

"Pray Up" in advance.

## FIRST TRACT IN BURMAH

ADONIRAM JUDSON

Adoniram Judson was born in Malden, Mass., August 9, 1788. At sixteen he entered the class of Brown University, and he graduated in 1807 with the highest honors of his class.

After some skepticism in his religious opinions, Judson was received into the fellowship of the Third Congregational Church in Plymouth, Mass., of which his father was pastor on May 28, 1809.

In February 1810, he consecrated himself to the work of foreign missions. Mr. Judson and his wife Ann sailed on February 19, 1812, from Salem, Mass., and reached Calcutta on June 17. During the voyage Judson's views on the mode and subjects of baptism underwent a change. On reaching Serampore, he was baptized by Elder Wm. Ward on September 6, 1812. This event severed his connection from the American Board of Commissioners for Foreign Missions, and led to the formation of the Baptist Triennial Convention on May 18, 1814, under whose patronage Judson was taken.

On July 14, 1813, he reached Rangoon and baptized his first convert on June 27, 1819. While there he translated the Scripture into the Burmese language and wrote religious tracts. He compiled a Burmese dictionary.

During the war between England and Burmah, he spent nine months in a wretched prison called Oung-pen-la. His sufferings were great but the success of his labors was exceedingly great. He departed this life on April 12, 1850, at sea, and his body was committed to the deep.

There is one Being who exists eternally; who is exempt from sickness, old age, and death; who was, and is, and will be, without beginning, and without end. Be-



ADONIRAM JUDSON

sides this, the true God, there is no other God. The true God is diverse from all other beings. Uniting three in one, God the Father, God the Son, and God the Holy Ghost, these three are one God. God is a spirit, without bodily form. Although omnipresent, it is above the heavens that He clearly discovers His glory. His power and wisdom are infinite. He is pure and good, and possessed of everlasting felicity.

Before this world was made, God remained happy, surrounded by the pure and incorporeal sons of Heaven. In order to display His perfections, and make creatures happy, God created the heavens, the sun, moon, and all the stars, the earth, the various kinds of brute creatures, and man. The first man and woman, at their original creation, were not liable to sickness or death; they were exempt from every kind of evil, and their mind was upright and pure. Afterwards, because, by violating the command of God, they transgressed against their Benefactor, the sum of all perfections, beyond compare, the light of the divine countenance disappeared, and those two, together with all their posterity, became darkened, and unclean, and wicked; they became subject, in the present state, to sickness, death, and all other evils; and they became deserving of suffering, in the future state, the dreadful punishment of Hell.

Above four thousand years after mankind was thus destroyed, God, being moved with compassion for man involved in misery, sent to the earth, the abode of man, God the Son, the second yadana among the three yadanas (anything superlatively excellent — in the present application it conveys no additional idea, but is requisite in Burman to the intelligibility of the sentence). The circumstances of His being sent were thus: — God the Son, uniting the divine and the human natures, without destroying

or confounding them, in the land of Israel, and country of Judea, in the womb of a virgin, was conceived by the divine power, and was born. This God-man, Who is named Jesus Christ, being man, endured in our stead severe sufferings and death, the punishment due to our sins; and being God, is able by virtue of having endured those sufferings, to deliver all His disciples from the punishment of Hell, redeeming them with His own life, and to instate them in Heaven.

On the third day after Jesus Christ suffered death, His soul re-entered His body, and He lived again. For the space of forty days He remained, giving instruction to (Continued on page 7, column 4)

## SIGN IN A COUNTRY LIQUOR STORE

Since you cannot refrain from drinking why not start a saloon in your own home? Be the only customer and you will not have to buy a license. Give your wife \$55 to buy a case of whiskey. There are 240 drinks in a case. Buy all your drinks from your wife at 60 cents a drink and in 12 days (when the case is gone) your wife will have \$89 to put in the bank and \$55 to buy another case. If you live ten years and continue to buy all your whiskey from your wife and then die in your boots, your widow will have \$27,085.47 on deposit . . . enough to bring up your children, pay off the mortgage on the house, marry a decent man and forget she ever knew a bum like you.

—Bible Baptist Reminder

## "PRIDE HUMBLLED"

By JOHN LELAND

Elder John Leland was born in Grafton, Mass., May 14, 1754. At the age of eighteen he passed through an experience not unlike that of John Bunyan, coming out gradually into the liberty of the gospel. Within a month after his conversion, in June, 1774, he made his first attempt at public speaking. Having connected himself with the church in Mount Poney, Culpepper Co., Va., he was ordained by the choice of the church.

Elder Leland was a Calvinist, but he refused to be bound by the methods of John Gill. He went everywhere preaching "the unsearchable riches of Christ." Revivals followed his labors and hundreds came under the power of converting grace. The summary of his labors during the fifteen years of his ministry in Virginia is recorded as: 3,009 sermons preached, 700 persons baptized, and two large churches formed, one of 300 members, and another of 200.

Having finished his labors in Virginia, he returned to his native state, and made his home for the most of the remainder of his life in Cheshire, Mass. He reported the whole number of persons whom he had baptized down to 1821 as 1,352. He ended his labors on Jan. 14, 1841.

Of all the great Baptists that ever lived,

John Leland was one of the greatest. Thos. Jefferson treated him with much deference, among other things taking him into the Senate chamber. Leland hated all oppression, whether civil or ecclesiastical. He worked hard to divorce the church from the state, and he lived to see the fruitfulness of his labors. We doubt if his equal will ever be seen again.

The following incident is told as part of the history of Elder John Leland. Elder Leland traveled much over the country on preaching tours on foot. On one occasion he had been warmly solicited in writing by a widow lady to visit her home in old Virginia and preach, telling him to set his time and her home was at his service. Mr. Leland replied to her by setting a day, at 10:00 o'clock a.m. The lady was a very wealthy planter in Appomattox. She regarded herself as one of the most pious and exemplary persons to be found anywhere. She had been reared in the high circles of life, and knew nothing about poverty; she had never associated with the laboring classes. She was about 35 years of age, but knew nothing of privations commonly attending the life of a widowed mother. She took much pains to appear pious, and her chief object in inviting Mr.



JOHN LELAND

Leland was that she might make a display of wealth, and thus have the applause of all her associates.

So she went to great trouble and expense in preparing for the meeting. The appointment had been spread far and near, pressing solicitations had been sent to numerous friends to attend the meeting. Everything was in the very best style. On the evening preceding the meeting several carriages of people had arrived to enjoy the hospitality of the hostess. About sunset, Mr. Leland came up to the mansion on foot. The day was quite warm and the walk had caused a free perspiration to run down his cheeks, making roads in the dust which had settled on his face during his day's walk.

His rap on the door was answered by a black servant of whom he inquired for the landlady. The servant ran down the broad carpeted hall to the door from which proceeded the sound of talking and laughing. In very short time a lady, very richly attired, made her appearance, walking briskly and lightly towards the door where Mr. Leland was standing. He had a fair view of her and at once read her physiognomy. His intentions had been to introduce himself, but before he had time to speak, she spoke in rather a harsh tone: "Old man, what do you want here? I have nothing for beggars."

Mr. Leland, in a very soft and unassuming tone, said, "Please excuse me, madam. I do not wish to beg for money; but I am very tired from a long walk, and called to know if you would do me the kindness to allow me to stay under your roof during the night."

Viewing him hastily from head to feet, she very positively answered, "No, I have company now, and tomorrow the Rev. Mr. Leland is to preach at my house, so I can't take in poor stragglers."

"Well," said Mr. Leland, "I am too much fatigued to travel farther tonight. Will you allow me to stay in one of those cabins?" pointing (Continued on page 8, column 1)

MISSIONARY

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BIBLICAL

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

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## CONSIDERING ALL OF GOD'S WORKS

WILLARD WILLIS  
Monroe, Ohio

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all of his glory was not arrayed like one of these" (Matt. 6:28,29).

Our Lord, prior to these Scriptures, admonished us not to worry regarding our life, what we shall eat, or what we shall drink. He now advises us not to worry regarding that which we are to wear.

We have been molded by the Father's hand. He has given us being and determined our height and the color of our skin, yea, He has determined the color of our eyes and hair. Our time, therefore, is not to be spent worrying regarding that which we will eat, drink or wear. Our thoughts are to be God-ward rather than toward self. The cares of this world in fact, are a great hindrance to millions of people. It is as stated in Matthew 13:22:

"He also that received seed among the thorns is he that heareth the Word; and the CARE OF THIS WORLD, and the deceitfulness of riches, choke the Word, and he becometh unfruitful."

"And why take ye thought for raiment?"

The word "ye," here, is used in contrast to "the lilies of the field." The comparison between the two leaves no room for any question regarding which is the greater.

We are to "consider" the fact that the lilies of the field do very well, even though they are of the

field. They, in fact, are not even on the table in a vase in the master's house; yet their beauty transcends that of Solomon in all of his glory. Why, then, do we take an anxious thought for raiment. The care that our Father gives to His lilies should cause us to have no doubts regarding His care for us.

An earthly parent will surely take better care of his children than he will his flowers. This same truth applies to our heavenly Father, except on a much greater proportion.

"Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you?" (Matt. 6:30).

My dad had many cows, but he always took better care of me than he did his cows. He, in fact, used his cows as a means to clothe and feed me. Our Lord, in like manner, works all things for our good (Romans 8:28). He even allows us to eat His cows and pick His lilies. He allows us to drink His water and cut down His trees

when we need shelter. He has even gone so far as to lay down His precious life for us. Who, then, dares to question His love and care for us.

I desire to point out, however, that we are only superior to the lilies in our Lord Jesus Christ. We, if we die without Christ, will wish that we had only been a lily. We, in fact, without Him are only fit to be burned. It is as stated in I Peter 1:24:

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away."

Our bodies resemble the grass in that our round cheeks of youth are soon wrinkled and our bright eyes are soon dimmed. We, therefore, should set our affections on things above where the round cheeks are never wrinkled and the bright eyes are never dimmed, yea, where the light never becomes darkness and where the fruit never becomes wormy.

I desire to add that not only are we to consider the lilies, but we are to consider all of our Father's works. We are to consider our Father's beautiful birds, trees, hills, valleys, streams, stars, sun and moon. All of these have a message for us if we will sit at their feet and learn from them. It is as stated in Romans 1:19,20:

"Because that which may be known of God is manifest in them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His (Continued on page 7, column 3)

### TUNE IN TO THE INDEPENDENT BAPTIST HOUR

EACH SUNDAY

WCMI ..... Ashland, Ky.  
7:30 - 8:00 a.m.

WFTO ..... Fulton, Miss.  
1:00 - 1:30 p.m.

