

# The Baptist Examiner

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

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## Xmas Celebration Once Illegal In America

By WILLARD WILLIS  
Middletown, Ohio

Celebration of Christmas — the most widely observed religious holiday of the modern world — was at one time illegal in early American history.

Colonial New England did not celebrate Christmas, according to researchers, because the stern Puritan colonists believed that such activities were wholly pagan and forbade them by law. Christmas came to the American colonies while it was the subject of strenuous controversy in England. English Puritans condemned it as "popish" and the secular celebration as a wanton Bacchanalian feast.

Opposition of the English Puritans to festivals culminated in an act of Parliament in 1647

which abolished the observance of Christmas, Easter and Whitsuntide. This was echoed in the American colonies in 1599 when Puritans enacted a law in the general court of Massachusetts to punish those who kept Christmas.

The law read "whosoever shall be found observing any such day as Christmas, or the like, either by forebearing of labor, feasting, or in any other way . . . shall be subject to a fine of five shillings."

The law was repealed in 1681 but many of the Puritans were not reconciled to this action. Secular reveling at Christmas had often interfered with religious devotions and offended the Puritans' moral sense. This intensified their sectarian hostility to the religious observance of Christmas — an attitude they maintained for

the better part of two centuries in parts of New England.

The fun-loving Dutch colonists of New Amsterdam, however, celebrated Christmas as their chief holiday. They brought the old customs from their homeland, especially the Christmas stocking and observance of the feast day of St. Nicholas.

In the Southern colonies, the planters celebrated the yuletide with feasting, singing, and dancing. On many plantations slaves were given a holiday as long as the great yule log burned.

The latter half of the 18th century saw a swing of attention to



WILLARD WILLIS

## A Helpful Study, Showing The Godhead Is A Trinity

CLIFF B. TAYLOR  
Brantford, Ontario

This morning we are going to study the Biblical Doctrine of the Trinity. We worship one God in three persons, and these three persons are known to us as Father, as the Son and as the Holy Spirit. The Father is God, the Son is God and the Holy Spirit is God. Yet are they one God, and these three are equal.

The Father is God, for so He is called in Romans 1:7. "God our Father."

The son, He is God, for so He is called in Romans 9:5: "Christ came who is over all. God blessed forever."

The Holy Spirit is God, for so He is called in Acts 5:3 & 4: "Why hath Satan filled thine heart to lie to the Holy Ghost and to keep back part of the price of the land — thou has not lied unto men, but unto God."

Yet are these three persons one God. There is one God I Timothy 2:5, says, "For there is one

God." These three persons of the Godhead are equal.

Each person is described as Eternal. The Father is Eternal in Romans 16:26; the Son is Eternal



CLIFF B. TAYLOR

in Revelation 22:13 and the Holy Spirit is Eternal in Hebrews 9:14.

Each person in the Godhead is described as the Creator. The (Continued on page 5, column 3)

the realm of economics and politics, and religious controversy became of less importance. The fact that English and Hessian troops celebrated Christmas during the Revolutionary War may have added a patriotic note to the denominational controversy.

General Washington crossed the Delaware on the night of Dec. 25, 1776, to surprise and defeat the Hessian troops stationed at Trenton, N.J. In the opinion of one writer, Washington's bold venture succeeded because the Hessians were enjoying their customary Christmas revels, and failed to maintain the usual watch and patrols.

Denominational opposition to the ecclesiastic observance of Christmas, however, continued into the second half of the nineteenth century. An account in the New York Daily Times for Dec. 26, 1855, read:

"The churches of the Presbyterians, Baptists and Methodists were not open on Dec. 25, except where some Mission (Continued on page 3, column 1)

## What The Bible Teaches About The Devil Himself

By M. C. HUGHES  
Kountz, Texas

"Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."—Gen. 3:1,5.

What the Bible teaches about the Devil contradicts the views of the religious world today. I am glad that God saw fit in His blessed, inspired Word to tell me about the Devil. I don't know exactly how he looks. In the older Bibles, there were some pictures of the Devil, that were false pictures. The Devil was pictured with horns and a long tail, with a spear on the end of it. That is not the way the Devil looks.

I may say some things about the Devil that some of you may disagree with, but I'll assure you of one thing, I am going to do my dead-level best to present this subject according to the will of God, and not what men think about the Devil.

I am fully aware of the fact that the Devil is a liar, and he is

the father of lies, but that does not mean that he can't mix truth with his lies. The most dangerous lie from a spiritual standpoint is truth mixed with error. If I know anything about the Devil as the Bible reveals him, he mixes truth with error.

Job 1:6 says:

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them."

They used to tell me when I was just a boy that if I wanted to get away from the Devil in church, not to stop in the back, but to come up to the front. I believed that then, but I don't believe it now. The Devil doesn't want to be in the back. He wants to be in the forefront. If I know anything about the Word of God and what it teaches concerning the Devil, he would rather be in my place as preacher, than in any other place in this building. He is going to be here if I don't resist him.

In Isaiah 14:12, Satan is spoken of as Lucifer:

"How are thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!"

(Continued on page 3, column 5)

## How God's People May Enjoy Each Other Daily

When the people of Israel left Egypt we read, "And a mixed multitude went up also with them." (Ex. 12:38). These were not descendants of Abraham, Isaac and Jacob and therefore not Israelites at all. They should not have undertaken the journey with the chosen of the Lord. Later we read, "And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat." (Num. 11:4.) It was the mixed multitude who were not willing and able to "endure afflictions," that caused so much of the murmuring and rebellion and kept the children of Israel in the wilderness for forty years. The rejoicing of the Lord's people in every age has been much hindered because there are some among them who have not experienced genuine repentance toward God and heart faith in the Lord Jesus Christ.

The Lord's people can enjoy each other if all are Spiritually minded.

It is possible for some Christians to be carnally minded while others are spiritually minded. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; (separ-

ation) but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." (Ro. 8:5 to 8). The carnally minded Christian and the spiritually minded Christian cannot enjoy the same things and so cannot enjoy each other. We are reminded that our Saviour spoke very sharply to the apostle Peter. "Get thee behind me Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." (Matt. 16:23). At that time Peter and the others did not see things right. They looked at things from the human view. The Lord had to give further instruction. After Pentecost they saw things from God's viewpoint. So even now there are some of the Lord's people so taken up with "the cares of this world, and the deceitfulness of riches, and the lusts of (Continued on page 6, column 1)

## HERESIES REFUTED BY GENESIS 1:1

Genesis 1:1

"In the beginning God created the heavens and the earth." These beliefs and philosophies are all wrong:

(1) Materialism; Matter is not eternal — God created it.

(2) Atheism ("No God") is wrong.

(3) Agnosticism (The theory which says, "We don't know if there is a God or not"), is wrong.

(4) Polytheism ("many gods") is wrong: "God."

(5) Pantheism ("God is in all things") is wrong; God is distinct from His creation; "God created."

(6) Evolution is wrong: "God created."

(7) Unitarianism is wrong: "God" (Elohim is in the plural so suggesting the Trinity).

(8) Idolatry is wrong: God is the Almighty Creator; idols are "nothing at all." It is wrong to worship the sun, etc.

(9) Naturalism (worship of Nature, or created things or beings) is wrong.

(10) Astrology is wrong; the stars are simply His creation.

—Christian Victory

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "THE MANNA — A TYPE OF JESUS"

"They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat."

Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

Then said they unto him, Lord, evermore give us this bread.

And Jesus said unto them, I

am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I say unto you, that ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John 6:30-37.

"I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is

my flesh, which I will give for the life of the world."—John 6:48-51.

Previously, I have preached to you whereby I said that the manna was illustrative of the Word of God. However, today I want to show you that the manna is typical of the Lord Jesus Christ.

I THE MANNA CAME DOWN FROM HEAVEN.

The manna was not a product of the desert, but it came down from Heaven. The manna is a type of the Lord Jesus Christ, and certainly the Lord Jesus (Continued on page 2, column 1)

## THE CAMPBELLITES AND MARK 16:16

Campbellites, without fail, use Mark 16:16 to prove their baptismal regeneration theory. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." According to their theory a man may hear the Gospel with all his might, repent with the deepest sorrows, believe with all his heart, and desire with all his soul to be baptized, but should he die before he is baptized, he is sure for torment. The devil chases him to the creek, where all his machinations wrought upon the man are washed away, but as soon as he hits the dry ground on the other side of the creek, he must outrun old Satan to the pearly gates, if he is to be "saved in Heaven." After all what is Mark 16:16 worth to a Campbellite BEFORE the creek, and then what is it worth to him AFTER the creek? Not a dime. Satan cannot hold on to him in the water, but, oh boy, what a wrestling match and foot race take place on dry ground. If I believed that strongly in water, I would wade Jordan till the crack of doom.

—American Baptist



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JOHN R. GILPIN.....Editor

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### "The Manna"

(Continued from page one)  
Christ came down from Heaven. I will not take time to read to you the various prophecies that are to be found; but if I were to do so, I could overwhelm you with the number of Scriptures how that Christ was to come down from Heaven. When we come to the New Testament, certainly we have abundant evidence that

would cause us to believe that as the manna came down from Heaven, so the Lord Jesus Christ likewise came down from Heaven.

If you will stand around the birthplace of the Lord Jesus Christ, you will see the angels as one of them came saying:

"Fear not; behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:10, 11.

There, you will see not only the angel that came announcing His birth, but the angels that came to sing the first Christian song that was ever sung, when they joined together to sing:

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

If you will still pause there at the place of Jesus' birth, you will see the shepherds as they in their lowly homespun garments stood there and worshipped and revered the Lord Jesus Christ. If you will tarry just a little while longer, you will find the wise men coming from the East, and they, likewise, are there for one purpose — to worship the Christ child.

