

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"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

VOL. 38, No. 36

ASHLAND, KENTUCKY, OCTOBER 11, 1969

WHOLE NUMBER 1607

## My Impressions...

AS TO CALVARY BAPTIST CHURCH'S 1969 BIBLE CONFERENCE

I thank the Lord for using Calvary as He is. I am a member of Calvary Baptist Church at Logansport and I think we have grown a lot through the efforts of your church through its publication of the TBE and the books you recommend.

Keep The Faith  
Larry Whitlock  
Logansport, La.

Thanks be to God for the blessings which He has bestowed upon His people during this weekend. Truly it was a revival for those who need it most — those who serve from the pulpit.

Elder John Napier  
Whites Creek, W. Va.

results will still be marching on. Praise the Lord. This one has been one of the greatest. The spiritual food surely has blessed our souls. "My cup runneth over." We express to Almighty God our thanks for Calvary Baptist Church and her pastor. We thank Him for this Bible Conference — a place of fellowship where the truth of God's wonderful grace is preached and the Lord's church upheld — a place where they are not ashamed to proclaim the truth about the Baptist Church being the one the Lord set up.

Elder and Mrs. Lee  
Henderson and David  
Bristol, Tennessee

Another Bible Conference has come and gone, but I believe the

I have only been saved less than a year. This is my first

Conference. To have all meals served my family, plus hearing all this great preaching has been a wonderful experience for me. We have all been made to feel very welcome. Thank you very much.

Mrs. Donald Craft  
Prichard, W. Va.

My first impression upon arrival was the beauty of Morehead University, with its modern rooms to which we were assigned and the comfortable, spacious auditorium in which the Conference was to be held. My second impression was the enormous cost this must be, along with all the food, to the host church, Calvary Baptist Church. My third and most important im-

(Continued on page 6, column 4)

## A Scriptural Study As To Christ Being Our Passover

PREACHED AT CALVARY'S 1968 CONFERENCE

RAYMOND WILLIS  
Garrison, Kentucky

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."—I Cor. 5:7.

There are many types and shadows in the Old Testament concerning Christ as our sacrifice upon Calvary's Cross. I believe today that it is fitting that we use the one concerning the passover lamb. I know that I shall not bring you anything, possibly, that you don't already know but may we receive light from the Word of God, and fellowship around the Word of God together.

This type of the passover lamb is recorded in Exodus 11 and 12. The last plague was to be sent upon the Egyptians after God had sent plague after plague upon Egypt when Pharaoh was holding the children of Israel in bondage. This was God's eternal plan and purpose, in that He said He would harden the heart of Pharaoh, so that he would not let the children of Israel go. Thus He would show forth His power over him.

We need to realize today that God is a sovereign God and uses individuals as He pleases. Cer-

tainly Pharaoh was used in the purpose of God. After He had sent plague after plague on Egypt, He said that there would be one plague that He would send, and that was to be the



RAYMOND WILLIS

death of the firstborn in every home.

"For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and (Continued on page 5, column 1)

## Report On Mission Patrol To Papua - Poguia Area

FRED T. HALLIMAN  
(New Guinea Missionary)

The last letter was closed by telling of the happenings of the fourth day of this patrol so we take up with this letter by a diary quotation of the fifth day. August 14, "D-Q. Left Haiwi this morning and for an hour we walked in the rain. Reached Yeddo about 2 P. M. and was greeted by the largest crowd that I have ever seen at Yeddo. Held a service here this afternoon —



FRED T. HALLIMAN

have been sick all day, end D.Q." As we were later to learn, this was the only portion of the patrol that we did not have any trouble getting enough carriers. Nearly all night it had rained and by the time we were ready to leave that morning the rain was still coming down; however, we learned long ago that if one waits every time for the rain to stop you might wait half of the time so we set out and were wet before long, but we would have gotten wet anyway as the tall grass was literally dripping with water.

Some half-hearted efforts are being made back in that area to link up a road with the Korobakopi road but it will most likely be several years yet before one could even get through on a motorcycle. About the only thing we note different now is that the original trail has been changed to where the proposed new road will be making the trip from Haiwi to Yeddo almost an hour longer.

Usually when I arrive at Yeddo

I do not expect to see many folk until late in the afternoon, however there was an unusually large crowd there on this date when we arrived and more came in before service time. There are about 75 people that normally live in this area but in the last year or so some of the folk from the Poguia area have moved near there and now the population has just about doubled. Late that afternoon the small church building would not hold all the folk so many of them sat on the outside. I had no doubt, eaten something at Haiwi that had upset my stomach and several times during the day I had to stop and take medicine so walking that day was pretty miserable for me. Our native missionary that is stationed at Haiwi joined the patrol there and he stayed close by with the medical kit. By the time we had reached Yeddo most of my stomach trouble had disappeared and now all I had to contend with was sore feet and weary legs.

August 15, "D.Q. Today has been spent in fellowship with the people. One service was held to an even larger crowd than yesterday. The sick was attended to and a census taken — 135 people (Continued on page 7, column 3)

## ROMANISM'S FAKES AND FRAUDS

Since the Second Vatican Council thousands of priests have left the Roman Church; while, according to "America's National Catholic Newspaper" there has been "almost A MASS EXODUS from Religious Communities," which means that monks and nuns are defecting and falling away from their church (see The Register, Feb. 19, 1967).

Occasion and Cause for Dissatisfaction

It is now generally admitted that the Second Vatican Council resulted in the very opposite effect to that hoped for. The free discussion and debate during the Council Sessions has escalated into daring finality of the teaching authority of church and the ipse dixit of the Pope or the Roman Curia. Changes made and allowed have encouraged ecclesiastical leaders to request, or even demand, compromises in fundamental areas as they challenge and dispute the dogma of the infallibility of the Pope, or any change in the bread in the mass into the literal Christ.

Pope Warns Against Attempts To Alter Catholic Dogma

Recently Pope Paul VI shed light on this issue developed since Vatican II. The news item states

"... Pope Paul delivered a harsh news excoriation of overzealous attempts to alter Catholic dogma in the wake of Vatican II. To a meeting of Italian bishops, the Pope warned: 'Something very strange and painful is happening... the most radical attacks on sacred truths of our doctrine... The Church is not obeyed... (Time, April 21, 1967).

The climate has changed! Instead of servile obedience, rebellion is "the greatest hindrance to the church." In an article in "America's National Catholic Newspaper" entitled "UNREST WITHIN THE CHURCH," is this startling statement:

"... the big issue within the Church during the next ten years will be one of rebellion against authority. Pope Paul, sensing this, pleaded in a recent address that obedience still be recognized as an indispensable virtue in Christian life, and that the authority vested in Popes, Bishops, and the priests is not something arrived at by the choice of man but a prerogative that comes from the Will of God." (The Register, August 22, 1965).

Pope Holds Power Tenaciously

The very thought of the issue

within the church during the next ten years being one of rebellion against authority seems to incline the Pope to assert his authority with the hope that such determination will conserve such power.

In the latest issue of "The Register" (May 28, 1967) is the front page heavy captioned "POPE INSISTS HAND ON CHURCH RUDDER NEEDED," with this comment, "In the same statement, made at a general audience May 17, the Pope said there can be no surrender of the rudder of the Church out of the hands of Peter's successors." This is spoken of again as "the rudder of the apostolic fisherman."

Shocking Disclosures—  
Papal Claims Based on Fraud

The question is asked: Why revolt within the present-day Roman Church against previously-accepted claims? Hitherto, the attention has been directed to the vast, ostentatious superstructure with popes, cardinals, bishops and priests, magnificent basilicas, costly churches, colorful services with everything that appeals to the human senses, and yet without any adequate foundation in Scripture, history or bona fide ecclesiastical documentation. As the Roman Catholic theologian Charles Davis recently affirmed: "In regard to institutional Christianity, there is simply no firm enough Biblical basis on which to erect so massive a structure as the Roman claim requires."

Unremitting Dishonesty  
Exposed to View

Pope Paul VI has repeatedly appealed to the First Vatican Council of 1870, but it is right and proper that information be given as to the fraudulent testimony foisted upon unsuspecting peoples. Lord Acton was one of the great scholars of the Roman Church who was well versed in the history of that Council and was able to examine and appraise the so-called evidence produced by Jesuits and other infallibilists to prove their case for the passage of the Papal infallibility dogma. Lord Acton's shattering exposure is given for all who are desirous of knowing the truth regarding Roman claims (Continued on page 8, column 3)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "FAMILY RELIGION"

"When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence."—Deut. 22:8.

Sometime ago, I saw a sign painted near an amusement park, advertising the amusements of that park. It said: "The family that plays together, stays together." I thought immediately that it takes more than playing together for a family to stay together, so I revised in my own mind that day this statement, that the family that worships together, stays together. The thing that holds us together, and binds us to one another, is not playing,

but the family that worships together is a family that stays together.

