping His promise, and that the flood was coming to pass.

Inside that ark Noah and his family stayed. All they had to do during the period of the flood was to take care of the stock that was on board that ark. They waited seven days until the rain started, and then for forty days the rains came. Can you imagine how morbid that an individual might be to hear nothing but rain for forty days' time, and to have nothing but overcast skies and cloudy heavens! That was the experience of Noah. For forty days the water fell upon the earth, and then the waters ceased. The Word of God tells us that for seven months they drifted, and at the end of the seventh month the ark came to rest on mount Ararat. Even then the earth was in no condition for Noah and his family to go forth and start a new civilization. They had to wait five more months until the waters had gone down before the ark was to be opened and they were to come forth from the ark.

Let's notice Noah inside that ark. Can you imagine an individual who was ever more shut up unto the Lord than was Noah? He has a menagerie of wild animals—a cargo of wild ferocious animals on board that ark. He has danger all around him so far as those animals are concerned. Then, beloved, he had no map. He had no chart. He had no compass. He had no rudder nor sails. He had nothing at all whereby to guide that ark. The ark just drifted. If the Lord carried it to the east or to the west, to the north, or to the south—whichever way the Lord carried it, it was thus that the ark went. If ever a man was helpless, it was this man Noah. If ever an individual was absolutely helpless and shut up to God, it was Noah. He couldn't guide his ark. He couldn't do anything about the cargo. He couldn't do anything at all but stay in that ark and wait on God.

I say, beloved, even after the waters had gone down from the face of the earth, after the ark had come to rest on mount Ararat, it was five months that they had to wait for the ground to dry up before they were able to come forth from the ark. I tell you truly, if ever a man in a year's time was shut up unto God, it

Calvary Baptists, Seabrook, Md., Give Support To TBE



WAYNE CROW

The Calvary Baptist Church of Seabrook, Md., counts it a privilege to be able to assist the Calvary Baptist Church of Ashland, Kentucky, by supporting The Baptist Examiner.

We feel TBE has much to offer in spiritual matters and are sincerely hopeful that more people would get to read it. Calvary Baptist Church of Seabrook recommends any church support this endeavor on a monthly basis as it is our privilege to do!

was Noah.

But God took care of him. The blessed part of it all is, that the man that was shut up unto God, came forth from that ark. There wasn't one person on the ark that went in but that came out, so the entire cargo of men and beasts came forth from the ark at the end of the year's time and the ark wasn't destroyed. Why? Because the God that had shut them in, took care of them, and the God to whom they were shut up, looked after them through all that year's time.

This reminds me of that text which says:

"Casting all your care upon him: for he careth for you."—I Pet. 5:7.

Was there ever a man who exemplified this text more than Noah? He cast all of his care upon the Lord, with the realization that the Lord would care for him. I say to you, this experience of Noah takes hold of me and lifts me up and gives me strength for tomorrow and for the days out before me, when I realize that the same God that shut Noah in, and took care of him through the period when the waters were falling—through the period when the waters were causing that ark to ride majestically upon the waves—through the period when the waters were going down and the ark was coming to rest upon mount Ararat—when I realize that the same God who took care of him as the waters finally went off the earth and brought him out after a year's time within that ark—that same God is looking after you and me. It blesses my soul to know that we can be shut up to God, and that God can take care of us. As Peter says, we are to cast all of our care upon Him, knowing that He cares for us.

II

ISRAEL IN THE WILDERNESS.

In this instance, there were three million that were shut up unto the Lord. They left the land for 430 years. They started out, having crossed the Red Sea in a miraculous manner. They started out for the land of Canaan, and it took them forty years to make the trip from Egypt to Canaan.

To be sure, the trip was lengthened unnecessarily, we would say, from God's standpoint, yet it was lengthened because of the sin on the part of the children of Israel at Kadesh-Barnea, when they murmured against God, and refused to go into the land, and when they believed the report of the ten spies rather than of the two, Caleb and Joshua, who said, "We are well able to overcome

the enemies that are out before us."

For forty years Israel wandered in the wilderness. If you will take your Bible and study the places that they visited, you will see that they crisscrossed east and west, and north and south, over that desert country for forty years' time. They wandered backwards and forwards. They went over the same land and the same country time after time. Why? Not because they were lost, but because God wouldn't allow them to go into the land of Canaan until the forty years were spent there within that wilderness.

Notice how these three million people were shut up to God, and how God took care of them within the wilderness. They didn't have any food. They didn't have anything whereby to take care of themselves. But God took care of them for forty years time.

What kind of clothing did they have? When they left the land of Egypt, they left as slaves, and though they borrowed from the Egyptians, what they got was nothing to carry them for forty years through the wilderness. When they got out into the wilderness, the first thing that God asked from them was their badger skins in order to build the tabernacle.

In fact, it was the outside covering of the tabernacle. If you were to stand off at a distance and look at the tabernacle, all that you could see on the outside would be those old weather-beaten badger skins. Beloved, what were those badger skins? They were the very things that the children of Israel were to use for their shoes. It was from the badger skins that their shoes were made. They had before them a forty year journey, to go across the wilderness. They were going to need several pairs of shoes traveling through that desert country. They were going to need lots of shoes from the time they left Egypt until they got over into Canaan. God looked at them and said, "Give me your badger skins, for I want to build a tent, a house of worship, a tabernacle for myself."

The Word of God would indicate that they gave the shoes off their feet to the Lord for the building of that tabernacle. Then what did they do for shoes? I'll tell you what they did. They were shut up to God. When they got over into the land of Canaan forty years later, God pointed to their shoes and said, "Your shoes—are they worn out? You are wearing the same shoes now, as when you left the land of Egypt." (Continued on page 3, column 1)

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"Shut Up With God"

(Continued from page two)

Beloved, God made those shoes to last through all that wilderness wandering. God made a pair of shoes to last for forty years that you couldn't make last but a few months' time. I tell you, it pays to be shut up unto God.

Let's notice the food. It takes quite a large amount of food for even a small family to survive. But can you imagine what it would be like to have a crowd like this to feed each day?

I often think about our Bible Conference that we have over Labor Day week-end. It takes a tremendous amount of food to feed our Bible Conference. If you have from six or eight hundred people come to see you, and eat three meals a day for four days' time, it takes lots of food.

Beloved, this was a crowd of three million that was traveling through the wilderness. That meant there were three million breakfasts, three million lunches, and three million dinners that had to be provided every day, 365 days out of the year, for forty years time.

The average individual eats about one pound to a meal. That means with three million people, it took three million pounds of "Wheaties" for breakfast. Can you imagine what three million pounds of Wheaties would look like stacked up? Imagine, three million pounds of food for breakfast, three million pounds for lunch, and three million pounds for the evening meal — nine million pounds of food for one day's time alone!

When I had no idea as to what nine million pounds would look like, I began to make an estimate, and I found that an average box car on a railroad train holds about 50,000 pounds. Let's see how many box cars of food it will

take for one day's time. It would take about 180 box cars to haul the food that those Jews needed for one day's time.

But how about for a year's time? It would take about 65,700 box cars to haul it for a year, and they were traveling for forty years. That meant it took 2,628,000 box cars of food to care for them for forty years' time. That meant that you would have a train that would belt the entire globe at the equator. Just stop and think about it: a train that is long enough that it would go all the way around the world at the equator. That is the food that it took to feed those three million Jews for forty years' time, and God provided it. They didn't have a credit card, and there wasn't a cash nor a credit store in all the area, but they were shut up unto God, and God provided for them. I tell you, it is a mighty pleasant thing to be shut up unto the Lord.

Let's look at it from the standpoint of their drink. The average person drinks about a quart a day. That meant that it took 750,000 gallons of water for them just to drink a quart a day, to say nothing of cooking and of bathing. Imagine 750,000 gallons of water every day just for drinking!

I called the railroad company and asked them how many gallons they could haul in the average tank car, and they told me that one tank will hold about 8,000 gallons. I began to estimate and I found that it would take 94 tank cars every day to haul the water for Israel to drink, if they only drank a quart a day, not to count what they would use for cooking, and for bathing.