I say to you, beloved, as the manna came down from Heaven, so the Lord Jesus Christ came down from Heaven. He wasn't a product of this earth. He had no human father. Though Joseph was looked upon as being the earthly father of the Lord Jesus Christ, actually he was nothing but a foster father. The Lord Jesus Christ was thus born.

So I say to you, as the manna came down from Heaven, so Jesus came down from Heaven. Of this we are assured when we read:

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."—John 3:13.

### II

#### THE MANNA WAS A VERY SMALL THING.

We read:

"And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a SMALL ROUND THING, as small as the hoar frost on the ground."—Ex. 16:14.

You will notice that the manna is said to be a "small round thing."

Behold, the Lord Jesus Christ's birth was a very insignificant thing, and when the Son of God came to this world, certainly we would be compelled to say that He didn't make a great impression. As the manna was small, so the birth of Jesus Christ was a very small thing. Listen:

"For he shall grow up before him as a tender plant, and as A ROOT OUT OF A DRY GROUND."—Isa. 53:2.

Whenever you see ground that is just real dry, and a root that is growing, and maybe making a little growth, you know that that dry ground certainly isn't going to produce a great deal. In fact, you would be surprised if it were to produce much. It would be a miracle if that dry ground were to produce a great deal.

Beloved, it says concerning the Lord Jesus Christ that He grew up as a root out of a dry ground, and as the manna was a small thing, so the Lord Jesus was small as compared in the eyes of men.

For example, when we come to the New Testament, we find that the crowd looked upon Jesus as He began to preach, and the Word of God says that as they observed Him, they said concerning Him:

"Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and of Juda, and Simon? and not his sisters here with us? And they were offended at him."—Mark 6:3.

Even when Jesus began to preach, they said "That is just the carpenter's son."

As the manna was small in the eyes of the Israelites, so Jesus was a very small, insignificant person in the eyes of the Jews when He

was born into this world. As you stand there beside that manger in which the Lord Jesus Christ was laid after His birth — as you would stand there and look upon Him, I wonder if you could see anything that would remind you of God. I wonder if you would see anything that would remind you of a world ruler there. No one would look upon that little baby to know that baby was God, or think that baby was going to die for the sins of the world. When He was just a babe in His mother's arms in Bethlehem, no one looked upon Him and thought about Jesus as one day being a world-wide ruler and all the world bowing at the feet of the Lord Jesus Christ. Beloved, though He was small in His appearance, the Lord Jesus Christ was thus destined to be a ruler of the world, the Saviour of the elect of God. He was destined as God in the flesh for great things in the days to come. I say, beloved, the manna was a very small thing in its appearance to the Israelites, and the Lord Jesus Christ was only very small in His appearance in the eyes of the world.

### III

#### NOTICE HOW THIS MANNA WAS PREPARED.

Isn't it strange how you read through the Word of God and sometimes you never come to understand a passage until after you have read it maybe dozens and dozens of times? It is thus that this thought came to me. I just always assumed that the manna was picked up and they ate it about like you would eat breakfast food. I never thought about it being prepared or being cooked as we would say, to be used in that manner, yet these people went out and gathered it and ground it in mills, or else they beat it into a mortar, and they make it into cakes and baked it. It is thus that the manna passed through several different processes of what we might say would even be equal to pain, in order to become the bread of these Jews. It was gathered, it was ground in the mill, it was beaten with a pestle, and it was baked in a pan. Certainly it would tell us that the Lord Jesus Christ went through some painful experiences in order to become the Bread of Life for us.

As this manna was gathered off the ground, and as it was ground in the mill and beaten with a pestle and a mortar, so the Lord Jesus Christ passed through some hard experiences when He was at the cross, and even before He got to the cross. If you look at the life of the Lord Jesus Christ, it was one of suffering from the very beginning. Look at Him as a child, all the male children of Bethlehem were killed in an attempt to seek out and destroy the Lord Jesus Christ, yet God preserved Him and took care of Him and allowed Him to escape. Look at Him later on how that the very tail of the Devil, figuratively speaking, was wrapped around the cross of Christ. Look at Him before He came to Calvary, how that He was beaten in Pilate's judgment hall. I see that pestle and mortar as the manna was ground fine therein. I can see that manna as it was thus prepared, and I look then at Jesus Christ as He was whipped in Pilate's judgment hall, and I can see that as this manna was placed into an oven to be baked, the fires of Hell itself got hold of the Lord Jesus Christ. The Son of God had His very soul tried in the fires of Hell when He tasted Hell for His elect.

He suffered, I say, the punishment that everyone of us should suffer in Hell. As this manna was ground in the mill, or beaten in a mortar, or else was baked in the fire in a pan, so the Lord Jesus Christ suffered for our sins.

### IV

#### THERE WASN'T ANYTHING PARTICULARLY BEAUTIFUL ABOUT THE MANNA.

The Word of God would indicate to us that there was no beauty there. The Israelites came out of their tents and looked out and saw it, and they said, "Manna, manna," meaning what is it? There is not one time that you ever find within the Word of God that they ever attributed any beauty to the manna. It was life-giving, it was life-sustaining. It sustained them throughout the entire forty years in the wilderness, but not one time did they ever speak of it as a thing of beauty.

Beloved, do you realize that the Lord Jesus Christ is never spoken of as a person of beauty? We read:

"For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."—Isa. 53:2.

Let's get another illustration of this. Go back in the book of Exodus to the time when the tabernacle was built — the place of worship whereby the Jews met to worship God. It was a two-room affair. The room outside was called the Holy Place and the inside room was called the Holy of Holies. It was ornate, to say the least, in beauty. Inside was gold. Inside were beautifully embroidered, decorated curtains. Inside was the purest acacia wood, with some of it overlaid with the purest of fine gold. You would never think of that as being on the inside if you were to look at that tabernacle on the outside, for while there were beautiful curtains to be seen as you stood inside and looked up, if you were on the outside, all you could see was some old drab windblown, dust-covered badger skins that covered the outside. There was no beauty there. Nobody would ever look upon it and realize that there were perhaps two million dollars tied up,

so far as money was concerned in that tabernacle. Nobody would ever think of it as being a thing of beauty.

Look at those old badger skins, the cheapest of skins. If you were to sell a badger skin on the market, you would get less for it than any other skin that you could sell. Look at it when it becomes windblown. Look at it when it becomes storm beaten. Look at it as the dust becomes a part of it. See that badger skin, which had no beauty to start with, becomes defiled by the elements. What are you compelled to say? Inside is beauty, outside is none, and the book of Isaiah says that "When we shall see him, there is no beauty that we should desire him." Nobody that would look on the outside of that tabernacle would ever think of any beauty on the inside. Nobody that looked at this manna ever saw any beauty to the manna.

Nobody that ever looked at the Lord Jesus ever saw any beauty in the Son of God. There is no beauty that we should desire Him.

### V

#### THE MANNA GAVE ONLY A TEMPORARY LIFE WHEREAS THE LORD JESUS CHRIST GIVES AN ETERNAL SPIRITUAL LIFE.

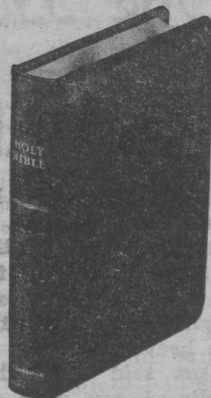
Notice, "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die." What a contrast! The manna was a food that if the Israelite ate of it, he ultimately died. The Lord Jesus Christ is a spiritual food, and the man that eats thereof, and partakes thereof, shall never die.

I can see those Jews in the wilderness for forty years as they gathered the manna in the daytime and ate it, but ultimately those Jews died in the wilderness. Beloved, the Lord Jesus Christ who is the anti-type of the manna and who fulfills the type of the manna — the Lord Jesus Christ went to Calvary and died for our sins, with the result that those of us who believe on Him — who believe that He died for our sin debt, don't die spiritually. What a blessing to know that the man who is in Christ lives forever, whereas the man who ate the manna died ultimately with-  
(Continued on page 3, column 1)



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## "The Manna"

(Continued from page two)  
in the wilderness.

VI

**THE ISRAELITES ATE THE MANNA THAT WAS GIVEN THEM OF GOD THE FATHER.**

The Lord Jesus said:

"All that the Father giveth me shall come to me."—John 6:37.

As the Jew came to receive the manna and to eat thereof, so those who have been given of God the Father as a love gift to God the Son before the foundation of the world, shall all come to the Lord Jesus Christ. What a blessing it is to know that those of us who are saved were a love gift. Just as the manna was a love gift to those Jews, so we are a love gift to the Lord Jesus by God the Father.

I want you to notice the security that is ours as a result of Christ being our Saviour. We read:

"And him that cometh to me I will in no wise cast out."—John 6:37.

What a promise! There is security for us. He says, "Him that cometh to me I will in no wise cast out. Literally, He says, 'I will never cast him out.'"

What a blessing it is to realize that if you are in Christ Jesus you have security, a surety, an assurance, a safety that you can never have in any other way. The man who is trusting in Himself has no security. The man who is trusting the waters of the baptism has no security. The man who is trusting in anything so far as this world is concerned by way of church membership, or any of the ordinances of the church, or any religious ritual—that individual has assurance in himself; but the man who is in Christ Jesus knows assuredly that Jesus has said, "Him that cometh to me I will in no wise cast out." How I thank God for the manna which sustained the Jews in the wilderness, and how I thank God for Jesus Christ who sustains and gives assurance to us today!