Years ago, I was in a church one morning and an announcement was made by the Sunday School superintendent that the primary children were to sit in a certain place; he also said that Juniors, and the Intermediates, and everybody in the building were to sit in one particular spot for that particular age group. I suppose it was good for that Sunday School superintendent to be able to look around over the church building and see the various groups of the various ages all seated together. After the service was over, one of the lay-

men in the church said, "I guess that was all right, but it would have looked a whole lot better to me if I had had my boys and girls seated on the same seat with my wife and me." I have thought of that so many times through the years — how wonderful it is to see a family sit together in God's house.

With that thought in mind, I come to my text. Moses is saying to these Jews, "You be careful when you are building a house, to build a battlement, or a fence, around the roof, to keep anybody from falling off and thus killing himself." The type of houses that they had in Palestine in Jesus' (Continued on page 2, column 1)



## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN ..... Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

Published weekly, with paid circulation in every state and many foreign countries.

### SUBSCRIPTION RATES

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## "Family Religion"

(Continued from page one)

day, aren't like the kind we have today. Moses was talking about a flat roof, and he said, "When you build your house, be sure you put a battlement, or a fence or a banister, around the roof so that nobody can fall off of it."

You might say, "Brother Gilpin, what would anybody be doing upon the roof?" Beloved, in Egypt, they didn't build a pointed roof, as we build them today, but rather, they would use the roof of the house for the porch. In Palestine, the same thing was true. Moses was thinking in terms of the Jews building their houses with the idea of a flat roof, with steps to go up to the roof, so that they might sit out on that flat roof. Moses said, "Remember one thing, that when you build your house, or a flat-roof house, remember to put a battlement, or a fence, around it, so that nobody will fall off the house and perhaps be killed — that no innocent blood be shed thereby."

Beloved, that was the thought that Moses gave relative to the building of a natural house, and I think the same thing is true in the building of a home. After all is said and done, the building of a home is far more important than the building of a house. I think that this text would not be abused if I suggest that we ought to try to put a battlement around our home, so as to be the means of protecting those who live within that home. As a father and head of a home, and as you are the head of a home, I think God would say to you and to me that we should be exceedingly careful that we erect a banister, or a battlement, or a fence around our home in order to protect the spiritual lives of the individuals within that home. I think God's will for your life and for mine, and for your home and for mine, is that you and I ought to be exceedingly careful that our families and our homes are protected, and that our families and homes are taught the

things of God, and that we ought, from day to day, erect a spiritual and a scriptural battlement around our homes — not our houses, but our homes, in order to protect, and to teach, and to lead and guide the lives of those who live within that home.

I

### MANY PARENTS SHOW NO CONCERN FOR THEIR CHILDREN.

The strangest thing to me is that parents will strive to get their children in school, and will strive to take care of their children so far as education is concerned. They will try to give their children the best so far as clothing and food is concerned, but they seem to forget all about the spiritual welfare of their children. I know people who wouldn't allow their children to miss a day of school. They would not think it was right for their children to stay out of school for a moment's time, regardless of what the purpose might be. They do all they can for the mental and physical welfare of their children, yet, at the same time, they are carefree as can be, so far as the spiritual life of their children is concerned.

That is not only true today, but it has always been true. We have a good example of that in the Word of God in the case of Zebedee, who took that attitude and showed no concern for the spiritual life of his children.

Listen:

"And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him." — Mark 1: 19, 20.

This was at the time when these two boys, James and John, were called by the Lord Jesus Christ, and they left their father, Zebedee, in the ship with the hired servants and started following the Lord Jesus Christ. This is the first picture we have of Zebedee. We see him as a businessman — in the business of fishing. Here is a man who told his boys that they could follow Jesus if they wanted to, but he was going to stay there with his nets and ships, and carry on his business.

Notice again:

"Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." — Mt. 20:20, 21.

From this we can see that Zebedee's wife had an overly ambitious desire so far as their children were concerned. I like to see parents that are interested in their children, but I think you realize that this wife of Zebedee was overly ambitious as far as their children were concerned, for she came with a very ambitious request, and asked the Master to grant that her two boys could have the biggest places in Heaven — one to sit on His right hand, and the other on His left hand.

I think you will agree with

me that she was a little overly ambitious concerning the future of her two sons, but we will pass her by, for I want you to notice the husband who made her the mother of Zebedee's children. Let's get this picture of Zebedee when Jesus came by to call these two boys to follow Him. The Word of God says that these two boys immediately started to follow after the Lord Jesus Christ, and that they left their father, Zebedee, there in the boat with the hired servants and the business went on just the same. Zebedee was concerned about his fishing, and his boats, and his nets, and he went on with his business, but the boys followed Jesus.

Let's notice the second picture we have of Zebedee. It was Zebedee's wife who made this request in behalf of her sons. Where was Zebedee? My guess is that he was still back there in the boat. My guess is that he was still back there with his business. My guess is that Zebedee had his wife to rear their family, and that these two boys, spiritually, were the product of their mother.

I am satisfied from what we see of Zebedee in these two Scriptures that Zebedee is a man that has no concern for his children. I dare say that if Zebedee had been called upon to provide food for his children, he would have done everything he could to do so. I dare say that if one word had been said about the clothing of his children, Zebedee would have made every sacrifice in their behalf. I am satisfied that if this had been in this modern day, Zebedee would have seen to it that his boys didn't miss school one single day, but Zebedee was an enemy from a spiritual standpoint. It was Zebedee's boys who went to preach with Jesus, while Zebedee stayed with the business. It was Zebedee's wife who went to see Jesus to make this overly ambitious request. Zebedee wasn't there. I say to you, the absence of Zebedee would indicate that he showed absolutely no concern for the spiritual life of his children.

What was true concerning Zebedee in that day, I am satisfied is likewise true of the majority of fathers today. They are in a condition exactly like Zebedee, for they are not concerned about the spiritual welfare of their children.

II

### MANY PARENTS FAIL WITH THEIR CHILDREN.

In the Old Testament, we have a remarkable illustration of this in the life of a preacher named Eli. Eli was a good man, but he was a man that was a failure so far as his family was concerned. Those boys of Eli's were about as low scoundrels as you can find in the Word of God. They were absolute thieves. The priest's custom was that when any man offered a sacrifice, while the flesh was seething, the priest would put in a fleshhook, and whatever the hook brought up, the priest took for himself, but these boys would take the whole carcass. They didn't wait for the offering to be made. Before the carcass was cooked they stole it all. They were undoubtedly the worst rascals in the Word of God, and they did this under the guise of religion.

I say, beloved, Eli was the father of those boys, and the Word of God would indicate that Eli had absolutely failed so far as a father is concerned, with his children.

God had made a promise unto Eli, and that promise was that He was going to continue to bless Eli and his house. Listen:

"Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of the father, should walk before me for ever: but now the Lord saith, Be it far from me: for them that honour me I will honour, and they that despise me shall be lightly esteemed." — I Sam. 2:

THE BAPTIST EXAMINER

OCTOBER 11, 1969

PAGE TWO

YOU MIGHT WANT TO KNOW...

## How To Kill Your Church

Don't come.

If you do come, come late.

When you do come, come with a grouch.

At every service ask yourself, "What do I get out of this?"

Never accept office. It is better to stay outside and criticize.

Visit other churches about half of the time to show your pastor that you are not tied down to him. There is nothing like independence.

Let the pastor earn his money; let him do all the work.

Sit pretty well back and never sing. If you have to sing, sing loud, out of tune and behind everybody else.

Never pay in advance, especially for religion. Wait until you get your money's worth, and then wait a bit longer.

Never encourage the preacher; if you like a sermon, keep mum about it. Many a preacher has been ruined by flattery. Don't let his blood be on your head.

It is good to tell your pastor's failings to any strangers who may happen in; they might be a long time finding them out.

Of course, you can't be expected to get new members for the church with such a pastor as he is.

If there happens to be a few zealous workers in the church, make a tremendous protest against the church's being run by a clique.

If your church unfortunately happens to be harmonious, call it apathy or indifference or lack of zeal, or anything else under the sun except what it really is.

—SELECTED

30.

God said, "Eli, once I said that you and your father's house were going to walk with me forever, but now you have failed with your family. You have failed so far as a father is concerned, and you have failed so far as your children are concerned. Now I have another statement to make, and that is, them that honour me I will honour, and they that despise me shall be lightly esteemed."

Here, I say, is a good illustration of a father that has failed as to his children. Here was a parent who was an absolute failure so far as the common principles of morality, and righteousness, and decency, and honesty were concerned. God said to this man Eli, "Them that honour me I will honour, and they that despise me shall be lightly esteemed."

