

## The Duties Of God's Minister Relative To God's Churches

JAMES E. HOBBS  
McDermott, Ohio

"Therefore seeing we have this ministry, as we have received mercy, we faint not, but have renounced the hidden things of dishonesty, not walking in craftiness nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost. In whom the God of this



ELD. JAMES HOBBS

world hath blinded the minds of them which believe not, lest the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." II Corinthians 4:1-5).

Before we begin on this subject, let me say that I do not presume to think that I can tell a pastor how to pastor seeing as how I have never been privileged to serve in this capacity. Nor do I think that I could

### Sad! Sad! The Change In The Lord's Assemblies

Pastor, Verona Baptist Church  
Verona, Ohio

There is a loud cry of dissatisfaction today with the "Establishment," both with the Political and the Ecclesiastical. Perhaps the loudest of these cries comes from the youth of the world.

There can be no doubt in the mind of any who will take stock of the trends that the established



O. B. BAKER

concept of the INSTITUTIONAL CHURCH has grown to proportions beyond that of any New Testament pattern. And this concept cannot be limited to the Catholics, the Lutherans, or the Episcopalians.

It has spread its wings to cover all the major Protestant groups. Even Baptists are now so involved that divisions are rampant.

There was a time, in the not (Continued on page 6, column 4)

dare to consider myself an example to follow. I know that I am far from meeting the qualifications as given in the Word of God.

However, even though I do not feel capable of being an example, I can take God's word and present the subject.

#### UNSELFISH SERVICE

The first thing that I find is that a man who claims to be a minister of God's word must serve God unselfishly. Our Lord spoke thusly as recorded in Matthew 20:25-28. "But Jesus called them unto him and said, Ye know that the princes of the Gentiles exercise dominion over them, and (Continued on page 4, column 5)

## SCHOLARS GIVE MEANING OF THE WORD "BAPTIZO"

By J. R. GRAVES  
(1820-1893)

1. Thayer (1888) is admitted to be the latest and best authority—"Baptizo. An immersion in water performed as a sign of the removal of sin, and administered to those who, impelled by a desire of salvation, sought admission to the benefits of the Messiah's kingdom."

2. Robinson — "Baptizo. To immerse, to sink."

3. Donnegan — "Baptizo. To immerse, to submerge."

4. Stephanus—"Baptizo. To immerse."

5. Schleusner — "Baptizo. To (Continued on page 8, column 2)

## The Folly Of Using Grape Juice In The Lord's Supper

By W. J. FARMER  
Romulus, Michigan

This question becomes a most important one in light of the fact that ALL the major "Baptist" groups now use grape juice only in observing the Lord's Supper. A great many scholars have tried with vain foolish answers to accommodate this ever-rising tide.

Evangelist Jack Van Impe says the passages in both Old and New Testaments where people actually drank wine (such as John 2), that the Greek word means jams, jelly, and grape juice. This grand "scholarly" assumption is out and out stupidity! "Oinos" in the Greek only refers

to fermented wine! The whole argument seems to be based on whether or not the wine is "new." But, the fact is "new wine" is also fermented. The disciples in Acts 2 were thought to be drunken with "new wine"; if it were not fermented, how could they be drunk?! And to the "Walking Bible" (Jack Van Impe's name for himself!), we say, "walk on." You cannot get drunk on jam and jelly!

Recently, a pastor friend said



BILL FARMER

that the leavening (impurities) in grape juice can be boiled out through pasturization. Well, that sounds pretty good, Brother, but no such process existed in Bible times. And if all the impurities are out of grape juice, then what is that funny looking fungus floating on the top of it after it is uncapped a few days!?

Grape juice (and jams and jellies!) has absolutely no healing value. How could Timothy take a little grape juice "for his stomach's sake"? Can you picture the Good Samaritan pouring oil and (Continued on page 8, column 5)

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## Further Exposition Of Epistle Of James

By WILLARD WILLIS  
Pastor Northland Baptist Church  
Abington Road  
Columbus, Ohio

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" — James 5:8.

The farmer's heart is strengthened (stablished) in the midst of summer (no matter how hot the sun may be) by the thought of harvest. Our hearts, in like manner, should also be strengthened (stablished), no matter how great our trials are, as we look forward to the coming of the Lord.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. WHEREFORE COMFORT ONE ANOTHER WITH THESE WORDS"—I Thess. 4:16-18.

We stand in the heat of the day with a Bible in our hand and many trials ahead of us, that is, if the Lord tarries His coming; yet our hearts are strengthened as we look forward to His return.

The harvest which the believer will partake of cannot even be compared to any harvest which the earth can produce. We, in fact, must gather the earthly harvest and prepare it for eating, but the Lord Himself will provide the spiritual harvest. He, in fact, will have the table already set for us and every good thing prepared for our eating. I have

helped fill hay lofts with a pitchfork and picked berries, beans and tomatoes in very large quantities; therefore, I know that harvest time involves a lot of hard work. The harvest, however, that we will enter into at the coming of our Lord, will not involve any gathering on our part. We, of course, are laying up treasures



WILLARD WILLIS

in heaven by our present efforts that are wrought through Him. He, when He returns, will reward us for these works.

"And, behold, I come quickly; and my reward is with Me, to give every man ACCORDING AS HIS WORKS SHALL BE"—Rev. 22:12.

"Grudge not one against another, brethren, lest ye be condemned: behold, the judge stand-

eth before the door"—James 5:9.

The word "grudge" refers to an old quarrel — one that lingers on and on. We, as Christians, must be very cautious so that we do not hold grudges. We, in fact, must be willing to forgive and forget. We are even taught to pray — "forgive us our sins as we forgive those who sin against us."

Those who hold grudges have great difficulty including the "as we forgive" in their prayers, nevertheless, you pray "amiss" if such is not the manner of your prayers.

I'm sure that one of the worst sins of believers today is that of holding grudges — grudges which the Lord condemns. There, in fact, are many who will not speak to a particular person because of a grudge which they have held for many long years, or for a short period of time. There are others who will speak, but they must force themselves to do so. Grudging, to these people, has become a wall between themselves and the brethren. I'm sure that many who hold grudges keep the matter to themselves. The person to whom the grudge is being held, in many cases, is not even aware of it.

Are you holding a grudge against some one? Why are you holding a grudge? Did you know that God forbids His children to hold grudges?

"Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door"—James 5:9

The Lord's church cannot function (Continued on page 6, column 1)

## A Continuation Of Bro. Fred's Recent Patrol

FRED T. HALLIMAN  
New Guinea Missionary

Dear Friends,

We take up the continuation of the report on our latest mission patrol. In the last report we closed at the end of the fourth day of the patrol and was at a place called Horaia. The night was spent at Horaia, and we began to get our gear ready to move the



FRED T. HALLIMAN

next morning. Our ministry had been a pleasant one here.

February 16. We were up early on this morning and soon had all our things ready to leave. Several of the fellows had come from the next place we were to visit in order to help with carrying the supplies. By about 7:30 a.m. we were ready to leave, and after a prayer, and several good-byes we were on our way. It had rained quite a bit during the night and the steep trail was slippery, and in some places next to impossible to stand up. I was thankful that we did not have too far to walk to reach the vehicle — about an hour's walk. (Continued on page 5, column 4)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "THE HIGH PRICE OF MEAT"

(Read II Kings 6:24-7:20).

I have read to you a rather lengthy portion of God's Word — a much longer Scripture than I usually read — but I read it for the simple reason that I am sure it is not the most familiar portion of God's Word, and I read it that you might hear it and familiarize yourself with it thereby.

It is my desire this morning to preach to you about the high price of meat.

I have noticed of recent date

that everybody is doing a lot of complaining. In the supermarkets, over television, radio and in the newspaper, everybody is doing a lot of complaining about the high price of meat.

However, I haven't heard a single complaint about the fact that beer and whiskey and wine have all increased just about five hundred per cent within the last few months. That is a strange thing, isn't it? Not one person has complained about the price of drinks, but everybody has been

complaining about the high price of meat.

I haven't heard a single person complain about the price of soft drinks. It has gotten to the place that a little six-pack of soft drinks now costs you almost a dollar. There is not one bit of nutritional value therein, yet people buy soft drinks by the carton and by the case everyday and don't complain about the price.

Wages continue to go up. The labor that went into our church (Continued on page 2, column 1)



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JOHN R. GILPIN.....Editor

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## Calvary's Weekly Tape Ministry

For quite a good long while we have been sending tapes to various individuals who request them, scattered largely over the United States and some foreign countries.

The message that is sent out is the same message that is used on our broadcast on Sunday morning over the local radio station.

We have many of these tapes, and it is a joy to mail them to our friends.

This past week from Germany came a letter from Mr. and Mrs. Hoyt Umstead who say:

"Our continued thanks for the tape ministry. I haven't mentioned this before, but please tell Brother Bobby Overton that we surely do enjoy his singing. His messages in song are truly inspiring!"

If you have an ordinary tape recorder, it would be a joy to us to furnish you with a tape each week, merely upon your request.



## "High Price ... Meat"

(Continued from page one)

building by way of carpenter work cost us better than \$8.28 an hour for that labor. The painters, contractors, construction men, brick layers, and plasterers, were making approximately \$75 a day. Tell me why a man who is making \$75 a day would complain about paying \$1.49 for pork chops. That just doesn't make sense.