Now let's put these two trains together — the train that brought the food and the train that brought the water. Let's hook all those cars up together, and for

forty years' time, the train would go around the world at the equator approximately one and one-half times.

Not a word is ever said that they suffered for lack of food. Not a word is ever given to us that there was any lack of water. Their food was provided. Their water was provided. They had all they needed to eat and drink for forty years' time, and God provided it. Why? Because they were shut up unto the Lord.

But that wasn't enough to satisfy me in my estimate. I began to think in terms of the height of this food, if it were stacked in cans, one on top of the other. I remember when I made this estimate that I picked up a five-inch can of pork and beans and weighed it, and I found that that one can of pork and beans weighed about one pound. Since there were three million for three meals a day, that meant they needed about 9,000,000 pounds of food each day, or in other words they needed about 9,000,000 cans of pork and beans every day in order to take care of the food for one day's time. Can you imagine what 9,000,000 cans of pork and beans would look like if you were to stack those five-inch cans one on top of the other, up into the air? Do you realize that those 9,000,000 cans would be 3,750,000 feet in the air? And do you realize that there are 5,280 feet to a mile? This means that in one day's time the cans of pork and beans would reach 750 miles into the air.

Beloved, that was just for one day. Suppose you figure it for forty years. You start stacking up those cans of pork and beans, enough to last for forty years' time, and you'll find that there is a stack that runs 10,950,000 miles into the air.

That still doesn't tell me anything. I don't know how far 10,950,000 miles is. But I look at it from this standpoint: I'll get me a carrier pigeon and I'll start him down at the bottom can on a non-stop flight to the top can — 10,950,000 miles high. Beloved, the baby that is born the day the carrier pigeon starts will be 21 years old when the carrier pigeon reaches that top most can.

Does that give you any idea of how much food and water it took to take care of those Jews for forty years? Does that help you to realize that when they were shut up to God, that this was about the most wonderful thing that could happen to them, because God provided the water, the food, the clothing, and every thing they needed for forty years' time. Their shoes didn't wear out. They had plenty of food. They had plenty of water. At the end of the forty years they came out from the wilderness, and the Word of God says concerning them that there was not one feeble person among them.

Notice also how they were shut up to God from the standpoint as to their direction and guidance, and the way in which they should go, for God guided them for forty years. If the cloud moved to the right, they moved to the right. If it moved to the left, they moved to the left. When it went forward, they went forward. When it stopped, they stopped. For forty years all they had to do was just look at that cloud and do as

the cloud did. For guidance, for food, for water, for clothing, they were cared for completely for forty years. I tell you, it is wonderful to be shut up unto the Lord.

III

ELISHA AND HIS SERVANT AT DOTHAN.

II Kings 6 tells us the story of Elisha and his servant. It was said of Elisha that if he were to see Elijah when he went up, that a double portion of the spirit of Elijah would rest upon Elisha. Well, evidently Elisha saw Elijah when he ascended, because apparently a double portion of the spirit of Elijah did rest upon him, for the Word of God would indicate that Elisha worked more miracles than anybody else that ever lived in all the Bible.

Let's notice Elisha and his servant when they came to the city of Dothan. The king who had been warring against the children of Israel said to his lieutenants and his generals one day, "Somebody is letting out the secrets concerning our army, for if I make plans to do anything, the Jews know about it. We make our plans in secrecy, yet when we strike our blow, we find that the Jews know all about it and they are prepared for us, and we fail." He said, "Some one of you is telling the things that we plan here in the palace."

One man who was smarter than all the rest of them said, "No," it is not us, but there is a man of God in Israel, and he tells the king what you think in your bed-chamber." The king said, "If that be true, what we need to do is to secure this man of God, in order to stop him from revealing our secrets and our plans to the children of Israel."

One day the word came to him that Elisha, the man of God, was in the city of Dothan, and he swept down upon him with an army. The morning time came and Elisha and his servant got up and looked out and there was the mountain just filled with the army of this king who was there to capture one lone prophet of God by the name of Elisha. The Bible tells us that when the unnamed servant looked out and saw all that army round about him, he threw up his hands in dismay and said, "Alas, my master! how shall we do?"

I ask you, haven't you had that same experience when all you could do was just throw up your hands and say, "Lord, I don't know which way to turn." We think that this young man that was with Elisha was acting prematurely and without faith, but he was only acting just like you and I have acted many, many times in life. He was only acting like you and I will probably act before the sun goes down tomorrow night.

Elisha breathed a little simple prayer unto God, in which he said, "Lord, open his eyes that he might see that they that are with us are greater than they that are against us." When his servant looked out a second time, he saw that the mountains round about were peopled with the chariots of God, and the angels of God, so that he realized that those that were with them were much greater than those that were against them. They were shut up unto the Lord.

Sometimes you and I come to that place in life when we don't know which way to turn. Sometimes we come to that place that we wonder if life is worth pursuing any further. Sometimes we come to the place when we just feel like throwing up our hands and going a million miles away to try to get away from everything and everybody and start all over again. Beloved, that is the time that it is good to be shut up unto the Lord. My prayer to God is that when that time becomes a reality with you, that you, like Elisha, will cry out unto the Lord, "Lord, open our eyes that we might see."

IV

THE EARLY CHURCH.

There are five powers that govern society: eloquence, rank, learning, the army, and wealth. The interesting thing about it is, in the case of the early church, all five powers were against the church. All these, I say, were arrayed against this church, yet the church won. Why? Because they were shut up unto the Lord.

I turn to Acts 4 and I find that one day the preachers were arrested. The Word of God tells us that this was the first persecution that fell upon this infant church. They were forbidden to preach in the name of Jesus. They were threatened if they did preach further in the name of Jesus, yet the Word of God tells us how this early church refused to abide by the command and wishes of the rulers, and how they were called up and threatened a second time. Then the preachers decided that all they could do was to take the matter to the Lord. We read:

"And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth and the sea and all that in them is; Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." — Acts 4:23-31.

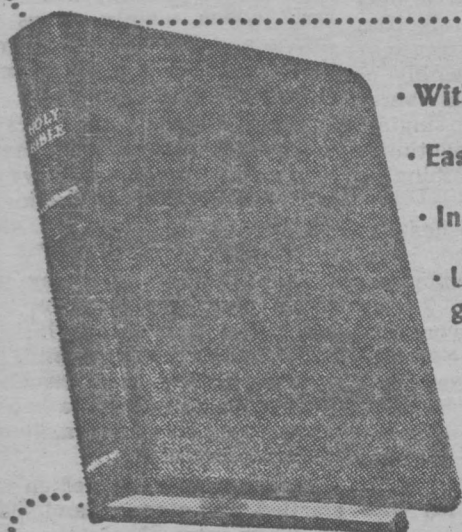
The rulers told these people that they couldn't preach anymore. (Continued on page 4, column 4)

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THE BAPTIST EXAMINER

NOVEMBER 30, 1968

PAGE THREE

The Baptist Examiner FORUM

"In the light of I Cor. 14:34 and I Tim. 2:12, is it Scriptural for women to even participate in the congregational singing of the church?"

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



In answering this question may I first point out that I Cor. 14:34 is addressed to the male members of the church for it says, "Let your women keep silence in the churches." It is therefore the duties and responsibilities of the men to keep the women silent in church, and it is also our responsibility to determine to what extent that God commands their silence. The Spirit very definitely reveals that the extent of the woman's silence is the same under grace as it was under the law.

"Let your women keep silence in the churches: for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law." I Cor. 14:34.

From this verse we can gather that the woman's position of obedience unto the man, was not changed under grace, from what it was under law. The law forbade her to speak or address an assembly for this would give to her authority over the man, which God had forbidden, for He told the woman, "thy desire shall be to thy husband, and he shall rule over thee."

The Spirit tells us the reason that God forbids the women to speak in the churches is because she was deceived by Satan, which restriction was never lifted.

"And Adam was not deceived, but the woman being deceived was in the transgression." I Tim. 2:14.

Thus the women are forbidden by God to speak, or address the assembly, under grace as it was under law.