III

### MANY PARENTS LEAD THEIR CHILDREN ASTRAY.

There are some children who would be better off if they did not have the parents they have. Now that is a harsh statement for a preacher to make, but it is a true statement. In the Bible, we have one of the most remarkable illustrations of this. We read:

"Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. And he did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin: For he served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done." — I Kings 22: 51-53.

Of course we recognize the fact that Ahaziah had a bad father and a bad mother. Ahab and Jezebel were the father and mother, and their names have come down to us as being synonymous for a husband and wife whose lives were given over to sin. Here is a man and his wife, Ahab and Jezebel, who have a son named

Ahaziah, who becomes king, and reigns as king for two years. The Word of God says that he was evil. He walked in the way of his father, and in the way of his mother. He followed their promiscuous ways. In other words, these parents, Ahab and Jezebel, were the means of causing Ahaziah to go astray.

Notice again:

"He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly." — II Chron. 22:3.

Notice, the wickedness that this man Ahaziah did was because his own mother forced him, and directed him. His own mother counselled him, and told him to do that which was wicked. No child was more cursed so far as his parents were concerned than was Ahaziah.

I have seen children that it would have been better if God had taken the parents away at the time when those children were born. At least, the children might have had a better opportunity in life if they had been brought up in an orphanage, or by somebody else, other than the parents. I say to you, many a parent, by his immorality and rascality, leads his children astray.

We have another example in the Word of God, in the life of Jacob. I am satisfied that Jacob was a saved man, from the time that he met God face to face at Bethel. I am sure that when he saw that ladder reaching from earth to heaven, and with angels ascending and descending on it, and the Lord stood above it, and said, "I am the Lord God of Abraham thy father." — I am sure that Jacob was saved that night. The Word of God says that when he got up the next morning, he said:

"If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God. And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will

(Continued on page 3, column 1)

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POSTPAID

## "Family Religion"

(Continued from page two)  
surely give the tenth unto thee." — Gen. 28:20-22.

Beloved, I am satisfied that this man Jacob was saved at that time, but you watch closely. When he got over to the land of Haran, he met a girl by the name of Rachel, and they wanted to get married. They decided to talk the matter over with her father. The father said, "You work hard for seven years and I will give her to you."

Well, that was a pretty good deal. Jokingly, let me say most men work hard the rest of their lives, but Jacob had to work just seven years to get her. When the time came at the end of the seven years when he was supposed to marry this girl, the father put a cross-eyed girl — her sister — off on Jacob. When Jacob awakened the next morning, instead of having Rachel with him, he had Leah, the elder daughter.

Jacob planned for revenge. In making a deal with Laban, his father-in-law, he got the better of the deal and stole just about everything that Laban had, with the result that Jacob had much cattle, and became most wealthy.

Then the Word of God tells us how Jacob's daughter, Dinah, fell into sin, and how his twelve sons caused trouble with a neighboring tribe. God's Word tells us about all the difficulty that Jacob had. What is happening? The children are following in Jacob's footsteps.

I say to you, Jacob's neglect of God became a serious matter not only in his life, but in the lives of his children. Study Jacob's life for twenty years after he left Bethel and ask yourself how many times that Jacob went back to Bethel to worship. Jacob had said, "This stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee." How many times did Jacob go back to Bethel? Beloved, for twenty years he didn't even go near it. He never went there one single time.

How many times do you find Jacob calling upon God in prayer? The only time was when he was in trouble. How many times do you find him giving his tithe to the Lord? Not one single time does the Word of God tell that

Jacob brought his tithe to Him. I am not saying that he didn't, but the Word of God doesn't tell us that he did. Ten, twenty, thirty years pass by and Jacob all this time has been neglecting God. Jacob has gone astray, and now his sons are quarreling with the nations round about. Jacob said to Simeon and Levi:

"Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites; and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house." — Gen. 35:30.

I tell you, beloved, Jacob's neglect of God is becoming a serious matter in his life, and in the life of his family as well.

I say then, that many people lead their children astray.

Let me go back to those days when I was just a boy. Let me take you down to the old saloon and show you the brass spittoon that stood four or five feet in height, and show you the men as they go by and throw their quids of tobacco in the spittoon, and spit in it. Let me tell you how a father walked in one Sunday morning and ordered the usual drink. His little boy had followed him in, and as he ordered his drink, he said to the saloon keeper, "Do you have something for the boy?" The saloon keeper looked over the bar and said, to the boy, "What will you have?" The boy replied, "If you please, sir, I think I'll have what Father has." The father picked up that glass and walked over to the spittoon and poured the contents therein, then came back and said, "Give us two sarsaparillas."

I say, beloved, many parents are leading their children astray.

### IV

## SOME PARENTS ARE FAITHFUL TO GOD AND THEIR CHILDREN.

Every parent ought to be, but not all parents are. Thank God, there are some parents that are faithful to God and their children.

In the Old Testament, we read about Moses. After he was born, they defied the king's orders, and didn't kill Moses. They kept him in the house for quite a little while, but they realized that something had to be done. By the time a baby is three months

old, there is a lot of squirming, and wiggling, and squalling, and it is hard to hide such. They made a basket to be used as a boat, and put it down into the water, and put Moses in it. Then they waited for the king's daughter to come down to take a bath, so that she would be sure to find him. Picture Miriam, Moses' own sister, as she calls to Pharaoh's daughter and says, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?"

Beloved, I say to you, Pharaoh's daughter did not "accidentally" find that baby there. Rather, the mother and father put that baby there purposely, so that the king's daughter would find it. As a result, Moses' mother got the job of caring for little Moses, her son. You say that just happened? Oh, no, that just didn't happen; that was an act of faith. Listen:

"By faith, Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they

er." — II Kings 4:9,10.

A lot of people don't want a preacher to come around, but this man and woman weren't embarrassed by the preacher, and they build a room to accommodate him. The Word of God tells us that he rewarded them. This couple was childless, but ultimately, God gave to them a little boy.

One day, when the boy was almost grown, he went out to the reapers in the field. All of a sudden, he said, "My head! My head!" He apparently had a sunstroke. The father said, "Carry him to his mother." They did so, and then at noon he died. The mother said, "There is only one person to call on, and that is the man of God. When Elisha saw her coming afar off, he said to one of his servants:

"Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child?" — II Kings 4:26.

What was this woman's answer? There were three questions asked. "Is it well with thee?" Her heart was broken because her boy had died. "Is it well with thy husband?" He was sitting back home doing nothing. Even when the child fell over in the field, he said, "Take him to his mother." "Is it well with the child?" The child's corpse was at home. What was her answer? She said, "It is well."

Talk about faith, this woman walked with God. This was a by-faith proposition with her every day. She said, "Yes, I am heart-broken, but it is well." She was faithful in that she depended on God. Here was a parent that was faithful to God.

We read about Job's faithfulness as a father. Down through the years, I have never seen a man that was equal to him.

Listen:

"And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually." — Job 1:5.

Let's get the background. Job had a large family — seven sons and three daughters. Every once

in a while those boys and girls would get together and have a feast. Job said, "I had better offer some sacrifices and some burnt-offerings for my children. It could be that maybe one of my boys has sinned, and cursed God. I had better rise up early in the morning and offer burnt-offerings for every one of them." The Bible doesn't say that he did it just one time, but it says, "Thus did Job continually." Job was so careful about the spiritual life of his children, and for fear that one of them had renounced God, he rose early in the morning and offered a sacrifice for each of them.

Some parents are faithful to both God and their children. Moses' parents were, for they walked by faith. That great woman of Shunem was really faithful to God and her child, for she walked by faith. Job was faithful to God and his children, and he walked by faith to take care of them.

Oh, how few parents are there today who love their children and who love their God like Job, and like the woman of Shunem, and like Moses' parents! How many parents are there today who are more concerned about the material welfare of their children than they are about their spiritual welfare? I think we all might as well be honest and admit that we want to see our children get on in this world. We want to see our children progress as far as this world is concerned. We want to see them get an education. We want to see them clothed well. We want to see them fed well. We want to see them advance materially. I think we all might as well admit that that is our desire for our children. That is the human desire that every one of us should have, but there is something that is more important than that, and that is the spiritual welfare of our home and our children. We make every effort we can to take care of our children materially, but how far will we go as to our children's spiritual welfare?

Let's notice another example in the Word of God. We read:

"And the Ark of the Lord continued in the house of Obed-edom the Gittite three months: and the Lord blessed Obed-edom, (Continued on page 4, column 4)

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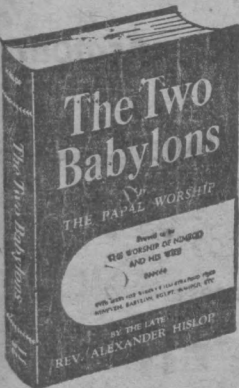
were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter." — Heb. 11:23, 24.