If you are saved, may you go out of this place rejoicing for Jesus as the fulfiller of the type of the manna, that He is the anti-type of the manna. You who are unsaved, may God help you to trust Jesus Christ as your Saviour, and may you go away with the fullest assurance that you have a Saviour in Jesus—a Saviour who will keep you, and keep you permanently forever saved because of the fact that Jesus Christ was God in the flesh and He came, as He said, in order that no man would be able to cast us out. Thank God for this blessed truth!



## Xmas

(Continued from page one)

Schools had a celebration. THEY DO NOT ACCEPT THE DAY AS A HOLY ONE, but the Episcopalians, Catholic and German churches were all open. Inside they were decked with evergreens." (The Middletown Journal).

Why was Christmas outlawed in early America? Was it because of a lack of love for the Lord Jesus? A close study of that which follows will show that the action taken by our fathers was

based on knowledge and love.

In this article I shall point out many of the reasons which our fathers used as a basis for outlawing Christmas.

The first reason we shall cite is the fact that our Lord was not born on December 25. A study of Luke 2:8 will show that our Lord was not born in the winter time. This verse reads as follows:

"And there were in the same country shepherds abiding in the field, keeping watch over the flock by night."

We learn from Adam Clark's commentary (vol. 5, page 386):

"It was an ancient custom among the Jews of those days to send out their sheep to the fields and deserts about the passover (early spring) and bring them home at commencement of the first rain."

An article appearing in the Middletown Journal read in part:

"True date of Christ's birth a Mystery . . . the exact date of Jesus' birth has even been disputed by scholars for centuries. In fact, about all they agree on is that it is not December the 25th . . . Most scholars estimate that the true date falls in late August or early September. It is not even certain why December 25 was chosen, though here is one generally accepted reason. Saturnalia was the great Roman Holiday and it came the third week of December. Christian leaders hoped that celebrating Christmas at this time would lessen the impact of the pagan festival."

The Catholic encyclopedia, published by the Catholic church says:

"Christmas was not among the early festivals of the church . . . the first evidence of the feast is from Egypt. Pagan customs centering around the January calendars gravitated to Christmas . . . in the Scriptures, sinners alone, not saints, celebrated their birthday."

The Schaff-Herzog encyclopedia says concerning Christmas:

"How much the date depended upon the pagan Brumalia (Dec. 25) following the Saturnalia (Dec. 17-24), and celebrating the shortest day of the year and the new sun . . . cannot be accurately determined. The pagan Saturnalia and Brumalia were too deeply entrenched in popular custom to be set aside by Christian influence . . . the pagan festival with its riot and merrymaking was so popular that Christians were glad of an excuse to continue its celebration with little change in spirit and in manner. Christian preachers of the West and Near East protested against the unseemly frivolity with which Christ's birthday was celebrated, while the Christians of Mesopotamia accused their western brethren of idolatry and sun worship for adopting as Christian this pagan festival."

History tells us that the first Christmas tree in Ohio was set up and decorated in 1847 by August Imgard, who had recently arrived in Wooster from Germany.

The first Christmas tree in Cleveland, Ohio, nearly split a Lutheran church. A few years later, two retail clerks were fired because they attended a party at which there was a decorated tree.

The name Christmas (Christ-mass) should tell us of its origin.

The word comes from two words, Christ plus Mass. The meaning of the word mass is an abomination to the God of heaven and earth. The reason for my saying this is because the mass which is observed by the Catholic Church denies the all sufficiency of the atonement which our Lord made at Calvary. Their teaching is that the mass is not a mere representation of the sacrifice of Christ, but that it is a continuation of the same offering. The Priest even commands the Lord to come down from glory and become a piece of bread. Beside all of this, the Roman priest teaches that this same mass adds to, and improves upon, the atonement which our blessed Lord made at Calvary.

The Holy Scriptures inform us that the Lord hates lying, yet more lies are told on His so-called birthday than any other time of the year.

"These six things doth the Lord hate; yea, seven are an abomination unto him; a proud look, a LYING TONGUE, and hands that shed innocent blood."

This passage says the Lord hates lying, yet this is what He receives on His assumed birthday. Let us note some of the Christmas lies: It is a lie that Dec. 25 is our Lord's birthday. Santa Claus is a lie. The story that Santa comes down the chimney is a lie. The tale that Santa fills stockings with good things and places toys under trees is a lie. It is a lie that Santa sees, hears and knows the thoughts and actions of every boy and girl in the world. It is a lie that Santa visits and eats at the house of every boy and girl in the world.

"Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another." (Eph. 4:25).

Santa Claus, in the minds of children, has assumed equal status with God, even though the Holy Scriptures condemn such.

"And God spake all these sayings, I am the Lord thy God, which brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt have no other Gods before me."

The Devil in Ezekiel 14:12-14, declared that he would be like God, and he, in the form of Santa, is fulfilling his declaration.

Santa is like God in that he sees and knows the thoughts and actions of all boys and girls through out the entire year. He is like God in that he can visit the house of every boy and girl in the world in one night. He is like God in that boys and girls pray to him. They present their petitions to him by way of letters. Some think he will know what they want if they speak the same into the air or think real hard about their desires.

It becomes obvious to me that Santa is a false God.

Boys and girls love Santa more than they love God. This could be proven if one could stand Christ and Santa side by side and ask a group of children to hug the one they loved the most.

Most boys and girls not only love Santa more than Christ, but they also fear him more. This is proven by the fact that most boys and girls try to be good all year, not because they fear God, but because they fear that Santa will bring them switches if they are not good.

Some will admit that Christmas

has come to us from the heathen, but they still contend that it has its merits, seeing that it has been a means of drawing the heathen to Christianity. The fact of the matter is that men and women have not been drawn to Christ, but to the bright lights and feasting of Christmas.

There were many who followed the Lord Jesus during his earthly ministry because he gave them a free meal.

"Jesus answered them and said, Verily, Verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did EAT of the loaves, and were filled." (John 6:26)

The drunkard, the atheist, the liar, the thief and scores of other Christ-rejectors are all drawn to embrace Christmas, not because of the Lord Jesus, but because of the feasting and gaiety.

The Holy Scriptures forbid us to use worldly means in trying to draw men to Christ. The only way men are truly drawn to Christ is by the Power of God, the Spirit.

"No man can come to me, except the father which hath sent me draw him; and I will raise him up at the last day." (John 6:44)

There are many who believe that we are to conform to this world in order to draw men to the Lord, but Romans 12:2 speaks otherwise:

"And be not conformed to this world; but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12:2).

It is thought by some that Christmas is justified because the multitudes in the world observe it; however, we learn from the Scriptures that we are not to follow a multitude to do evil:

"Thou shalt not follow a multitude to do evil." (Exodus 23:2)

There will be a few in the world this Christmas who will not have a Christmas tree, yet the Christmas tree is condemned in no uncertain terms in Jer. 10:1-5.

Most people believe that three wise men visited our Lord on that glorious night when he was born. However, the Bible teaches otherwise. First of all, the Bible does not say how many wise men there were, and, secondly, the Bible does not say that a star guided these wise men to Bethlehem. The wise men knew that our Lord would be born in Bethlehem, seeing that they were wise men; that is, they were wise regarding the Old Testament prophecies having to do with the birth of our Lord.

Actually, it was some time after He was born before the wise men came to visit Him. This fact is clearly declared in the second chapter of Matthew.

We learn from Matthew 2:11 that our Lord was living in a house and not lying in a manger when the wise men came to visit him. We learn from Matthew 2:14 that Mary was able to travel, thus the visit by the wise men could not have occurred on the night in which our Lord was born.

Our Lord was living in Nazareth and not Bethlehem when the wise men visited Him. Joseph and Mary had already returned from taking Him up to Jerusalem so as

to fulfill that which was required in Leviticus 12:1-4; therefore, the wise men did not see Him until He returned to Jerusalem (Luke 2:39. Compare Lev. 12:1-4).

We learned from the second chapter of Luke that it was the shepherds rather than the wise men who visited our blessed Lord on that glorious night when He was born (vs. 8, 15-16). The shepherds did not follow a star as they did not even see the one which the wise men saw. The angel informed the shepherds of His birth (Luke 2:10).

Let us sum up our message by quoting Matthew 15:8 and Luke 16:15.

"And he said unto them, ye are they which justify yourselves before men: but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."

"This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me."

—Reprinted from former TBE by request of many.



## The Devil

(Continued from page one)

What place did he want to occupy? He wanted to occupy a place above the Throne of God, but he was cast out of Heaven. I believe it happened before man came on the scene, because when man came on the scene, the Devil was there. That doesn't mean that the Devil still doesn't have access to the Throne of God. He goes there daily. He goes there for a purpose, and that purpose is to accuse God's elected saints.

Revelation 12 tells us that the privilege was taken away from him, and the saints of God rejoiced. And we'll rejoice. We will because we are saints of God. I thank God, that in the Word of God, we can see that he did not accomplish this purpose. It matters not how much Satan desires to cast down one of God's children, he shall not utterly be cast down. If we don't watch, he'll pull us down, but not forever. We find in the Word of God where even God's ministers followed Satan. Why did they follow Satan? Paul said, "Because they loved this present world."

I said that I did not believe some of the things that the religious world says about Satan. I was mis-taught. If I had had the privileges that these young ministers have today in coming to a place like this where the Word of God is proclaimed—if I had had that privilege when I was a young man, I would have been a greater preacher than I am today. I was taught concerning Satan that he was desiring to get people in order that he might burn them in Hell. I don't believe that. There is one thing that I do believe about Satan. If it were left up to him, there would be no lake of fire. The Word of God tells me that the lake of fire was prepared for the Devil and his angels, and all those that forget God.