Now let us examine the law (Old Testament) to determine if the women under law were given the privilege of singing in the congregation.

"The whole congregation together was forty and two thousand and three hundred and three score. Beside their manservants and their maidservants, of whom there were seven thousand three hundred thirty and seven; and they had two hundred forty and five singing men and singing women." Neh. 7:67.

From this verse it becomes clear that the women under law were given the privilege of singing in the congregation, in fact they were a part of this great choir that sang at the dedication of the wall around Jerusalem and

at the dedication of the temple. Read Ezra 2:64-65.

The Spirit tells us that the woman's place under grace is the same as under law — the law gave them the right to sing in the congregation, and grace gives to them the same right. To restrict the women from singing would be taking from them their God given right to praise God in song, keeping them from making melody in their hearts unto the Lord. "Speaking to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." Eph. 5:19.

In this verse the Spirit did not restrict this to men only, rather it is His instruction to the whole church including the women. Thus it becomes apparent that there is a difference between speaking and singing. To speak, the woman would usurp authority over the man by becoming his instructor, which position God gave only to the man. Therefore for a woman to speak in the church she would be in violation of the Scripture both under law and grace. When she sings she is making melody in her heart unto the Lord, which God commands her to do. My answer to the question is, it is Scriptural for a woman to sing in the congregation, for law and grace both declare it is right.

E. G.
COOK

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BIBLE TEACHER

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We should not go "hog wild" on this subject, or on any other subject in our Bible. If we are going to tell our saintly women that they cannot sing praises unto their precious Lord in the church, maybe we should prohibit their coughing or sneezing in the church. Certainly coughing in the church breaks the silence.

If we just let these two Scriptures interpret themselves, we will have no problem as I see it. In I Cor. 14:34 we read "Let your women keep silence in the churches." If we stop there we might be justified to asking our women not to cough in the church. But the next statement says "For it is not permitted unto them to speak (or talk)." So it seems to be plain that this verse teaches that the women are not to talk in the church. And the only reason I know of as to why the women should not talk in the church is that they might be

faithful to God's precious Word. How can they be rewarded for having been faithful unless they do what God told them to do.

In I Tim. 2:12 the woman is not to teach, or have dominion over man. And in verses 13-14 God gives His reason for it. There we are told that it is because Adam was created first, and because Eve was the one who was deceived. So far as I am able to see there is absolutely nothing in the Scriptures that would prohibit women from singing in the church.

JAMES
HOBBS

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RADIO SPEAKER
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Kings Addition
Baptist Church

South Shore, Ky.



When we interpret God's word we must not become so obsessed with trying to dig hidden things out that we overlook the true lesson.

We are not to think that God is telling us to suppress a woman or keep her from doing anything. Remember a woman has just as much about which to be thankful as a man. When the Samaritan woman was saved at the well she "... left her waterpot, and went her way into the city, and saith to the men, come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:28,29). The enthusiasm that comes with salvation is true with all of God's children — male or female.

What we must do is search the scriptures and make sure that this enthusiasm is channeled in the right direction. To do this we find what things they are not allowed to do. They are not allowed to teach or usurp authority over the man. (See I Tim. 2:12). Some people say that the word "teach" is not related to man in the sentence. They say that this means they cannot teach at all. I dispute this. Teach and usurp are both written in the same Greek tense present infinitive active. The implication is that it means she cannot teach the man. She is taught in Titus 2:3-5 to teach the younger women. I Cor. 14:34 tells us that a woman is to "keep silence in the churches." This is telling us that she is to keep silence in the assembly, not in the building. In the building she can talk but not when the assembly is met together as a church. In other words when the church is officially opened to worship, the women cannot speak out. She can teach women and children but not man. Women cannot offer public prayer. "I will therefore that men pray everywhere..." (I Tim. 2:8). The Greek word "aner" means male and not mankind. The next few verses give instructions to the women showing that this verse is teaching that men and not women are to offer public prayer. This does not mean a woman should not pray at all. I Cor. 11:13 says, "Judge yourselves: is it comely that a woman pray unto God uncovered?" She is instructed to pray just as all of God's people are to pray. Chapter 14 shows us that she cannot pray aloud in the church. She is to pray constantly in her heart — as all of God's children are instructed to do. "Pray without ceasing." (I Thess. 5:17).

Women are instructed to come to the services with a covering. I Cor. 11:3-16 teaches us this very clearly. I have some very good friends who do not see this truth. However, I feel that this passage very positively teaches this. All one has to do is substitute the word "hair" for the word "covering" everywhere it is used and it would be perfectly clear that

covering does not mean hair, but it means a covering on the head other than hair. The purpose of this is to show that she is in obedience to God in respect to her position in life — in respect to her husband (or father in the case of the unmarried).

We also see in God's word where the women are to dress respectfully. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." (I Tim. 2:9-10). In other words God's women are to dress, live, and act modestly, showing that they have respect for the body God has given them.

If you will notice all of the things that are commanded women are designed to show that in the providence of God all things are to be done in a definite order. His order is that the men be the head of the house and the leader in every way in the worship of God. These restrictions are to see to it that we respect God's plan. When we observe God's commandment, we are not to do as the Old Testament people did. They began to add to the 10 commandments and give all sorts of rules that God did not mean. (For instance they said that you could not travel over a certain distance on the Sabbath). Singing is not in any way prohibited. Singing is merely an expression of our love for Him. Women are not prohibited from singing, and should sing with joy in their hearts for what the Lord has done for them. Of course, they could not serve as the song leader because then they would be assuming a role as a leader in the church.

ROY
MASON

Radio Minister

Baptist
Preacher

Aripeka, Florida



Yes, it is right and scriptural for women to participate in congregational singing. The two scriptures mentioned certainly do not prohibit such. "Silence in the churches" relates specifically to SPEAKING. I Cor. 14:34 says so! It is wrong to extend the prohibition here given beyond what is specified.

I Tim. 2:12 says, "I suffer not a woman to TEACH nor to USURP AUTHORITY over the man, but to be in silence." Two things are specified here:

1. The woman is not to teach, and the indication given here is that she is not to teach MEN. This must be true for women are specifically told elsewhere to teach women. The older women are to teach the younger ones certain things.

2. The woman is told that she must not usurp authority over the man. This certainly signifies that she is not to take over leadership in a mixed assembly of men and women. But this verse has no reference to her singing. "Silence" relates to the two things just mentioned, and nothing is said about her singing.

It is just as wrong to deny to women the rights that they have, as it is to ignore the prohibitions that relate to women. I have known preachers who were extremists in relation to the "woman question." Their attitude showed contempt for women, and their attitude was a browbeating attitude toward women. Personally, I am not "again women." My mother and my wife and my sister were all women, and I am rather prejudiced in favor of women. Because of this I don't want to be a party to helping to cause women to do things that the Lord tells them not to do, and for which He will chastize them. In my pastorates through the years we never had the women violating the scrip-

tures in relation to women's stated place in the church. Because of my kindly attitude based on the scriptures rather than a seeming animosity against women, I never had any trouble with the women. In fact, if a woman newcomer to the church violated the scriptures, the women set her straight without my having to say a word to her.

"Shut Up With God"

(Continued from page 3)

What would you do, if you were a preacher, and the authorities told you not to preach? You know, beloved, there is a fire inside a preacher that propels him on. I mean by that, that if a man is called of God to preach, nothing can keep him from preaching.

Jeremiah quit the ministry, but the Word of God tells us that the fire inside him burned to the extent that he couldn't stay quit. If a man is called of God, he has to preach. When these rulers told these preachers that they couldn't preach, they knew they had to preach, and they took the matter to the Lord. When they prayed unto the Lord, the place was shaken with His power. They were shut up unto God.

VI

PETER.

In Acts 12 we read the story of Simon Peter and his arrest. The Word of God tells us how he was arrested and put in prison. James had already been killed as the first of the apostles that met martyrdom and now Simon Peter is shut up in prison.

Talk about a man being shut up, Simon Peter was really shut up. He had two chains, one on each hand. There were three gates between him and his liberty. They had 16 soldiers guarding him. We would think that Simon Peter was a desperate character, with two chains, three gates and sixteen soldiers to hold just one Baptist preacher. Talk about a man that is truly shut up to God, Simon Peter really was.