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### THE DAVIDIC COVENANT

One day as King David sat in his house, he decided to build God a house. David was not permitted to carry out his intention because he had been a man to shed blood. But God told him through the prophet Nathan that God would build him a house. The record of this is found in II Samuel 7.

It was during this period that God gave David the Davidic Covenant. God's spokesman of the hour was the prophet Nathan. The Davidic Covenant is found in II Samuel 7:14-17 and Psalm 89. It em-

bodies a house, a throne and a kingdom. The provisions are three in number.

#### THE EVERLASTING FAMILY

First, the Davidic Covenant secured the existence of the royal family forever. In I Samuel 7:12 Nathan told David: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee." In Psalm 89:3-4 it is written: "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever."

Then verse 29 says: "His seed also will I make to endure for ever."

Jeremiah 33:17 declares: "For thus saith the Lord; David shall never want a man to sit upon the throne of Israel." Then he continues in verse 20-21: "Thus saith the Lord; If ye can break my covenant of the day, and my covenant be broken with David my servant, that he should not have a son to (Continued on page 2, column 1)



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MILBURN COCKRELL --- Editor

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## Davidic Covenant

(Continued from page one)

reign upon his throne; and with  
the Levites the priests, my minis-  
ters." The Davidic family is as  
sure to endure as day and night.

In fulfillment of this prophecy,  
the Davidic throne has never lack-  
ed a qualified heir to the throne  
and never will. During the five hun-  
dred years which followed David's  
reign, his sons in succession sat  
upon the throne. Beginning with  
the Babylonian Captivity and con-  
tinuing until the birth of Christ,  
there was in every generation a  
rightful heir to David's throne. In  
this period of almost five hundred  
years, many rightful heirs never  
occupied the throne, but they did  
live in the world.

When Christ was born, He be-  
came the everliving heir to David's  
throne. The title "the Son of  
David" is many times applied to  
Jesus Christ. This indicates not  
that Christ was just a son of David  
as many in His generation, but  
that He is the immediate and  
rightful heir to David's throne.  
The Scripture stresses that Christ  
was "the Son of David" to disclose  
Him as the One who would ful-  
fill the expectation contained in  
the Davidic Covenant respecting  
a throne, a king and a kingdom.

In Revelation 22:16 Christ de-  
clared: "I am the root and the off-  
spring of David." This title is not  
a meaningless reference to an in-  
definite heredity. The genealogical  
table in Matthew presents Christ  
as the legal heir to David's throne  
through Joseph's line. The one in  
Luke 3 reveals Christ as "the son  
of David according to the flesh"  
(Rom. 1:3) by tracing His blood  
descent through Mary. This makes  
Christ the natural and legal heir  
to the crown rights of the throne  
of David. These crown rights are  
literal and substantial. They per-  
tain to kingship over Israel rather  
than the headship of the church.

The Davidic Covenant was un-  
conditional and eternal. God has  
sworn with an oath to fulfill this  
literal, earthly, everlasting king-  
dom promised to David and his

seed. Psalm 89:28 reads: "My  
mercy will I keep for him for ever-  
more, and my covenant shall stand  
fast with him." Disobedience in  
the Davidic family would be visit-  
ed by chastisement but not to the  
abrogation of the covenant. Psalm  
89:30-34 continues: "If his children  
forsake my law, and walk not in  
my judgments; If they break my  
statutes, and keep not my com-  
mandments; Then will I visit their  
transgression with the rod, and  
their iniquity with stripes. Never-  
theless my loving kindness will I  
not utterly take from him, nor  
suffer my faithfulness to fail. My  
covenant will I not break, nor alter  
the thing that is gone out of my  
lips."

History records a sad chapter  
of disobedience and punishment of  
David's descendants in the Old  
Testament. The chastening began  
in the division of the Davidic king-  
dom in the days of Rehoboam and  
Jeroboam (1 Kings 11:26-36; 12:16-  
20). It culminated in the captivities  
and subordination of Israel to the  
Gentiles. Since the captivities, only  
one King of the Davidic family has  
been crowned, and He was crown-  
ed with thorns (Matt. 27:29).

A-millennialists teach Christ can-  
not rule as a king on David's  
throne since He is of the seed of  
Jehonah. This they believe be-  
cause of the prophecy of Jeremiah  
22:28-30. The latter part of this  
prophecy says: "None of his seed  
shall prosper, sitting upon the  
throne of David, and ruling any  
more in Judah."

The ancestry of the King in  
Matthew 1 shows that the title to  
the throne of David must descend  
through the line of Jehonah. But  
how can Christ establish His right  
to the Davidic throne and yet not  
do harm to Jeremiah's prophecy?  
The answer is to be found in the  
virgin birth of Christ. Matthew  
1:16 reads: "Jacob begat Joseph,  
the husband of Mary, of whom  
was born Jesus, who is called  
Christ." Following this Matthew  
speaks about the virgin birth of  
Christ and how Joseph and Mary  
married at Divine direction. This  
makes Christ the legal son of  
Joseph, without being the seed of  
Joseph or Jehonah. By a virgin  
birth Christ got over the bar set  
up by Jeremiah.

In Acts 2:29-31 the Bible says:  
"Men and brethren, let me freely  
speak unto you of the patriarch  
David, that he is both dead and  
buried and his sepulchre is with us  
unto this day. Therefore being a  
prophet, and knowing that God had  
sworn with an oath to him, that  
of the fruit of his loins, according  
to the flesh, he would raise up  
Christ to sit on his throne; He  
seeing this before spake of the  
resurrection of Christ, that his  
soul was not left in hell, neither  
his flesh did see corruption." Jesus  
Christ was raised from the dead  
to be the everliving seed of David.

**THE EVERLASTING THRONE**  
The Scripture teaches the throne  
of David shall never be destroyed.  
In II Samuel 7:13 the Lord prom-  
ised David: "I will establish the  
throne of his kingdom for ever." Psalm  
89:4 discloses that the Lord  
said: "Thy seed will I establish  
for ever, and build up thy throne  
to all generations." In verses 29 I  
read: "His seed also will I make to  
endure for ever, and his throne as  
the days of heaven." Verse 36 de-  
clares: "His seed shall endure for  
ever, and his throne as the sun  
before me."

The One crowned with thorns at  
His first appearing will receive the  
throne of David at His second ap-  
pearing. He will return when Is-  
rael's chastisement is over and  
take unto Himself the crown rights  
of David's throne. The angel told  
Mary: "He shall be great, and  
shall be called the Son of the High-  
est: and the Lord God shall give  
unto him the throne of his father  
David: And he shall reign over the  
house of Jacob for ever; and of  
his kingdom there shall be no end"  
(Luke 1:32-33). Christ did not take  
David's throne at His first advent.  
Neither is He at present reigning  
over the house of Jacob. To at-  
tempt to make the house of Jacob

"Wherewithal shall a young man  
cleanse his way? by taking heed  
thereto according to thy word"  
—Psa. 119:9.

Sometime ago a young Filipino,  
who was 22 years of age, came  
to the city of Chicago, registered  
one evening at the Hotel Sherman,  
and then went out to take a walk.  
In doing so, he became lost. He  
was ignorant of the name, the lo-  
cation, and the appearance of the  
hotel, and he wandered around  
block after block for some period  
of time, unable to find the Hotel  
Sherman, unable to find his bag-  
gage, and unable to find the place  
where he had registered for the  
night. As I said, he was ignorant  
of the name of the hotel, and its  
appearance and location, so he just  
wandered about, hoping he would  
find the place where he had reg-  
istered. After he was unable to  
do so, he went to the Hotel Astor

the church is worse than foolish.  
A wayfaring man, though a fool,  
knows better than this.

Christ will take the government  
of the nations on Himself when He  
returns and occupies the throne of  
David. Isaiah tells us: "For unto  
us a child is born, unto us a son is  
given: and the government shall  
be upon his shoulder . . . Of the  
increase of his government and  
peace there shall be no end, upon  
the throne of David, and upon his  
kingdom, to order it, and to estab-  
lish it with judgment and with  
justice from henceforth even for  
ever" (Isa. 9:6-7). David's throne  
and kingdom are on earth, and  
on these Christ will literally reign  
as "the Son of David."

David's throne is as literal, his-  
torical, and tangible as the throne  
of the Caesars. It is more often  
than not called "the throne of Is-  
rael" (I Kings 2:4). Christ termed  
it as "the throne of his glory"  
(Matt. 19:28; 25:31). God the Father  
looks upon it as "my holy hill  
of Zion" (Psa. 2:6). David's  
throne, though at present unoccu-  
pied, is in Jerusalem. It is signi-  
ficant that the archaeologists are  
at present uncovering David's  
throne in Jerusalem. I firmly be-  
lieve it is being unearthed for a  
purpose.

Christ is now seated upon His  
Father's throne. In Revelation 3:  
21 Christ Himself declares: "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." Christ is soon to appear  
and take His seat upon David's  
throne in Jerusalem. He related  
before leaving this world: "When  
the Son of man shall come in his  
glory, and all the holy angels with  
him, then shall he sit upon the  
throne of his glory" (Matt. 25:31).  
Christ will "sit upon the throne of  
his glory" when He "shall come  
in his glory." Since He has not  
come in His glory, we know He is  
not now sitting on the throne of  
His glory.

A-millennialists teach that David's  
throne is in Heaven and that  
Christ is now sitting upon it and  
has been there since His resurrec-  
tion. In their desperation they run  
to Psalm 89:37 for help. But this  
verse teaches pre-millennialism as  
do all verses in the Bible bearing  
on that subject. The verse says of  
David's throne: "It shall be estab-  
lished for ever as the moon, and  
as a faithful witness in heaven." A-millennialists try to make the  
verse say David's throne was to

and registered, which incidentally  
is next door to the Hotel Sherman,  
so that in reality, this young Fili-  
pino was registered in two hotels  
side by side. He was unwilling to  
acknowledge to the authorities that  
he was lost, and he spent five days  
trying to find the hotel where he  
had first registered, where he had  
left his baggage, and where he had  
originally planned to spend the  
night. After five days unsucces-  
sfully attempting to locate the hotel,  
he finally appealed to the police,  
and told them his predicament.  
They began to check the registra-  
tion at the various hotels and soon  
came up with the startling infor-  
mation that for five days he had  
been living next door to the place  
that he had originally registered.  
Now this young Filipino had lost  
his peace of mind for five days,  
and he didn't have use of his lug-  
gage for five days, because he was

not willing to tell an officer that  
he was lost. I recognize the fact  
that most everybody has a natural  
reluctance to speak to an officer,  
and yet it ought not be so. A man  
ought to feel that a policeman is  
his best friend. He ought to always  
feel that the proper thing to do is  
appeal to the police in any time  
of need. Yet for five days this  
young Filipino, 22 years of age,  
lived next door to the room where  
he had registered, but without any  
peace of mind and without his lug-  
gage, just because he hesitated  
to tell anybody he was lost.