I know that the Devil is pictured with a pitchfork in his hand, and that he is jabbing that (Continued on page 4, column 4)

THE BAPTIST EXAMINER

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PAGE THREE



# The Baptist Examiner

## FORUM

"Please explain Luke 15:11-32. Does the Prodigal Son represent a saved person or a lost one?"

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I realize this is a much debated subject, but to me there is very little room for debate. If these two brothers do not represent the elect and the religionist I am unable to see the object of the parable. In the first place, all mankind went away from the Father in Adam. And all have been guilty of riotous living to some extent. When this younger son came to himself speaks of the quickening of the spiritually dead sinner. The lost person is not conscious of any need spiritually speaking so long as he is dead. His feeling of unworthiness is characteristic of the quickened sinner who has come to see his awful deplorable condition.

He came to the Father because he had been made willing. In Phil. 2:13 we learn that it is God who makes us willing. So the Holy Spirit quickens the lost sinner and plants in him a desire to come to Christ. No spiritually dead, totally depraved sinner ever came to Christ for salvation until God gave him the desire to come, and made him alive and therefore gave him the ability to come.

The clencher that settles the argument so far as I am concerned is found in verse 22 where the Father says, "Bring forth the best robe and put it on him." We might ask, just what is the best robe in all the universe? We find the answer to that question in Isa. 61:10 where we read, "He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness." Who could even desire a better robe?

Then again in verse 24, "this my son was dead, and is alive again; he was lost, and is found." In Eph. 2:1 Paul says, "And you hath He quickened who were dead in trespasses and sins." And in Lk. 19:10 Jesus says, "The Son of man is come to seek and to save that which was lost." What a clear picture to me is this son who was in need of the best robe, that is, the robe of righteousness.



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I always shudder when I hear a speaker preach from the story of the Prodigal Son, for I know that I am about to hear a conglomerate mess of stuff.

There are several things that need to be considered in a study of the Prodigal Son.

1. THE BACKGROUND. In verses 1-2 of the chapter we find the Pharisees and Scribes grumbling because Jesus showed concern for sinners.

2. JESUS TOLD A PARABLE CONSISTING OF THREE STORIES, the story of the lost sheep,

the lost coin and the lost boy. Verse 3 says "He spake THIS parable unto them." Then follows the three stories. The last section, the story of the prodigal boy, was designed to show up the wickedness of the Pharisees who didn't care about any except their own group. Verses 25-32 describes them under the illustration of grumbling son.

The Jews, especially the leaders, despised the Gentiles and thought that there was no chance for them to have access to God. Even saved men would not have admitted that Cornelius and his household had been saved, had it not been for the miraculous demonstration of the Holy Spirit.

The prodigal section of this parable shows the concern of the Heavenly Father for the members of the human race that had wandered far from him. The story illustrates the charlissness and bad spirit of the Jewish leaders who were against Jesus showing any concern for the sinner and the outcast of society.

3. The story of the Prodigal Son is not a good story to use in trying to explain the way of salvation, unless it is carefully explained. Was the prodigal saved or lost? Suppose you preach that he was lost — and that he represents the lost sinner. You are going to get into a jam, for this fellow was already a son. Is a lost sinner already a Son of God? If so, why does he need salvation? (I had better look out just here, for I may be ruining someone's sermon).

I would say that saved and lost is not under consideration here — that the story is not dealing with the issue of salvation. If the prodigal was saved, then you have him falling from grace and being restored. If he was lost, then it was despite his being a Son.

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Let me say that I am not completely satisfied in my mind as to whether this passage is speaking of backslidden Christians or lost people. I am of the opinion that it is dealing with lost people but I am not going to be dogmatic about it.

The reason that I think so is given in verse 32, "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." A person may be backslidden but he is not dead. "He that believeth on the Son hath everlasting life." (John 3:36).

Considering this as dealing with lost people, let us examine it very briefly.

The son leaving the father represents lost sheep. All who are saved have always been God's chosen children. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (II Thess. 2:13). According to this and other passages, I have always been a child of God. I could never have gone to hell. I deserved to go because of sin, but God's angels were watching over me and protecting me. I did not know this, of course, and I deserved nothing but damnation,

but God's sovereign purpose was always there. In other words, I was a lost son or a lost sheep. I was never a child of the devil (or a goat as some describe the lost).

The prodigal son drifted to the very depth of sin, as we all did before salvation became a real experience in our lives. Finally one day he repented. "And when he came to himself . . ." (vs. 17). Repentance is a change — a change of mind about self, sin, and God. Repentance is definitely a part of the human experience in salvation. "Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying, the time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the Gospel." (Mark 14:15).

The next thing we see is that the father clothes him with the best robe. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her 'jewels.'" (Isa. 61:10).

Now, as I say, there are some parts of this passage that would make me consider that this passage is dealing with a backslidden Christian. The last verse is the main one that keeps me from being convinced. Perhaps the other brethren will be more definite in this passage.

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The prodigal represents the elect of God who are lost in Adam, for the characteristics of the prodigal very clearly reveal that he was not a saved person. First, we find him in a far country and separated from the father's house. Thus, he was alienated from God, and to be separated from God is to be spiritually dead. This fact is substantiated by the words of the father when he said, "For this my son was dead and is alive again, he was lost and is found." v. 24.

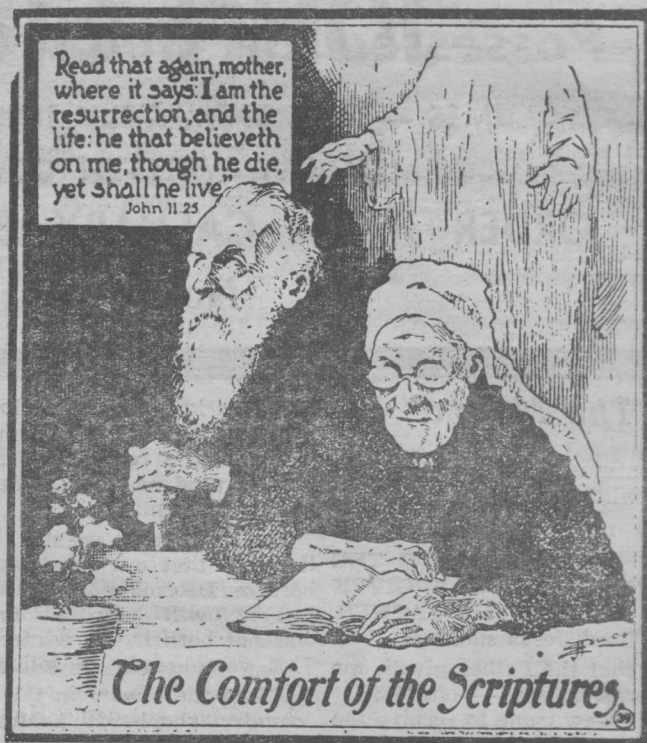
Those who contend that the prodigal was a backslider and out of fellowship with the father base their argument on the theory that the name of the Saviour or the Holy Spirit is not mentioned in the account of this part of the parable. But it was not necessary to mention either the work of Christ or the Spirit as their work in bringing the elect to the father was described in the former part of this parable.

This chapter contains one parable with three parts picturing the complete work of the Godhead in saving lost sinners. The first portion (vs. 1-7) speaks of the work of the Shepherd (Jesus Christ) seeking out lost sheep (elect); the second part (vs. 8-10) is a revelation of the Spirit's work in the church (woman) seeking out those whom the Shepherd found, and his seeking was within the light or Word of God; the third section (vs. 11-32) is a picture of the Father, welcoming those who were lost, and those whom the Shepherd had found, and those to whom the Spirit had revealed Christ.

Furthermore, had the prodigal been a saved person, he would have already had on the robe, ring and shoes which the Father commanded the servants to place on him. Since he did not have these gifts of the Father is concrete evidence he was lost, but was found by the work of Jesus, and his understanding opened by the Spirit, and then he was welcomed into the family by the Heavenly Father.

To me, the crowning proof is found in verse 23 where the

## ENCOURAGING AND COMFORTING



father said, "Bring forth the fattest calf, and kill it." This calf was Jesus Christ who was slain for the prodigal and around which the father and son had fellowship. Thus, He (prodigal) could only have been a sinner, but having been saved and brought to the Father's house, he sits at the Father's table and feasts around the sacrifice of Jesus Christ.

Upon mediating on the answer to this question, I began to realize that the prodigal was myself for I also was in a far country far removed from God. There, in sin, I wasted my substance in the service of Satan, serving the creature rather than the Creator. Like the prodigal, I joined myself to a citizen (preacher advocating free will), and I found no satisfying food. In vain I would have filled myself with their false doctrine which swine (non-elect) did eat. But praise be to the Godhead, the Spirit found me, and through the Word, He revealed Christ as the only way to the Father's house. Then coming to myself, I also arose (being drawn by the Spirit) by faith and came to the Father's house. Here I was told that my rags of self-righteousness would not suffice to walk with the Father. A new robe was given to me (imputed righteousness of Christ), a ring placed on my finger designating that the Father always loved me, for that ring showed forth the sonship because a ring has no beginning nor ending. Shoes were placed upon my feet enabling me to walk with the Father. Then, the Father showed me the fattest calf, his only begotten Son whom he slew for me and around which we now feast. So, now I, like the prodigal of Luke, am made merry and can sing, "Amazing grace, how sweet the sound that saved a wretch like me, I once was lost but now I'm found, was blind but now I see."

## The Devil

(Continued from page three) pitchfork in those that are in Hell. That isn't true.

I remember reading a poem concerning the Hell-bound Train. I memorized that poem. I wish that I could go back over all those years that I have preached, and quote that poem, and tell them that there's not a word of truth in it. Here is the way it goes:

"Tom Gray lay down on the barroom floor,  
Having drunk so much he could drink no more;  
Then fell asleep with a troubled brain,  
To dream that he rode the Hell-bound train.