They are getting ready to kill him. The only reason they have not killed him is because the Jews had a religious holiday and they didn't want to kill anybody while they had a holiday. They were really religious. They were so religious that they wouldn't put a man to death for preaching the Gospel during a religious holiday. They were going to wait until the sun went down on the last day of the holiday and then they were going to take Simon Peter out and kill him.

While they were waiting for the holiday to end, they had a woman's prayer meeting in the city of Jerusalem. I know it was a woman's prayer meeting, because when Simon Peter got out and went to the home, the Word of God says when they let him in, that he beckoned unto them with his hand to hold their peace, and declared unto them how the Lord had brought him out. Then he said, "Go, shew these things unto James, and to the brethren," which plainly shows that James and the brethren weren't there, and that it was a woman's prayer meeting.

These women were praying with such little faith that it really didn't amount to anything, for when Peter came and knocked, they said, "It is his ghost. He couldn't be out there."

That is about the way most of us pray. We pray for rain, but not a man brings his umbrella to the prayer meeting. We meet for prayer, even though we don't expect anything to happen; and nothing does happen, because we don't expect it.

In this case, these women were startled, and stunned, and shocked. They were absolutely stupefied when Simon Peter came and knocked on the door. They said, "It can't be Simon Peter. They have already killed him and it is his ghost come to see us." But it wasn't. These women had met in prayer, and God heard the prayer, and in His providence He

(Continued on page 5, column 1)

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NOVEMBER 30, 1968

PAGE FOUR

"Shut Up With God"

(Continued from page 4)
 delivered Simon Peter from jail. There were two chains, three gates, and sixteen soldiers between Simon Peter and freedom, and the Word of God tells us that he was sound asleep. He was really shut up to God. He couldn't get out. All he could do was wait on the Lord. And while he was waiting, he was resting. An angel came and spoke to him, and the chains fell off his arms, and the gates opened of their own accord. Sixteen soldiers stood silent and allowed him to walk out. Simon Peter was shut up unto the Lord, and He took care of him.

CONCLUSION

I tell you, beloved, that same God is in Ashland today. That same God claims Ashland as a part of His diocese, just the same as He claimed Jerusalem. That same God can work today just as He worked in the first century. There is not a bit of difference in humanity in the 20th century to what humanity was in the first century, and there is not a bit of difference in the God of the first century and the God of the 20th century.

I say to you, beloved, the most pleasant, most wonderful experience for any child of God is just to realize that we are shut up unto the Lord, and to fall back upon God, and to depend upon God for every event of our lives, and to realize that when we can't do anything, God can do everything.

May we ever be shut up unto Him, and may we ever depend upon Him like these men of God we have studied about in the Bible.
 May God bless you!

Unstable Baptists

(Continued from page one)
 edly — "earnestly contend for the faith which was once delivered unto the saints." The battle has been drawn, and it becomes the responsibility of every New Testament Baptist Church and pastor to do what John said under divine inspiration:
 "Be watchful, and strengthen the things which remain, that are

ready to die."—Rev. 3:2.

The enemy has made it plain what the issue of this attack is. Who hasn't heard this sad wail of man — that God is dead — that the clay has become the potter?

As a Christian song writer walked through the streets of California, one individual who had been advocating that God is dead, stopped him and said, "Are you a Christian?" He said, "Yes." With a smirk, this man said, "Don't you know God is dead?" With that, this Christian reached over and grabbed him by the collar and said, "That is a lie."

The reason why God appears to be dead to a lot of folk is because they haven't tried to contact Him. They are too busy about the routine of life. They are too busy trying to please everybody, and they end up pleasing nobody, including God. The man who started that, or at least gets credit for it, so history says, was a raving maniac. I think the Psalmist saw that long before this man was born, when he said:

"The fool hath said in his heart, There is no God."—Psa. 14:1.

The challenge actually boils down to this: Is it faith in God, or faith in man? Now this country today is in the mess it is because of faith in man. We boast of our planes. The production factories can put them out in great quantities. We brag about what we are and have. While we are bragging about what we have, and what we are, we rule out God in our schools and every aspect of our life. Any subject matter that relates to the Bible is ruled out on TV because it is controversial.

We need to come to grips with facts, and the fact is that man has a great deal of faith in himself, and not in God. No nation has been so hypocritical as this nation. In fact, I have more respect for Russia who does not make any "bones" about being atheistic, than our own nation who writes, "In God we trust," yet fails to trust Him.

Our denominational schools today consider it proper to have teachers on the staff who could be called Christian atheists. Did you ever see such a contradiction of terms — atheistic Christians or Christian atheists, because they take the position that there is

academic freedom in America, and man is permitted to teach anything he wants. One could ask them, "Does this include sodomy, bank robbing and how to make a Molotov cocktail? Do you know what it is? It is nothing but a bottle of gasoline and a wick to it which they toss through a window to burn a building down."

Baptists as a whole have been caught up in recent years by the infectious spirit of theological rebellion, and are contesting with other religious organizations to see who can be more broadminded, more inclusive, more forgiving and more socially concerned. They are not concerned about preaching the gospel to save souls. They are not concerned about being a tool in God's hand to rescue a soul from Hell. The average Baptist preacher today is an administrator, hand-holding, sharp-spoken, paper-shuffling politician. He is so busy with all this ecclesiastical nonsense that he does not have the time, nor the physi-

warn the public: Not only are the newspapers slanted in one direction as far as their publication is concerned, but they are trying to hush up a lot of the publicity. The cameras of our three great companies — NBC, ABC, and CBS — are only taking pictures on their cameras and television tubes that they want you to see. I found this when they had that trouble in Chicago. The TV cameras were right on the spot when the policemen who were authorized to keep order in Chicago were clubbing those men. Where were those cameras when those very same riotous people pushed those policemen until they had to push back? They were not around. They would have you to believe that these policemen rushed there and clubbed those people. They do this to prove what they call "police brutality."

I live in Detroit and when they had a riot there, my wife became nervous, and my daughter was almost hysterical, so we left Detroit. I told my wife, "If you are that scared, let's go." I have enough Irish in me I was ready to fight. I was going to stay there and fight it out if necessary. Because of my wife and daughter who was under a doctor's care, we left Detroit and went to my cottage at Orchard Lake. Before we could reach Northwestern Highway, which took me to my cottage, we saw the army tanks coming in, escorted by the Detroit police.

Now this was no accident. Somebody said, "We don't know what the answer is to a nation like ours, who finds themselves in the predicament that we are in." There is one Scripture that I constantly refer to, and that is:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II Chron. 7:14.

There is your answer — the challenge that God puts to man. Baptists need to stand up and declare themselves in these positions of truth and not back off, because some preacher would have you believe that it is not right. Some would tell you that it is all right to have convictions, but don't push them on somebody else. Paul didn't get in jail because he followed that advice.

These people can't kill God, but

they have been digging His grave, a shovel at a time. They have these wolves in religious garbs, who couldn't murder God, but they try to poison Him a little at a time. They have been downgrading His Son. They have been ridiculing the virgin birth. They have been denying His works, His miracles, His resurrection and His promise of eternal salvation. They claim that Christ was only a supreme example of human conduct — just a "good Joe." Every time the Baptist Churches of the Southern Baptist Convention ask their members to support all of its program, they are passing the hat to pay some atheistic teacher's salary.

Coming in within the ranks of our own people, the unstable Baptists, I have had some problems with them lately. You know, after a period of years, you begin to wonder if they are Baptists. I understand that when a person is saved, he has to be taught; that is the third part of our commission, but whenever you lay line upon line over a period of years, you begin to wonder about people — are they unstable Baptists?

I have heard preachers say that they believe Hell is full of Methodists, Presbyterians and Baptists. I am not going to say who is going to be in Hell, but I am going to say one thing: There will not be one single real Baptist in Hell, and I am going to tell you why. Before you can be baptized properly, the first part of the commission has to be fulfilled — you have to be a saved person. I am not taking at face value these folk who call themselves Baptists, even if the individual were an authorized person, and had the authority of the church to put the candidate in the baptism, or in some river, and say that they were Baptists. An individual is not a Baptist unless he is first born-again.