Now, beloved, just like that  
young Filipino, every sinner should  
not fear to admit that he is lost.  
This fellow was 22 years of age.  
Every young person today ought  
not hesitate to admit that he is a  
sinner, and that he is lost.

We read:  
(Continued on page 3, column 1)

## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



## A MESSAGE TO YOUTH

## BRIEF NOTES

The Sovereign Grace Landmark  
Baptist Church of Marshall, Mich.,  
and Pastor Medford Caudill will  
hold special services April 11, in  
observance of their first anniver-  
sary as a New Testament church.  
Elder Nick Wools from Indianap-  
olis, Indiana, will be the guest  
speaker.

Services will be held at the Mar-  
shall Civic Center at the corner of  
Mansion and Hamilton streets in  
Marshall. A dinner will be served  
following the Sunday morning serv-  
ice for the church and visitors.  
For information contact Pastor  
Caudill at 517-563-2579.

The Grace Baptist Church, 415  
Perfect Drive, Sunbury, Ohio, and  
Pastor Martin Holmes will host a  
Bible Conference March 27. The  
theme is "Some Great Church  
Truths." The schedule is as fol-  
lows:

10:00 a.m. - 10:15 a.m.  
Opening hymns, prayers, welcome.  
10:15 a.m. - 11:00 a.m.  
Elder Willard Pyle  
"God's Sovereignty and the Way  
of Salvation."  
11:00 a.m. - 11:10 a.m.  
Music, etc.  
11:10 a.m. - 11:55 p.m.  
Elder Milburn Cockrell  
"New Testament Baptism and  
Membership in the New Testament  
Baptist Church."  
12:00 p.m. - 1:30 p.m.  
Lunch Time.  
1:30 p.m. - 1:40 p.m.  
Music, etc.  
1:40 p.m. - 2:25 p.m.  
Elder Owen Croy  
"The Man and Woman's Place  
and Responsibilities in the New  
Testament Baptist Church."  
2:25 p.m. - 2:35 p.m.  
Music, etc.  
2:35 p.m. - 3:20 p.m.  
Elder James Hobbs  
"The Responsibilities of the New  
Testament Baptist Church to the  
Community and Missions."  
3:20 p.m. - 3:30 p.m.  
Music, etc.  
3:30 p.m. - 4:15 p.m.  
Elder Joseph Wilson, Jr.  
"The New Testament Baptist  
Church as the Bride of Christ."  
4:15 p.m. - 4:25 p.m.  
Music, etc.  
4:25 p.m. - 5:10 p.m.  
Elder Oscar Mink  
"The New Testament Baptist  
Church in the Eternal Ages."



## Message To Youth

(Continued from Page Two)

"For the son of man is come to seek and save that which is lost" — Luke 19:10.

Actually, beloved, the sinner should not hesitate to admit that he is lost, but this Filipino for five days sought in his own strength to find the hotel from whence he was lost. I rather have in mind that he perfectly illustrates every sinner. As this Filipino sought in his own strength to find that hotel, so the sinner seeks in his own strength to find his way to God, and find a refuge thereby. What he actually needs is to remember that the Word of God says:

"For when we were yet without strength, in due time Christ died for the ungodly" — Rom. 5:6.

As this Filipino was without strength to find the place from whence he was lost, so the sinner is without strength, and the sinner ought to recognize that Christ has died for those who are strengthless. This young Filipino was only one door away, but he was lost. He passed that door many, many times in the five days that he was lost from his baggage in the hotel. He said that many, many times he walked by that door but never realized that it was the door that would lead him to his baggage and the room that he was paying for.

Well, beloved, the sinner is just one door away, but he fails to recognize that one door.

Jesus said:  
"I am the way, the truth, and the life: NO MAN COMETH UNTO THE FATHER, BUT BY ME" — John 14:6.

Also we find these words from the Lord Jesus when He said:  
"Thou art not far from the kingdom of God" — Mark 12:34.

This young Filipino was only one door away, but he was lost. Many a sinner is not far from the kingdom of God, but he is lost. Would to God that someone who is here, who maybe is only a short distance away, might in this hour come to know the Lord Jesus Christ as Saviour.

As I read this text, I am especially impressed by it: "Where-withal shall a young man cleanse his way?" and I immediately asked the question, are there any young men in the Bible who cleansed their way? At once my mind went back to Josiah, king over the Jews. The Word of God tells us in a very definite way that Josiah came from an ungodly parentage. In fact, I rather doubt if in all the Old Testament there was any individual whose heredity was

## IS "THAT" IN THE BIBLE?



Question:

"WHERE IS DESCRIBED THE ANCIENT METHOD OF SETTING A FRACTURED ARM?"

Answer: Ezekiel 30:21.

"Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword."

The Revised Version has:

"... it hath not been bound up, to apply healing medicines, to put a bandage to bind it..."

any more ungodly than was that of Josiah. His grandfather, Manasseh, did more to lead the children of Israel astray than any other king. If you will read it, as recorded in II Chronicles 33, you will find that his grandfather Manasseh did far more against God, and God's people, than any of the balance of the kings of Israel. Also Amon, Josiah's father, was just as bad. So coming from a grandfather and a father that were exceedingly ungodly and irreligious, it is a strange thing that you read the story of Josiah, yet we read concerning him:

"For in the eighth year of his reign, WHILE HE WAS YET YOUNG, HE BEGAN TO SEEK AFTER THE GOD OF DAVID HIS FATHER: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images and the molten images" — II Chron. 34:3.

I come back to my text which says "Where-withal shall a young man cleanse his way?" I find Josiah in spite of his parentage and his heredity both being exceedingly bad, when he became king while he was yet young sought the Lord. As it says "He began to seek after the God of David his father." It is no wonder then that we read of the revival that came in the days of Josiah. It is no wonder we read of the great blessings that God poured out upon the country in the reign of Josiah. It is no wonder then we find God gave a mighty revival in his day. Why? Because when he was young he began to

seek after the Lord God.

Then I read my text again which says "Where-withal shall a young man cleanse his way?" and my mind then went not to Josiah but to Solomon — how that Solomon as a young man began to walk with God and how when he became king over Israel God came to him one night and said, "Solomon, ask what you will and I shall do unto you." The Word of God tells us that Solomon immediately said, "Lord, I am young I have a tremendous responsibility. I don't know how to go out and come in before this people. I just don't know how I should lead them. Lord God, give me strength; give me wisdom that I might be able to do the things that I ought to in the presence of my people." The Bible says that God was so well pleased with the decision Solomon had made, that He said, "Solomon, you haven't asked for riches. You haven't asked for a long life. You haven't asked for victory in war. You haven't asked that you might be victorious over your enemies. You only asked for wisdom that you might do the right thing. I'll give you what you have asked, and I'll give you all the balance that you didn't ask for."

Then I thought of my text again, and my mind went to Samuel. In those first three chapters of I Samuel we have a remarkable story of the birth and the choice of a boy named Samuel. His mother was one of those unfortunate women in life who didn't have the privilege and joy of holding her own child to her bosom. She was

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one of those unfortunate individuals who didn't have the opportunity to cuddle her own young to herself. One day she stood in the temple praying — beseeching God to give her a baby. The old high priest Eli saw her lips moving but heard not a word that she said, since she was praying secretly. He thought that she was drunk, and he chided her because of it. Then she said, "No, my lord, I am not drunk; I am a woman of sorrowful spirit. The Lord has withheld from me the fruit of the womb, and I am praying that God will give me a child. If God will give me a child, I will lend him unto the Lord all the days of his life."

Beloved, I am of the opinion if more fathers and mothers prayed over the birth of their unborn offspring, there would be a whole lot less juvenile delinquency today. At any rate, Samuel's mother, Hannah, prayed for a child and promised him to the Lord when she didn't even know that God had answered her prayer. In the providence of God, ultimately the child Samuel was born. She did as she had promised. She brought him unto the temple. She loaned him unto the Lord. She put him in the hands of Eli, the priest of God, and he was to be brought up as a servant of God.

You remember, of course, how that Eli's boys weren't what they ought to be. One day God appeared unto Samuel's preceptor, Eli, and said to him, "I told you once (Continued on page 4, column 3)

## A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II

Route 1, Aberdeen, Mississippi 39730

On John Thornbury's Treatise

"THE DOCTRINE OF THE CHURCH"

The scope of all this is summarized by Dr. Dissemann's final remarks (Pp. 67-79):

"And what judgment was usually formed of the language of the New Testament, under these circumstances?"

We may state the case thus: In many details due emphasis was given to its relation with the contemporary international Greek, but on the whole it was isolated by the science of language, and raised to the rank of a separate linguistic entity under the title of "New Testament" Greek.

Two circumstances more particularly helped to make this isolative, dogmatic method prevail. From the point of view of religion and theology the isolation of the New Testament was encouraged by the doctrine of mechanical inspiration, combining with a very lively conception of the canon of the New Testament as a hard-and-fast boundary. From the point of view of language and philology every one with a classical training felt the strong contrast between the language of Scripture and the Attic Greek he had learned at school. Enslaved by the immemorial prejudice of the Atticists, that the Greek world ended with Alexander the Great (whereas it really began with him), many who read the Greek New Testament never dreamt of taking up other Greek texts of the Imperial (and post-Alexander) period. The result was that for such readers there was a great gap between their New Testament and the earlier stage of Greek with which they were familiar, viz. the classical Attic of the 5th and 4th centuries B.C. Not only the theologians were at fault: philologists were in the same condemnation. So recently as 1894 the great Greek scholar Friedrich Blass, of Halle, despite his marvelous knowledge of the whole range of Greek literature, asserted that New Testament Greek must be recognized "as something peculiar, obeying its own laws."

We owe it to the newly discovered or at least newly appreciated records that this isolative method of treatment has been given up. Of the literary language, conventionalised according to artificial rules, there were productions enough extant already. Then came the inscribed stones, papyri, and potsherds — themselves not absolutely free from the tyranny of school and office usage — and gave us a wealth of documents representative of the colloquial language, especially in its popular form, just as it had grown and was still growing and running riot in a state of nature. The papyri and ostraca particularly furnished ample material for comparative purposes, first as regards phonology and accidence, and then as regards the meanings conveyed by words. The inscriptions, however, also produced a surprising harvest, principally of the lexical variety.