Notice this, the same principle that actuated Moses when he became a grown man was the principle that actuated Moses' father and mother, Amram and Jochebed. What they did was a by-faith proposition, and they put that little boy there in order that that child would be found, and thus it worked out exactly as they had planned. The result was that Moses' mother had the joy of rearing her child and telling her own boy that he was a Jew and not an Egyptian.

I tell you, beloved, some parents are faithful to God and their children. Here was a man and woman, Amram and Jochebed, who walked by faith in the rearing of their child.

Let's notice another example in the Bible. We read of a woman of Shunem whose name is not called. Elisha passed through Shunem time and time again. This woman said to her husband:

"Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither."



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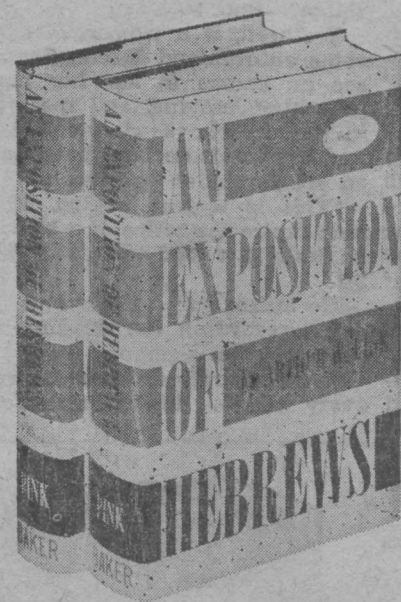
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# The Baptist Examiner FORUM

*"Is there any Scripture for women deacons? Should they be ordained?"*

E. G. COOK

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BIBLE TEACHER

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these qualifications eliminate women.

Note verse 12 in this chapter. It says, "Let the deacons BE THE HUSBAND OF ONE WIFE." Now tell me please, how could a female deacon be a husband? Other arguments could be given, but work out the answer to this one first.

I read in one of the religious publications that come to my desk that a Baptist church at Georgetown, Ky., recently ordained a woman, (or women), to the deaconship. This was wrong. (Unless they were "husbands of one wife.")

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There is not one single verse of Scripture to justify a woman as a deacon. The only ones who can qualify for this office are those who can lead about a wife.

"Let the deacons be the husbands of one wife, ruling their children and their own houses well."—I Tim. 3:12.

A woman can be the wife of one husband, but she could never be the husband. By this one verse God has ruled that only men can become deacons. In physical life, God has decreed that the woman's desire shall be to her husband, and he is to rule her and is therefore her head.

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."—I Cor. 11:3.

Were she to be ordained as deaconess, she would then become the head, and man would have to cover his head or be under subjection to her. This procedure would be contrary to all Scriptures relative to the woman's position in the church. The Bible declares that the woman is to have power (authority) on her head (man). For the woman to preside as an officer (deaconess) of the church, she would have to change the God-given order of man over the woman and make the woman head over the man.

"Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing."—Eph. 5:24.

Brethren, if a woman can become an ordained deacon, then I see no reason to bar her from preaching, praying, and speaking in the church. God has spoken and His words declare that women are forbidden to preach.

"This is a true saying. If a man desire the office of a bishop, he desireth a good work."—I Tim. 3:1.

He makes sure His voice is clear regarding her leading in prayer in the assembly.

"I will therefore that men pray every where, lifting up holy

hands, without wrath and doubting."—I Tim. 2:8.

There should be no misunderstanding His commands relative to speaking in church.

"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.

Therefore, according to the Scripture, it is impossible for a woman to be ordained as a deacon of the church.

There are some who seemingly are not concerned with what God says on this issue; they listen to the clamoring of some women for more attention and a more prominent position in the church, but He who created the body of Christ, Baptist Church, and who is building up that body has spoken and His word cannot be altered.

"If he called them gods, unto whom the word of God came, and the Scriptures cannot be broken."—John 10:35.

I have heard some argue that this is the 20th century and women are given a more prominent place in society, and they feel women should be given more liberty in the church, and that the women and men should be equal. We are not to base our action on what we feel, rather what God has said. He has made it crystal clear that only a man can serve as a deacon. When some well-feeling man puts into action a motion to ordain women as deacons, he becomes a breaker of God's commandment, and his action, if saved, will bring him under the chastening hand of God who does not speak in vain, or as we oftentimes put it, he doesn't mean maybe.

"Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?"—I Cor. 1:20.

From these remarks you can gather that my answer to the last question is "No." God forbid that we should ever deliberately and wilfully violate the clear teaching of the Bible regarding the ordaining of deacons or any other matter. May we diligently search the Scriptures to make sure that we are following the Lord and not the man.

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Actually the answer to this question can be given in one word—"no." I will now proceed to show why.

The first reason that the answer is "No" is because of the very clear teaching in the Bible as to the woman's place in the church. A woman is not to teach the men.

"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."—I Tim. 2:12.

A woman is to remain in silence in church.

"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. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church."—I Cor. 14:34, 35.

How could a deacon serve the church and not be able to speak or teach or hold any authority over the men? It would be a little strange to lay hands on a person and he not be able to speak and tell the church what he believes.

The women are forbidden to pray in public.

"I will therefore that men pray everywhere, lifting up holy

hands, without wrath and doubting."—I Tim. 2:8.

Imagine having a deacon in the church that couldn't pray.

The second reason my answer is "No" is because of the qualifications. Acts 6:3 tells us that they must be "... men of honest report ... ." I would say that it would be a little hard for a woman to be a man of honest report. We are told in I Tim. 3:12 that they must be "... the husbands of one wife, ruling their children and their houses well." I can't imagine a woman being the husband of one wife. (Verse II of this same chapter in Timothy tells us that the wives of the deacons are to be proper wives.)

The only Scripture that might remotely imply that a woman was a deaconess is Romans 16:1. Since the Bible so very clearly indicates a woman's place in the church as we have shown very briefly in the paragraphs above, obviously it must mean something else. A woman can be, AND SHOULD BE, a servant of the church just as a man should. Not as an office holder but as a servant of Christ. Phebe, apparently has been a woman who was a faithful servant and who helped preachers and her fellow Christians. This is as it should be. Some of the greatest saints are women who pray silently for the men as they do the work of the Lord. They love to talk to them and have them in their homes for prayer and fellowship. They provide food for them and are generally hospitable to them. In this sense and only in this sense can a woman be considered a servant.

## "Family Religion"

(Continued from page three)  
and all his household."—II Sam. 6:11.

Let's get the story behind this. David started to bring the ark up to Jerusalem, and they set it up on an ox cart. That ark, which was symbolic of God's presence, was to be carried only by the Levites. When Uzzah put forth his hand to steady the ark, God smote him. David was afraid, and he would not remove the ark into the city of David. Rather, that ark stayed in the house of Obed-edom for three months, and the Lord blessed Obed-edom, and all of his household.

I say to you, God blesses the man who has a place for God in his home. The man who has a place for God in his home can expect God's blessings, but the man that doesn't have a place for God in his home, need not expect the blessings of God.

In the New Testament, we find another home that was apparently blessed of God, and that was the home in which Timothy was brought up. We read:

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."—II Tim. 1:5.

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The grandmother loved the Lord with unfeigned faith, and the mother loved the Lord with unfeigned faith. Paul said, "Timothy, I am persuaded that this same unfeigned faith, is in you also." There was a home that God blessed. The grandmother, the mother, and the grandson all walked with God.

VI

## GOD WANTS US TO WITNESS TO OUR FAMILIES.

One of the sweetest things to me is to come to church and see a family worshipping together. I don't know of anything that you as parents ought to be concerned about more than the spiritual welfare of your children.

The Bible tells us about a maniac who was healed, and after he was healed, he wanted to go along with Jesus and be a foreign missionary. Jesus told him to go back home and be a home missionary. Listen:

"Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."—Mark 5:19.

This man wanted to go along with Jesus, to be a foreign missionary, but Jesus told him to go back home and tell his family and friends about the good things the Lord had done for him.

That is what God wants you to be so far as your children are concerned. God doesn't want you to just take care of your children as to food and clothing and education, but God wants you, primarily, to be interested in the spiritual welfare of those children. God did not give those children to you for any purpose except to teach them the things of the Lord, and to train them in the nurture and in the admonition of God.

David said:

"Come, ye children, hearken unto me: I will teach you the fear of the Lord."—Psa. 34:11.

I say the same thing to you, beloved. I would like to say to my family first — my children, and my grandchildren — I would like to say to each of them, "Come, ye children, hearken unto me: I will teach you the fear of the Lord." I would like to hear you say to your family — your children and your grandchildren — "Come, ye children, hearken unto me: I will teach you the fear of the Lord." Beloved, there isn't anything that is more important than to train your children in the fear of the Lord.

Notice again:

"Of whom the whole family in heaven and earth is named."—Eph. 3:15.