These unstable Baptists show a lack of delight in Christian fellowship. They are bored by Bible teaching. They make excuses for not attending Bible study. They lack a desire for Christian service under the Baptist law. They like to be free to preach as they want to preach. They think this shows a good taste of broadmindedness. They like a forgiving spirit, especially if you cross them up with the truth. They won't take constructive criticism if it includes self-examination. To them the Bible has no sparkling interest, only so far as their per-

(Continued on page 6, column 4)

IF YOU ADMIRE,
 OR IF YOU DESPISE—
BILLY GRAHAM
 You Need To Read
THE PASTOR'S DILEMMA
85c

cal strength, to preach the gospel, which is the power of God unto salvation to every one that believes.

Lewis O. Hartman, an editor of the Methodist publication, Zion Herald, said:

"The ideals of social justice and fair play and the ultimate goal of human brotherhood, the Marxian theory, has many similarities to Christian teaching. Soviet Russia constitutes the greatest social experiment in the history of the world. Never before in the life of mankind has there been an attempt on so vast a scale to equalize opportunity and to promote genuine brotherhood of men."

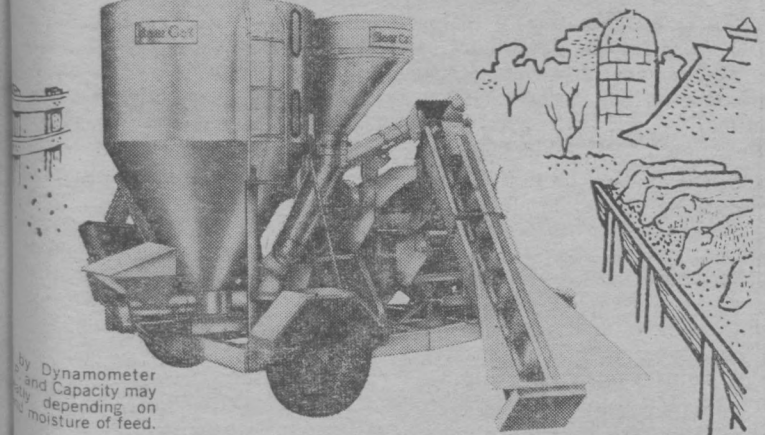
We would like to ask Mr. Hartman if the past action of Russia, with the war tanks running over the Hungarian civilians, or the more recent take-over by the military, is a part of that great social experiment to promote genuine brotherhood of man. We would ask one more question: Since he said that the Marxian theory has many similarities to Christian teaching, give us chapter and verse. When these so-called Christian atheists can take the Bible and show us that the apostles led protest marches, and looted, and burned in order to get the message across, then, and then only, will I consider their justification in such matters. Instead, I find that the Bible says:

"Put them in mind to be subject to principalities and powers; to obey magistrates, to be ready to every good work"—Titus 3:1.

But my assigned subject is not unstable Methodists; it is Baptists. Baptists, too, have rank publicity-seeking clergymen. You can see Baptist preachers going to different services that have no connection whatever with the preaching of the gospel. They are seeking publicity. I would like to point out that many of these preachers who have been leading these marches have never been heard of until some NBC cameraman got them in the lens. Let me

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Precious Saints

(Continued from page one)

and gifted pastor of this fine church. I was a little fearful of going so far north, and wondered what awaited me there. I must confess that the church is different from what I am used to. The services were a little more formal than those to which I am accustomed. However, it only took me a little while to adjust to the services there, and never have I met people who were more warm and wonderful than these. I was simply amazed at the wonderful fellowship I had with these folk. They were kind, gracious, hospitable and truly wonderful people. I shall long remember and deeply cherish my stay in this far off town.

Brother Hall is very sound in doctrine, a fine preacher, a beloved pastor, and it was a great joy to fellowship with him during these few short days. The church at Gladwin is a large church compared to most places I preach. The attendance was very good. I preached strong doctrinal messages, and they were well-received. I have not met any sounder people than many of the folk at this church. They are exceptionally well grounded in the doctrines of grace, and are fast being grounded in church truth. Brother Hall has done an excellent work there and is greatly beloved by the church. I became acquainted with folk there who will be dear to me for life, and I believe, for eternity.

There came a sorrow in my life, and my family during my stay in Gladwin. My wife's father passed away on Thursday of this week. My wife, after such prayer, and as a good soldier of Christ that she is, insisted that I stay with the meetings. There would have been much traveling and cancellation of services involved, and so I stayed with the meetings. I hated to be away from my wife at this time, but we believed it God's will. I know that God was with her especially in those trying days. I was much in prayer for her, and felt assured of God's answer.

I preached on Sat., Nov 2nd for the Zion Baptist Church of Detroit, Mich., where Brother J. Frank McCrum is the fine pastor. This meeting was arranged during the week, when Brother McCrum learned that I would be free on Saturday night. In spite of the late and hurried arrangements, there was a fine number present. They listened to me graciously and the message was well received. This brother was my

roommate at the first conference (1960) I attended in Ashland. I will always remember him from this, and I learned to look forward to fellowship with him at the conference, and to a very good sermon when it was his time to preach. He left me asleep one morning, but since I managed to get to church in time for service, I have forgiven him. It was a delight to meet Mrs. McCrum, and to fellowship with them for a few hours in their home. They kindly agreed to drive me across into Canada to satisfy a personal whim to say I had been there. The church has a fine meeting house which reflects hours of work and loving care for the Lord's church that has been put into the building. This brother is a sound and able preacher, and the church is a fine church. I was delighted to get to meet them. I shall not soon forget my Saturday night in Detroit.

I left Detroit about midnight and arrived in Indianapolis, Ind. about 6:30 a.m. Brother Richard Farnham and his good wife met me, and drove me to their home. I preached at the Fall Creek Baptist Church near there Nov. 3-9. They are doing a fine job in a hard field. The fellowship in the Farnham home was exceptionally good. Some of the folk dropped by about every night after service, and fellowshiped around the table. Naturally, I did not want to spoil their table fellowship, so I joined them, even though it did hurt my diet. The Fall Creek Church is small. Most of the churches I preach for are very small. Most of the churches that preach the truth are small. Brethren, we need to pray much for one another. We are few and far between.

There are several older folk in the Fall Creek Church. I shall not soon forget the delightful fellowship I had with these folk. Mr. and Mrs. Richard Little handled the musical part of the services. This young man and his wife are excellent singers, and I hope to hear them sing at Calvary's Conference next year, God willing.

Mrs. Farnham has an excellent knowledge of God's Word. She conducts a "Bible Breakfast" each Wednesday from 9:30 a.m. to 11:30 a.m. Several women meet at different houses, where Mrs. Farnham teaches God's Word to them, and they have open discussion. This seems to mean much to those involved, some of whom are not members of the Fall Creek Church. It was my privilege to speak to this group while there. I would suggest that some other women consider this matter. Of course, it must be under church authority, and with a woman teacher, must not have men attending. But it seems to have possibilities of great good. Of course, anti-Sunday Schoolers, might object to this too; but what

have sound Baptists to do with anti-Sunday Schoolers anyway?

Brother Keith Schietz, pastor of Sovereign Grace Baptist Church of Indianapolis, was most gracious and wonderful in fellowshiping with us during this meeting. He came every night service but one. Some of the church he pastors were there each night. They brought their church bus two nights. It was a great joy to have fellowship once again with this dear brother in the Lord. He even had his work shift changed so he could attend the meetings. I deeply appreciate the help, this brother and this church, gave to us in this meeting. Pray much for the Fall Creek Baptist Church and for the fine pastor there.

I left Indianapolis at 11:00 p.m. Saturday night and arrived in Huntsville, Ala. at 10:05 Sunday morning. Brother Doug Perry met me at the station, drove me by the pastor's home where I changed clothes, and went on to the church house. I arrived there at 11:00 a.m. and began a week of services with the New Testament Baptist Church where Brother Donald Hackney is the honored pastor. What a wonderful week this was to me! I had great fellowship with Brother Hackney, and his good wife in the home. They have four wonderful girls whom I enjoyed very much.