2. The work to be accomplished by the linguistic historian on the New Testament includes great problems yet unsolved, but one thing is clear already. The New Testament has been proved to be, as a whole, a monument of late colloquial Greek, and in the great majority of its component parts the monument of a more or less popular colloquial language.

The most popular in tone are the synoptic gospels, especially when they are reporting the sayings of Jesus. Even St. Luke, with his occasional striving after greater correctness of expression, has not deprived them of their simple beauty. The Epistle of St. James again clearly re-echoes the popular language of the gospels.

The Johannine writings, including the Revelation, are also linguistically deep-rooted in the most popular colloquial language. The Logos, occurring in the very first line of the gospel, has blinded most critics to the essential character of a book which, for all its share in the world's history, is a book of the people.

St. Paul, too, can command the terse pithiness of the homely gospel speech, especially in his ethical exhortations as pastor. These take shape naturally in clear-cut maxims such as the people themselves use and treasure up. But even where St. Paul is arguing to himself and thinking deeply, so that he has recourse more to the language of contemplation and speculation, even where he borrows wings of the priestly fervour of the liturgist and the enthusiasm of the Psalmist, his Greek never becomes literary. It is never disciplined, say, by the canon of the Atticists, never tuned to the Asian rhythm: it remains non-literary. Thickly studded with rugged, forceful words taken from the popular idiom, it is perhaps the most brilliant example of the artless though not inartistic colloquial prose of a traveled city-resident of the Roman Empire, its wonderful flexibility making it just the very Greek for use in a mission to all the world.

We are thus left with the total impression that the great mass of the texts which make up the New Testament, forming at the same time the most important part of the sacred volume in point of contents, are popular in character. The traces of literary language found in some few of the other texts cannot

(Continued on Page Five)

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PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

**"Does I Corinthians 14:34 refer to the women keeping silence only with reference to speaking in tongues and prophesying?"**

E. G. COOK

701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



I never cease to wonder at the great lengths to which people will go in order to justify that which they plan to do anyway. If the Holy Spirit meant that women were to keep silent only in the matter of tongues (meaning, I assume, the unknown tongues in I Cor. 14 that the original Bible did not even mention) and prophesying, why did He not say so? That would have settled the question. But since He did not do that, maybe we should just accept it as it is written. I do not believe there is any danger of our having to give an account for taking it just as it stands. But after it somewhat we just might have to give an account for it. When we start reading our thoughts into the Scriptures we will probably have to answer for it.

Many years ago, before I left Southern Baptists I learned from one of their training course books that the church at Corinth was having some trouble. So Paul told the women to keep silent until the trouble was settled. And the amazing thing about it is that there are many highly educated people among them who swallow that hook, line, and sinker. If you were to tell one of them that he could not tell a plural noun from a singular one he would be ready to boil you in oil. It is so hard to get a person to see something he does not want to see.

My beloved Brother William Lowe of Holden, Mo., sent me a paper clipping on this subject recently that really takes the cake. Dale Evans says she has spoken in churches all over the world, but that Paul's telling the women to keep silent in the churches has always bothered her. However, on this trip she had a well-educated guide by the name of Max who informed her that in Capernaum in the synagogue the men sat on the main floor, but the women had to sit in the balcony. And when the rabbi lowered his voice the women would cry out, "What did he say?" Those interruptions caused Paul to reprimand the women. Dale says, "I was so relieved by that explanation." Is that not so wonderful? Poor Dale had been bothered because she was rebelling against God by speaking when He said, "Be silent." But now Max has taken away all that bother. So since the women have come down from the balcony in the synagogue and gone into the pulpit they can jabber to their hearts content.

Just what was wrong with Max's explanation? In Acts 18 we see the beginning of the church at Corinth. In verses 4-7 we see Paul shaking his raiment and telling the Jews in the synagogue that their blood was upon their heads. He then departed from the synagogue and told the Jews he was going to the Gentiles. He led his group of believers into the house of Justus who was one of them. In all probability they were still meeting in this home when the church was organized. So Max was talking about synagogues and Paul was

talking about churches, and they are not even kin folk. Anyone who desires to really know why Paul told the women to keep silent in the churches should turn to I Tim. 2:11-14. There they can learn that it was because Eve was deceived.

I plan, D.V., to expand this study into a tract. Anyone who would like to receive it free just let me know.

PAUL TIBER

PASTOR,  
NEW TESTAMENT  
BAPTIST CHURCH

9272 Euclid-Chardon  
Road  
Kirkland, Ohio



Of course not! There is just too much collateral Scripture to justify such a conclusion (I Tim. 2:11,12). But even if there wasn't another word spoken on this subject, verses 34 and 35 are, in themselves, very plain. I suspect that those who do not see this are wilfully disobedient — haughty — proud.

JAMES HOBBS

Rt. 2, Box 182  
McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



Obviously, there are questions in chapters 13 and 14 that are debatable. One thing we must understand is that the Bible does not at any time teach a gibberish that says nothing and means nothing. Anytime that the Bible speaks of tongues it is speaking of a language that is known and can be interpreted. "Wherefore let him that speaketh in a tongue pray that he may interpret" (I Cor. 14:13). "In the law it is written, With men of other tongues and other lips will I speak unto the people, and yet for all that will they not hear me, saith the Lord" (I Cor. 14:21).

I am inclined to think that perhaps they were having similar experiences then as we are today. Women getting out of their place and doing something contrary to the true teaching of the Bible. Satan has not changed. He certainly could work in women then just as he does today. Perhaps Paul is teaching us today as he was the Corinthians that women and misuse of tongues are wrong.

As to your question concerning keeping silence, all we need to do is look in other passages for the answer. No, keeping silence is not just in reference to tongues and prophesying. "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Tim. 2:11, 12). The verse (I Cor. 14:34) speaks of keeping silence in the church. The next verse goes on to say, "And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church" (verse 35). You will notice that it says that if the woman wants to learn anything she is to ask her husband at home and that it is a shame for her to speak in the church.

You pastors that allow a woman to lead the song service, that call on a woman to pray, or that ask women to speak out with prayer requests or questions are sinning

against God. You are supposed to teach truth but you are condoning error.

You women that proclaim your love of God and speak in the assembly show that you do not love Him as you say. Jesus said, "If ye love me, keep my commandments" (John 14:15).

ROY MASON

RADIO MINISTER  
BAPTIST PREACHER

Aripeka, Florida



The passage in question reads like this, "Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law."

The silence command here DOES NOT refer only to speaking in tongues and prophesying. I don't think that anyone would suggest that this command relates only to tongues and prophesying, unless they favor women speaking in churches. An increasing number are favoring and even demanding this. In this, they are following the trend of the world. The Women's Lib Movement is growing rapidly, and many church people, including pastors and church officials, are more concerned about the sentiments of Women's Lib, rather than what the Bible says. Women are being ordained as deacons, and women are being ordained to the ministry. Even Baptists are getting in on this.

There are other Scriptures that make it very plain that women are not to speak in public church gatherings. For instance, in I Tim. 2:12, we read, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Note that the tongues question is not even mentioned here. The real reason for this is given in the following verses, 13 through 15.

I don't believe that women should be denied any privilege authorized in the Bible. I have heard Baptist preachers talk as if they had a grudge against women. I have no such grudge, for I can't forget that my mother was a woman, my wife is a woman and my daughter is a woman, and my love goes out to them. Many pastors lead the women of their church to violate the Scriptures. When they do this, they are leading them to do something for which God will rebuke and chastise. Certainly, a pastor is not a very good friend to any woman whom he leads to do things for which she shall receive chastisement.

## Message To Youth

(Continued from page three)  
that I would honor you all your days, but now I have a new announcement to make." He said: "Them that honour me, I will honour, and they that despise me shall be lightly esteemed"—I Sam. 2:30.

Eli was still trying to make preachers out of his boys, and all the while God was raising up a little lad, Samuel, right in the temple. A few nights later, God spoke to that boy Samuel. Samuel thought it was Eli that was calling, because the Word of God said that Samuel knew not the voice of the Lord. He ran to Eli and said, "What do you want?" The old priest said, "I didn't call you. You must have had a bad

dream. Go back and lie down." Samuel lay down to sleep and a second time the voice came. This time when the voice came to him, he jumped up and ran to Eli, thinking surely it was Eli calling. Eli said, "Not so, but you lie down again. If that voice comes a third time it is probably the Lord, and you say, 'Speak, Lord, for thy servant heareth.'" Samuel went back and lay down and the voice spoke again, and Samuel lifted his voice and said, "Speak, Lord, for thy servant heareth." He became acquainted with God. God made a revelation to him. That young lad who had been loaned to the Lord by his mother, now became acquainted with the God to whom he had been lent at his birth. Now he begins to walk with God.

I tell you, beloved, when I think of these, my mind goes back to my text, "Wherewithal shall a young man cleanse his way?" I think of Josiah who, in spite of the irreligious influence of his father and his grandfather, as a young man, began to seek the Lord. I think of Solomon who, in spite of all of the evil that was about him, as a young man, began to walk with God. I think of this boy Samuel who, in spite of the evil influence of Eli's sons, walked with Godly Eli, and God chose him, and God revealed Himself to him, and God used him mightily.

I tell you, beloved, it blesses my heart when I read my text, "Wherewithal shall a young man cleanse his way?" I realize even before I get to answer this question, that the cleansing comes from God.

## YOUNG MEN NEED TO CLEANSE THEIR WAYS

Young men, young women, older men, older women, everybody needs to cleanse his way. It does not make any difference how good you are. It doesn't make any difference how nearly perfect you may be in the eyes of man or woman. It doesn't make any difference how good you may be morally — you still need to cleanse your way.

As I have been studying the depravity of the human heart of recent date, I have been impressed especially in view of what the Bible says about how filthy the human heart is. Listen:

"The Lord looked down from Heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become FILTHY: there is none that doeth good, no, not one"—Psa. 14:2,3.

That word "filthy" carries with it a terrible connotation, and yet the Word of God says we are all gone astray, and we have altogether become filthy in His sight. Maybe not in the sight of parents, maybe not in the sight of our loved ones, maybe not in the sight of friends, but in the sight of a thrice holy God, we are all filthy.

Notice again: "And all our righteousnesses are as FILTHY RAGS"—Isa. 64:6.

Can you imagine how badly we

appear in God's sight? Even our righteousnesses, the best there is about us, look like a filthy rag. pray tell me what do our sins look like when a Holy God looks down upon us?

Listen again:

"Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and FILTHY is MAN, which drinketh iniquity like water?"—Job 15:15,16.

Beloved, if you will just study this verse, you will see how bad you are in the sight of God. You who think yourself good — you who think yourself perhaps above reproach — you who maybe think you don't need to be saved, I wish you would notice what God says. It says that God doesn't put any trust in His saints. Even after we are saved we are such a bad lot that God puts no trust in His saints.