Paul is talking about the whole (Continued on page 5 column 1)

ROY MASON

Radio Minister  
Baptist  
Preacher

Aripeka, Florida



No, there is no Scripture for such. Some want to create such a position for women, but they have more sentiment for this than they have Scripture. There is one verse that is pressed into use to justify this office for women. It is Romans 16:1, and it reads like this: "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea."

The word translated "servant" could be translated "deaconess." Young in his analytical concordance translates the word "ministrant." Phebe was a "ministrant" in her church, just as there are many women in churches today who are deemed to be church workers or ministrants. Such persons are servants of the church. Translators through the centuries have understood Phebe to be a worker or servant in her church, rather than one occupying the office that is designated by the term "deacon."

In I Tim. 3:1-13, the qualifications for deacons are given and

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PAGE FOUR



## "Family Religion"

(Continued from page 4)

family in Heaven. If I have any desire this morning, it is for God to reach down and save our families, and that God would add our families to His church, and that God shall bless our efforts as we try to lead our families to God, knowing the whole family will ultimately be in Heaven and we will be united together.

I have often said that every person ought to have three homes. You ought to have an earthly home. When I say "home," I don't mean a house. If you are saved, you also ought to have a church home. You have no business outside of a church. If I didn't get to go but one time a year, I would be a member of a church. If I didn't even get to go one time a year, I would have my membership in a sound church. Everybody ought to have a church home, and certainly we ought to have a Heavenly home. I pray to God that God will protect you, that God will save some of you who are lost, and that everyone will go out this morning desiring to lead his children, and his grandchildren in such a way that they will come to a knowledge of the Lord Jesus Christ, and that we all might have a united home and a united family in Heaven.

May God bless you!

## The Passover

(Continued from page one)

beast; and against all the gods of Egypt I will execute judgment; I am the Lord."—Ex. 12:12.

I

We notice that the Israelites were under condemnation of God, or under the sentence of death, just as well as were the Egyptians. He said that all the first born in the land of Egypt shall die.

We know that all that are born into this world are under the just condemnation of God—that all sinned in Adam.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses."—Rom. 5:12-14.

Notice, death reigned, showing that all were under the sentence of death.

II

We find also concerning the Passover lamb that this lamb separated and appointed unto death, was to be put up on the tenth day and kept up until the fourteenth day, when it would be killed in the evening. It was appointed unto death.

So our Lord Jesus Christ was appointed unto death. He stood as God's lamb, slain from before the foundation of the world.

"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."—I Pet. 1:20.

III

Furthermore, this lamb had to

be slain. If they had taken a lamb and tied it in front of their house, God would not have passed over. He said, "When I see the blood, I will pass over you! The lamb had to be slain.

So it was concerning our Lord Jesus Christ. The religionists of our day speak much concerning the life of Christ—His holiness and His righteousness, and what a great teacher He was. Certainly He was all of these things. We know that to be true. But were Christ no more than that, had Christ come into this world and lived a perfect, holy, sinless life that He did, and ascended to Heaven without going to the cross, I say it would have been one of the biggest mockeries of mankind, because there is not one individual of Adam's race that could have ever been saved. The Lord Jesus Christ had to die. He said:

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John 12:24.

Here Jesus Christ is teaching that He must die, that He must go to the cross. Christ, we are told, died for our sins. Paul said:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures."—I Cor. 15:3, 4.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed."—I Pet. 2:24.

"He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."—Isa. 53:7.

Jesus Christ must needs go to the cross, and there die for our sins. We fail many times, I believe, to see that Christ is our passover. We think many times about what He did for us upon the cross, and certainly He redeemed us, but we fail to realize what He did Godly. He satisfied the just demands of a holy and righteous God. He satisfied the holy demands of God's law. Therefore, the death of Christ upon the cross was Godward and it was manward. It satisfied the justice of God and atoned for the sins of His people.

IV

I want you to notice also that there was provision made for the Israelites. They were under the sentence of death, as well as were the Egyptians, but provision was made for them. He said:

"But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know that the Lord doth put a difference between the Egyptians and Israel."—Ex. 11:7.

God put a difference between the Egyptians and Israel, and God made provision for the Is-

raelites. He told them to take a lamb and to kill that lamb, and to strike the blood on the doorpost and on the lintel above, and His promise was, "When I see the blood, I will pass over you."

I do not believe in that night, that the angel, when he passed by, was looking at that house to see whether it was a mansion, or whether it was a hut. He wasn't concerned too much with what was going on inside. Instead, he was looking for blood. And those that were inside, what were they doing that night? They were feeding on the lamb.

Certainly that is what we should do today—feed on the Lord Jesus Christ, for the blood has been applied.

V

We notice that in the camp of the Israelites there was also a death. A substitute, an innocent lamb, must die in the place of the guilty.

We know that this is true upon the cross of Calvary. We know that Jesus Christ was God's Lamb, for Paul said, "Christ, our passover, is sacrificed for us." I do not believe that the work of Jesus Christ upon Calvary's cross was a "hit and miss" proposition—He might redeem or He might not redeem—that it would be up to man whether he would be redeemed or not. I believe that Jesus Christ upon the cross atoned for His people. Just as Paul stated, He is our sacrifice; He is our passover.

VI

He is not the passover to those who will never be brought unto Him—for those who will never receive Him. When our Lord prayed in His intercessory prayer, He stated over and over again a definite number that was given unto Him. Praying in that prayer, He said:

"I have manifested thy name unto the men which thou gavest me."—John 17:6.

"I pray for them; I pray not for the world, but for them which thou hast given me."—John 17:9.

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."—John 17:11.

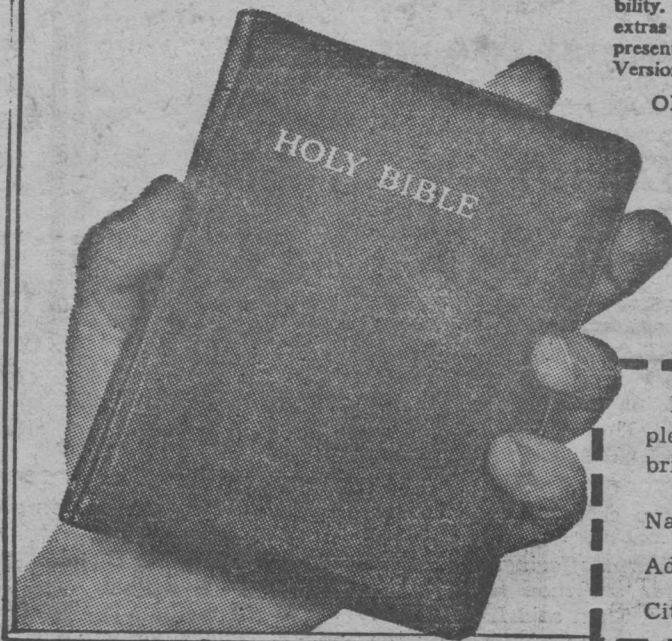
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Heb. 9:28.

"By his knowledge shall my righteous servant JUSTIFY MANY; for he shall bear their iniquities."—Isa. 53:11.

He made His life a ransom for many.

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom FOR MANY."—Mt. 20:28.

"For as by one man's disobedience many were made sinners, so by the obedience of one SHALL MANY be made righteous."—Rom. 5:19.

This is not a contradiction. It does not contradict Romans 5:12, which says that in Adam all were sinners. I believe this same "many" are the many that are made righteous in Jesus Christ. Before an individual can be made righteous in Jesus Christ, he must be made to realize that he is a sinner. Certainly all are born into this world in sin. One who never realizes he is a sinner will never be made righteous in Christ. Only those who come to realize that they are sinners will be made righteous in Him. Yes, Christ is our passover. He is our sacrifice. He is risen from the dead.

We know that all through the Old Testament there are many types. As we consider even the law, while Moses was up in the mountain giving the ten commandments, the children of Israel were breaking the first one: "Thou shalt have no other gods before me." When Moses came down from the mountain, in his anger he smote the table of stone to the ground and broke it. When Moses went back to intercede in

behalf of the children of Israel, he interceded to the extent that he said, "If Thou wilt not forgive my people, then drop my name out of the book." He wasn't talking about the Lamb's book of life, but he was saying, "Drop my name out of the book of the living." In other words, he was saying, "Take my life if you will not forgive my people."

This is certainly again a type concerning our Lord. He did lay down His life for us.

When Moses went back and got the second table of stone, that wasn't all he received. He also got the pattern for the tabernacle, how it was to be built, and all the offering of the sacrifices to be done. Through these sacrifices, it pointed unto our Lord Jesus Christ—God's law, as it was broken.

The second table of stone was placed in the ark of the covenant, under the blood-covered mercy seat, where the blood of the animals of sacrifice were taken and placed. Thus the blood was between a holy and righteous God, between the people and the law they had broken—God's holy law.

So it is today with us. Jesus Christ was brought forth from the dead by God the Father. He entered Heaven with His own blood.