I am ready to admit that there are a lot of folk not making those kind of wages. For those who are making very minimal wages, I'll say that I extend my sympathy to those individuals in view of the rising prices — not only of meat, but of everything else.

By way of a background for my message, I'll say in passing that I have lost my respect for

our President. Less than three months ago when he killed REAP and other farm programs that were subsidized by the Government, he made the statement that he wanted to keep the farmer out of government and the government off the farm. That was a wonderful statement and it went over big. But less than ninety days later, he curtails the price of meat, and the fellow that will be hurt the most is the farmer and Mr. Nixon said that he wanted to keep the government off the farm. So I say to you frankly, I have lost my respect for the man that I voted for last November. I have lost my respect for him in view of the fact that he can't keep a promise that he made ninety days ago.

I would like for you to notice that there is nothing new so far as the high price of meat is concerned. In 893 B. C., a little less than three thousand years ago, Benhadad, the king of Syria, went up and besieged the city of Samaria.

In the days, without modern technology and modern weapons, the only way that a city that was well fortified with walls could be brought into submission was to throw up what we would call an economic blockade. That expression came out of World War II. The man that coined it thought he was coming up with something new when he talked about an economic blockade; but it is as old as the ages, for the simple reason that through the years gone by, the only way they could bring a city to surrender was to throw up an economic blockade about it so that nobody could get in, and nobody could get out, and the result was that everybody within that city was starved into submission.

Benhadad did that very thing. I can see him now coming to the capital city of Samaria with all of his host. He didn't bring a part of his army and leave the rest at home. He brought all of the army of Syria, and they encamped round about the city of Samaria. Nobody could get in; nobody could get out. Food could not come in, and everybody on the inside of the city was brought to starvation.

Later on in this story we will find they sent out to investigate whether or not the Syrians had

hard bone at that, with mighty little meat on it, and on top of that, it was forbidden to the Jews, yet an ass's head sold for fourscore pieces of silver. How much was that? A piece of silver, in all probability was a shekel, and eighty shekels in our money would be about fifty dollars. In other words, an ass's head sold for about forty dollars.

Do you suppose that they cried anything about the high price of meat that day? Even then, they didn't have enough ass's heads to go around, and they began gathering dove dung and brought it into the market and sold it. A pint was sold for five shekels of silver. Do you suppose they had reason to complain about the high price of meat that day? I imagine there was a lot of complaining going on.

The old king said, "The Lord kill me today if I don't kill that preacher." That was how they complained — "That preacher; he is the one that is responsible for all this. He is the one that has denounced me, and has denounced our country for our sins, and he has brought all this upon us. The Lord do so to me, and more also, if I let his head stand on his body this day." So the preacher was hated. The people complained about the high price of meat, and it got higher.

Two women got together. They said, "We have to do something

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write for list of Books, Tracts and Pamphlets (and a sample copy of the Christian Cynosure) write to:

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about this meat situation." They didn't say anything about a boycott, but they said, "We have to do something about it. We'll eat our children. You boil yours today. We'll eat yours today and tomorrow we'll eat mine. They did that the first day, but the second day, the woman who was supposed to supply the boy for the pot, hid her son and would not allow him to be killed.

Talk about the high price of meat, it was plenty high back then. An ass's head sold for eighty pieces of silver, a pint of dove dung sold for five pieces of silver, and women, leaving off their maternal instincts, were eating their own children. Food was mighty scarce. Meat prices were mighty high.

A servant was sent by the king to take Elisha's head off. When Elisha heard him coming, he said, "Shut the door. Don't let him in. I have a message from the Lord, and I have to see that that message is fulfilled. Therefore, don't let this man in." So the door was shut.

Elisha delivered his message. He said, "Tomorrow about this time, a measure of fine flour shall be sold for a shekel and two measures of barley for a shekel, right here in this city." A measure of fine flour was about a bushel of fine flour. There wasn't any such thing as fine flour in that city. It was all gone. But now the prophet of God says, "Tomorrow, twenty-four hours hence, you are going to be selling fine flour—a bushel of it for a shekel (65 cents). Furthermore, you'll buy two bushels of barley (which was a common staple diet for the Israelites) for 65 cents. You'll buy them right here in Samaria."

There was a man on whom the king of Samaria leaned. He was his chief advisor. I can hear him laugh sarcastically, as he said, "If the Lord made windows in Heaven, this might come to pass, but

there is no way for it to come to pass otherwise, except the Lord funnel it down from Heaven to us." Elisha said, "You unbelieving son of Satan, you'll see it, but you won't eat it."

Let's look at the lepers. The place of the leper was at the gate of the city. The leper could not go in because the people didn't want him inside for fear that he would spread his leprosy. So he sat at the gate of the city and waited until the people came by. As folk came by, they would toss him something, and that is the way he gathered his livelihood.

These lepers had sat at the gate so long and nobody had gone in or out — the gates had been shut. There wasn't anybody going in nor out of the city. Therefore, the lepers were starving. They said, "If we go inside, we won't be any better off, because they are starving in there, and we are starving out here. It won't do any good to go inside the city because we'll still starve. Let's go to the Syrians. They may kill us, but that won't be any worse than we are now, because we are going to die here. It might be that they'll save us alive." So they fell into the camp of the Syrians.

In the night's time, while they were asleep, the Syrians heard a noise — a noise of a great host — and they said, "Listen to that noise. The king of Israel has hired the Hittites and the nations round about to come upon us, and that is what we hear." The Word of God says that the Lord had made them hear the noise. The noise was there in that Syrian camp and they heard it, but it was the Lord that put an imaginary noise there. As a result, those Syrians said, "We had better get going while we can."

The Bible says, "The wicked fleeth when no man pursueth." I might add a little to that and say, "He also maketh better time when somebody is pursuing him." Well, there wasn't anybody pursuing, but those Syrians made plenty good time. As they went, they would throw off their jackets and coats. They would throw everything away as they tried to escape. They left their horses, their asses, their tents, their provisions, their camp, and everything behind, and they fled for dear life to get out of the country. As they ran, they threw away what little possessions they had to make their flight all the easier, so they could run faster.

When those four lepers came to the camp they found it deserted, with nobody there. Everybody's gone. They started eating and they had a big time. They said, "Let's hide some of this food," and they started going from tent to tent, hiding it. Then they said, "This isn't right. There is a whole town back there that is starving to death, and here we are gorging ourselves and enjoying life. Let's go tell the town." There wasn't any Hardshellism about them, beloved.

## Program Of The Lexington Bible Conference

As was stated recently in this paper, the New Temple Baptist Church located at 3040 Richmond Road, Lexington, Kentucky, is planning a Bible Conference for the weekend of May 4, 5, and 6 with the services beginning at seven o'clock on Friday evening.

The following is a partial list of the speakers:

Bro. John R. Gilpin — Ashland, Kentucky  
Bro. Austin Fields — Coal Grove, Ohio  
Bro. Jim Washer — Miami, Florida  
Bro. J. C. Settlemyre — Jackson, Miss.  
Bro. R. E. Pound — Gladwin, Michigan  
Bro. Dan Phillips — Bristol, Tenn.  
Bro. Gene Masters — Huntington, W. Va.  
Bro. Willard Pyle — Chesapeake, Ohio  
Bro. Marvin Fulton — Huntington, W. Va.  
Bro. James E. Hobbs — Portsmouth, Ohio  
Bro. James Everman — South Shore, Kentucky  
Bro. Lawrence Crawford — Hayward, Calif.  
Bro. Bill Jackson — Bristol, Tennessee

As for a schedule, we have none at present to offer as to when these various brethren will be preaching. Personally, your editor, is speaking on Friday evening, May 4. The others will be speaking on subjects and at times assigned to them by the church.

The New Temple Baptist Church invites all who love God's Word, and they are welcome for this conference. Lodging is promised to all preachers and their families to the best of the ability of the church. The church will provide three meals a day for everyone that attends.

If further information is needed, call Brother Richard Martin at 606/885-3442.

They wanted to tell the good news.

They went to the town and told the people, but the people would not believe it. They went to the king, but the king wouldn't believe it. He said, "Those Syrians have just slipped out into the bushes and they are watching to see us come out, and when we do, they'll swoop down upon us and catch us alive."

Somebody said, "Let's send a few horses. They looked around and finally found a couple of old chariot horses, and they sent out a chariot to find out how many people were still in the camp, or

(Continued on page 3, column 1)

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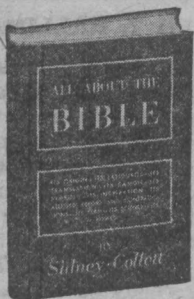
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PAGE TWO



## "High Price ... Meat"

(Continued from page two)

whether anybody was out there. They came back and said, "We found the camp deserted. The horses are tied, the asses are tied, the tents are there, the provisions are there, and the people have scattered their belongings all the way down to the Jordan River."

The people went out and got it. They brought it back and they put it on sale in the gate of Samaria, just like the preacher said they would the day before — twenty-four hours before. And when they put it on sale, who did they put in charge of handling it? The man who said, "If the Lord were to make windows in Heaven, He might be able to funnel it down, but that is the only way that we could get food tomorrow." The king put that man in charge of selling it. The people were so anxious about the food, they couldn't restrain themselves, and they rushed in and trampled that fellow to death, just like Elisha had said, "You'll see it, but you won't eat it."