Furthermore, He says that even the heavens are not clean in His sight. You can understand why that is true. The whole earth suffered as a result of the sin of Adam and Eve. The whole world became corrupted thereby, and accordingly, even the heavens themselves are corrupted. We read in the book of Revelation that some of these days He is going to make this world over, and give us a new heaven and a new earth. Why? Because this old earth and the heavens above us are corrupted as a result of sin.

This Scripture goes further and asks the question, "How much more abominable and filthy is man, which drinketh iniquity like water?" Beloved, I tell you, young men need to cleanse their ways. I haven't a child nor a grandchild that I haven't taken in my arms when he was a babe and looked upon that babe and thought how iniquitous and how filthy in God's sight is this which I think is so precious and so wonderful to me. I say again, young men need to cleanse their ways, because they are filthy in the sight of God.

In the third chapter of Zechariah we have the story of an individual who is clothed in filthy garments. While I'll not take time to read it, I'll just make mention of this fact, that the individual that is thus spoken of stands as a type of the sinner; and when the filthy garments were taken off of him, and clean linen put upon him, it is a type of conversion. He didn't do it for himself; it had to be done by someone else.

Beloved, we are all sinners in the sight of God, and young men need to cleanse their filthy lives before God.

## HOW CAN A YOUNG MAN CLEANSE HIS WAY?

Suppose I were to ask the folks that I meet how a young man can cleanse his way. Suppose I were to take a poll of the first ten individuals that I meet on the street. What kind of an answer would I have if I were to put their answers together and make one combined answer from it? Below

(Continued on page 6, column 1)



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## New Guinea Photo Story

Dear friends:

Last week you saw some pictures of Mako and one of the groups that he preaches to. This week we will show you some of the folk that have been saved under his ministry being baptized. There were 30 people baptized at this particular service.



In this picture a young man is just about to be buried in the water. This young man was married in the church building to a girl that was also baptized at this service.



The young man in the other picture is the same one in this picture, although he cannot be seen as he is buried in the water here. We believe in baptizing where there is "much water" so the job can be done properly. This is one of the few places where we use what is the equivalent to a pond rather than a river. There is no river in this immediate area.



The young man in the two previous pictures in the process of being baptized is seen here rising from the watery grave to walk in newness of life. Since these pictures were made, this group of people have held a revival meeting and several people were saved, seventeen I believe, and have been baptized at this same place. As I was not there, no photos are available for this baptismal service. (Pray for Mako and his family as they live on the field of his labor now and his work has about outgrown his physical capabilities.

### Davidic Covenant

(Continued from page two)

and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever."

Non-millennialists bow their heads in horror at such plain Scriptures. Their preconceived notions just will not fit into such verses as Ezekiel 37:24-25. It is little wonder that they make a great attempt to play down the O. T.

Many theologians quote Micah 5:2 at Christmas time. They never comment upon the truth that this Saviour born in the city of David is "to be ruler in Israel." Yet, the Bible says the One born in Bethle-

hem shall rule the nation of Israel. Since He did not do this at His first advent, He will do it when He comes to claim the crown rights to David's throne. This is when the Father sets His King upon the holy hill of Zion (Psa. 2:6).

The sign of this covenant was the virgin-born son of David. Addressing the house of David, Isaiah declared: "Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). Luke 2:11-12 relates the words of the angel to the shepherds: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." The Davidic Covenant is to be fulfilled in Christ. This covenant is everlasting and will endure for ever and ever.

## ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

### "CRAZY RHODA"

One of the most delightful characters in Scripture is the lass, Rhoda. Perhaps this is because we can identify so well with her. Rhoda was the domestic servant of Mary, the mother of John Mark. It was a large house—one dedicated to the service of the Lord Jesus Christ. It was customary for the church to meet in this home for worship, praise, and prayer. Mary's courage in opening her home to the saints would have been an inspiration to the young girl. Herod was on the rampage. He persecuted Christians wherever he found them gathered together. James had already been killed and now Peter was in prison. No doubt his head would be the next to roll.

In the account we have of Rhoda in Acts 12, it is well past midnight and Rhoda is still on the job. A prayer service is in progress. Working hard all day does not hinder Rhoda from being there. The church is earnestly praying for their beloved Peter. A knock on the door lifts Rhoda from her knees as she hastens to answer it. It was not difficult for her to recognize Peter's voice. No doubt she had listened to his preaching and teaching many times. In her excitement, she neglects to open the door but runs for joy to tell the others. (One wonders why the angels didn't open the door for Peter. They had opened so many of the prison gates for him).

The other Christians gave little heed to Rhoda's news. After all, she was such an exuberant person often given to fantasies. Some even called her crazy. Finally, her earnest persistence compelled them to go to the door as the knocking continued. Wonder of wonders, it was Peter, in the flesh.

I'm sure it didn't bother Rhoda that others called her "mad" or "crazy." She was in good company. Did not they say of her Saviour, "He is beside Himself?" Also, Festus said of the Apostle Paul, "Thou art beside thyself much learning doth make thee mad." Now the question is: Have we ever been thought mad for Christ, or fools for His sake?

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THE BAPTIST EXAMINER

MARCH 13, 1976

PAGE FIVE

## A Review Of Baptist Ecclesiology

(Continued From Page Three)

do away with this impression. On the contrary, the contrast in which the Epistle to the Hebrews, for instance, stands linguistically to the earlier texts of Primitive Christianity, is peculiarly instructive to us. It points to the fact that the Epistle to the Hebrews, with its more definitely artistic, more literary language (corresponding to its more theological subject-matter), constituted an epoch in the history of the new religion. Christianity is beginning to lay hands on the instruments of culture; the literary and theological period has begun.

The modern conception of New Testament Greek is not altogether a new thing: our advances in knowledge rarely are. Under the late Roman Empire, when the old learning and culture came into hostile collision with Christianity, pagan controversialists spoke mockingly of the language of the New Testament as a boatman's idiom. The Christian apologists accepted the taunt and made the despised simplicity of that language their well-warranted boast. The hopeless attempt to prove the Bible as a whole and the New Testament in particular to be artistically perfect in its external form was first made by Latin apologists. The same theory reappeared many centuries later in the conflict between the so-called Purists and Hebraists, and was passionately maintained and disputed by these two rival schools of Biblical interpretation. To many it appeared as something perfectly obvious that Holy Scripture must be clothed in language at least as classical as that of Demosthenes or Plato, and assertions to the contrary were felt to be an outrage upon the Holy Ghost. We for our part are on the side of those who see beauty in the wild rose-bush as well as in a Gloire de Dijon. What is natural is also beautiful, and does not cease to be beautiful until artificiality and pretence step in. Thus in our opinion the new method of philology treatment brings out the peculiar beauty of the New Testament, by establishing the popular simplicity of the language in which it is written. The relation in which the language of the people stands to the artificial language of literature reminds us of the Master's own words, when He said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

3. How truly valuable the newly recorded documents are in the study of the language of the New Testament can only be realized by examples. In the following pages, therefore, some characteristic examples have been selected from the vast mass of available material. With regard, however, to the first point to be illustrated, viz. the phonology and accentuation, there is no need to go into detail here; a few remarks of a general nature will suffice.

A. The characteristic features of the living Greek language that was in international use are most clearly seen in the *phonology and accentuation*. The assumption of a special New Testament or Biblical Greek is hopelessly refuted by the observations made in this field. All the hundreds of morphological details in the Biblical texts which strike a reader accustomed to Plato and Xenophon will be found also in the contemporary "profane" records of international Greek, especially in those texts which have come down to us in their original form without passing through the refining fires of an Atticist purgatory. They occur in the inscriptions, but most of all in the ostraca and papyri. P. W. Schmiedel's new edition of the *Accidence of Winer's Grammar of the New Testament Idiom* appeared before the most important of the recently discovered papyri had been published, so that no use could be made of this most instructive material, and yet that book contains so many trustworthy observations as to make it impossible any longer to ignore the morphological identity of the supposed "New Testament Idiom" with the Hellenistic colloquial language. The other recent New Testament Grammars emphasized the fact still more, and, from another point of view, so did Karl Dieterich's *Researches on the History of the Greek Language from the Hellenistic Period to the 10th Cent. A.D.* Here we see the value of things that are often loftily despised as philological trifles: the overwhelming amount of small facts ascertained with absolute certainty has brought New Testament philology into such close connection with the general study of late Greek as will never again be broken. The Septuagint Grammars of Helbing and Thackeray, and the works of Psichari and R. Meister, have established the same organic connexion between Septuagint philology and the wider subject.

B. We quote one example from the special department of word-formation which may be called onomatopoeia. The word *Panthera*, used as a man's name, is of great interest to New Testament scholars, though it is not found in the Bible. It appears in late traditions concerning the family of Jesus of Nazareth, and plays a great part particularly in the Jewish legends of the birth of Christ. A good many years ago Hackel's unsuccessful foray in the domain of New Testament research made the name familiar to a large public. Many scholars have bestowed their attention to it, and in almost every case they have concluded it to be a nickname specially invented for the purposes

(Continued on Page Six)



## Message To Youth

(Continued from page four)

ed, I would have an answer that would be so heterogeneous, and so different, that it would take steel bands to hold the answer together. But we needn't doubt as to how a young man may cleanse his way, because my text, while it asks the question also answers it, for it says, "By taking heed thereto according to thy word."

May I remind you the answer to this question that was given in the Psalms is the same answer that is given elsewhere in the Bible. Listen:

"So then faith cometh by hearing, and hearing by the WORD OF GOD"—Rom. 10:17.

"In whom ye also trusted, after that ye heard the WORD OF TRUTH, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise"—Eph. 1:13.

Now when did they trust? When they heard the Word of truth. They never trusted Jesus Christ until they heard the Word of truth. It was through the Word of truth that they came to trust the Lord Jesus as Saviour.

The Apostle Paul makes a very similar statement so far as salvation is concerned, for he says:

"That they all might be damned who BELIEVED NOT THE TRUTH, but had pleasure in unrighteousness"—II Thess. 2:12.

Who is damned? Those that do not believe the truth. Or we might reason from that, if a man believes the truth, he won't be damned. In other words, the man who doesn't take heed to the Word of God shall be damned.

The same truth is presented to us again, for we read:

"Being BORN AGAIN, not of corruptible seed, but of incorruptible, by the WORD OF GOD, which liveth and abideth for ever"—I Pet. 1:23.