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in

(Continued on page 6, column 1)

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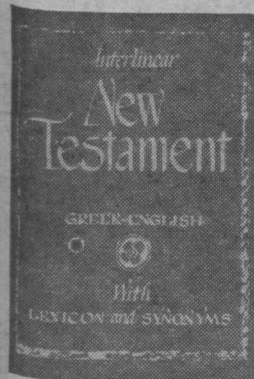
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### The Passover

(Continued from page five)  
the presence of God for us."—  
Heb. 9:12, 24.

Think of how many times Jesus Christ would have had to suffer since the foundation of the world if His offering were not a complete sacrifice. Think of all the suffering He would have suffered. Think of the times He would have suffered even for one of us, in view of the number of times that we sin.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers, once purged should have had no more conscience of sins."—Heb. 10:1, 2.

If these sacrifices that they offered up could have made the worshippers perfect, there would have been no need that they go back anymore to sacrifice. Their conscience would have been clear, and there would have been no need for a sacrifice. But every year there was a remembrance of their sins, and they went back to offer again the same sacrifices, for it is not possible for the blood of bulls and goats to take away sin.

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me."—Heb. 10:5.

God prepared Jesus Christ a body to endure the sufferings of the just demands of God — a body prepared of God, being conceived in the womb of the virgin Mary, by the Holy Spirit.

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke 1:35.

So God prepared Him a body that He could endure suffering

upon the cross, to pay our sin debt.

"In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second."—Heb. 10:6-9.

This is not the second work of grace either. "He taketh away the first, that he may establish the second." He taketh away the covenant of the offering up of sacrifices, that He may establish the second, which is the covenant of Jesus Christ.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God."—Heb. 10:10-12.

#### VII

Jesus was a complete sacrifice for our sins. God has exalted Him. He is exalted at the right hand of God the Father. The one who was in the form of God thought it not robbery to be equal with God, and made Himself of no reputation, and was made in the likeness of man. Jesus Christ made Himself of no reputation when He came into this world to die on the cross for our sins. Jesus Christ, the one who owned it all, the one who created it, the one who said that the cattle on a thousand hills are His, the one who says that the earth and the fullness thereof is His — He is the one who became poverty stricken to the extent that He had nowhere to lay His head. He was poverty stricken that you and I, through His grace, might be made rich. He is the one it is that became obedient

unto death, even the death of the cross.

"Wherefore God also hath highly exalted him, and given him a name which is above every name; That at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." — Phil. 2:9-11.

It blesses my heart to know that one day even those who today mock the finished work of Jesus Christ, are going to bow; they are going to acknowledge that He is Lord, and it will be to the honor and glory of God the Father.

#### VIII

Jesus Christ finished the work that God gave Him to do.

"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." — Rev. 5:1-3.

You would think that of all the good people that you meet day after day telling you how good they are, there would be someone there that could open this book. But there is no man that is able to open the book, neither to look thereon.

Then we read:

"And I wept much, because no man was found worthy to open and to read the book, neither to look thereon." — Rev. 5:4.

Certainly that should cause weeping from us. Out of all of God's creation, not a one was worthy. Thank God, John said:

"And one of the elders saith unto me, Weep not; behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."—Rev. 5:5.

Thank God there was one that was worthy to open that book, and that was my Lord. That is the one that died on the cross for my sins.

There is going to be singing up in Heaven.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—Rev. 5:9.

They are going to sing praises unto Him, Jesus Christ, our pass-over, is sacrificed for us. May we give honor and glory unto Him all the days of our lives.

### Impressions

(Continued from page one)  
pression was how God in His Sovereignty had given us a small foretaste of Heaven by bringing people together from all stations and walks of life. All bound together under one banner, the Word of truth, with one purpose, to glorify God, with one aim, the furtherance of the gospel. Thanks to Bro. Gilpin and Calvary Baptist Church for a wonderful, enjoyable Labor Day weekend.

John T. Shelton  
Westfield, N. C.

This is the first time we have attended the conference. We thank God for the good preaching of God's Word. We have enjoyed the whole conference. The food and rooms and the fellowship. Well it has been good to have been here.

Donald R. Craft  
Prichard, W. Va.

Praise the Lord for the privilege of enjoying one of the most blessed events of my life.

Elder H. Lumpkin  
Dayline, La.

I was talking to a man at this Conference, and he said, "This is the best Conference that I have ever attended." I didn't know that they could get any better. Thank you for letting us attend, and we pray that there are many more.

John Boone  
Flushing, Mich.

We have had a joyous time of fellowship with God's people and believe that our Lord has been glorified and that his people have been built up in the most holy faith. Our prayer is that God will have used this Bible Conference in the edification of His people.

Mr. and Mrs. Jack  
Crum and family  
Mansfield, Ohio

This was my first conference. I was very much impressed with the facilities and especially the speakers. This has been a real joy to me spiritually. I will certainly be back to the conference. I thank God for the conference and will remember it, and the Baptist Examiner and Brother Gilpin in my prayers.

Norm Kurcsak  
Wickliffe, Ohio

I've really enjoyed the Conference this year. The food, lodging and preaching were excellent. Thank you all ever so much for making this Conference possible. I hope to come again next year.

Kathy Crow  
Wellington, Kansas

I thank God this day for the sweet fellowship I have enjoyed at this Conference. May God continue to bless this work and bless others that they may support this wonderful work.

Bro. Howard Finley  
Mansfield, Ohio

I thank God for the privilege of being able to attend the Bible Conference, for the second time. I have enjoyed the fellowship

with God's people. The food and the rooms were wonderful. Not only has our physical body been fed, but our souls have been fed with God's precious Word. I thank God for Calvary Baptist Church and her pastor. I am looking forward to next year, if it's God's will.

Elder Lawrence Baker  
Union, Ohio

The Conference was wonderful. The preaching of God's Word was well presented. The fellowship and meals were excellent. May the Lord's blessings be upon your work of presenting The Baptist Examiner.

Mrs. Shirley Alexander

This was another wonderful Conference. Christ and His Church was exalted. We look forward to next Labor Day. We sincerely pray that we may assimilate these great truths and pass them on to our churches. We thank God for the hospitality of Calvary Church.

Elder and Mrs. O. B.  
Baker  
Verona, Ohio

We have attended every service of this Conference and have enjoyed it all immensely — including the hospitality of the Calvary Baptist Church.

Hazel F. Williams  
Mrs. Della Fraley  
So. Shore, Ky.

As far as I am concerned, this is the best Bible Conference I have ever attended.

Elder Gordon Buchanan  
Griffin, Georgia

This being my first time to attend the Bible Conference, I am very thankful that I was able to come. I have enjoyed all the good singing and preaching. It has blessed my soul. The food was very good and the room was comfortable. The fellowship was wonderful. Everyone was very kind. I am looking forward to next year, if the Lord is willing for me to come.

Mrs. Lawrence Baker  
Union, Ohio

This Conference has meant a lot to me. I enjoyed the sermons and the singing very much. I am looking forward to the next Conference.

Mary S. Pyle  
So. Point, Ohio

Superlatives fall infinitely short in describing the joy afforded me by this Conference. I have derived much strength for the continuing journey.

Elder Oscar Mink,  
Mansfield, Ohio

I was richly blessed once again. I feel this year was even better than last year. I think this is mainly because I have grown in the Lord since we attended last year's conference. My heart is always thrilled at the preaching of God's Sovereignty and especially the preaching of Jesus Christ and His salvation. Also, I was particularly blessed with the Christian fellowship. With strangers in Christ there was a true

(Continued on page 7, column 1)

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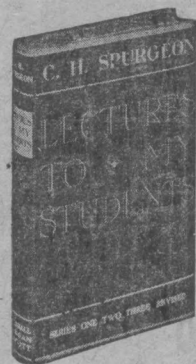
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In the event you have used clothing to send to Brother Burket, which he, in turn, will give to the Indians on the reservation, send it directly to him at his New Mexico address. Under no circumstances, send it to us.

## Impressions

(Continued from page six)

brotherly love that we just don't have with the unsaved world. I thank God for the Calvary Baptist Church Bible Conference. This proves the Scriptures that say, "I am the Good Shepherd" and "My sheep hear my voice and they follow me." A good shepherd leads his sheep to a place of "still water" and "green pastures" where they can be nourished. My soul was fed at the "King's" table. May God bless you in Jesus' name.

Richard Little  
Indianapolis, Indiana

We have been greatly blessed and are thankful for God's providence in making this gathering together of some of His people a reality. I'm thankful to Him for the faithful preaching of His Word through those who spoke. But, most of all, we are thankful for His very presence. I'm looking forward to 1970, if God tarries.

Carl R. Connelly  
South Shore, Ky.

We feel that this Labor Day Conference is one of the most inspiring Conferences we have ever attended. We have attended this conference before, but it gets better every time. We also enjoyed the meals they served us. We are planning to come back next year if at all possible.