Brother Hackney is unusually sound. He has only been preaching two years. I wish I had known the truth as he knows it when I had been preaching only two years. I speak as a man — as I am sure God had a purpose in my years in false teaching, which He used to make me appreciate even more the truth when He taught it to me. However, sincerely, this man is one of the soundest preachers I have ever met. He is a most sincere man. He went to work each night for awhile, came to the meetings, and then returned to work. His wife is surely a help meet unto him. She drove many miles each night to bring folk to the services.

This church is a young church, but is very sound. The attendance was good and the strong doctrinal messages were well received. It was a real joy to preach to these fine people, and I hope that if God wills, I might see and preach to them again. This goes for all the places I went on this trip.

The Faith Baptist Church invited me to preach at their evening service on Nov. 10th, which I did. I enjoyed it very much. This church fellowshiped with us during the meeting, and I am extremely grateful for their help, fellowship and prayers during this week. This church is small, and without a pastor at the present time. Please remember them in your prayers.

One of the special delights of this week — sort of an added blessing from our gracious God

— was the meeting of many friends from the Calvary Baptist Church Bible Conference. Brother Norman Stephens, Brother A. J. McNeil, and their families were at most of the services. Brother Marrow, pastor of the Philadelphia Baptist Church of Birmingham, came one night with dear Brother E. G. Cook, a special friend of many years. It was a delight to renew fellowship with these two honored servants of our

pressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—I Tim. 4:1.

We have many reasons why we ought to study the Bible, but we are commanded to so do.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Tim. 2:15.

Another reason why we should study the Bible is that it reveals the way of salvation.

Another reason is, studying the Bible gives assurance to believers. We can use the Scriptures as our guideline to service.

We find that Jesus said: "My sheep hear my voice, and I know them, and they follow me."—John 10:27.

This means that people who claim to be Baptists, and won't follow the Word of God, are not sheep, but are goats.

One last Scripture I think we ought to consider is:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."—II Tim. 3:16.

So concerning unstable Baptists, I would like to leave this parting thought with you: they are unstable either because we have failed to teach them, or that they are not saved at all.

Unstable Baptists

(Continued from page five)

sonal victory in an argument. I have seen people who call themselves Baptists, and the only reason why they like their Bible is because they have it memorized and they are looking for some victim to knock down. I believe that every born-again Baptist has the humble spirit of trying to persuade people, and not being chiefly concerned with winning an argument through the Scriptures.

These unstable Baptists have another characteristic, and that is, Christ becomes a load instead of a lift.

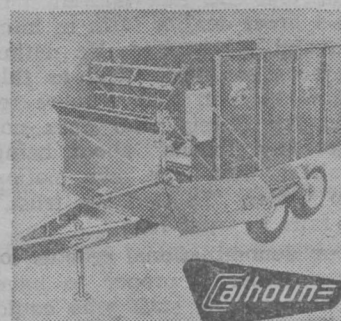
Another characteristic is, they say stewardship is a good thing to talk about only.

Last, but not least, I would like to call your attention to unstable Baptists churchwise. They are indifferent to doctrine. God's Word says:

"Now the Spirit speaketh ex-

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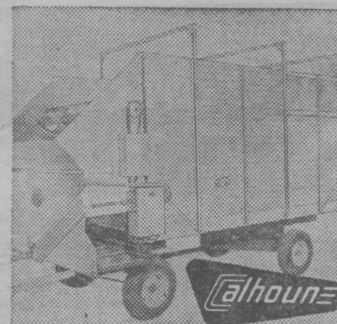
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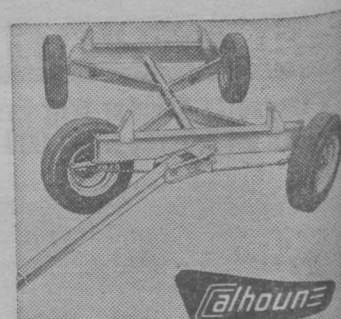
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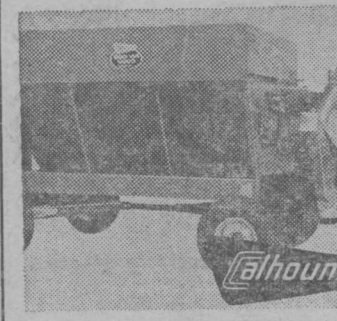
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The Evil And Great Folly Of Singing Conventions

Condensed from Missionary Baptist Searchlight

"I will sing with the spirit, and with the understanding also." (I Corinthians 14:15).

Those to whom I preach know that I favor music in the worship service. It is a Scriptural means of calling God's people together for worship and of preparing their minds and hearts for acceptable worship and praise. I encourage it in the services and cannot refrain from taking a part myself. God used it, including musical instruments, for this purpose (II Chronicles 29:25-3). But they did not sing songs like "Comin' Through the Rye" or "Ole Zip 'Coon." It was music conducive to a spirit of devotion.

Paul said that he would "sing with the spirit and with the understanding also. That evidently means that songs were intelligent in their wording and capable of being understood. Also, they were songs of the spirit—songs which the spirit of the saved man could enter and praise God. In contrast with this, many songs of today, instead of appealing to the spirit, appeal to the flesh. They are of the flesh and are evil only. There is no halfway position on what is right and wrong. The modern "convention" type of singing is of the flesh and should not be entered into, condoned, and promoted by Baptists. I intend to show proof of this statement below.

I am not making an attack on any individual. Many good men, who would not knowingly do anything wrong, are "carried away" by this modern scheme of the Devil. He imitates that which is good; he engages in a disguise of righteousness (II Corinthians 11:13-15). There was a time when it was "for" the singing convention and the "convention" songs in church. I have learned better the hard way. My love for the cause of righteousness and the souls of men, especially our young people who are being deceived by this evil, prompts me to write as I do.

Below are some of the many reasons why Baptists should not take part in singing of "convention" type songs:

1. The lyric or words are either meaningless or heretical, in most cases. Someone, please tell me what is meant in this most popular number: "On the Jericho road there is room for just two; no more and no less, just Jesus and you." I have something like normal intelligence and I fail to see the "point" here. But that is the "point," there is no point.

It is impossible to sing these songs "with the understanding." Over and over they advocate salvation by works, by morality, disregarding the grace of the Lord in giving life.

2. When the words are Scriptural, as in "He Bore It All," the melody is so perverted with the "swing" of the ballroom, barroom, or "honky-tonk" until it is impossible to sing "with the spirit."

3. The theme of many of the songs is egotistic, glorifying man instead of the Lord contrary to the command of the Word to do "all" to the glory of the Lord (I Corinthians 10:31); "I'll Fly Away," "I'd Rather Be A Beggar," "I Dreamed I Searched Heaven for You," "I'm Gonna Rise and Shine," I, I, I, on and on ad infinitum.

4. This tendency to attract attention to man and glorify him is further seen in the style of music; individual parts are featured calling attention to a "trilling 'alto'" or a down-in-the-cellar "basso profundo." The glory is in the flesh.

5. This egotistic tendency is further evidenced in the rivalry between directors. The man who can stamp the floor and "get 'em to sing" is "tops." If he is able to ad lib at just the right time, he is sure to get the applause.

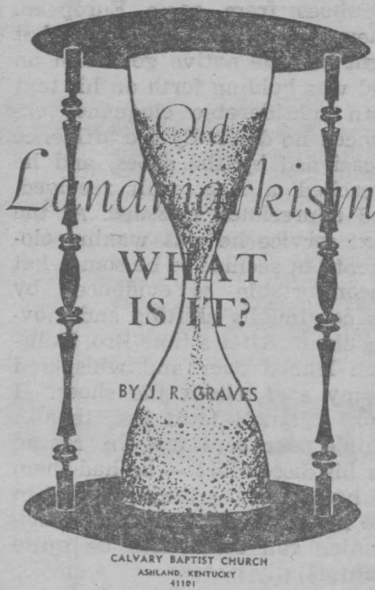
6. A good measure of the spirituality of "convention" singing is seen in the crowds it attracts. Lost people like it as well as any of their other sins, perhaps better than some, for it has the cloak of respectability. Lost men are often the leaders. Men who do not profess Christianity, or at least do not depend on Christ for salvation, are prominent on the famous quartets. The flesh likes it.