Beloved, we have the question, "Wherewithal shall a young man cleanse his way?" and the answer is, "By taking heed thereto according to thy word." I have no hope for any individual apart from the Book. I have no hope for any boy, any girl, any young man, any young woman, or any older person except as he takes heed to the Word of God.

You know what it is to study a road map when you are taking a journey. You know what it is to take that road map before you start out, and plot or plan the trip that you are going to make. Beloved, this Bible is just such a road map to Heaven, and the man who takes the Word of God and reads it, and accepts it, and obeys its message, will likewise find the way to Heaven thereby.

I remember twenty-five years ago, in depression days, the WPA boys used to lean on the shovel handles and the pick handles far more than they used those shovels and picks. I was driving through a certain town and saw a group thus standing by the wayside and I asked them how to get out of that town into another. There were four men present. All four of them gave me a different route to leave town. I drove on a block or two farther and I realized that I was confused. Four of them talked; four of them had given me an answer; four of them had given me directions, and I knew that at least three of them had to be wrong and only one of them could be right, for the answers were different.

I saw another group of the same WPA crowd standing by the roadside and I paused to ask directions of them. This time there were three in the group and they gave me three answers and each of them was different. I knew at least two of them had to be wrong.

Pretty soon I saw a filling station and after having asked the way of two different groups and

having gotten seven conflicting answers as to how to leave the town, I pulled into the filling station, procured a road map, and found that all seven of them were definitely wrong. When I took the road map and looked at it, I learned how to get to the next town.

Beloved, you can go out on the street tonight and find people that will give you answers as to how a young man can cleanse his way. You will find plenty of suggestions offered as to how you can cleanse your way, but they may be false answers. What you need to do is to take God Almighty's road map, this old Bible, turn to it and read the text which says, "Wherewithal shall a young man cleanse his way?" and the answer comes back, "By taking heed thereto according to thy word." I tell you, beloved, the only way that a young man can be saved is by taking heed to what God says within His Word.

When Paul wrote to young Timothy, he said:

"And that from a child thou hast known the holy scriptures, which are able to make thee WISE UNTO SALVATION through faith which is in Christ Jesus"—I Tim. 3:15.

The word "child" that Paul uses is the word for "infant," so actually Paul says that from infancy you have been taught the Word of God, and the Word of God is able to make you wise unto salvation.

Beloved, I have one hope, and only one hope for any man, and that is the Word of God. If somebody asks me how to be saved, I have the answer — God's Book. If somebody wants to be saved, I can tell him how to be saved. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

### CONCLUSION

What does the Word of God say as to how you can be saved? Long ago in the midnight hour the Philippian jailer asked this question. We read:

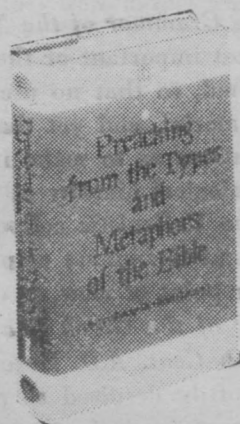
"And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house"—Acts 16:30,31.

The Psalmist says, "Wherewithal shall a young man cleanse his way?" and he answers it by saying, "By taking heed thereto according to thy word."

Beloved, when you take heed to

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the Word of God, the answer is, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Would you like to see how to be saved? Take the experience of the Ethiopian eunuch, how Philip met the Ethiopian eunuch providentially in the wilderness. This man was riding alone in his chariot reading from the prophet Isaiah, and Philip asked, "Do you understand what you are reading?" He said, "How can I, except some man guide me?" The Word of God says that Philip began at the same Scripture (he was reading from the book of Isaiah) and preached unto him Jesus. He didn't have to get another text. He didn't have to get out of that chapter. All he had to do was to begin right there and present Jesus.

Brother, sister, do you want to know how a man can cleanse his way? By taking heed to the Word of God, and you don't have to get out of any chapter into another to find Jesus. You will find the Son of God in every chapter in the Bible.

I think of another young man in the Word of God by the name of Moses. One day Moses came face to face with a momentous decision so far as his life was concerned. He realized that he had to make a choice, and that choice was between Egypt and Israel. He was born an Israelite, but he had been reared an Egyptian. The time has come that he has to make a choice. It seems in the light of Hebrews 2 that he must have stood apparently at the forks of the road. He looked down one road and it was pretty bright. There was the throne of Egypt waiting for him. There were the riches of Egypt. There was all that Egypt had to offer him by way of its glitter and glare. There was everything, humanly speaking, that could please the fancy, even the pleasures of sin, if he took this road.

Over on the other side was another road that wasn't so bright. If he chose Israel and went with the Israelites, it meant that he would have to suffer affliction with the people of God. It meant that there wouldn't be any pleasures of sin on the second road. It meant he would have some reproach that

## A Review of Baptist Ecclesiology

(Continued From Page Five)

of Jewish polemics. The problem as to the origin of this name can now be solved with certainty, thanks particularly to Latin inscriptions. The name *Panthera* is known in Attic inscriptions, but it occurs frequently in funeral and other inscriptions of the Imperial period as a cognomen of both men and women. Most interesting of all, perhaps, is the tombstone of *Tiberius Julius Abdes Panthera*, of Sidon in Phoenicia, a Roman archer at the very beginning of the Imperial Period. It was found near Bingerbrück, and is now in the museum at Kreuznach. Taken in conjunction with the other inscriptions, this epitaph from the German frontier of the Roman Empire shows with absolute certainty that *Panthera* was not an invention of Jewish scoffers, but a widespread name among the ancients.

(Continued Next Week)

he would have to endure. That reproach, for the time being, weighed heavier than anything else that he could think of. But as he looked on out yonder, the road got brighter, and he could see at the end of the way there was a reward awaiting him. He looked back down this first road and it seemed to get darker. Now it was bright. The pleasures of sin were there. Egypt's throne was there. All the joys of Egypt were there. But out at the end there was an Egyptian grave, and there was the midnight darkness at the end of the way. On the second road there was suffering; there was reproach; there was sorrow; there was trouble; there were all kinds of difficulty; there were no pleasures of sin; there was nothing but reproach so far as this world was concerned. But it got brighter, and brighter, and brighter. As Moses stood there and looked down those two roads, he evaluated, he weighed, and he decided; the Word of God says that Moses turned his back on all that Egypt had to offer and took by the grace of God the road that was offered to him that led to hardships and difficulties, yet in the end brought him to a position as one of God's faithful men.

I wonder if I speak to somebody who may be weighing things. Maybe you are thinking about what the world has to offer. Maybe you are thinking about what Christ has to offer. Maybe you, like Moses, are trying to say, "Which shall it

be? Shall my life count for the world, or shall my life count for God?" Would to God that your life, beginning with this hour, might now begin to count for God. May you take heed to God's Word. May you trust Jesus Christ. May you receive the Son of God as your Saviour, and may you be saved.

Beloved, the blessed part of it all is that we have a promise, and that promise is that the man who cleanses his way by taking heed to the Word of God — that man has a God that will take care of him. Not just for a little while, but He will take care of him every step of the way. David said:

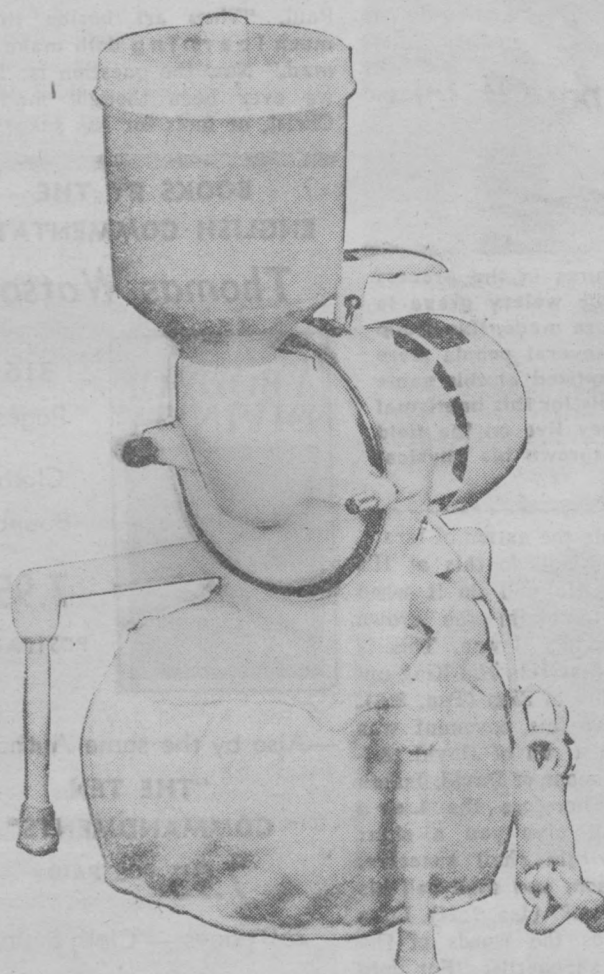
"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread"—Psa. 37:25.

David said, "I was a boy once and I learned to walk with him. I am an old man now and I am still walking with Him; and all the days in between, I have not seen the righteous forsaken, nor his seed begging bread."

What a precious promise! I put this all together, and I ask, how can a young man cleanse his way? He needs to be cleansed. How can he do it? By his efforts? No. By my efforts? No. By the efforts of any church? No. Then how can he be cleansed? By taking heed to what God says in His Word.

May God help you — young man, young woman, older one as well, to receive Jesus Christ as your Saviour. May God bless you!

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## "WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

The leading religious periodicals in Britain have suffered a loss of 500,000 in circulation in the last ten years, according to a recent study. Only one publication, the Salvation Army's WAR CRY showed an increase. Higher prices because of rising costs were blamed.

To help promote the idea of a one world church, a church version of the World Bank, the Ecumenical Development Cooperative Society, has been established in the Netherlands to provide capital for loans to churches in developing nations. The venture is headed by Cyril Bennett, financial secretary of the British Methodist Missionary Society.

In Israel all holy sites of all religions are respected. Not one church has been closed. The Vatican shows anxiety about Jewish rule over Jerusalem, a city which God Himself gave the Jews.

The Turks have occupied a great part of the territory of Cyprus. They closed 153 churches in the territory which they stole. (ORTHODOX WITNESS, 1/75).

There was not one word of protest from the Vatican or the World Council of Churches against the closure of churches in Cyprus. One hundred fifty-three churches have ceased to be places of worship, but as in Russia, angels of the churches wait for their reopening.—JESUS TO THE COMMUNIST WORLD.

Some are still wondering about the whereabouts of the Baptist pastor who was first believed to have been kidnaped by a Satan cult November 14, 1975, and was later believed to have planned his disappearance. The former pastor of the First Baptist Church, Maine, N. Y., has been found by state police in Minneapolis, Minn.