Now that is a long Scripture, and that is a long story. Let me give you three brief lessons.

### I HIGH PRICES COME AS A RESULT OF SIN.

The high price of meat, the high price of bread, any kind of high prices come as a result of sin.

What was wrong with this crowd in the days of Elisha? The city of Samaria was an idolatrous city. They had gone away from God. If you would take time to read the whole story, you would find that the people had sinned. They had gotten away from God. That was why it was that God allowed Benhadad and the Syrian army to encompass them about, and that was why it was that the Syrian army was about to take possession of a starving city. Those high prices in the city, when an ass's head sold for an exorbitant price, and even people got to the place where they ate their own children — I tell you, it came to pass all because of sin on the part of Israel. You can mark it down, high prices always come as a result of sin.

We read: "And I also have given you **CLEANNES OF TEETH** in all your cities, and **WANT OF BREAD** in all your places: yet have ye not returned unto me, saith the Lord. And also I have **WITHHOLDEN THE RAIN** from you, when there were yet three months to the harvest: and I caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not **WITHERED**."

"So two or three cities wandered unto one city, to drink water; but they **WERE NOT SATISFIED**: yet have ye not returned unto me, saith the Lord."

I have smitten you with **BLASTING AND MILDEW**: when your gardens and your vineyards and your fig trees and your olive trees increased, the **PALMER-WORM DEVoured THEM**: yet have ye not returned unto me, saith the Lord.

"I have sent among you the **PESTILENCE** after the manner of Egypt: your young men have I **SLAIN** with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the Lord."

"I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the Lord."

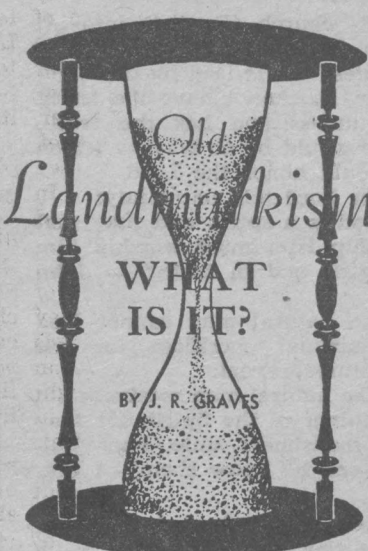
"Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel."—Amos 4:6-12.

Oh, what a challenging statement, when Israel is reminded of Jehovah's chastenings, all because of their sins! In the sixth verse, God had given them "cleanness of teeth." That doesn't mean because they were using the right kind of toothpaste and toothbrush either. They had cleanness of teeth because they didn't have anything whereby to soil their teeth — no food. He says in the seventh verse, "I have withholden the rain from you." He said, "When I didn't give you rain, the land was parched and the crop withered. He said that they wandered because of the lack of water, whereby two or three cities would go into one city to drink water, and there wasn't any water there. He said, "I have smitten you with blasting and mildew, and the palmerworm has devoured your crops, and I sent pestilence among you after the manner of Egypt. Your young men have I slain with a sword, and I have taken away your horses. The stink of your camp has come up into your nose. I have overthrown you just like Sodom and Gomorrah, and yet you haven't returned to me."

Beloved, if you want to see what comes as a result of sin, just read this fourth chapter of Amos. When Israel sinned, when Israel went away from God, God chastened them, God punished them, and yet they went on with their sins. God said, "Therefore, prepare to meet thy God, O Israel."

Notice another passage of Scripture to show you that high prices come as a result of sin. Listen: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?"

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee?"



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In tithes and offerings. Ye are **CURSED WITH A CURSE**: for ye have robbed me, even this whole nation."—Malachi 3:7-9.

Listen, beloved, you tell me that God is going to sit on His throne and look down here at Ashland, and look down here at America, and seeing America going Hell-bent in high gear to Hell, and allow people to go and live any way they want to, and expect to get by with it? I tell you, beloved, high prices come as a result of sin.

When Israel sinned in the days of Malachi, when they robbed God, when they didn't pay their tithes, God said, "Ye have robbed me." And what's Israel done? He says, "You have turned away from mine ordinances."

I tell you, beloved, if you want to know why high prices come today, you can say that it is just like it was back here — sin was back of it, and the basis for the high prices is the sin of the land.

### II GOD KNOWS AND PLANS ALL THINGS.

How did Elisha know what was going to take place? How did Elisha know that twenty-four hours later that there was going to be two bushels of barley for sale for 65 cents, and a bushel of fine flour that you can buy right in the city of Samaria, in the gate of the city, for 65 cents? How did Elisha know it? And how did it come to pass? Beloved, he knew it because he was on speaking terms with Almighty God, and God made a revelation to him. And look how it came to pass.

The Word of God says that God made that crowd to hear a noise. The people can boycott the supermarkets all they want to this next week. They would do a whole lot better if they would turn to God. God might make some people hear a noise. He made this crowd back here hear a noise, and they heard a noise to the extent that they would have sworn that it was a tremendous army swooping down upon them, and they said, "The king of Israel has hired the Hittites and the other nations round about us. Let's go." They did go, and they left their food. Elisha said it would be this way, and it was that way, and the food was sold just exactly like Elisha said it would be.

I tell you, beloved, we have a wonderful God — a God who knows and plans all the events of our lives. There isn't anything in your life and mine that God didn't foreknow. You think about the problems that you have had, and about some of the difficulties that you have had. Doesn't it help you to know that we have a God up yonder in Heaven that foreknew all of it?

We read: "Known unto God are all his works from the foundation of the world."—Acts 15:18.

I tell you, God knew about everything before the foundation of the world. Children have to

go to school to learn. God never went to school. Children have to have a teacher. God never had a teacher. He was His own teacher. Beloved, believe me when I say, "Known unto God are all his works from the foundation of the world."

Listen again: "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off."—Psa. 139:1, 2.

God knows. When you sit down, when you stand up, God knows it.

Do you ever think about those Jews, what a hard time they had back in Egypt? Did you know that God knew all about that? Did you know that God knew about it before it came to pass? God knew about it before it happened.

Notice again: "And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters."—Ex. 3:7.

### III THE TERRIBLE CONSEQUENCES OF UNBELIEF.

When Elisha preached and said, "Tomorrow about this time, you'll be able to buy a bushel of fine flour for 65 cents and two bushels of barley for 65 cents, right here in the gate of the city, this man very sarcastically and contemptuously said, "If the Lord were to make a window in Heaven, He might be able to funnel it down, but that is the only way." The next day I see them pick up his mangled remains and take them to his house and say to his widow, "Look what we brought you. We are bringing you this body all because of his unbelief." He didn't believe what God said through God's preacher, and the people trode upon him. They trampled him so that he died and was buried. When I stand beside his grave, I can say, "Here is a remarkable example of the terrible consequences of unbelief."

Do I speak to someone to whom I have preached Jesus Christ over and over again? Do I speak to someone that I have talked to privately, or someone I have preached Christ to publicly time and time again? I have told you that God sent His Son to die for your sins. I have told you that you can be saved if you believe upon Him. The Word of God says:

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

Jesus said:

"Verily, verily, I say unto you, He that heareth my word, and

believeth on him, that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

When the Apostle Paul was preaching, he said:

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts 13:29.

Over and over again, I have cited these verses to you and I have told you that if you believe on Jesus Christ you can be justified from all things. But like the man of old, you go on in your unbelief. Like the man of old, you spurn it, you turn away from it. You say, "I am so busy as a student in school; I am so busy with my athletic program; I am so busy with all the things that I have to do; I am so busy making a living for my family; I am so busy taking care of everything and everybody." Another man said, "If God makes a window from Heaven, He might be able to do this." You, like him, spurn the Word of God. You go on in your unbelief.

What does the Bible say will be the outcome? Listen:

"He that **BELIEVETH NOT** shall be damned."—Mark 16:16.

Who is going to Hell? We read: "But the fearful, and **UNBELIEVING**."—Rev. 21:8.

What is going to happen to them? They "shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Listen to me, beloved friends,

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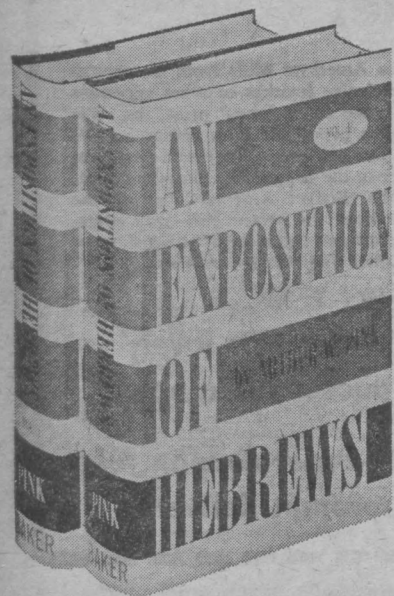
another man in his unbelief said, "If God makes a window in Heaven, this might come to pass. I don't believe it." The next day they carried his trampled remains away from the place where he was killed.

I preach to you this morning and say, "Believe on the Lord Jesus Christ, and thou shalt be saved." You say, "I can't believe it. I have other things to do."

"He that believeth not shall be damned." This fellow didn't believe either, and note the terrible consequences of his unbelief. The consequences of his unbelief are mild in comparison to the terrible consequences of your unbelief when you spurn Jesus Christ over and over again.