The engine, with blood, was red and damp,  
And brilliantly lit with a brimstone lamp;

The imps for fuel were shoveling bones,  
While the furnace roared with a thousand groans.

The boiler was filled with Lager beer,  
And the Devil himself was the engineer;  
The passengers made such a motley crew—  
Church members, atheists, Gentile and Jew.

Rich men in broadcloth, beggars in rags,  
Handsome young ladies with withered old hags;  
Yellow and black men, brown, red and white,  
Chained all together, what a horrible sight!

Faster and faster the engine flew,  
Wild and wilder the country grew;  
Louder and louder the thunder crashed.  
Brighter and brighter the lightning flashed.

Hotter and hotter the air became,  
Till the coals were burned with each gruesome flame;  
And in the distance they heard such a yell:  
'Aha,' cried the Devil, 'we are nearing Hell.'

And oh, how the passengers shrieked with pain,  
And begged the Devil to stop the train;  
But he capered about and danced with glee,  
And laughed and joked at the agony.

'My faithful friends, you have done my work,  
And the Devil a payday could never shirk;  
You've bullied the weak, you've robbed the poor,  
The starving brother you've turned from the door.

You've gathered up gold where the cankers rust,  
And given free vent to your fleshly lust;  
You've drunk, you've rioted, you've murdered and lied,  
And laughed at God in your Hell-born pride.

You have paid full fare, so I'll tell you true,  
For 'tis only right you should get your due;  
For every laborer is worthy of his hire;  
For it's outlined, you see, in my lake of fire.

For my private imps will torment you forever,  
And all in vain will you sigh for a saviour.  
Then Tom awoke with an awful cry,  
His clothes soaking wet, his hair standing high

And he prayed as he never had (Continued on page 5, column 1)



## Some Of The Blessings Possessed By God's Own

A gentleman who owned a small estate wished to sell it. He sent for a real estate agent and asked him to write an advertisement telling about the estate. When the advertisement was ready, the agent took it to the gentleman, and read it to him. "Read that again," said the owner. The agent read the description of the estate once more. "I don't think I will sell," said the gentleman. "I have been looking for an estate like that all my life, and I did not know that I owned it." So it is with our blessings. We have had them all along and did not know it. Blessings of health, father, mother, sisters, brothers, home, food, clothing, school, freedom, playtime.

**Negative blessings in Romans 8.**  
No more condemnation—(v. 1).  
No more bondage—(vv. 2-4).  
No more unrest—(v. 6).  
No more fear—(vv. 14-15).  
No more doubt—(v. 16).  
No more poverty—(v. 17).  
No more anxiety—(v. 28).  
No more defeat—(vv. 31-37).  
No more separation—(vv. 38-39).

**Positive Blessings**  
The position, possessions, and prospects of the Christian are briefly described in four sets of seven:

**Seven things "we are:"** Forgiveness (I John 2:12); Reconciled (II Cor. 5:18); Saved (Eph. 2:8); Sanctified (Heb. 10:10); Sons (I John 3:2); Heirs (Romans 8:17); Complete (Col. 2:10).

**Seven things "we have:"** Redemption (Eph. 1:7); Peace (Romans 5:1); Access (Eph. 2:18); The Spirit (I Cor. 2:12); A Great High Priest (Heb. 4:14); An Advocate (I John 2:1); A Steadfast Hope (Heb. 6:18-19).

**Seven things "we know:"** Whom believed (II Tim. 1:12); Eternal life (I John 5:13); Pass-

ed from death to life (I John 3:14); Redeemer lives (Job. 19:25); Crucified with Him (Romans 6:6); A Home (II Cor. 5:1); Like Him (I John 3:2).

**Seven things "we shall be:"** Raised (I Thess. 4:16); Changed (I Cor. 15:51-52); Caught up (I Thess. 4:17); Glorified (Romans 8:18); Like Him (I John 3:2); With Him (I Thess. 4:17); Satisfied (Psalm 17:15).

**The Fellowship of Saints**  
Those who have been thus blessed of God delight to come together to speak of the Blessing. As they do so, their own fellowship is deepened; for Christians are like the spokes of a wheel: the nearer they get to the centre, the nearer they get to one another. This is

**The Message of Malachi 3.**  
1. God highly esteems those that fear His name. He calls them His jewels (v. 17).  
2. God keeps a record of the names as such. A book of remembrance (v. 16).  
3. God's people delight in each other's company. "Spake often one to another" (v. 16).

Isolation begets selfishness; fellowship fosters love.

4. God approves the communion of saints. "The Lord hearkened" (v. 16).

The story is told of a backslider who had ceased to attend such gatherings. A servant of the Lord called on this man, and found him sitting before the fire in his home. Taking his seat beside his friend, the visitor, without uttering one word, silently took the tongs and lifting a glowing coal from the midst of its fellows, laid it by itself on the hearthstone. He watched the blaze die out and then turned and looked at his companion. "You needn't say a single word, sir," said the truant; "I'll be there next Wednesday night." —Light & Liberty

## The Devil

(Continued from page 4)  
prayed before,  
To be saved from Hell and the Devil's power;  
And his praying and crying was not in vain,  
For he nevermore rode on the Hell-bound train."

As much as that poem pictures horror, according to the Word of God, there is not a word of truth in it. In the first place, there is no Hell-bound train, and the Devil is not the engineer. He is not going to be capering about and laughing with glee, but he is going to be suffering throughout eternity day and night, forever and forever. There are going to be only two people precede him into Hell, and that is the beast and the false prophet. They are not going to be any comfort to the Devil, but they are going to suffer.

We are taught in the Word of God that the Devil is a father. In order to be a father, people have to have children. That is the reason I hate to hear anybody call a man a spiritual father, in view of the fact that our Lord Jesus Christ said not to do it. I don't do it. I don't call those women who look like pictures of a ghost, sisters. I don't call the high-up one mother. There is no man in this world that I am going to call father, because Jesus told me not to.

Even though the Devil has power, God isn't ready to take it away from him, but someday He is going to destroy the works of the Devil. He hasn't done it yet, but He is going to. I haven't seen it happen, but by the eye of faith I thank God that I can look forward and see that that time is coming. All the works of the Devil are going to be destroyed.

I want you to notice some things about Satan in the New

Testament. I want to first read about his angels, who are called false prophets. The word "angel" means "messenger," and to all you brethren that are pastors of a true church of the Lord Jesus Christ, you are an angel, because God revealed unto John when he was an old man, the seven churches, and he said in every one of these churches he was directed to write a letter to the angel of the church.

II Corinthians 11:13 says:  
"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ."

I am glad that some things are written in the Word of God about the Devil and his angels. I am afraid that today the Devil has many people occupying so-called churches and standing behind the desks of those churches and bringing messages that people from a natural standpoint cannot detect from the true teachings of the Word of God. They do it because they have transformed themselves into apostles of Christ, and no marvel, so Paul says, for Satan himself is transformed into an angel of light. Therefore it is no great thing that these ministers should be transformed as the ministers of righteousness, but their end shall be according to their works.

Revelation 20 tells us that the Devil is going to be bound and placed in the bottomless pit. In that pit, he is going to stay as long as God plans for him to stay, and God's plan is a thousand years.

There are people posing as ministers and apostles of Christ that are holding up before this world a system or method whereby peace can come to this world. It is going to fail. You say, "How do you know, preacher?" Because the Word of God teaches it. Peace is not going to come to this world now, but it is going to come when the Devil shall have been chained and when the Lord

Jesus Christ shall have conquered him. Then will be brought to pass that prophecy that "they shall beat their swords into plowshares, and their spears into pruninghooks."

The Devil is going to be loosed for a little season, and he is going to fight against the saints of God. From a natural standpoint, all the saints of God are not able to resist the Devil within themselves, but Christ is going to take over, and God Almighty is going to rain fire down out of Heaven and destroy. Immediately after that, the Devil is going to be cast into the lake of fire, where the beast and the false prophet are, and he is going to be tormented day and night, forever and forever.

Thanks be unto God that He is able to do that! He is going to do it when He gets ready to do it, and we are going to be satisfied then, about all of this.



## The Trinity

(Continued from page one)  
Father created in Genesis 1:1; the Son created in Colossians 1:16; and the Holy Spirit also created as we find in Job 33:4.

Each person in the Godhead is described as omnipotent — all powerful. The Father is omnipotent in Genesis 17:1; the Son is omnipotent in Hebrews 1:3; and the Holy Spirit is omnipotent in Romans 15:19.

Each person in the Godhead is described as omnipresent — this means present everywhere. He fills the heart and the life. The Father is omnipresent in Jeremiah 23:24, and the Son Jesus Christ is omnipresent in Matthew 28:20; and the Holy Spirit is omnipresent in Psalm 139:17. Each person in the Godhead is described as omniscient — knowing all things. The Father is omniscient in Acts 15:18; the Son is omniscient in John 21:17; and the Holy Spirit is omniscient in I Corinthians 2:19.

Each person in the Godhead is described as the giver of Eternal Life. The Father gives eternal life in Romans 6:23; the Son gives Eternal Life in John 10:23; the Spirit is spoken of as giving eternal life in Galatians 6:8.

Hence the Christian worships one God in three persons, who are equal and are one. The Trinity therefore is a distinction, but not a division. I repeat — THE TRINITY IS A DISTINCTION, NOT A DIVISION.