The family of Donald LaRose flew to Minneapolis and identified him upon being notified by a worker at a Christian Mission in Minneapolis who recognized LaRose at the Good Tidings Mission.

The minister's father-in-law, in Pennsylvania, told UPI that LaRose did not recognize his wife or other family members and said "he had no recollection of ever having been a minister or studying for the ministry."

DURHAM, N.H. (EP) — President Ford told a press conference here that he supports the idea of a Constitutional amendment that would restore nondenominational prayers to public schools.

His statement came two days after a federal district judge struck down a New Hampshire law permitting voluntary prayer in public schools.

Mr. Ford's comment was a reaffirmation of the position he has held on school prayer since the U. S. Supreme Court's 1963 ruling that called public school prayer unconstitutional. He called the High Court ruling "most unfortunate" and "regrettable."

Three years ago, when he was a Republican Congressman from Michigan and minority leader of the U. S. House of Representatives, Mr. Ford had said in a message to his constituents: "To say that children cannot voluntarily participate in giving thanks to their Creator in a public school is, in effect, a ban on one facet of religious freedom."

WASHINGTON, D.C. (EP)—The U. S. death rate dipped to a record low in 1974, according to figures issued by the National Center for Health Statistics, which has been compiling death rates since 1900. The drop in 1974 was largely attributed to major declines in death rates from heart disease, stroke

and accidents. However, record high deaths were reported for cancer, suicide and homicide.

In 1974, the nation's crude death rate was 9.2 per 1,000 population, compared with 9.4 for the year before. The death rate was 17.2 per 1,000 in 1900. The crude death rate is the total number of deaths for each 1,000 persons in the population.

NEW YORK (EP) — The Bible, or portions of it, were published for the first time in 29 additional languages last year, according to the annual Scripture language count of the American Bible Society.

The newcomers bring the total number of languages and dialects into which at least one Bible book has been published to 1577, roughly half of the estimated number of languages and dialects in the world, according to an ABS spokesman.

Complete Bibles appeared for the first time in three more languages last year: Indonesian, Kikonde (spoken in Zambia and Zaire), and Oluluyia (Kenya). A 1973 translation into Byelorussian (spoken in the Soviet Union) is also newly reported.

The Bible has recovered its position as the world's most translated work. Several years ago it lost out to the works of Marx, Engels and Lenin.

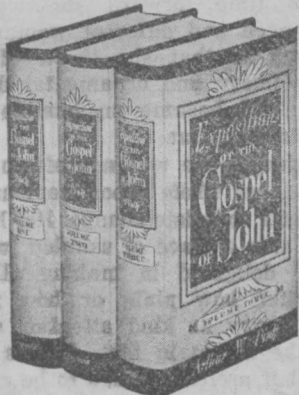
NEW YORK (EP) — A crusader against communism, illicit heterosexual and homosexual relations and liberal politics has fallen into disgrace following testimonies from young people exposing their leader.

Billy James Hargis, formerly head of Christian Crusade and American Christian College in Tulsa, admits to having sexual relations with four of his male students and one coed.

Time magazine, which broke the story, says Hargis blames his behavior on "genes and chromosomes," and justifies his homosexual acts by citing the Old Testament friendship between David and Jonathan. He had threatened to blacklist the youths for life if they talked.

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NEW YORK (EP) — A total of 581,247 serious crimes were reported to New York City police in 1975, an increase of 61,422 or 11.8 per cent over the total in 1974.

The highest increases occurred in the category known as crimes against property, which includes burglary, larceny-theft and auto theft. The increase in property crimes was partly attributed to the economic decline in the city.

JERUSALEM (EP) — The Israeli government is fighting a lower court decision permitting Jews and Christians to pray on Jerusalem's sacred Temple Mount, site of Islam's revered Dome of the Rock and Al-Aqsa mosques.

The pro-Muslim measure, adopted by Israeli officials, derives from a desire to preserve the status quo in effect since June 1967, when the walled Old City of Jerusalem fell to Israel in the six-day war.

A magistrate's court decision acquitting eight nationalist-religious Israeli youths arrested by police for worshipping on the Temple Mount already has angered Israel's Muslim Arab community and has evoked vehement protests from several Arab capitals.

To most non-Jews the Temple Mount is known as the Dome of the Rock, third most sacred monument in Islam after Mecca and Medina in Saudi Arabia. It's the spot where, tradition says, the prophet Muhammad ascended to heaven.

## ... God's Works (Continued from page one)

eternal power and Godhead: so that they are without excuse."

Our Father asks us to consider how the lilies grow. They, in fact, grow and become beautiful even after lying dormant all winter beneath the ice and snow. Ice and snow, to us, speak of destruction, but they present no barrier to our Father. We, when we plant seed, cover those seed with earth so that they cannot be seen. The same truth applies to our Father's promises as found in His Word. God's promise of a son to Abraham was most assuredly covered, in a sense of speaking, with earth. That which covered the promise was the age of both Abraham and Sarah. It appeared that God's promise fell under the category of impossible. Abraham, however, did not consider the impossibility. He only considered the promise. This same truth can be applied to Israel. Pharaoh (dirt of earth) was against them. The Red Sea (dirt of earth) was against them as well as the lack of food and water; yea, the desert was against them as well as seven armed and warlike nations. The same was true of our Lord. Herod, the Pharisees, the Sadducees, the Romans, Judas and numerous other obstacles lay in His path.

We see, then, that as frost and snow covered the lilies, even so are there numerous obstacles that cover the success of the believer. I'm saying that we as believers are not to allow discouragements, failures and disappointments to turn us back from the beauty of holiness.

We may ask, "why does God place so many obstacles over or before the promise?" Why are the promises covered like seed is covered with the clods of earth? The reason rests in the fact that God's promises are only for faith. Faith, in fact, will only operate when physical sight ceases. It is not "seeing is believing," but "believing is seeing." God, in this manner of working, is assured all of the glory for all the success. He, in fact, places many obstacles before the blessing so that we will be compelled to look only to Him.

"And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these" (Matt. 6:29).

We are to see that all depends

upon God. Solomon had means, but lilies have no means; yet the lilies excel beyond that of Solomon when it comes to beauty. Why? Because God makes the difference.

"Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you. O ye of little faith" (Mt. 6:30).

Our Lord, in this Scripture, informs His disciples that they possessed "little faith" relative to His care for them. I wonder how He rates our faith today.

We, of course, after having sat at the feet of the lily, should be bursting with faith in Him. There should be no question regarding His care for us. May it please our Lord to grant us more faith. May we, in fact, have more than a "little faith."

It is said (II Thess. 1:3) of the Thessalonians that their faith grew "exceedingly." We, in other Scriptures, read of "weak faith" (Rom. 14:1); faith "as a grain of mustard seed" (Matt. 17:20); "great faith" (Matt. 15:28); "strong faith" (Rom. 4:20); "fullness of faith" (Acts 6:28); and "full assurance of faith" (Heb. 10:22).

We may grow too much in love with money and pleasure. We may grow too fat physically, but we cannot grow too much in faith. May our faith, therefore, be like that of the Thessalonians in that it is growing "exceedingly."

We know from Romans 10:17 that faith comes by hearing. This fact, of course, means that faith can only grow as it is fed by the Word. We, in fact, are to take God at His Word, nothing wavering (James 1:6). We are to read His Word and believe that which we read.

"Therefore take no (anxious) thought, saying, What shall we eat? or What shall we drink? or, Wherewithal shall we be clothed?" (Matt. 6:31).

Our Lord, in this Scripture, repeats Himself. It is obvious, therefore, that the subject before us is of vital importance. It is important because multitudes are allowing the cares of this world (food, drink, raiment, etc.) to keep them from God's Word, God's house and prayer. They never hear the great doctrines of grace because of their being too busy relative to the cares of this world. It is as stated in Matthew 13:22:

"He also that received seed among the thorns is he that heareth the Word; and the cares of this world, and the deceitfulness of riches, choke the Word, and he becometh unfruitful."

## First Tract In Burmah

(Continued from page one)

His disciples, after which He commissioned them thus — "Go ye into all countries on earth, and proclaim the glad news to all men. He that believeth not shall be damned, or shall suffer endless punishment in Hell." Then, in the presence of many of His disciples, He ascended to Heaven, and took up His abode in the place where God displays His glory.

According to the final command of Jesus Christ, His disciples, beginning with Judea, traveled about through various countries and kingdoms, and proclaimed the glad news; and many believed, and became disciples of Jesus Christ. The true religion afterward spread into the countries of the west; and now to this country of Burmah, among the countries of the east, a teacher of religion, from the country of America, has arrived, and is beginning to proclaim the glad news. About one or two hundred years hence the religion of Boodh, of Brahma, of Bahomet, and of Rome, together with all other false religions, will disappear and be lost, and the religion of Christ will pervade the whole world; all quarrels and wars will cease, and all the tribes of man will be like a band of mutually loving brothers.

A disciple of Jesus Christ is one that is born again; the meaning of

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Elder Fred T. Halliman  
Sovereign Grace Baptist Mission  
P.O. Box 19, Koroba, via Mendi  
Papua New Guinea.

which is, that the old nature, which is successively inherited from the first man and woman, begins to be destroyed, and the new nature, which is implanted by the Holy Spirit, is obtained. The unrenewed man loves himself supremely, and seeks his own private interest. The renewed man loves the true God supremely, and desires that the divine glory may be promoted. He loves all others, also, as himself, and seeks their interest as his own. The desire of the unrenewed man is to enjoy sensual pleasure, worldly wealth, fame, and power. The renewed man condemns sensual pleasure, etc. His desire is to be pure in mind, to be replete with grace, to be useful to others, to promote the glory of God, and to enjoy the pure and perpetual happiness of Heaven. The unrenewed man, influenced by pride, hates the humbling religion of Jesus Christ. When seized with alarm, he endeavors to perform meritorious deeds in order to make atonement for his sins, and obtain salvation. The renewed man, knowing surely that man, having sinned against God, and contracted great guilt, cannot perform meritorious deeds, firmly fixes in his mind that it is on account of the God-man, Jesus Christ alone, that sin can be expiated, and the happiness of Heaven obtained; and therefore, through supreme love of Jesus Christ, and a desire to do His will, endeavors to avoid evil deeds, and to perform good deeds only, according to the divine commands.

Sometimes, when through the assaults of the remaining old nature he slides and transgresses the divine commands, he repents that he has sinned against his superlatively excellent and lovely Lord, and, trusting only in the death of Christ, he humbly confesses the sin he has committed, and begs pardon of God.