Might it please God to reach down and save you, and may it please God today, ere you leave this place, that you might receive Jesus Christ, God's Son, as your Saviour.

May God bless you!



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## The Baptist Examiner FORUM

"Can an individual outside the Lord's church offer up spiritual sacrifices to God, and bring honor and glory to God?"

ROY  
MASON  
RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



Here again we have a question that cannot be determined by a definite Scripture statement. That leaves the question open to opinions. My own opinion is that he can. I am often regarded as being too strong a Baptist, but I am forced to believe that there are a lot of devout believers who are not Baptists. There have been some great and devout missionaries, who labored with great results, and whose ministry God blessed, yet they were not Baptists. I will admit that they should have been, but they were not. I have known many Baptists who weren't worth killing, and I have known Baptist churches that were as dead as a door nail. You have too.

Saved persons ought to be Baptists — ought to go all the way to obey the Lord. However, there are devout Christians who have never been taught the truth on the church question, yet they love the Lord and seek to win the lost to Christ. In doing this they bring honor and glory to God, and will be rewarded for their labors.

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.  
BIBLE TEACHER  
Philadelphia  
Baptist Church  
Birmingham, Ala.



In Eph. 3:21 we read, "Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." So if any one desires to bring honor and glory to God he must do it in the church. There is just no other way. And according to Eph. 3:10 God makes all His wisdom known through the church. Our translation says, "by the church," but in the original it is "through the church." Since He makes all of His wisdom known through the church, that leaves absolutely none of it for anyone to get outside His church.

That is why free-lancers go completely wild in their teaching. Even those who start out fairly sound end up pretty closely related to an atheist. That is why Billy Graham can say in talking about hell, "there is not a single reference that God sends people there." In Ps. 9:16 we read, "The Lord is known by the judgment which He executeth." And in the next verse we read, "The wicked shall be turned into hell." Certainly that is God executing His judgment. In Rev. 20:15 we are told "And whosoever was not found written in the book of life was cast into the lake of fire." Who but God could cast them into that lake of fire? There are other references that prove Billy to be lacking in the wisdom of God when he says there is not a single reference that God sends people to hell.

Another of Billy's famous answers is, and I quote, "One thing God cannot do is to interfere

with man's free choices." If that is not plain blasphemy I just do not know what it would take to be blasphemy. Somebody interfered with the free choice (as he calls it) of Saul of Tarsus in Acts 9. He chose to wipe the followers of our Lord from off the face of the earth, but somebody interfered with it. Free-lancers simply cannot contend for the faith once delivered to the saints for the simple reason they are outside the Lord's churches through which His wisdom is dispensed.

AUSTIN  
FIELDS  
PASTOR,  
ARABIA BAPTIST  
CHURCH  
610 High Street  
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Ohio



No, there is no way by which a person outside of a true Baptist church can offer spiritual sacrifice and bring honor to the name of the Saviour. The Lord has decreed the place where spiritual sacrifices are to be offered is in His church (Baptist), and these sacrifices are acceptable to Him only when they are offered up in accord with His word. This is evident in His (Jesus Christ) letters to the seven churches of Asia where He condemned five of them for their errors. If God will not accept the sacrifice and receive the praises of His own church when in error, then He would not acknowledge the worship and praise service of those outside of His own body.

Our Lord's personal ministry teaches us this fact for it was not until He sought out the Baptist and was baptized by him that He began His personal ministry. Brethren, I do not believe that any man, even though he be regenerated, could ever bring honor and glory unto the Lord until he took up his cross and followed Jesus. Read Matt. 16:24-27. To follow Jesus would cause one to seek out a true Baptist church and ask to be baptized. Until this is done, he is living in disobedience and could not offer up spiritual sacrifices to the Lord.

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."—Eph. 3:21.

This verse in a very forcible and positive manner answers this question for us by declaring that the glory is in the church. If glory is in the church, there could not be glory outside of her. To illustrate this for you, may I use my own experience. I spent eight years in a false church, and during those eight years, I did not offer up to my Saviour one acceptable sacrifice. This does not mean that I did not try, for I did, but my motive in offering sacrifices was based upon the ability of the Adamic man. I was ignorant of God's demands for a spiritual sacrifice. Thus like Cain, I offered up the best I had in the flesh, and it was rejected. Therefore, I believe I lost eight years of my life trying to offer up sacrifices in the energy of the fleshly man in a false organization.

Furthermore, spiritual sacrifices and honoring the name of Jesus must be through the leadership of the Spirit. I am not referring to the Spirit in regeneration, rather the Spirit as the Comforter. This Spirit was promised and was given to His church on the day of Pentecost. The purpose for the coming of the Comforter was to lead the

Lord's church (Baptist) into all truth. Read John 16:12-14.

Unless one is lead by the Comforter, he cannot have the truth, and unless one has the truth, there would be no way by which he could honor the Lord.

Our Lord told us plainly: "God is a spirit, and they that worship Him must worship him in spirit and in truth" — John 4:24.

The natural man cannot lead in spiritual sacrifices for the Scriptures reveal:

"The natural man receiveth not the things of the Spirit; for they are foolishness unto him. Neither can he know them"—I Cor. 2:14.

Thus, one separated from the Comforter cannot offer up praise to God, and the Lord gives the Spirit to His church only. Therefore, those outside of the Lord's church cannot honor the name of Jesus, though they try.

Brethren, I believe it is necessary that I add that the Spirit, as the Comforter, was not given to the apostles as individuals, but to them as the church (body of Christ); therefore, Martin Luther, John Calvin, Joe Smith, Alexander Campbell and a host of others who started churches could not give to their bodies (Protestant churches) the Comforter to lead them into true worship of God. I am aware that these organizations go through a form of offering up spiritual sacrifices, but without the Spirit, it is only a formality.

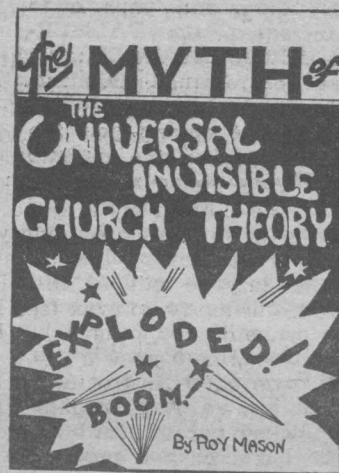
If there is acceptable worship of the Lord outside of the true church, and they by their works can honor and glorify God, then we should acknowledge them as institutions which God is blessing, and instead of separating ourselves from them, we should seek their fellowship to encourage the offering up of sacrifices. But, brethren, we do not recognize them, and by refusing to acknowledge their baptism or any other work they may do, we declare that they cannot offer spiritual sacrifices unto our God.

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There is one sense that a person can bring glory to God whether he is in or out of the church. This is by reason of the fact that he has been saved. Any person who has been saved brings glory to God. "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ

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Jesus with eternal glory." (II Tim. 2:10).

We must understand, however, that our life as a saved person must be such as to bring glory to God. We are told in Ephesians 3:21 that this is through the church. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." We are told to do all things for the glory of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (I Cor. 10:31). We cannot do it to the glory of God if we are disobedient to Him. Jesus said, "Herein is my Father glorified, that ye bear much fruit..." (John 15:8). How can we bear fruit if we are not obedient to Him? If we do anything it must be through His leadership. "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever." (I Pet. 4:11).

We are shown from the very beginning that after salvation comes baptism and church membership. "Then they that gladly received His word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41). Baptism is a work of righteousness and this we must do to give Him glory. "And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness." (Matt. 3:15). If a person is not obedient to the Lord in the very next thing after salvation, he certainly cannot give glory to God in anything else.

It is impossible for a person who does not yield to scriptural baptism and membership in His body to offer spiritual sacrifices.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1). If you are not willing to present your bodies to the church and baptism, you are not able to present it in any other way.

Let us remember that the Lord's church is a precious institution to Him. It is His body, for His glory. How can we expect to give Him glory if we ignore His body?

God's Minister

(Continued from page one)

they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." He not only taught them in words but He also taught them by action. A perfect example of this is in John 13:12-17. "So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you, Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

Brethren, there's a lot said in these verses and we who have been called into service need to heed that which has been said.

The apostle Paul had the same unselfish motive in his service to the Lord. "What is my reward then? Verily, that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews; to them that are under the law, as under the law, that I might gain them that are under the law, as to them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without the law. To the weak I became as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some." (I Corinthians 9:18-22). He then points out that he is not doing it to gain profit for himself, "Even" (Continued on page 5, column 2)

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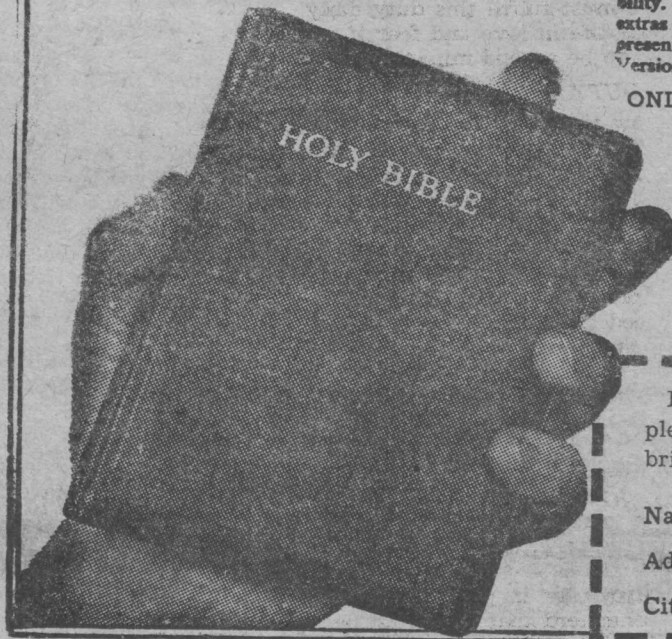
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# ADAM'S RIB

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AND FOR WOMEN

## "SLOTHFULNESS"

"I went by the field of the slothful, and by the vineyard of the man void of understanding; And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth: and thy want as an armed man." (Prov. 24:30-34).