The word trinity as you know means tri-unity — three in one, or working together as a unit. If we accept this declaration of the Scriptures, we will not fall into the error of those who teach that God is one person and that the Father, Son and Holy Spirit is

another aspect, but one aspect could not love another. How would you explain John 3:35, "The Father loveth the Son." — not an aspect, a person. The Father is a person, the Son is another person. That God is one person who appears sometimes as the Father, sometimes as the Holy Spirit, is, if we think about it, making Christ, or the Father cease to exist as the Father, when He is manifest as the Son, and He would cease to be the Son if He were manifest to be the Holy Spirit. So, they are three individuals united together as one called Trinity.

How would you explain the Baptism scene of our Lord in Matthew 3:16 & 17. The Son of God in the water—that's one person, the Holy Spirit descending from Heaven as a Dove, another person; and the Father speaking from Heaven, the Third Person of the Trinity. And so, you see beloved we have the Trinity there.

Three Gods independent of each other? That is such a falsehood as seen since Jesus Christ and the Father are one in John 10:30. They are never pictured as acting independently of each other.

In creation God said, let us make man in our image, after our likeness. (Genesis 1:26).

The Father sent the Son to be the Saviour of the world in John 4:14, and the Son sent the Holy Spirit in John 5:26.

That God is one person and Christ is inferior as the begotten Son and the Holy Spirit is but an influence is grossly foolish. Christ was the Word made flesh in John 1:14. He was in the beginning with God and was God. (John 1:1.) That the Holy Spirit is not an influence but a person is proved in that He can be grieved as seen in Ephesians 4:30. You cannot grieve an influence.

So, beloved, this should be enough Scripture to show that they are three persons in unit as one, working as one, thinking as one.

It has been questioned by some in our present day that the Trinity is not taught in the Word of God. One of them writes: "The Doctrine of the Trinity finds no support whatsoever in the Bible but on the contrary as we read the Bible, the Bible proves beyond all doubt that it is, the devil's doctrine." This is Rutherford of Russellism, or Watchtower or Jehovah Witnesses, whatever you want to call them. He says it proves beyond all doubt that it is the devil's doctrine. He knows nothing of the Word of God to make a statement like this. Well, let us see how it appears in Holy Writ. In Genesis 1:26, God said, "Let us make man in our image." Who was God talking to. He wasn't talking to the angels, for it says is vs. 27,

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"He made man in the image of God, not in the image of the Angels but in His own image, so to whom was He referring when He said 'Us?' Who was He meaning? I have already mentioned the Son of God baptized, the Holy Spirit descending like a Dove upon Him, and the Father's voice from Heaven was heard in Matthew 3:16,17. This shows the Trinity again.

The Risen Redeemer commands that we go and make disciples of all nations, baptizing them in the name, not names, but name. Listen: "In the name of the Father and of the Son and of the Holy Ghost." Matthew 28:18-20. There is the Trinity again. Also, in John 14:16, Christ the Son promised, "And I will pray the Father and He shall give you another comforter." The next verse identifies the other Comforter as the Holy Spirit.

In Galatians 4:6, we read, "God has sent forth the Spirit of His Son into your hearts." And in Titus 3:4-6, it is God who saves us not by our works but by the washing of regeneration and renewing of the Holy Ghost which He shed on us abundantly through Jesus Christ our Saviour.

Finally, in I Peter 1:2, we are elect according to the foreknowledge of God the Father, through Sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. I have passed over Romans 8 and Ephesians 1, which have many references to the Trinity. Does this Doctrine find any support in the Bible? Is it the Devil's doctrine? Of course it finds support in the Bible, and it is not the devil's doctrine, but how do you explain the mystery of it. Well, I don't explain it — I believe it. It is a mystery beyond comprehension. We can figure some of it out, and get an analysis of it but when we get to Heaven, we will know just how God, Christ, and the Holy Spirit function together as one.

If, and most important of all, is that you know right now that you need God. Unless God forgives you of your sins, you are lost forever. Who can forgive sins but God only? Mark speaks of this in Mark 2:7. You cannot come to God except through the Son of God. Christ says, "I am the way, the truth and the life, and no man cometh unto the Father but by me," John 14:6. If Christ is the Way, then come to Him; if He is the Truth, then believe in Him, and if He is the Life then live by Him, and may the Holy Spirit speak to every heart.



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## Enjoy Each Other

(Continued from page one)  
other things entering in," (Mark. 4:19), that they become unfruitful. So many of the Lord's people have not done as Moses, of whom we read, "By faith Moses, when he was come to years refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." (Heb. 11:24-25) For the Lord's people to enjoy one another they have to be spiritually minded. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Heb. 12:1).

The Lord's people can enjoy each other if they are really honest in their profession of love to one another.

"Let love be without dissimulation, Abhor that which is evil: cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another." (Ro. 12:9-10). We cannot enjoy one another unless we can have confidence in each other. Hypocrisy will surely break the tie that binds. We need to mean what we say and say what we mean as Jesus said, "But let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." (Matt. 5:37). Jesus also said, "Beware of the leaven of the Pharisees, which is hypocrisy." (Luke 12:1). Judas betrayed his Master with a kiss. "Now he that betrayed him gave them a sign, saying, Whosoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took

him." (Matt. 6:48-49). Judas is one of the most despicable characters in history. He professed love and faithfulness to Christ and His disciples during all the time of Jesus ministry but was full of hypocrisy and hatred. "Let love be without dissimulation." We can enjoy each other if we know we are true.

The Lord's people can enjoy one another if they follow the things which make for peace.

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another." (Ro. 14:19). The apostle wrote this to the Christians at Rome. They had erred by criticising each other and judging. They also were belittling each other. Paul wrote, "But why dost thou judge thy brother? Or why dost thou set at nought thy brother?" (Ro. 14:10). In the world of politics our two parties are saying all the critical things they can devise, belittling each other and setting one another at nought. This is not the way for the Lord's people to do. Sometimes it seems we are too much affected by the ways of the world. Christians are all to be of the same importance. Each is to esteem the other better than himself. The Lord's people can so conduct themselves as to enjoy each other. James writes, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not." (James 4:1-2). Jesus said in the Sermon on the mount, "Blessed are the peace makers: for they shall be called the children of God." (Matt. 5:37). Our prayer life is directly hindered if we tolerate strife in our homes or in our churches. We all need

to pray the prayer of the Psalm, "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way ever lasting." (Psalm 139:23-24).

The Lord's people can enjoy each other if they will bear the infirmities of the weak.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let everyone of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, the reproaches of them that reproached thee fell on me." (Ro. 15:1 to 3). The Lord's people come from greatly diversified strata. The early Christians had trouble because at first they could not believe that the Church was to be composed of people of all nationalities. The Jewish saints could not understand that Gentiles were to be fellowheirs and of the same body. This is a mystery kept secret until it was revealed to Paul. Judaizing teachers misled some of the Christians in the Galatian Churches and the Apostle wrote, "For ye are all the children of God (that is Jew and Gentile believers) by faith in Christ Jesus. For as many as have been baptized in Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male or female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs

ion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:5 to 8). Pride is a great evil and very unbecoming a Christian. Humility is a lovable Christlike trait and very becoming a Christian. "But he giveth more grace, Wherefore he saith, God resisteth the proud, but giveth grace to the humble." (James 4:6). The proud and the humble cannot enjoy the same things and so cannot enjoy one another. If all in a Church are proud it would soon result in dissolution. Jesus concluded the par-

able of the Pharisee and the publican in these words, "For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 18:14). Let us be humble.

The Lord's people can enjoy each other if they will by love serve one another.

The epistles to the Churches show that early Christians were very imperfect just as the Lord's people are today. That is why we have so much instruction in the Bible. We need all this instruction so "That the man of (Continued on page 7, column 1)

## Lack Of Consistency . . . A Curse To Baptist Churches

By ROY MASON  
Aripeka, Florida

Some writer has exclaimed, "Oh consistency, thou art a jewel!" That writer could have said that twice. So many lives are contradictory. So many people are at war with themselves. So many people make certain good professions, then act in ways utterly inconsistent with those professions. During the last few years we have seen glaring examples of inconsistency in connection with our federal government, and fed-



ROY MASON

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according to the promise." (Gal. 3:26 to 29). It seems easy for Christians to find fault with each other. But "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness: considering thyself, lest thou also be tempted." (Gal. 6:1). If we always followed this advice it would go a long ways toward helping us to enjoy each other.

The Lord's people can enjoy each other if they can be like minded one toward another.

One of the important objectives in the Christian life and for each group of the Lord's people is, "That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." This we can not do unless "The God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus. Wherefore receive ye one another as Christ also received us to the glory of God." (Ro. 15:5-6-7). It is only our Lord and Master who can grant to us this disposition of humility. But in this too we can be laborers together with God. Each of us have need to ask God to give us the proper spirit in all we do and say. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fash-

eral officials. Our government professes to be opposed to communism—yet coddles communists and communist sympathizers. Tons of communist propaganda are allowed to go through our mails. We send armies to Korea to fight communists, yet allow supplies and war materials to be shipped to the reds in Korea, right by our fleet, unmolested.

But let us note some inconsistencies among Christian people:

The practice of Christians supporting their church with time and money, then turning right around and supporting institutions of the devil, which would if possible, destroy their church. Christians do this when they patronize the movies, prize fights, jook joints, horse and dog races, etc. That's like a soldier who fights on one side — then goes over and fights a while on the opposing side. The vast majority of church members are thus inconsistent with themselves.

The practice of church members calling a pastor, then seeking to keep him from succeeding. This is one of the most widespread practices of this day. No business concern will choose a manager, then try to hinder him from succeeding. Business people have too much business sense to do such a thing. But often church members will talk against their pastor — in fluence people against their pastor — withhold cooperation from him. In this they hinder the work of their own church. How inconsistent for people to call a pastor—then seek to thwart him in his work.