He who is unrenewed, and therefore is not a disciple of Christ, in the present life obtains no true wisdom; his sins are numerous and heavy. And because he has no regard to the Lord, who can deliver from sin, he will, in the present

(Continued on page 8, column 4)



## "Pride Humbled"

(Continued from page one)  
to a row of Negro houses just outside the mansion yard.

After a moment or two of reflection, she said, "Yes, you may stay with the Negroes if you want to."

He bowed a very polite "Thank you," and turned toward the row of huts. He proceeded to the farthest one from the mansion, but the neatest of all the huts, where he found seated at the door an old Negress, who was fanning herself with the wing of a fowl. He spoke to her very gently: "Good evening, Aunt." His greeting was answered with "Good evenin', Mosta."

"Well, Aunt, I have come to ask a very uncommon favor of you."

"Bless do Lord, Mosta, what can dat be? Fo' please God, I got nothin' to give anyone?"

"I am very tired from walking all day. I called on your mistress, but she says she has no room for me in her great house. I am too much fatigued to go farther, so I have come to see if you can

allow me to shelter in your home." "Bless de Lord, Mosta, I got no 'commodation fo' anyone; but 'fore a fellow mortal shall stay outdo's, I lets 'em stay in my cabin, if dey can put up wid my hut. Uncle Ben be in directly, den he keep you company, while I fixes you sumpin' to eat, fo' you looks as do you had not a morsel for a long time," at the same time pointing to a three-legged stool by the side of the door, saying, "Set down and rest yo'self, for you look so worn out."

Mr. Leland took the seat as directed, saying at the same time, "I am sorry that I am compelled to put you to so much trouble, as I have no money to pay you."

"Please God, Mosta, Aunt Dilsey never charge anyone yet fo' such 'commodations as I could give 'em, fo' God knows it's poor enough at best. You say, Mosta, you call on Missus at de house, an she can't take you in? Well, well, you must 'scuse her, fo' she's looking fo' a mighty heap o' company tomorrow. Dar's a great man to be dar tomorrow, who is gwine to preach in her house, an' a good many folks done come a 'ready,

an' heap mo' comin' tomorrow, so Missus is mighty busy fixin' fo' 'em. But here's Uncle Ben," she continued, as an old gray-haired Negro came around the corner of the cabin, muttering to himself about the carelessness of some of the other Negroes.

This old couple, Uncle Ben and Aunt Dilsey, as they were familiarly called by all who knew them, both black and white, were an old couple who, from age, had for a long time lived in a small but snug cabin at the far end of the row of huts occupied by the younger and more active slaves. Although Uncle Ben was not required to do any labor, yet he voluntarily took a kind of supervision over the farm, stock, etc. When he saw Mr. Leland he stopped short and gave him a scrutinizing look. Aunt Dilsey spoke, saying, "Uncle Ben, don't stare your eyes out at a stranger. Dis old gent'man was out travelin' and come to stay in our cabin, 'cause Missus, she can't let him stay dare. So she's got a heap o' company now."

"Well," said Uncle Ben, "we's commanded dat if a stranger comes along we's got to take him in an' give him sich as we have to set before him."

While Aunt Dilsey was preparing supper Mr. Leland learned much about the lady of the mansion from Uncle Ben. He learned, among other things, that they were a very religious family, but the hostess had been reared in the city of Richmond and had imbibed all the fashionable ideas of religion, with but very little of its true principles, and none of its humility. Soon after Mr. Leland had finished a very good coarse supper, he told his host that he was very much fatigued from a long day's walk and wished to retire for the night, and that he felt like he wished to return thanks to his Creator for the blessings of the day, and invoke His protection through the night; that if it would annoy them he would retire to some place out of doors.

"Bless God," said the old folks at the same time. "We allers likes prayin' in our house and never goes to bed 'thout one of us tries to pray."

Mr. Leland then took an old well-worn Bible out of his little bundle, and read in a very solemn tone the 102nd Psalm. During the reading the two old blacks often said in a voice, "Amen, bless de Lord." When the Psalm was ended, Mr. Leland fell upon his knees and poured out his feeling in such an outburst of reverential eloquence as was seldom ever equalled, and never surpassed by mortal lips. His host and hostess were so affected by his Psalm and prayer that they could do no more than fix their eyes on their guest, as though they felt he was something more than a mortal man. He retired to a clean little pallet in one corner of the cabin, where he soon fell asleep. When morning came, he was up early. Aunt Dilsey soon had him a good plain repast, after which he seated himself to read, telling his hostess that "he felt too much fatigued to travel, and if she was willing, he would rest there until afternoon anyway, and then if he felt better, he would be on his way."

Aunt Dilsey said: "Yes, Mosta, stay as long as you wants to; we be glad to have you stay with us a fortnight, if you can put up with our fare."

Mr. Leland seated himself under a shady tree in the cabin yard, and with his Bible, waited to see what the finality would be. About 9:00 everything was in a bustle about the stone mansion. All the servants were called in to dress in their very best. Carriages arrived by the dozen, until the hall and every part of the large and elegant building was crowded to overflowing. But to their dismay, no preacher had made his appearance,

for the last that came in sight had been scanned to get a glimpse of the minister. No one in the large congregation had ever seen him, but all had heard of him. So everyone was full of anxious expectation, supposing that when he came he would be drawn by two or four horses driven by a servant in livery.

Ten o'clock passed, half past ten, eleven o'clock was announced by the clock on the wall and no minister. The company had by this time become restless, when Aunt Dilsey went to her mistress and said:

"Bless do Lord, Missus, why don't you get de ole man who stayed in our cabin last night to come here to de door and pray 'fo' de folks go home? He prayed in our cabin last night and dis mornin'. 'Fore God, in all my born days, I never heard sich prayin' afore. He's sitting right dere now, under de tall pine tree, an' as de preacher's not come, if you'll let him pray, I'll go right now and fetch him down."

The lady consulted with some of the company, the matter was talked of among the congregation, when it was agreed to have the straggler, as they called him come and pray before the congregation broke up. So, Aunt Dilsey went to where Mr. Leland was sitting and said:

"Mosta, de folks are all disappointed 'bout de preacher. He am not come, and dey wants you to go down an' pray 'fore dey all break up. Mosta, I wants you to pray jist like you did last night."

Mr. Leland walked down to the front door, and standing on the steps repeated a short hymn by memory, sang, and then engaged in prayer. By the time his prayer was ended, all eyes were fixed upon him with amazement. He then remarked that as there seemed to be a disappointment, if it would not be assuming too much, he would talk to them a few minutes; and as a foundation or starting point, he would read a short passage from the word of truth, and which they would find by referring to the 13th chapter, second verse of Hebrews: "**Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.**" When he had spoken for twenty or thirty minutes, the hostess, who had refused him the hospitalities of her house the evening before, became so deeply affected that she ran and prostrated herself at the feet of Mr. Leland, and would, if he had allowed her to have done so, have washed his feet with her tears and dried them with the hair of her head. It was said she was so overcome and affected that from that time forward she was a changed and different woman, so much so that she threw off all her finery and ornamental dressing and became an humble and plain Christian.

Though she was a professor before, her whole deportment underwent a complete change. Her house became a place of worship, where she delighted in making all, no matter how plain or how poor, as happy as kind attention could make them; in fact, it was said that if preference had to be given, it was always to the poor and needy.

## First Tract In Burmah

(continued from page 7)

life, obtain no refuge or resting place; but soul and body will fall into Hell, as his sins deserve; and having transgressed against an eternal God, he must accordingly forever suffer eternal misery.

He who is renewed and becomes a disciple of Jesus Christ, in the present life, is acquainted with wisdom, and attains the state of a **Thautahpan** (one that has acquired a new and excellent nature, which will issue in final salvation). And when he changes worlds, his soul having obtained the pardon of sin through the death of Christ,

will, through the grace of God, enter into the divine presence. The body, also, though it be burnt with fire, or consumed in the earth, and thus destroyed for a time, will at the end of the world, by the power of God, with Whom nothing is impossible, live again; and thus soul and body united, will forever enjoy eternal happiness in the presence of God.

The commands of Jesus Christ are as follows: Repent, or be changed in mind; that is, extirpate the old nature, and cultivate the new. Have faith in the Saviour, the Lord Jesus Christ. Love God supremely. Love others as you self. Set not your heart on worldly goods and riches; but look forward to, and for, those riches which are free from defilement, and eternal in the heavens. Suppress haughtiness, pride, and insolence, and cherish an humble, meek, and lowly mind. Return not evil for evil, but have a disposition to forgive the faults of others, and to bear injury with patience. Love your enemies, and pray for them. Be compassionate to the poor and needy, and give alms. Cover not the property of others; therefore take not by violence; steal not; defraud not in trade; trespass not in manner on the property of others. Speak no falsehood. Bear no false witness.

Without being invested with governmental authority, take not the life of man. Drink not intoxicating liquor to excess. Despise not marriage, whether of a teacher of religion, a ruler, or a private person. Beside your own husband or wife have no desire for any other man or woman. Honor parents, and willingly assist and support them according to your ability. Listen reverently to the instructions of religious teachers, and make

## EVER THOUGHT OF PRAYER CONDITIONING YOUR CHURCH

offerings for their support. In regard to rulers, whether disciples of Christ or not, honor them, pay them tribute, pray for them, and obey their lawful commands. Pray to God always. On the first day of the week, assemble to worship God and hear His word. On becoming a disciple of Jesus Christ, receive baptism in water. Afterwards, memory of His flesh and blood which He gave for the sake of His disciples, reverently, from time to time, eat bread and drink wine. Use all diligence that your relations, and neighbors, and countrymen, who are not disciples of Christ, may be converted. With a compassionate mind, use all diligence that the inhabitants of towns and countries, and kingdoms, who are in darkness, not having obtained the light of the knowledge of the true God, may become disciples of Christ. The above are commands of Jesus Christ.

The teacher who composed this writing, seeing the great need which is coming on the Burmans, left his own country from compulsion, and from an immense distance has arrived, by ship, to the country of Burmah. He desires neither fame nor riches. Offering and gifts he seeks not. The disciples of Christ in his own country moved with compassion for the Burmans, make offerings sufficient for his use. He has no other motive but this: Being a disciple of Christ, and therefore seeking the good of others as his own, he comes, and is laboring that the Burmans may be saved from dreadful punishment of Hell, and enjoy the happiness of Heaven.

In the year of Christ, 1816, the Burman year, 1178; in the 96th day of the lord of the Saddan phant, and master of the Saky weapon; and in the 33rd year of his reign; in the division Pashon Tuesday, the 12th day of the wane of the moon Wahgoung, at the double beat, this writing, titled, **The Way to Heaven**, was finished. May the reader obtain light. Amen.

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