7. It is evil because it is "interdenominational" or "non-denominational." It has to be to appeal to all faiths and to the lost as well. Most of the writers are "Pedo-Baptists." "One church is just as good as another."

8. It is evil because it takes people away from their regular church services, sates their consciences with its religious flavor, and keeps them away Sunday night since they are "sung down" and too tired to go.

9. It claims to "preach the gospel in song." I challenge the statement to be true of 10 percent of the songs. A far lower percentage would probably be more accurate.

10. It flouts the authority of a Baptist Church, inviting itself into their buildings, sometimes taking the preaching hour (I had



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this happen to me ONCE), and does not presume to ask for permission or respect the will of those who do not want it. Some of the radio "artists" actually ridicule the value of it and feign a sorrow for "those preachers who don't like good gospel singing. Don't they know there is going to be singing in heaven?" I ask, "What kind?"

11. Its advocates are inconsistent. Baptists do not believe in "pulpit affiliation" and will not have a Campbellite or other heretic preach for them, but I am supposed to "hold still" while a Campbellite singer, who does not believe in instrumental music in the church—believes it is a sin—comes in and teaches my own people how to worship the Lord in song—teaching them to SIN according to his own doctrine. Not by my consent. May God give us the grace to get our eyes open!

A Poem Oft Quoted But False And Far From True

It is a well-known and oft-used expression—

"For differing creeds let godless bigots fight, He can't be wrong whose life is in the right."

Not to notice the somewhat unnecessarily hard words, and confining ourselves to the sentiment, what is the conclusion? Of course he cannot! "He can't be wrong," as it is put to antithetically, if his "life is in the right."

But is it? That is a subject for previous inquiry. . . . If a man's creed is that of Mahomet, "the Koran or the sword"; or that of Ultramontanes, that every Pope is, and has been, infallible; or that of the Mormons, that polygamy is a most Christian institution—if it be any false creed; will his life be right if he acts up to it? Will he be an honest man if he does not?

It is a poor compliment to humanity to say that "men are better than their beliefs." But, in fact, you might as well put a disturbing mass of iron by a magnet, and then insist that the ship can still be steered safely, as think to have a man's "life in the right," while he has no fixed principle, or when his creed is "in the wrong." There is scarcely any crime that has not been committed, and justified, at the bidding of a false creed, and under its authority. We would say to Mr. Pope,

"Sweet poet! cease thy most mistaken song! He can't live right whose creed directs him wrong!"

Canon Ryle says, "The man who wrote the famous line 'He

Ten Reasons For Not Observing "Christmas"

By L. E. JARRELL
Box 1165
Lordsburg, New Mexico

"Study to show thyself approved unto God, a workman that needeth not to be ashamed." II Tim. 2:15.

1. "Christmas" is a word and day not found in the Bible. II Tim. 3:16; II Peter 1:21; Col. 3:16-17; Rev. 22:18. Dangerous to change God's Word or add to it.

2. "Christmas" is heathen, of sun and fire worshippers, in time of Nimrod, by ancient Babylonians. Result Pagan festivals, centuries later. Warning: "Learn not the way of the heathen."—Jer. 10:2-15.

3. Records show that the idea of Christ's birth being on December 25, came via Romanism, using the name Christ and mass. Human invention. Rev. 17:5.

4. Disciples never celebrated Christ's birth. First celebration was 440 A.D. The church of Rome attached "mass" to Christ and placed the date in winter. Adam Clark's commentary: "We find the sheep were kept in open country the whole summer. Our Lord was not born in winter, when no flocks were in the fields. Nativity of December should be given up."

can't be wrong whose life is in the right," was a great poet undoubtedly, but he was a wretched divine."—From Proverbial Folk-Lore. By Alan B. Cheales.

Appreciated Letters

I am sending a check for another year of TBE. To me there is no better paper to edify the child of God than TBE. I am looking forward to meeting you someday. But may God bless and keep you that you may continue this work. My prayers are for you and the missionary work that you support.

Your Brother in Christ
A. E. Starkey, Sr.

For years now I have been receiving "The Examiner" week after week. As you know I am a paid up life subscriber and I'm glad of that. I want your work to continue and I am sending a small contribution and pray that God may see fit to multiply it.

Sincerely yours in Him,
Glen E. Pickett
North Dakota

5. There is no Bible authority to commemorate the birth of Jesus. God did not make the date known. It is not to be remembered. II Cor. 5:16. We know Christ spiritually. We are to remember His death. Luke 22:19; I Cor. 11:24. We glory in His death. Gal. 6:14.

6. Only two birth celebrations in the Bible (1) Pharaoh's big ado. Result was chief baker's death. Gen. 40:20-22 (2) Herod's when a girl danced off with John the Baptist's head. Mark 6:21-27; Matt. 14:6.

7. The wise men gave gifts to Jesus not to one another. Not on His birthday, not in a stable, but in a house. A conglomerated mess comes out of this story: Yule season cards and false pictures to sell. Money god.

8. The Lord's money (Haggai 2:8) spent for worthless, useless trinkets, toys, over-eating of nuts, candies, turkey, and all dainties, followed by headaches, stomach trouble, etc., have no connection with the Bible story of our Lord's birth.

9. The method of giving fails to harmonize with the Bible. To give is right. Why wait until December 25? The method of giving is only to those from whom giver expects returns—friends. Jesus gave His life for His enemies, the great gift, a sacrificial lamb, a crucified Saviour in the redemptive work of our salvation. How foolish we would look to Jesus! Give Tom, Dick and Harry presents and use Jesus' name for the occasion. Who gets the glory in dance and parades? Certainly not Jesus we praise one another.

10. God hates feast days, new moons and sabbaths made by men. Gal. 4:9-11; Col. 2:16-19; Amos 5:21-24. Think of Paul encouraging special days. God placed one day for rest each week. Why do Christians connect Christ with "mass"? "Learn not the way of the heathen."—Jer. 10:23-25.

"Christmas" sums up to please the flesh to get drunk, go for a big time, and the greedy to amass money. Christ is not in it. See what a lie "The New York Sun" told the little eight-year-old girl in 1897. She asked for the truth. See what she got. Never mentioned Jesus, all "Santa." We are glad some fathers told us the truth. Little Virginia O'Hanlon grew up believing there was a Santa. Put the "n" in Santa, at the end you have Satan. "Ye shall know the truth and the truth shall make you free."



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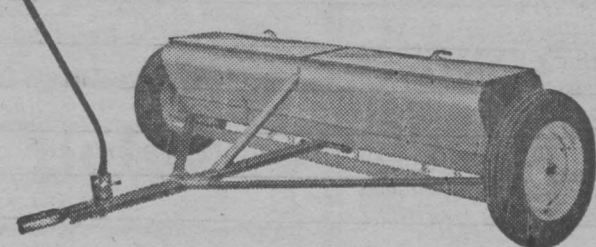
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THE BAPTIST EXAMINER

NOVEMBER 30, 1968

PAGE SEVEN

Ralph A. Doty

(Continued from page one)

as the builders had to repair to the jungle and find the best trees with the longest and widest leaves for this purpose. Eventually large bundles of green leaves began to appear and were stored under the house. Then began the task of fastening each leaf, (after it had been folded) over a 10-foot stick. The midrif of the leaf is removed part way down the long 3½ foot leaves. The leaves are folded over the stick and fixed so that they overlap and the midrifs which were previously removed are then used to sew the whole thing together. The result is a single shingle perhaps 10 feet long and 18 inches high, made of individual doubled leaves all sewn together. (If you can understand this explanation, as I have written it, you are better than I am, because although I wrote it I don't really understand what I have said!) Anyway a large number of these shingles or panels are made up. The first one at the edge of the rafters where the eave should be is first put on being tied to the rafters with vines. The next "shingle" is laid over this one and overlaps it by at least 12 inches. This overlapping process is carried out until the ridge of the roof is reached at which time a "cap" of the same construction goes over the top just

as in conventional wooden shingle construction. The many overlaps of the leaf "shingles" makes a roof that is almost 12 inches thick! This provides some jungle "insulation" which is a fine thing when the sun seems to be right over head most of the day. The roofs are remarkably waterproof and seldom leak.