The practice of church members belonging to one church, while at the same time spending most of their time at some other church. People don't do that sort of thing out in the business world. You know that you couldn't hold a job and draw pay from one company, when you spend most of your time working to forward the interests of another company. You would get fired forthwith! But in religion there is less loyalty—likewise less common sense than out in the business world. Multitudes of church members belong to one church — and support another one. Such persons ought to join the church that they are patronizing. That's the right thing, and the honest thing. Picture a man neglecting to help his own wife, as he goes over and helps his neighbor's wife with her household chores. What a grand row he would have! Picture your boy. He won't mow your yard, but he goes over and mows the neighbor's yard! No loyalty to his own home and parents. You can see the point here —but can you see the point when it comes to church life and loyalty. When people join a church they covenant to be loyal to that church. (See I Cor. 14:12). One can not "edify" or build up as here commanded by neglecting Church "tramps" who just tramp around, never edify anything. They are forever "taking in" but don't serve and give out.

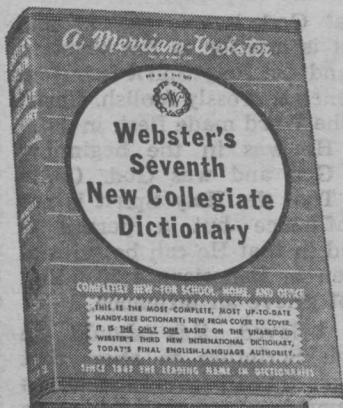
The practice of church members praying for the advancement of the work of their church then doing nothing to help that advance. "Do with thy might, the things that thy hands find to do." says the Scriptures. There are people whom if called on to pray will ask the Lord to bless their church —yet they will be absent from the very next service. They will ask the Lord to save souls—yet fail to speak to one person about their salvation.

The practice of Christians asking the Lord to forgive their sins, while exercising a spirit of unforgiveness toward others. (See Matt. 6:12, 15; Luke 6:37; Ephes. 4:32) Christians who go around refusing to speak to others had just as well not go through the motion of praying for they won't get anything.

The practice of professing to be a child of God, while living in one's daily life like a child of the devil. (See Titus 1:16). The practice of claiming the leadership of God's spirit, while actually being dominated by a devilish temper. With many, religion is thrown overboard when they get mad.

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## Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

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Farmington, N. M. 87401

## Enjoy Each Other

(Continued from page 6)

God may be perfect, Thoroughly furnished unto all good works." (II Tim. 3:17). So many of the Lord's people do not read their Bibles and they neglect prayer and that causes them to be so different from each other that they cannot enjoy each other as they should. "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another." Gal. 5:13-15. In our churches we need to be willing to take a servant's place. "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mark 10:45) "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." (Ro. 13:10).

The Lord's people can enjoy

each other if they will not engage in activity through strife or vainglory.

I fear that the religious activity everywhere is on a competitive basis. How obnoxious this must be to our God and Saviour Jesus Christ. Some say, very flipantly at times, "The mission of the Church is the salvation of souls and the edifying of the body of Christ." But the Church has a more important objective still. "That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." (Phil. 2:3-4). No activity can be pleasing to God if it is done out of selfish motives. If through strife or vainglory it will surely scatter the "Flock of God." All of us are to heed the words of Paul to the elders, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28).

The Lord's people can enjoy each other if they will forbear each other and forgive one another.

A New Testament Church is to be a fellowship with rejoicing. First, if we can all rejoice in the Lord and put on the Lord Jesus Christ and the attributes of Christ, we shall also enjoy one another. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering: Forbearing one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to which ye are called in one body; and be ye thankful." (Col. 3:12 to 15).

## APPRECIATED LETTER

Dear Bro. Gilpin:

Besides the Bible and a few good and sound religious books, a good percentage of our weekly spiritual food comes to us in the pages of The Baptist Examiner. Each week we eagerly await its arrival and usually, before the day is over, have devoured its spiritual food from the beginning to end.

We continue to pray for you, all members of Calvary Baptist Church and all work of the church, especially The Baptist Examiner.

Yours in Christ,

Arthur L. and Christine Bonin  
Dowelltown, Tenn.

# Regeneration, One Of The Greatest Of All Doctrines!

By A. W. PINK

Two things are absolutely essential in order to salvation: deliverance from the guilt and penalty of sin, and deliverance from the power and presence of sin. The one is secured by the mediatorial work of Christ; the other is accomplished by the effectual operations of the Holy Spirit. The one is the blessed result of what the Lord Jesus did for God's people, the other is the glorious consequence of what the Holy Spirit does in God's people. The



A. W. PINK

one takes place when, having been brought to lie in the dust as an empty-handed beggar, faith is enabled to lay hold of Christ, God then justifying from all things, and the trembling, penitent, but believing sinner receiving a full and free pardon. The other takes place gradually, in distinct stages under the Di-

vine blessing of regeneration, sanctification and glorification. In regeneration, sin receives its death-wound, though not its death. In sanctification, the regenerated soul is shown the sink of corruption that dwells within, and is taught to loathe and hate himself. At glorification, both soul and body will be forever delivered from every vestige and effect of sin.

Regeneration is indispensably necessary before any soul can enter Heaven. In order to love spiritual things, a man must be made spiritual. The natural man may hear about them, and have a correct idea of the doctrine of them, but he cannot love them (II Thess. 2:10), nor find his joy in them. None can dwell with God and be eternally happy in His presence until a radical change has been wrought in him — a change from sin to holiness; and this change must take place on earth.

How could one possibly enter a world of ineffable holiness who has spent all of his time in sin, i. e., pleasing self? How could he possibly sing the song of the Lamb if his heart had never been tuned unto it? How could he endure to behold the awful majesty of God face to face who never before so much has seen Him "through a glass darkly" by the eye of faith? As it is excruciating torture for eyes that have long been confined to dismal darkness to suddenly gaze upon the bright beams of the midday sun, so will it be when the unregenerate behold Him who is Light. Instead of wel-

## FEW, BUT FAITHFUL

By JOE WILSON  
Winston-Salem, N.C.

"And they that are with him are called, and chosen, and faithful."—Rev. 17:14

Surely, beloved, we are living in dark and desperate days so far as the things of the Lord and His precious Word are concerned. Churches that will really stand for the whole truth of God are few and far between. Most of them are very small. In fact, in the eyes of the religious world, with its mad rush for numbers, most sound churches are pitifully small. God has graciously given me the privilege to visit many of His precious churches in recent years, and I bear witness to the fact that many great, able, and sound preachers are preaching to very small congregations and having to work at another job to pro-

vide themselves a living. Surely, the Scriptures that refer to "a time when they will not endure sound doctrine", and "a famine for hearing the Word of the Lord," are being fulfilled in our very day.

It was my high and holy privilege to preach for a week recently to one of the Lord's true churches. I was with the Fall Creek Baptist Church near Indianapolis, Indiana for the week of Nov. 22-29. I count it all joy — yes, I count it a precious privilege to be invited to preach God's Word to one of His churches. I always feel that the Lord and the church have bestowed a special honor upon me when they ask me to preach for them.

This was my second meeting in this church with its wonderful people. Brother Richard Farnham is the able and devoted pastor of this church. The church is very small, having only seven members. But I would say that they probably have as great or greater percentage of faithfulness in attendance and giving as any living church today. This church and its members are exceedingly sound in the Word of God. I doubt that a church could be found that is more solid in the doctrines of grace. In the realm of Church Truth, this group has grown exceedingly in the past two years. In fact, in every way, I would consider this one of the soundest churches I know of, and would highly recommend it to any of God's children who are seeking a proper church home.

These people have a great hunger for and delight in the Word of God. I have never been with a group that got more real joy out of just sitting around talking about the doctrines of God's Word, and about the meaning of some certain verse, or verses. Many times both day and night found us sitting around discussing the meaning of some particular verse of the Bible. It was a great joy to me to spend this week with these precious saints.

I taught the Book of Revela-

## Eld. Fred T. Halliman Missionary To New Guinea



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coming such a sight "all kindreds of the earth shall wail because of him" (Rev. 1:7); yea, so overwhelming will be their anguish, they will call to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb" (Rev. 6:16). And my reader, that will be your experience, unless God regenerates you.

That which takes place at regeneration is the reversal of what happened at the fall. The one born again is, through Christ, and by the Spirit's operation, restored to union and communion with God: the one who before was spiritually dead, is now spiritually alive (John 5:24). Just as spiritual death was brought about by the entrance into man's being of a principle of evil, so spiritual life is the introduction of a principle of holiness. God communicates new principles, as real and as potent as sin. Divine grace is now imparted. A holy disposition is wrought in the soul. A new temper of spirit is bestowed upon the inner man. But no new faculties are created within him, rather are his original faculties enriched, ennobled and empowered.

A regenerated person is a "new creature in Christ Jesus" (II Cor. 5:17). Reader, is this true of you? Let each one of us test and search himself in the presence of God by these questions. How stands my heart affected towards sin? Is there a deep humiliation and godly sorrow after I have yielded thereto? Is there a genuine detestation of it? Is my conscience tender, so that my peace is disturbed by what the world calls "trifling faults" or "little things"? Am I humbled when conscious of the risings of pride and self-will? Do I loathe my inward corruptions? Are my affections dead toward the world and alive toward God? What engages my mind in seasons of recreation? Do I find spiritual exercises pleasant and joyous, or irksome and burdensome? Can I truthfully say, "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth" (Psa. 119:103)? Is communion with God my highest joy? Is the glory of God dearer to me than all the world contains?