Mr. and Mrs. Dave Fuller  
Indianapolis, Ind.

This has been a wonderful experience. I have enjoyed every sermon and every song. May we never fail to have these conferences until the Lord comes. May the Lord bless you is my prayer.

Harry Danner  
Tullahoma, Tennessee

The 1969 Bible Conference was a blessing to me. The preaching was good. The singing wonderful and the fellowship grand. I hope the good Lord will spare my life and give me health to attend the next one. May God bless Calvary Baptist Church and her good pastor.

Elder M. C. Hughes  
Kountz, Texas

I enjoyed the Bible Conference very much. I enjoyed the singing and most of all the preaching. I hope I can come again next year if you have it. I am thankful I could come this year.

Carol Pyle  
So. Point, Ohio

I hate to see this great event close today. The rooms were nice, the food good. We have heard some of the greatest messages preached, and God's Word lifted and praised. I'm so thankful for Bro. Gilpin and the Baptist Examiner and Calvary Baptist Church. May God bless you all until we meet again.

Pauline Shelton  
Westfield, N. C.

Brother Gilpin, I have always been impressed by your stand on the Scriptures. The Baptist Examiner is the greatest Baptist paper. The Conference is outstanding. I hope to be able to attend next year. I have been greatly blessed.

D. M. Blake  
Lexington, Ky.

I enjoyed myself a lot. I am thankful to be a member of Calvary Baptist Church to hear the Word of God preached as it is. We had wonderful services as the Word of God was preached over and over again. Thank God for men such as these who preached.

Mrs. Howard Shepherd  
Ashland, Ky.

The preaching was good. Fellowship with friends in Christ was exceedingly joyful. May God always be lifted up as high as possible as He was this year. May He bless the church that so wonderfully hosts this conference.

Mr. and Mrs. Bill Jackson  
Bristol, Tennessee

This was my first time at the Conference and I have enjoyed it so much. I didn't realize there

were so many others who believed the same truths as my church. I thank God for each one of them, and I am praying that it might please the Lord to raise up other churches of like faith. I'm looking forward to next year, if the Lord tarries.

Martha Berry  
Bluff City, Tenn.

The preaching of the Word of God was a real blessing to me. Some things I don't understand, but am trusting my wonderful Saviour to lead me into all truth. I liked the warmth and friendliness of God's people.

Mrs. Merle Shawl  
Aliquippa, Pa.

I do praise our God for you all and the wonderful hospitality you bestowed upon us. I praise Him for every message I heard. I read the Baptist Examiner all the time, so the messages were not new, but it is a blessing to hear the truth, as well as read it.

Merle Shawl  
Aliquippa, Pa.

I feel that this Conference was a success and that many people were pleased and blessed by the preaching. I liked the doctrinal messages best. I hope that you will have more books to choose from, especially doctrinal books on Campbellism and Catholicism. I thank you for the meals and hope I can make it back next year.

Mary Sites  
Chesapeake, Ohio

Very good messages. Especially Joe Shelnut's message. A real good conference, but I missed the fellowship around the tents at Gilpin's home. The facilities, rooms, and food were marvelous. Good singing, a larger variety of specials by different people. "To God be the Glory, Great Things He Hath Done."

Barbara Lewis

## Fred T. Halliman (Continued from page one)

ple gave their names and there were several that did not come for the census. An estimated 175 people live here in and around this place now, end D.Q." As mentioned in my previous letter, it had been quite some time since I had been to Yeddo and when there is a long period between visits to these outstations it seems to take just about all of one day to answer their questions, settle minor disputes, and fellowship in general so on this day we did just that. One little boy, perhaps 7 or 8 years old, came to me with his father and said that he would like to "court" his dad. By that he meant that there had been some dispute between them and he would like for me to arbitrate the case. I asked the little lad what seemed to be the trouble between him and his dad that they could not get settled. He said his father had not looked after him as he should have and he fell and hurt his leg (producing a fairly good sized abrasion on one leg). He said his mother had left him in the care of his father while she went to look for a lost pig and that his father had got careless and was talking to other men while he went off to play and he fell and hurt his leg. Had his father looked after him properly, he asserted, he would not have been allowed to stray off and therefore would not have been hurt. The father agreed that this was true. I asked the little boy what he thought would be fair compensation for this neglect and he said he wanted three strips of pig (about a half pound) the next time his father killed one. Reluctantly, the father agreed to this with a warning that if he ever strayed off again he would use a cane on him. The little boy was happy and the case closed.

These folk, without exception, are all natural born mercenaries

and it is almost a virtue with them. Many have been the occasion that I have seen husbands or wives as the case may be, collect some sort of compensation for wrong deeds to them by the other. A son or daughter would not hesitate to sue for compensation from the mother, or vice versa, with the hope of collecting. There is no apparent ill feeling about the matter, it's just a matter of principle with them seemingly.

It is just about a full day's walk from Yeddo to the nearest medical aid post and most of the people just do not bother about going when they are sick so there were lots of sick folk, mainly malaria and colds plus various kinds of sores. We set up a "sick-bay" outside and doctored those that had ailments. Then a census was taken and this is always interesting as these native names sometimes intrigue me. I think it can be said without exception that every native's name will end in one of the vowels. Out of 33 women from the Poguaia area that I recorded at Yeddo 19 of them ended in 'me'.

Since the first mission patrol that I made into this area there has been quite a migration of the Poguaia people over across the mountain onto the Yeddo side, until now there is a colony of them perched way up on the side of the mountain as you come from Poguaia to Yeddo. In all I counted 71 of them and there were some that I did not get their names. It would be much better for me of course if they all would come there to live, but as rugged as that country is, just as one old man told me, "I have never lived anywhere else and I don't want to now, this is my home and I want to die here." Most if not all the old folk will die there for the trails are too rugged for them to travel. Many of those folk have spent their entire life in a 10 mile radius, knowing absolutely nothing about the world that lies beyond that 10 mile radius.

August 16. "D.Q. Today has been a rather busy day. Three services were held including a baptismal service — 8 people were baptized. One woman had, walked almost the equivalent to what Jesus did in order to get Baptist baptism. end D. Q."

To start the day off we held a service there at the mission, then all of us left and went to a place that had been prepared for a baptismal service. I have been going to Yeddo preaching the gospel for nearly 6 years and we have had a missionary stationed there holding regular services for over 4 years and this is the first baptismal service we have held at that place. Seven people from Yeddo were baptized and one woman had walked from Haiwi to be baptized. Had she been a woman of modern day thinking she would not have walked all that distance just in order to be baptized, since there was an Apostolic missionary about 10 minutes walk from where she lived that would have immersed her. However, like Jesus, she was not satisfied with

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FRED T. HALLIMAN

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Write Brother Halliman frequently. His address is:

**Elder Fred T. Halliman**  
Sovereign Grace Baptist Mission  
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and would receive nothing except baptism authorized in heaven even if it meant walking nearly 70 miles in the case of our Lord and about 20 miles in the case of his woman. However this would be almost the equivalent of double that amount on good roads.

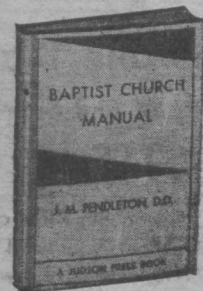
It was quite a long way to where the baptism was to be held. We entered a dense woods and finally we came to a cleared spot where a small stream flowed through the jungle and it had been dammed up making a nice pool of fresh water to baptize in. I preached to the crowd before baptizing. After the service was completed there we went back and after resting for a while held our third service of the day.

## A Church Is Organized At Yeddo

August 17. "D.Q. Held two services here today, one was a church organizational service. Twenty-one professions of faith were made in the morning service.