The other day as I was reading, the above verses stopped me and compelled me to return and read them again. And again. It was like a mirror, and I was shamed of what I saw. That was me they were talking about — so I went back and received instruction. As I meditated, thereon, I wondered if this also could be applied to churches. Look at the condition of this slothful man, or church, as the case may be. It is covered with nettles. Nettles are plants with minute stinging hairs. This coupled with thorns make an awesome picture. If a person or a church were like this, think of the hurt it would do. The nettles would make wounds so small they could hardly be seen, and yet be so painful. The thorns would make huge ugly gashes. There would be very little comfort or joy. Then we see the stone wall is broken down. It is no longer a fortress standing for something. Instead it is a crumbled heap of ruins. Haven't you known people like this? Once they were strong in the faith. A wall of defense for the gospel. Now, they hardly seem to care at all. It is difficult to get them to go visiting, have special meetings, or serve in the least capacity in the church. There are churches like this, also. Once they were well known for their stand for the truth. As lively stones they were built up a spiritual house, an holy priesthood, offering up spiritual sacrifices acceptable unto God by Jesus Christ. But now, alas, they seem to be no force at all. Some things are not as important as

they once were. And so the great stone wall is just a pile of little stones. Everyone that passes by can see the shameful condition of it.

Our text says that is the condition of the slothful. We are just plain lazy. We should be instructed by the number of warnings given in the Bible to the slothful. Some of them go like this, "The slothful say it is too cold to plow so they are hungry come harvest time — the slothful are so lazy he will not lift his hand to his mouth to even feed himself — he desires to have, but has not — and he is wise in his own conceits but is instructed to look to the lowly ant and gain wisdom." Haven't you heard women say, "Oh, I wish I knew more about the Bible?" But they will not feed on it. It is spread like a feast on the table before them, but they eat not.

Jesus rebuked the slothful servant. Paul warns about being slothful in business. There were those in the church at Thessalonica that were not working (slothful) and instead were busybodies.

"But that which beareth thorns and briars is rejected, (wood, hay, and stubble?) and is nigh unto cursing; whose end is to be burned. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labor of love, which ye have shewed toward His name, in that ye have ministered unto the saints and do minister. And we desire that everyone of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises" (Heb. 6:8-12).

Oh, that we would be encouraged by these words and be busy about the Master's business. Let us not fold our hands in sleep. We can be an encouragement to our husband, minister to the saints, be instant in prayer, study the Word, and be an example to the young girls in church.

"It is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11).

## God's Minister

(Continued from page 4)  
as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." (I Corinthians 10:33).

### DUTY TO GOD

I believe that we, like Israel, have a duty to God to fear Him and serve Him. "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? (Deut. 10:12, 13). Jesus said, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matt. 12:50).

We must fulfill this duty daily in our life in love and fear if we wish to be a good minister.

### DUTY OF A MINISTER

Now that we have seen that a minister must serve with an unselfish service and that he has a duty to God, let us see just what the Bible speaks concerning his duties. Before we notice the duties we should note the fact that God has promised to give us shepherds to feed the flock. "And I will set up shepherds over them which shall feed them; and they shall fear no more nor be dismayed, neither shall they be lacking, saith the Lord." (Jer. 23:4).

Please notice that the shepherds are to feed the flock, allay their fears, comfort and help them in everything. The minister whose flock are not resting comfortably and joyfully in the Lord is not the shepherd that he should be.

We have some very specific

duties given in the Word relative to the responsibility of the shepherd. In Ezekiel 2, the preacher is admonished to not be afraid of those who rebel but to speak the word of God. "And thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they are most rebellious." (vs. 7) The apostle Paul gives similar instructions to the young preacher Timothy in II Timothy 4:1, 2. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." We see then that we are to preach the word firmly but with long-suffering and doctrine. Friends, we must speak truth but not in anger or in such a way as to cause those who hear to be turned away. If a preacher can't preach the precious doctrines in love and

seven men to serve as deacons so they could serve as ministers. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But WE WILL GIVE OURSELVES CONTINUALLY to PRAYER, and TO THE MINISTRY OF THE WORD" (Acts 6:3, 4).

### DUTY OF THE CHURCH

We have seen that the duties of the minister are to pray continually and to preach in love to the edifying of the church. (How many churches have been torn asunder by those who preach in anger and bitterness?) Now we see that the church has a responsibility. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." (I Thess. 5:12,13).

Hebrews tells us to remember them and to submit ourselves to them. "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." (Hebrews 13:7). Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." (vs. 17).

And so, brother, in closing let me say that a good minister must be ready at all times to speak God's word in its fulness, in truth, and in love. He must live in such a way that his church can be strengthened by his life and his words, and so that they can respect and submit to him and his teaching. At all times the Lord Jesus should be glorified.

## Fred T. Halliman

(Continued from Page One)  
and we were at the road.

With the supplies loaded and after having unloaded several natives who had got in, wanting to ride, we were ready to drive for a few miles. The native folk seem to have no conception as to what constitutes a load on a vehicle, and if you do not supervise the loading they would pile in until they are sitting on top of each other.

We did not drive more than seven or eight miles when we came to the place where we parked the car. This time we would have a long walk through the bush and would not be back for several days. Some more people had come to meet us at the road to help carry our things, and before long we were under way. The track was good, but by now the sun was hot, and that coupled with the steamy ground made walking most uncomfortable.

About three hours from the place where we had left the car we had reached a place called Kendoba. I held my first service

at this place about two years ago. However, the missionary of that area had started services at Kendoba about six months prior to my first time there. For something over two years this place has been a mission of the Takibu Baptist Church. The entire group were attending the Lutheran services before we came into the area in 1966. After the group at Takibu began having services some of these people began coming to the services occasionally. The truth began to rub off on them and they began to attend more regularly and others joined them. They met strong opposition from the Lutherans and all sorts of threats were made in order to try to hold them.

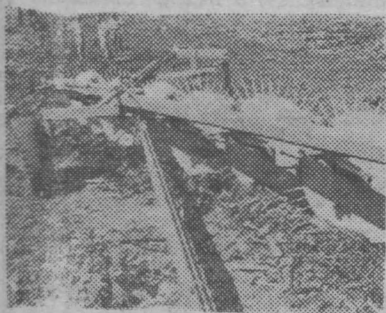
They live several miles, about 15, from Lake Kapiago where they would have to go to get medical aid. In order to try to hold them, the Lutherans "ram-rodded" a road through to where they were, so that a 4-wheel drive vehicle could get in and pick up the sick to take them out to Kapiago. They also put coastal natives in there as teachers and started up several literacy classes. All of this was designed to ward off the Baptist influence.

When we began visiting the area many of the head tribesmen approached me to see if the Baptist Mission was going to come up to the standard of the Lutherans. If not, they said we might as well leave. On the other hand, they said that if we could do a little better than the Lutherans, they would see to it that most, if not all, the people came to our services. Of course, I got right to the point and told these heathen leaders that I had no intention of putting in schools, aid post and other things to cater to the flesh. I emphasized that while I had none of these material things to offer that the Lutherans did, I had a "meat to eat that they knew not of." They did not understand the statement at the time but it set them to thinking, and it got them so curious, that several of them began to attend our services, insofar as they were concerned, just to find out what it was that the Baptist had that the Lutherans did not.

After about a year of regular attendance at the Baptist services, many of these previously hard core Lutherans had come to the conclusion that the difference between the Baptist and the Lutherans meant the difference between Heaven and Hell, if they were to accept all that one said to the degree of rejecting all that the other said. Therefore, they could stay with the Lutheran mob and have their earthly needs well taken care of at the expense of the destiny of their eternal life, or they could forfeit most of the material benefits and come on over into the Baptist camp trusting in the blood of Christ, and have everlasting life.

When we reached Kendoba that afternoon, about 1:00 p.m., there were over a hundred people present and of course they had prepared for a feast of the body as well as the soul. After (Continued on page 7, column 1)

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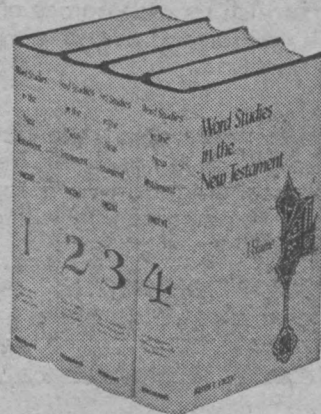
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consideration, there is something wrong with the preacher. Even though this is true we must keep in mind that we are to please God and not men. "For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be a servant of Christ." (Galatians 1:10).