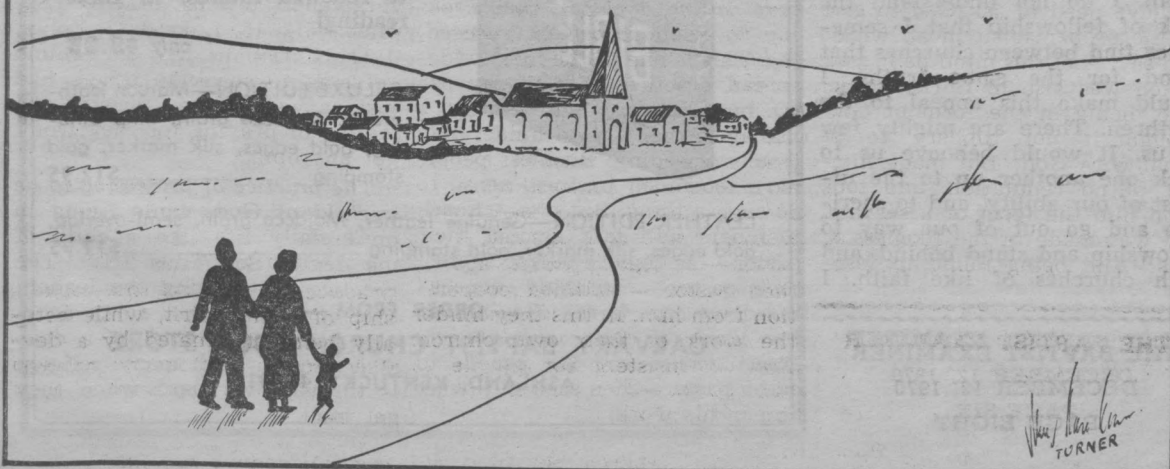
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PAGE SEVEN

And this Stone, which I have set for a Pillar  
shall be God's House: and all that thou shalt  
give me I will surely give a tenth unto thee.

Gen. 28:22





## My Impressions . . .

CONCERNING THE LABOR DAY WEEK-END CONFERENCE  
AT CALVARY BAPTIST CHURCH OF ASHLAND, KENTUCKY

### ONE OF GOD'S BLESSINGS TO HIM

I have enjoyed this particular Conference very much. God uses many ways and means to bless us, and I believe this 1970 Conference has been one of His blessings to me. I have much to learn in God's Word and need the Holy Spirit's comfort and guidance constantly. I pray also that God might imprint His commission into our hearts and give us grace to exercise the fruits of the Spirit. Thank you Calvary Baptist Church.

Tom Herrington,  
Detroit, Michigan

### PRAISE GOD FOR BLESSINGS

We heard about the Conference, and thought it unbelievable. But, we did receive many blessings. Praise God for all these blessings and other things we can take home with us.

Ralph and Thelma Peterson,  
Worth, Illinois

### THEIR PASTOR PREACHES THE SAME TRUTH

I thank the Lord for being able to be in the Bible Conference. I

thank God that the Baptist Church in Gladwin, Michigan, has a preacher that teaches the wonderful truth that has been taught here.

Mr. and Mrs. Ron Roberson  
Gladwin, Michigan

### PRAYS SHE SHALL BE ABLE TO ATTEND AGAIN

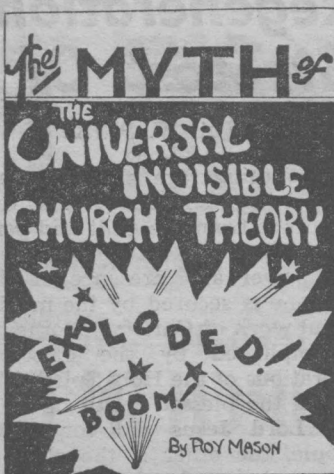
The many sermons preached were wonderful. I pray I shall be permitted to attend many more Conferences.

Mrs. Elmer Honea  
Fayetteville, Arkansas

### Few, But Faithful

(Continued from page 7)  
tion during the week. We had a great time as we looked into this great portion of the Word of God. Our hearts were stirred as we looked into God's prophetic future for this world. We studied about the vision of our glorified Lord who walks in the midst of His churches. We studied about the messages that He has given to those churches. We were stirred as we thought upon the

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things commended and things condemned in those letters, and about the warnings and promises given to them. We studied about that glorious rapture of the saints which will close the age of the churches, and precede the tribulation period. We studied about the awful "hell on earth" of the tribulation period. Then we thought about the marriage of the Lamb to His Bride, and His coming at the battle of Armageddon to defeat the armies of antichrist. We studied about the Millennial reign of Christ, the final revolt and the great white throne judgment of the unsaved. Then our hearts were thrilled as we looked into the eternal state and saw what was in the future for the redeemed family of God. Yes, we rejoiced together as we studied this great book.

We were most thankful to have some visit with us during these services. My fat preacher buddy, Don Pennington and part of his tribe came over for a day of fellowship with us. It was a great joy to have a day of fellowship with Wayne Gregory from Windsor, Illinois. How this young man has grown in the things of the Lord and in preaching ability since I first met him in 1967 in Birmingham, Ala. Here is a young preacher about whom I expect to hear great things. Brother Varble and family and Brother Keith Schuetz and a group from his church blessed us, by visiting with us. I do thank God for brethren in the ministry and for fellowship therewith. We were encouraged by visits from brethren from Farmland, Indiana. two Willis boys and a brother Keith Miller. Oh, that we could have had more time to just have sweet fellowship together with these fine brothers in the Lord. It was a delight to meet Elisha Gregory, another member of the Gregory clan. And I would not want to forget that Wayne Gregory had his mother, wife and children with him. Don Pennington had a dear sister from his church along. There were some others who visited, and we truly thank God for each one.

Now, I do thank God for these dear friends who visited this meeting. However, faithfulness compels me to make the following remarks. There are many churches in the Indianapolis area who professedly stand for the truths for which the Fall Creek church stands, and for which T.B.E. stands. And considering this, the number of visitors to our services was exceedingly small. I do not understand the lack of fellowship that I sometimes find between churches that stand for the same truths. I would make this appeal to the brethren. There are mighty few of us. It would behoove us to back one another up to the utmost of our ability, and to sacrifice and go out of our way to fellowship and stand behind, and with churches of like faith. I

## One Day At A Time

One day at a time, with its failures and fears,  
With its hurts and mistakes, with its weakness and tears,  
With its portion of pain and its burden of care;  
One day at a time we must meet and must bear.

One day at a time to be patient and strong;  
To be calm under trial and sweet under wrong;  
Then its toiling shall pass and its sorrow shall cease;  
It shall darken and die, and the night shall bring peace.

One day at a time—but the day is so long,  
And the heart is not brave, and the soul is not strong,  
O Thou pitying Christ, be Thou near all the way;  
Give courage and patience and strength for the day.

Swift cometh His answer, so clear and so sweet;  
"Yea, I will be with thee, thy troubles to meet;  
I will not forget thee, nor fail thee, nor grieve;  
I will not forsake thee; I never will leave."

Not yesterday's load we are called on to bear,  
Nor the morrow's uncertain and shadowy care;  
Why should we look forward or back with dismay?  
Our needs, as our mercies, are but for the day.

One day at a time, and the day is His day;  
He hath numbered its hours, though they haste or delay.  
His grace is sufficient; we walk not alone;  
As the day, so the strength that He giveth His own.

—Annie Johnson Flint

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GIVE US READERS  
We Will Give Them The Truth

THE BAPTIST EXAMINER  
DECEMBER 12, 1970  
PAGE EIGHT

will say this, that if any of you brethren are ever preaching in or near Winston-Salem, and I am not providentially stopped, and if you preach what you say you believe, Wilson will back you all the way.

On Thursday it was our privilege to participate in a special service. Brother Richard Farnham was ordained to the gospel ministry by the Fall Creek Baptist Church at that time. We truly had a wonderful service at this time. I was privileged to be the moderator of this meeting. Keith Miller read some very appropriate Scripture, Wayne Gregory brought a charge to the church, and Don Pennington brought the ordination message. Surely, each man very ably did his part. Brother Farnham exhibited a thorough acquaintance with the Word of God, and a spiritual understanding of its doctrines in his answers to the questions. Oh, that God would be pleased to greatly use this dedicated preacher, and to bless the fine church he pastors.

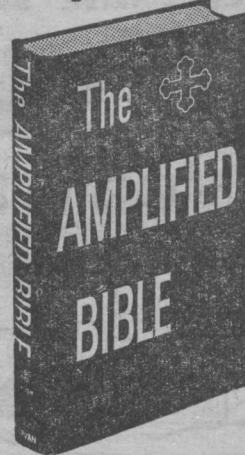
This church is greatly blessed by the fine musical and singing ability of the Richard Littles who have blessed our hearts at the last two conferences. Then Mr. Little and Nick Wools are used

of the Lord to assist in ministering the Word to this flock.

Let me briefly mention the faithfulness of this church, which would put many of us to shame. They have a regular schedule of services, and are mainly very faithful to these services. Most of the church goes on visitation every Monday night, carrying the gospel into the homes of this community. They have a Friday night Bible Study. Sister Farnham, a very devoted student of God's Word, teaches a group of women at a Tuesday "Bible Breakfast". This church is a fine church from the standpoint of giving. They help in the support of their pastor. They support T.B.E. and New Guinea Missions. Surely, here is encouragement to us all to be more faithful in our service to the Lord in and through His church.

Well, I closed out there on Sunday Morning and left on the 2:45 bus. I arrived home at 6:00 Monday morning. It was good to see my wife again, and to be back home with the family and the great church of which I am the honored pastor. Please pray for us here in Winston-Salem, and pray much for Richard Farnham and the Fall Creek Baptist Church.

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