Just about sundown three odd looking characters walked into camp, end D.Q." Yeddo is the home of the missionary that has been preaching in that area for about four years and he and the seven other folk from there that were baptized the day before, wanted to be organized into a church so we decided that the

(Continued on page 8, column 1)



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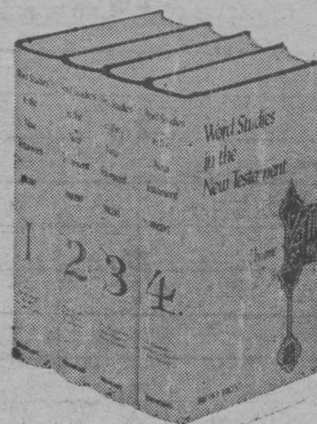
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PAGE SEVEN



## Fred T. Halliman

(Continued from page seven) morning service would be best suited for that purpose. The eight were organized into a church and then the man who had been their missionary became their pastor. Then I preached to them from the 28th chapter of Matthew. Twenty-one professions were made at the end of the service which will be added to the church by baptism upon my next visit depending upon whether or not their lives have been in accord with their professions of faith. I am quite satisfied that I could say beyond any shadow of doubt that the Magali Baptist Church, serving the folk at Yeddo, would be in as remote an area as any Baptist church anywhere in the world. At the same time I am most positive that it is just as close to the Lord and just as dear to Him as any church in the most civilized and accessible place in the world. Beloved, the folk of the Magali Baptist Church and the other Christian folk in that area want me to thank the people in America for making it possible for a missionary to come to them with the glorious gospel of Christ. The Magali Baptist Church is the only church that we have organized in an area where only a few short years ago the entire population were cannibals. There have been several skirmishes of cannibalism not far from where the church building is located

(one on a large scale in the past 18 months) since I have been going there in the past, almost six years. However, as late as 10 years ago it was a common thing practiced by all. Apart from seeing the Lord glorified in the lives of these folks, I do not know how much personal joy and satisfaction you folk that support this work got out of this type of mission work, but beloved, I readily admit that it gives me no little joy to see a Baptist Church now sitting on the very spot where only a short time ago human beings were cooked and eaten. Insofar as I could find out, all the folk that made up this church, with the exception of the pastor who is under 20 years of age, have taken part in these human feasts and he thinks that perhaps he did when he was a young child but is not certain.

Beloved, when we see the Lord working in the lives of people like this then we are made to realize more than ever that "God is no respecter of persons." If there ever was a people that God would cast out of His sight most folk would think that it ought to be folk like these, the cannibals, but, "God hath not cast away His people whom He foreknew..." Now you can better understand why these people wanted me to thank you folk for them for sending a missionary to them with the gospel.

It was later learned that the three characters that strolled into

camp just about sundown were from some of the remote areas of the Pogaia region that we planned to visit. They looked hard and merciless and it was almost certain that they would pass the word back to the folk of those areas of our intentions of coming. Since primitive folk usually judge a man by his potential power, or better yet, his demonstration of power, I decided that since we were leaving the next morning for the Pogaia region this would be the best time ever to demonstrate what we could do so that along with the news they would send of our coming they could also send news that we would be coming prepared to meet any emergency.

The sun had already gone down and dusk dark was just approaching when suddenly there seemed to appear several large looking birds chasing flying insects. I stepped into the house and came out with the shotgun and within about three minutes I had knocked down three of these birds without missing a shot, all to the shouting excitement of about 50 natives. As had been thought, word of our coming as well as of the demonstration had reached those remote areas before we did.

As we were leaving the next morning we began making ready that night. Some of our supplies would be left there and all but the necessary things would be left behind. So with this letter we close the eighth day of the patrol. Next week we enter the Pogaia.

**CORRUPTED TESTIMONIES** (ss "Letters from Rome on the Council" by Quirinus; Rivingtons, 1870, pp. 249-250).

**Forgeries to Cover Deformities** Thus is emphasized Rome's practice of citing fabulous or corrupted testimonies in the attempt to give a semblance of antiuity to her tottering church. These tottering conditions are within the church and unobserved and unknown by multitudes who are occupied with the imposing superstructure. These fail to detect that the foundations of the Roman church, established on forgeries, are disintegrating and threatening the great overthrow which is surely fast approaching. How timely is God's warning to His people,

"Come out of her, my people, that ye be not partaker of her sins, and that ye receive not of her plagues."—Rev. 18:4.

### Popes Most Unlike Their Claims

Bishop Burnet, of the Church of England, in dealing with the fraud and imposture evident in the spurious documents and claims of the Roman Church speaks of them as the occasion of much cruelty and violence on the part of popes, and continues:

"The two worst characters possible, and the least likely to be found joined with infallibility, for it is reasonable enough to apprehend, that, if God has lodged such a privilege anywhere he would have so influenced those who were the depositaries of it, that they should have appeared somewhat like that authority to which they laid claim, and that he would not have forsaken them so, that for above eight hundred years the papacy, as it is represented by their own writers, is perhaps the worst succession of men that is to be found in history" ("An Exposition of the Thirty-nine Articles of the Church of England," by Gilbert, Bishop of Sarum, 1850, pp. 252, 253).

The lives of the popes were so questionable that the Roman Church was sufficiently self-protective to avail herself of the camouflage and make-believe enshrined in the forged laudations of popes with which they arrayed themselves in order to hide the ugliness beneath.

In confirmation of the statement Bishop Burnet made as above, he quoted from Roman Catholic authorities to prove his contention. One such authority was the celebrated Baronius, (1538-1607) trained under St. Philip of Neri, who became cardinal and librarian of the Vatican Library. Baronius, author of the Ecclesiastical Annals laid bare the frightful conditions of his church.

"How foul (saith he) was then the face of the holy Roman church, when most potent, and withal most filthy, harlots did bear all the sway at Rome at whose lust, sees were changed, bishops appointed, and (which is horrible to be heard, and not to be uttered) whose lovers, the false popes, were thrust into the seat of Peter... for who may say they were LAWFUL popes

which were thus, without right, thrust in by such strumpets?" ("ut supra" p. 253).

### Pomp And Show To Hide Unreality

Dr. Ignaz Von Dollinger one of the outstanding scholars of the Roman Church who opposed the innovation of papal infallibility at the Vatican being "AT ISSUE WITH NOTORIOUS HISTORICAL FACTS."

Bishop Burnet, describing the times when the False Decretals were foisted on the Roman Church when credulity and superstition were prevalent, tells of the great camouflage to compensate for great defects:

"Besides, that the genius of those times led them much to the love of pomp and show, THEY HAD LOST THE TRUE POWER AND BEAUTY OF RELIGION, TO BALANCE AND COMPENSATE FOR THEIR GREAT DEFECTS" (Burnet "ut supra," p. 4390).

The reason the Roman Church has been accepted at face value is because the cloak of ostentation has been thrown around a history of prevarication; because the forgeries of the church have been represented as genuine proof to be accepted without investigation; because of an air of priestly pretention and a dog-

## SEND TBE TO OTHERS

matic demand that the people believe without proof, as in "The manner of Transubstantiation—the faithful are to be admonished that they do not inquire too curiously into the manner in which this change may be made" (see "The Catechism of the Council of Trent," Chapter IV, Ques. XXI).

### The Pope Still Claims Prerogatives

As already quoted, the pope still claims "there can be no surrender of the rudder of the Church out of the hands of Peter's successors." Thus Pope Paul VI still seeks to assume the place of spiritual leadership in the world today, taking advantage of the general ignorance of the fact that papal claims to primacy supremacy and infallibility are founded on forgeries, and not on fact.

The Roman Church has an imposing superstructure, but the superstructure is no safer than the foundations, and since the Roman Church is founded on forgeries the final collapse of the papacy is sure.

"For other foundation can no man lay than that is laid, which is JESUS CHRIST"—1 Cor. 3:11. —Protestant Action (July, 1967)

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## Romanism's Fraud

(Continued from page one) being founded on forgeries and interpolations in the writings of the early fathers.

### New Catholic Dictionary Completes Exposure

Outstanding Roman Catholic authorities are compelled to give evidence concerning the forgeries of their own church. "The New Catholic Dictionary — Vatican Edition." "Compiled and Edited Under the Direction of Conde B. Pallen, Ph.D., D.D.; John J. Wynne, S.J., S.T.D., and others, dealing with forged papal letters, etc., gives the following revealing facts:

"The first part (of the collection) contains 60 letters attributed to early popes; 58 of them are forged. The second part is made up of canons of Councils, and the third gives letters of Roman Pontiffs, 30 of which are forgeries. The Oecreals were for a long time received as genuine. In the 17th century they were CLEARLY PROVED FALSE by Blondel and more completely in the 18th century by the brothers Ballerini."

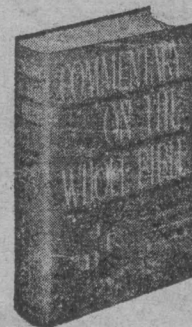
If unremitting dishonesty was resorted to in the fabrication of forgeries as Lord Acton affirmed, then how enormous is the sin, the cheat, perpetrated by Romish controversialists in foisting acknowledged forgeries on unsuspecting peoples and presenting them as genuine proof. On Feb. 8, 1870, Lord Acton wrote from Rome saying:

"The second Letter of the famous oratorian and member of the French Academy, Father Gratry, has just come here, and has produced a great impression. It treats of THE GROSS FORGERIES by which the way for the introduction of the doctrine of Papal Infallibility has been gradually prepared... Gratry's exposition is clear and convincing; but he goes beyond the Middle Ages. He shows how dishonestly the Breviary was tampered with at Rome at the end of the sixteenth century and HOW UP TO THE PRESENT TIME THE JESUITS, Perrone and Wenninger — the latter in a truly amazing fashion — HAVE FOLLOWED THE PRACTICE OF CITING FABULOUS OR

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