To be a good minister Timothy was told to do several things in I Timothy 4, such as: "... give attendance to reading, to exhortation, to doctrine ... meditate upon these things; GIVE THYSELF WHOLLY TO THEM; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine ..." (vs. 13-16)

All of this is for the purpose of building up the saints of God and His church. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; FOR THE PERFECTING OF THE SAINTS, FOR THE WORK OF THE MINISTRY, FOR THE EDIFYING OF THE BODY OF CHRIST; TILL WE ALL COME IN THE UNITY OF THE FAITH, AND OF THE KNOWLEDGE OF THE SON OF GOD, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they live in wait to deceive; BUT SPEAKING THE TRUTH IN LOVE, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Ephesians 4:11-16). As we can see from the above Scripture the duty of a minister is to teach the precious doctrines of the Word of God in love so that God's people can be drawn closer together and to God.

Not only is a good minister to preach the truth he is to spend his time in prayer. The apostles of the church told the brethren to choose

THE BAPTIST EXAMINER

APRIL 21, 1973

PAGE FIVE



## Epistle Of James

(Continued from page one)

ion properly when her members old grudges. It may be because you or a member of your family was not asked to play the piano during church services. It may be because a particular person didn't send you a card or visit you when you were sick. There are a thousand and one other reasons as to why people hold grudges, however, let it be known that our Lord condemns grudgings. You may contend that the grudge you hold is a just one. My answer is that our Lord says, "Vengeance is mine, I will repay, saith the Lord." Your job is to love the brethren and pray for them, otherwise, I have been sent by way of this message to warn you that the "judge standeth before the door." He stands before your door.

There are some who hold grudges because God has given others more material things than he has given them; however, God's blessings upon others should be a means for us to rejoice, rather than being bitter. Take, for example, the owl: Does he hold a grudge against the peacock because of the peacock's beautiful feathers? I, if I were a bird and had my pick of virtues, would choose the eye of the eagle or the voice of the nightingale rather than the beautiful feathers of the peacock. It is to be remembered that God's blessings come to us in many different ways. Let us, therefore, not hold a grudge against any one because of their beautiful peacock feathers. Let us rejoice in that which He has done for us; especially let us rejoice because He gave His own life to save us from hell. "Grudge not one against another, brethren, lest ye be condemned . . ." — James 5:9.

The condemnation here referred to is not the second death, since there is no condemnation to those who are in Christ Jesus. The words, "lest ye be condemned," refers to that which we can expect from our Lord when we murmur at our brother's lot, or when we hold a grudge against him. There is no just cause for our complaint, therefore, we can expect our Father to condemn our thoughts and actions. This is our Father's world and He will operate it so as to please Himself. It is His business if He makes one man a George Washington and another man Mr. Washington's servant.

"Nay, O man, who art thou that repliest against God? Shall the thing formed say to Him that

No man need feel ashamed of the gospel unless the gospel he has is one to be ashamed of.

formed it. Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" — Romans 9:20,21.

Those brethren who are condemned for their thoughts and actions can expect the Lord to follow up with chastisement.

"... behold, the judge standeth before the door" — James 5:9.

It used to be, in parts of this country, that large areas were under the jurisdiction of one judge. It was necessary, therefore, that prisoners be held for long periods of time before the judge arrived to hear and pass sentence upon their case. The verse before us, however, emphasizes that the "judge standeth before the door." He is not in a distant town, but He stands before the very door of those who hold grudges; that is, the Lord stands before the door of those who will not confess and forsake an old quarrel that lies deeply imbedded within their heart. It must be remembered, however, that God is the believer's Father rather than his judge. He only performs the office of a judge in that He, in love, calls our thoughts and actions into account and chastises us for them. We, in fact, learn from I Corinthians 11:31 and 32 that He judges us so that we will not be condemned with the world.

"For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience" — James 5:10.

Our eyes need to be directed away from ourselves to others. We need to consider how others have triumphed in the midst of affliction. We need to sit in the grandstand of life for a little while and observe Moses, Noah, Elijah, Job, Abraham, Joseph, David and a host of others as they overcame even though the conditions they were under were very severe. These men, like ourselves, had but two arms, two feet, one tongue and one brain. They were not made of steel, but of flesh; yet they, through God's grace, overcame all obstacles. These men are examples or patterns for us to follow. They plowed in a field that was full of roots and rocks, yet they produced an abundance of fruit. Let us, therefore, "take," or consider these men — these men "who

have spoken in the name of the Lord, for an example of suffering affliction, and of patience."

We, when considering these great men, are to consider how patient they were even though their afflictions were very great. Their task was that of "speaking in the name of the Lord." The result was affliction, but their reaction was that of patience.

We, as we observe these men of old, need to look within them and locate the secret of their patience. What was the basis for their great patience? We know, of course, that their patience resulted from confidence in God's Word. This fact becomes obvious to all who will read Psalms 27:13, 14.

"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."

This statement was David's reply to all who asked him how he overcame his afflictions. You will note that he did not say that seeing is believing, but believing is seeing. Most insist on seeing before believing, but faith

world, aside from our Lord, who had more reason to quit than did Job. His afflictions were far greater than you and I can ever imagine, yet he was not a quitter. We, if we had been able to ask him for the secret of his endurance, would have heard him say:

"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" — Job 19:25,26.

"... and have seen the end of the Lord . . ." — James 5:11.

Our ears have heard of the patience of Job and we have "seen the end of the Lord," that is, we have observed how God blessed Job after he had finished the course that had been set before him. We, therefore, after having heard of Job's patience and see God's reward for the same, should be greatly encouraged; yea, our weak knees and arms should find new strength.

"Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed" — Heb. 12:12,13.

What have we learned from our hearing of Job's patience and seeing God's reward for the same? We have learned that "the Lord is very pitiful and of tender mercy" (James 5:11).

The word "pitiful" means that our Lord is full of compassion or sympathy for His children. It may appear at times, due to severe problems we may encounter, that our God is hard and cold toward us, however, nothing could be farther from the truth. This fact was forever settled in the Lord's dealing with Job. Job's trials were extremely great, yet we know from the above verse (James 5:11) that the Lord was full of pity toward him. We, if we are ever tempted to doubt God's love and compassion toward us, need only to cast our eyes upon our Lord Jesus as He hung from that old rugged cross in our behalf.

It should be remembered that true love does not always express itself with flowers. It may reveal itself by way of afflictions too. We are a depraved lot of people and in dire need of the Lord's rod of love so that we will not be condemned with the world.

May the Lord bless you with the message that He has set before us.

**Sad! Sad!**

(Continued from page one)

too distant past, when the Lord's Assemblies were made up of simple Bible believing folk—associated, for the most part, in small community groups who held their meetings either in individual homes or in rented buildings. In some instances they built simple and adequate structures, but not the elaborate luxury buildings we see today. They promoted no elab-

orate programs, and they tolerated no interference in the affairs of the other groups. Each and every group was free and independent of any other group, and they sponsored no side-organizations. Even within the group there was no "Overlords," or authoritative persons — each individual was free to express his mind in all matters, with final authority vested in the group as a whole.

Today there is a cry for individual identification, whether it be in the Political or the Ecclesiastical institution. This cry is particularly interesting to the people of God, because we are involved whether we desire it or not. Many Catholic priests are openly siding with their dissenters, in the "underground" movements. Protestants are instituting such movements. And Protestants are trying to enlist theirs in various ways. The "Pastor of Bourbon Street" and his efforts to reach the hoods of the "Dives." Billy Graham, with his false whiskers, joining the "Love-ins" and their "Rock Festivals."

Of course, those who know the message of the Bible will frown on such practice as "The Bourbon Street" antics in dealing with the "Strippers," and we definitely can find no precedent in the New Testament of The Lord Jesus joining such groups in an effort to reach them with the gospel. Graham says, "I sometimes put on a false mustache and a beard, and attend love-ins and rock festivals incognito . . . This is the way Jesus did it . . . He went to where people were."

With all the evidence we have before us of the rebellion against the present Church "Establishment," true Bible-believing churches should awaken to the great opportunities of the time. They should re-evaluate their methods of reaching the masses of dissatisfied, especially the youth. We need to re-study the method of our Lord and His Apostles, as they went forth among the people with the simple message of the Bible. To the "Establishment," in our Lord's earthly ministry, He said, "WOE unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two fold more the child of hell than yourselves." Matt. 23:15.

Peter and John said to the same "Establishment," "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things we have seen and heard" Acts 4:19-20.

Neither our Lord's message, nor the message of His Apostles, was ordered to suit the "Establishment." The Lord told His little band of despised followers that, "If the world (Establishment) hate you, you know that it hated me before it hated you," John 15:18. No wonder there is so much dissent in the "Establishment" (Continued on page 7, column 4)

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sees far into the future, because it believes that God cannot lie. The man of faith sees our Lord standing on the other side of the open grave and himself standing beside Him. He sees the crystal river and walls of jasper, because believing is seeing.

We, if we "take," or consider the father's as an example, will find from a study of their lives that they endured great hardship. Moses was reviled again and again. Samuel was rejected, Elijah was despised, Nehemiah was oppressed and defamed, Stephen was stoned, Peter and John were cast into prison and our Lord was crucified.