It was decided to install the usual flooring for this area which consists of one palm tree trunk split lengthwise after the outer bark has been removed. Part of the floor is made of the bark itself and this part is remarkably smooth while the rest of the floor is made of the trunk which is split up into boards about 4 to 6 inches wide. These are laid side by side and sometimes are tied down with vines and sometimes left alone. At New Canaan a few nails were placed here and there. The rounded outside of the tree trunk is facing upward on the floor which makes for tricky walking — but since the sisters don't wear high heeled shoes they have no problem. There are numerous cracks between the strips but this really facilitates the cleaning problem as when the native broom is switched back and forth any dirt falls to the ground between the cracks.

(Speaking about natives wearing shoes reminds me of a short story I must tell you. While in the highlands I observed a native

preacher who had acquired a pair of shoes from some European. They were perhaps somewhat tight but the native got them on and was holding forth on his text with considerable eloquence enhanced no doubt by the affluence occasioned by the shoes, and he preached a fine, well received, and appreciated message. At the next service he was waxing eloquent but seemed to be somewhat uncomfortable as evidenced by his continually shifting and moving about. After a time Bro. Halliman leaned over and whispered in my ear, "check the shoes." I took a quick look and then a double take as I saw the reason for his discomfort — he had them on backwards — the right foot in the left shoe and vice versa! Civilization can sometimes be quite painful!

Getting back to the "haus Lotu" the next job was the wall construction. The architect had decided that the building was to have woven bamboo walls and therefore a large amount of bamboo had to be cut and carefully dried. After drying, the sections of the bamboo where the rings between the segments are, had to be broken with a hammer. After this was done the bamboo was split and laid flat for further drying. A man in the Siwai area has the reputation for weaving. Since this building is right at the side of a main trail, it is in a good place to advertise this individual's work so he was glad to assist in the weaving for the church and do the job gratis.

I decided that I would contribute one item that the natives were incapable of — namely, a sign. Many years ago my wife did block printing. (Well, now, not TOO many years ago, you understand!) Anyway I used her carving tools once in Kentucky to carve the word "Offering" on a piece of wood to be incorporated into a box to be used in a church I was then pastoring. I visited in this church before coming to New Guinea and although they now are housed in a building worth perhaps eighty thousand dollars, I noted with some satisfaction that on the table at the front is a box with the word "Offering" carved in the front and unless my eyes deceive me it is still my old carving. Anyway although I never took a lesson in wood carving in my life I somehow knew that if necessary I could carve wood. Unknown to me, my mother also had taken up the carving of wood and when I came to New Guinea I brought her tools with me since she was not using them.

The natives obtained a slab of some native wood about 4 feet long and 18 inches wide and perhaps 2 inches thick, and on this I began to chisel and cut. Eventually the words "New Canaan Baptist Church" in base relief began to appear on the slab as the chips flew in a mighty shower. Also on each side of the inscription a vine with leaves graces the sign. It was decided to darken the actual words to make them stand out.

When the church was almost completed it was decided to move in and hold services there as we had been meeting in an old disreputable shack. A set of front steps was hastily built and the sign hung and then one other contribution of mine was fastened in a prominent place by the door — namely one chromed and shiny bell. It is the only such bell in the Siwai area and I suspect is the envy of many of the other groups. The pews are "built-ins" made of palm logs, split and nailed across a frame on each side of the building with an aisle down the middle. The pulpit is a monstrous affair. John R. Gilpin and O. C. Harris think that they have large pulpits in their church building but they don't hold a candle to the one in this native church. It is of woven bamboo and it is

gigantic! I think they had in mind when they made it — anyhow, the pastor has to stand on a special platform so he can see over the top of it!

When the day came to move into the new building, we rang the bell and went in and had a preaching service. There was no bowing and scraping outside first and we didn't sprinkle "holy water" all over the place either. We just went in and sang "Amazing Grace" and went on with the regular service.

After the services we had "dinner on the grounds" as is sometimes done back in America, although in this case we had sweet potatoes and pig. Isaac Uming told me he knew how to "mu-mu" a pig which is the native way of cooking it in the ground. The pig is first cut up (unlike the Hawaiian way of cooking the whole pig in an "imu" under ground), and then put over some heated stones and then covered with leaves and earth. It cooks most of the night. There was a minor catastrophe here however, as a pack of wild dogs picked up the aroma of roasting pig and sneaked in during the night and dug into the ground oven and made off with a piece of roast pork! Fortunately the sleepy "guard" awakened in time to avert a tragedy. It really was quite a feed and a number of guests made an appearance too. There were a scattering of Catholic and Methodist natives at the pig feed but no Adventists! A good time was had by all and the day was a great success.

Precious Saints

(Continued from page 6)

sovereign God. Brother Cook's wife, daughter, and granddaughter were up from Birmingham for a service. How I appreciated these folk, going to such trouble, to be with us, cannot be described. I am always honored when folk come to hear me preach, and doubly so, when they do so at great sacrifice. Pray much for the folk mentioned above.

Well, I have been North and South. I preached in a fine, beautiful brick church and in a building with just a sub flooring. I visited in fine beautiful homes and in farm houses. I met well educated people, and folk with very little education. I ate ham, steak, turkey, beef and other fine foods. I also ate pinto beans and corn bread and sweet milk. I learned that where folk are saved by God's grace and taught the precious truths of His Word, there is sweet and wonderful fellowship too marvelous for words to describe. I learned that geography, education, wealth or poverty does

not matter where God's people have God's truth. I praise God for making me more conscious of this than ever before.

I had almost forgotten, but must not forget to tell of the mission from the church in Alabama. The New Testament Baptist Church of Huntsville sponsors a mission in Tullahoma, Tenn. Bro. Hackney will be preaching there each Sunday night, as the church in Huntsville meets at 4:00 p.m. There is only one family in the mission, Brother and Sister Danner and their two daughters. They love the truth, and desire to be where they can hear it, and where they can support the truth they love. It was a delight to visit their lovely home and to visit the building where the mission meets. This would be a wonderful opportunity for some preacher to go in, find himself a job, and serve God in this mission work. He would have one wonderful family to begin with, and it might be that God's blessings would be upon them to grow and do a great work there.

I arrived home Sunday Nov. 17th at 1:05 p.m. It was a joy to be home again — to see my wife and children, and to be once again with the fine people at Grace Baptist Church here. We have a wonderful church here, and we ask you to pray for us. It was good to travel — to meet many precious saints north and south — to preach God's precious Word, but it was also good to get back home. There is no place quite like home. God has given me to pastor a wonderful church here. The men of the church took two Sunday services and three Wednesday services during my absence. It is a great joy to my heart to have men who are able, willing, and can be trusted to take the services while I am away. I thank God that this church is not built around Joe Wilson, but is built around the truths of God's Word — that they do not depend upon me, but can go right along without me, and do a great job. No church should be overly dependent upon any mere man. Brother Don Pennington and Brother David O'Neal were with our church one Sunday during my absence. I deeply appreciate their coming and have heard glowing accounts of their ministry among the people here. May God bless them and use them greatly in His service.

Well, I have had a wonderful trip. I am back home with a great job before me. Please pray for me that I might be faithful to God, and that He might use me to His glory. Thanks to these fine churches for their invitation, and to the people for making my trip so memorable. God bless you all.

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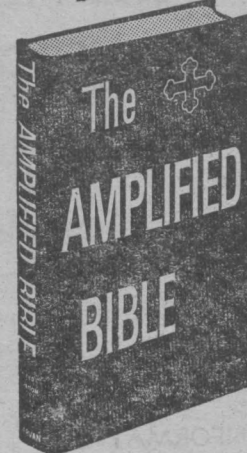
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