"And what shall I more say? For the time would fail to tell of Gedeon, and of Barak, and of Samson, and of Jephthae: of David also, and Samuel, and of the prophets" — Heb. 11:32.

"Behold, we count them happy which endure . . ." — James 5:11.

I have never known a quitter who was a happy person. The happiest people are those who endure affliction. A person who builds a house half way and then gives up is not a happy person. A long distance runner who quits after the first mile is not happy.

"Behold, we count them happy which endure . . ."

I received some correspondence the other day from a man who had gone through some very heavy trials. He, through God's grace, was very happy, because he had not been a quitter. Paul, in II Timothy 4:7, expresses what we are saying in a very excellent way.

"I have fought a good fight, I have FINISHED the course, I have kept the faith."

"... ye have heard of the patience of Job . . ." — James 5:11.

The Holy Spirit takes Job from among our fathers and uses him as a single example of patience in the midst of affliction. Job is the paramount example of patience, even as Abraham is the paramount of faith. There was never a man in the history of the

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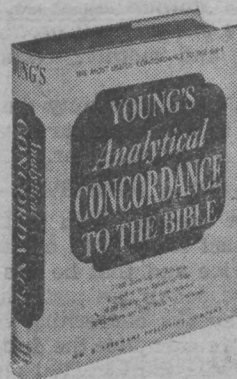
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### Fred T. Halliman

(Continued from page five)  
the food had been placed in the ground to cook and we had rested a while from our long walk, we held a service. The house would nothing like hold them all, but they sat on the ground on the outside close to the building and could hear all that was being said. We had a good service that afternoon and it was getting dusk dark before the last ones left to go home.

February 17. On the previous day we had scheduled four services for this day at Kendoba. This group had asked to be organized into a church so one of the services would be a church organizational service. Our first service was a regular preaching service which started about 10:00 a.m. This group had received authority from Takibu Baptist Church to be baptized and then organized into a church. By about 11:00 a.m. the sun had warmed up and we were ready to baptize. Fourteen people were baptized with a large audience watching this service. The place where we baptized was real close to the building where services were being held — about 25 yards away, and this made it very convenient. In many cases we have to walk for a long way before we can find a place suitable to baptize.

As in a lot of cases, the people had dammed up a very small stream several days before and there was a nice pool to baptize in.

In the afternoon we held the church organization service which was also well attended by many visitors. Regardless of what type of service we are holding, we always give a well-rounded gospel message. To me, Christ is the center of every service, and when we have preached Christ and Him crucified, the Saviour of sinners, only then are we ready to branch out on other things.

Later on in the afternoon, the new church observed the Lord's Supper. They were a happy group of people, and had gotten off to a great start in the Lord's services. I could not spend another night with them as I had another service scheduled for late that afternoon at Takibu Baptist Church, so immediately after we wound up with the Lord's Supper service we left to walk over to Takibu. We had held five services with these people and had enjoyed all of them.

The walk to Takibu was not so great in distance, but it was a very hard walk. The Takibu Baptist Church sits right on top of a mountain and the last thirty minutes of the walk is going almost straight up. After having held four services at Kendoba and walking from there over to Takibu I was not in the best physical condition to hold a service. However, the entire church had turned out to welcome me and be on hand for preaching, so we went ahead with the service as scheduled. Just as we were ready to start the service, perhaps five minutes before, quite a severe cloud came up and the rain poured and the wind blew. The strong gust of wind blew over several trees and a couple of times it almost took my house. Had it been coming from the opposite direction where there was less protection it would have blown the house over. By the time the rain subsided, and we got to the church, the people were wet and it was quite cold, but we had a good service nevertheless. They also had had a feast at this place on this day, but as I did not get there in time for it, they had saved back plenty of food for me. After church services I made a big fire and dried out my things, and enjoyed my food the natives had prepared for me.

February 18. This was on a Sunday and we had three services scheduled for today. The first was a preaching service which started about 10:00 a.m. After the first service we had a break and then went to a pool that had been prepared for baptizing. Nineteen people were baptized into the Takibu Baptist Church. Again quite a large crowd of observers were on hand to witness the baptizing. The water was clear enough to drink and a fine place to baptize.

Later on in the afternoon we held another service, this time the Lord's Supper, for this church. We had four services with these people and now our series

of services had come to a close at this place. For the remainder of the afternoon I talked with the pastor about various things regarding his work. This had been a most profitable ministry at this place.

February 19. We left Takibu this morning and headed through the bush to a place called Lewanda. It took us the best part of three hours to walk this track. The natives decided to take me on a shortcut through the bush and we wound up blazing a new trail and getting lost just before we came out of the bush to the clearing where the church building was located. The natives called out for someone to come and show us how to get out, and it was not long until we had plenty of guides and was directed down the side of a steep mountain where nothing but wild hogs would dare go.

It had been just about two years since I had been at this place, and in the meantime, the people had built a new church building, and a new house for me. All this had been located on a new site. The previous place was sitting right down in a hole, and was a detestable location. This place sits right in the middle of a nice little grove of trees and high enough that it drains

a good service that afternoon with many of the Lutheran followers there for the service. It was quite late in the afternoon when all had finished eating, and they finally went home. I had quite a comfortable night in my new house.

February 20. Today was another busy day at Lewanda. We started the day off with a preaching service at the church building. After that there was a baptismal service in which 11 people were baptized. All of these were baptized upon the authority of, and into, the Homaka Baptist Church. This service was held not too far from the church building. Later in the day nine of these that had been baptized and 19 that were already members of the Homaka Baptist Church requested to be organized into a church, so we carried out this service. Then towards late afternoon, we held another service in which the new church observed the Lord's Supper.

The Baptist folk in the Homaka-Lewanda area have been having considerable difficulties with the Lutherans. The man who has been elected as the Local Government Counsellor is a Lutheran, and he has sort of taken it upon himself to try to make the Baptists conform to Lutheran principles and practices. While we were preaching that morning, he came to the church building with a note that the Lutheran pastor had written for him, and in it he was demanding of me that I tell him what we used the tithes and offerings for. He stated in his note that the money given to the churches in that area had to stay within the area, and at least a portion of it had to be given to the Government Council of that area. It didn't take me long to teach him a few facts of life, and let him know that I would run the Baptist Mission and he could look after the Council, and that no part of the Lord's money would be turned over to them to help run the Council. All in all, we had a good ministry at this place, having held five services. With this we will close this portion of the report. See you next week, D.V.

### Sad! Sad!

(Continued from page 6)  
ment." If there are those that know the Lord in their midst, these can not but come out.

The large conventional-type church organizations today literally hate the Bible-centered local Assembly-type of congregation-controlled, and individual participating church. This, therefore, is the cause for so much dissent, especially by those who have had a Spiritual experience. Even those who make no claim to any religious persuasion seem to sense that there is something radically wrong with the so-called Church of God. Bible students can not fail to see the comparison with the days of our Lord's time on earth, as there was at that time a general dissatisfaction with the "Established" religion. Could we not say that these trends JUST do not happen — they MUST be so ordered.

There are perhaps more local independent churches in the world today, which will measure up to New Testament pattern, than at any time since the "Dark

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Ages." The reason for this is obvious — "The apostasy of the Establishment", which brings about a dissatisfaction among its members. God's children are searching for a meaningful experience in their church-related activities, and they just can't find it in the "Establishment." A religion which does not relate to Spiritual conscience is a meaningless nothing.

But, our Lord did leave a church in this world, and He will have many like churches when He returns. And He invites men to "Come — and I will give you rest," so likewise, He has left His Churches to a similar task. He said "As my Father hath sent me, even so send I you." We need, therefore, to be about the task of making sure that our message and purpose is in line with that shown us by both Our Lord and His Apostles. We must make sure that we do not conform either to the policies of the "Establishment," or to those which come out of the same.

Perhaps the greatest evils of modern day Christendom (?) are:

1. — The great lust for power and luxury, which leads to
2. — Failure to grasp the spirit of burden for those who are lost and in need of a TRUE message from the Lord.

The present-day Establishment, whether it be Catholic, Protestant, or Baptist, is given over to COMMERCIALISM. The financial methods of the business world have been adopted, almost (Continued on page 8, column 1)

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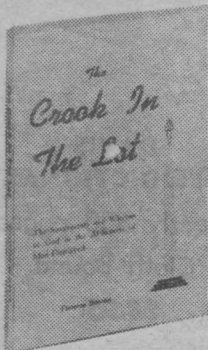
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well and is a beautiful location. Many of the houses the natives build for me are on the small side, but this house was large and roomy and very comfortable.

It was at Lewanda, in 1966, that I first made contact with the people of this area. In late 1966, just prior to coming back to America in '67 I made a patrol into this area, and while the man that was my host at that time has never showed any signs of knowing the Lord as his Saviour, the Lord used him to give me a foot hold and has given me favor with him. In the first service that I held near his house, there were six people that attended. Since that time I have made regular patrols into the Lewanda area and we have always had at least one and sometimes two missionaries that have labored in that field. One by one the Lord continues to call out His elect from among them.

At this place they were also preparing food for the afternoon when we got there, and I saw some of the largest hogs at this place that I have seen, that belong to the native people. Not only were they large, but very fat. Evidently the famine that we had been having in the area where I live had not affected this area. By early afternoon they had all the food prepared and cooking, and while this was going on, we held our first service with this group. There were between 80 and 100 people there.

While Lewanda was the first place that I visited when I went to this area, it was not the first place of the area to have a Baptist Church. About two years ago I organized a church in the general area but quite a ways from Lewanda, and Lewanda has been a mission of the Homaka Baptist Church since that time. We had



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THE BAPTIST EXAMINER  
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PAGE SEVEN

## MABEL CLEMENT

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## Sad! Sad!

(Continued from page seven)  
to the point of no-destination. Which, in itself, gives way to power and legalism. And in order to maintain the status quo of such an organism there must be a program which will attract the moneyed folk, and the pleasure seekers. Again, we wonder "Is there any reason why the Lord's people are dissenting?"

The Apostolic Church could say "Silver and gold have I none", while today they say, "We are rich." But while the Apostolic Church could say, "Such as I have give I you, in the name of Jesus of Nazareth rise up and walk," the Church of today must hear the words of the Lord, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich" — Acts 3:6 and Revelation 3:8.

We could do no better than to use the Word of God to say:

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean things; and I will receive you,

and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" — II Cor. 6:17-18.

And again, we would refer to the invitation our Lord makes to His people:

"To him that overcometh, will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne." — Revelation 3:21.



## Baptizo

(Continued from page one)

immerse and dip in, to immerse into water."

6. Parkhurst — "Baptizo. To dip, immerse, or plunge in water."

7. Schrevelius — "Baptizo. To baptize, immerse."

8. Wright — "Baptizo. To dip, immerse, plunge, baptize, overwhelm."

9. Leight — "Baptizo. To dip into water, or to plunge under water."

10. Greenfield — "Baptizo. To immerse, immerge, submerge, sink."

11. Ewing — "Baptizo. To cover with water, plunge into or sink completely under water."

12. Hederich — "Baptizo. To immerge or immerse."

13. Scapula — "Baptizo. To immerse or submerge."

14. Suidas — "Baptizo. To immerse, to immerge, to dip, to dip in."

15. Schoettgen — "Baptizo. To plunge, to immerse, or plunge in water."

16. Dunbar — "Baptizo. To dip, immerse, submerge, plunge, sink."

17. Laing — "Baptizo. To baptize, to plunge in water."

18. Morel — "Baptizo. To immerse, to immerge, to overwhelm in water."

19. Bass — "Baptizo. To dip, immerse, plunge in water."

20. T. S. Green — "Baptizo. To dip, immerse."

21. Sincer — "Baptizo. To dip, immerse."

22. Grove — "Baptizo. To dip, immerse, immerge, plunge."

23. Jones — "Baptizo. To plunge, plunge in water, dip, baptize."

24. Stokins — "Baptizo. To immerse, to dip into water."

25. Robertson — "Baptizo. To immerse."

26. Schwarzsins — "Baptizo. To baptize, to immerse, to overwhelm, to dip into."

27. Mintert — "Baptizo. To baptize, to plunge, to immerse, to dip into water."

28. Pasor — "Baptizo. To immerse."

29. Alestedius — "Baptizo. To immerse."

30. Bretschneider — "Baptizo. To immerse."

31. Art — "Baptizo. To cover over, to overwhelm."

32. Liddell and Scott — "Baptizo. To dip in or under water."

33. Sophocles (Greek Lexicon of the Roman and Byzantine periods B. C. 146, A. D. 1100-1870) — "Baptizo. To dip, to immerse."

34. Rost and Palm — "Baptizo. To dip in or under."

35. Stephanus (1572. Thesaurus) — "Baptizo. To plunge or immerse."

36. Zanchius (1619. Opera 6, page 217) — "Baptism is a Greek word, and signifies, first and properly, immersion in water."

37. Alsted (1625. Lexicon. Theology) — "Baptizo signifies only to immerse."

38. Leigh (1646. Critica Sacra on Baptismos) — "Signifies immersion in water; from the very etymology, it would appear what had been originally the custom of administering baptism."

39. A. Smyson (1658. Lexicon of N. T.) — "To dip or plunge into water."

40. "Thesaurus Disput.", vol. 1, page 769: 1661 — "Entirely immersed in water."

41. Schrevelius (1685) — "To immerse, dip."

42. Hoffman (1898. Universal Lexicon) — "The Jews, apostles, and primitive churches used immersion."

43. "Stocku Calvin" (1725) — "Baptismo originally designated immersion in water to make clean."

44. P. Mintert (1728. Lexicon of N. T.) — "Baptisma, properly and from its origin, denotes a washing which is performed by immersion."

45. Calmet (1729. Biblical Dic.) — "The Jews dipped themselves entirely under the water, and this is the most simple notion of the word baptize."

46. J. Alberti (1735. Glossarium Greachum) — "Baptize, immerse."

47. Stourdza (1816) — "Baptizo has but one signification. It signifies, literally and invariably, to plunge."

48. Larcher — Hederich (1816. Greek Lexicon) — "Baptizo, immerse."

49. G. G. Bretschneider (1829. N. T. Lexicon) — "In the New Testament, used only for a sacred submersion."

50. Buttman (1829. Grammar, page 88) — "Baptizo. To immerse."

51. Rof. Rost (1829. German-Greek Lexicon) — "The primary signification of baptizo is plunge,

## KENNEDY WORSHIP

A publication called "Midnight" dated January 10, 1972, has a two-page article reporting a demonic development in the United States — the worship of John F. Kennedy. A West Coast sociologist, Dr. George Derome, has written a book entitled, "The Kennedy Worshipers." In his book it is claimed that the number of Americans who believe in John F. Kennedy as the Messiah and the Christ is rapidly growing. He says, "These people believe Kennedy is a sort of modern-day Christ. Many believe that he will return. They worship him as a saint . . . as a holy spirit." The article in "Midnight" claims that thousands of Americans are worshipping John F. Kennedy, even erecting altars and conducting religious services in his name. Many claim to have had their prayers answered. Many have built shrines in their homes decorated with life-size pictures of John F. Kennedy and religious symbols. Even rituals have been written for Kennedy worship. The Christian Crusade Weekly, dated February 6, reports that the first of John F. Kennedy churches is to be built in Los Angeles. It will be called the John F. Kennedy Memorial Temple. One Farley McGivern is the lay priest and organizer of the new Kennedy church. McGivern says: "John Kennedy was a god. You could feel it when he was alive. His magnetism and goodness attracted everyone he met. He even gave his life for his people." This is blasphemy of the worst kind.

—From Christian Victory

submerge or immerse."

52. "Conversations's Lexicon, Art Taufe" — "In the age of the apostles, baptism was very simple. They and their successors dipped their candidates into a river or tank filled with water."

53. Kaltschundt (1829. Lexicon) — "Baptizo. To dip, immerse."

54. William Veitch on Greek Verbs (1848) — "Baptizo. To dip."

55. W. F. Hook (1845. Church Dictionary) — "In performing the usual custom was to immerse and dip the whole body."

56. Bishop E. H. Browne (1861. Smith's Dictionary of the Bible on Baptism) — "The language of the New Testament and of the primitive fathers sufficiently points to immersion as the common mode of baptism."

57. John Henry Blunt (1870.

Dictionary of Doctrinal Historical Theology) — "The primitive mode of baptizing was by immersion, as we learn from the clear testimony of holy scriptures of the fathers."

58. E. A. Sophocles (1870. Greek Lexicon, on Baptizo) — "Baptizo. To dip, to immerse, to sink."

59. Pape (1880. Greek-German Dictionary) — "Baptizo. To dip in, dip under."

60. Cassell (Bible Dictionary) — "Baptism in early times was generally administered by immersion."

61. Charles Anthon, LL.D. (Episcopalian. Prof. of Latin and Greek, in Colombia College, N. Y.) — "The primary meaning is dip or immerse. Secondly, if it has any, refers to the same leading idea. Sprinkling and pouring are entirely out of the question." (See "Stuart on Baptism," page 7.)

(Taken from "John's Baptism." by J. R. Graves, 252 pages, \$1.50. Order this great book from us.)



## Grape Juice

(Continued from page one)

grape juice into the man's wounds?

And how about what the Lord's Supper wine pictures, namely, the precious, pure, perfect blood of Jesus Christ. I know of nothing so foolish as the belief that Christ's blood could possibly be pictured in something that will rot (leavening). Fermented wine has all its impurities fermented out and is the only fit portrait of His blood!

What about the saved alcoholic, or the fact that you don't want your children to touch booze? Well, now you've got a good excuse, except for one thing and that is that there is a much, much lower percent (about 1 percent to 5 percent) of alcohol in pure wine than there is in cough medicine, paragoric, Geritol, or most other household remedies!

"Well, Bro. Farmer, I just don't think it's important what we use. After all it's only a symbol." All right so it isn't important, so why not use just what the Bible says!?

I realize that most of those who need this will simply disregard it as with most of the truth taught these days. However, I do hope those who do believe and practice the truth will stick with it. May the Lord help us to stay with the truth regardless of who it hurts!

# LOOKS FORWARD TO TBE

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## BIBLE DICTIONARIES



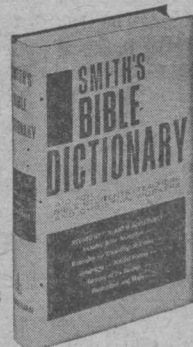
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