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## The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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## GHOSTS, GOBLINS AND GOODIES

By EDITOR

On the evening of October 31, children dress as goblins or witches and knock on doors, yelling "trick or treat." Kids everywhere anticipate a hectic night of fun and foolishness. In schools students participate in Halloween parties and dress in costumes. Even churches have big celebrations to commemorate this day.

There are times when the trickster gets tricked. He may bite into an apple given to him into a razor blade. Or he may empty his sack to find potatoes and rocks. At other times the child plays the trick. He may soap windows, scatter tissue paper, throw eggs, tear down mailboxes, and steal unguarded objects. This gives police a great many headaches with juvenile vandalism.

How did the world come to observe Halloween? Why in this enlightened age, with ignorance and superstition supposedly banished, does a Christian public engage in this spirit of frivolity? Is Halloween not of Christian origin?

Nearly all the strange customs of Halloween are of superstitious and pagan origin. This celebration can be traced back to Celtic folk customs in pre-Christian times. The Druids, an order of pagan priests in ancient Gaul and Britain, had an autumn festival called "Samhain." They believed on October 31, ghosts, spirits, fairies, witches and elves came out to harm people. Therefore, they would build huge bonfires to scare such creatures away.

The Druids believed Samhain, lord of the dead, called together the wicked spirits that had been imprisoned inside of animal's bodies during the past twelve months. They supposed that the souls of the dead returned to their original homes to be entertained with food. If no food was

provided, these evil spirits cast spells on those who failed to fulfill their request. Here is the beginning of our modern "trick or treat."

Medieval English women begged from door to door for "soul-cake," promising in return to pray for the departed in the donor's family. Going "a souling" is another original of the trick or treat of Halloween.

All mischief and vandalism which occurred on this night was blamed on the leprechauns, elves,

fairies and pixies. This is the real origin of all vandalism on Halloween.

When Charlemagne invaded and conquered Saxon Germany, he converted these pagans at the point of the sword to Christianity. These Germans and other conquered people began to exert a profound influence on the ecclesiastical affairs of the Roman Catholic Church. These nominal Christians brought with them outright pagan practices and celebrations. All Souls (Continued on page 8, column 1)

## THE NEW VERSION AND ESCHATOLOGY

By A. J. GORDON  
Boston, Mass.

"Eschatology is to be the theological battleground for the next fifty years," said Dr. Hitchcock in a recent address before the Evangelical Alliance. And all

ica, in England, in Sweden, in France, in Germany and on the missionary fields, and tracts and books upon the subject having been issued and scattered by the millions!

In the tumult and vicissitude of the theological debate, it is well for us occasionally to inquire, "What is the question before us?" God by His providence is constantly bringing fresh issues to the front, and it is very discreditable to those who have the floor if they fail to discover what the real question is; and it is even more discreditable if they think to cut off the debate by moving the previous question. Eschatology is before us very prominently, as the eminent professor predicted, and discussion will not cease upon it because any may choose to talk about the fanaticism of Second Advent doctrines, and the gross materialism of the notion of a bodily resurrection.

The New Version has thrown very distinct and powerful light upon some of these questions of a future life.

### THE QUESTION OF CHRIST'S PERSONAL ADVENT

We believe that the attitude which the Lord intended His church to occupy toward Him during His absence in glory, is that of constant and watchful expectation of His return, as an event ever imminent. (Continued on page 4, column 3)



A. J. GORDON

present indications would seem to verify his statement. How many books have been issued within the last ten years upon the resurrection of the body, for and against! How much discussion has been precipitated upon the question of future rewards and punishments! What extraordinary interest has been elicited upon the subject of Christ's second coming — conferences for the consideration of this question having been held in Amer-

## HE CARRIES HIS CREDENTIALS WITH HIM

A true minister of the blessed Saviour, ordinarily, needs not have written credentials in order to be known as a minister of the gospel. There is something in the expression of his face, in his conversation, in his deportment and spirit which will afford evidence of his high calling. "He carries his credentials with him."

Those who are most anxious to be recognized as preachers generally meet with poorest success, and those who look for most favors on account of their calling are apt to get the fewest of them and commonly are least deserving. Those who take the lowest seat, are sure to be exalted, unless they seek exaltation in making it, and those who take the highest seat often with shame are driven to the lowest. "Christ's preachers carry their credentials with them."

LANDMARK BANNER AND CHEROKEE BAPTIST, Rome, Ga., Oct. 12, 1859.

## Halliman Continues Story On Return To The Mission Field

By ELDER FRED T. HALLIMAN  
Missionary To New Guinea

In my last report I had just boarded the big jet aircraft for London on my way to Nigeria. Please take the next seat beside me and let us travel together for awhile

We are sitting in a no smoking

seat belt secured for several minutes when I hear a man's voice in broken English with a Danish accent, apologizing but in no uncertain terms demanding that I give up my seat for this, according to him, was supposed to be his seat. I looked at my seat allocation card once again to make sure I was not wrong and then I told him I was in the right seat and either to sit beside me or go find another seat. When he saw that I had no intentions to give up my seat he finally sat down but grumbled for the next several minutes.

Soon all passengers are on board and seemingly every seat is filled. British Airways had transferred me to Pan-Am and the aircraft now was a 727 instead of the 747—not as roomy but just as fast.

Now the big plane began to taxi over to the main runway where we would soon be taking off from Dulles International Airport. The captain began to speak over the P.A. system and informed us that when we took off we would circle over Baltimore and then head north over New Jersey and on up the coast, leaving the continent at about Newfoundland. Our expected flying time to London would be about seven hours and the ex- (Continued on page 7 column 3)



FRED T. HALLIMAN

area on the right-hand side of the aircraft and have a window seat. I am among the first to get on the aircraft and have been seated and

## The Word Is Used As An Instrument In Regeneration

By BILL MAYES  
Tampa, Florida

We live in a day of many isms, but the most harmful in our opinion that exists among Missionary Baptists is the doctrine of quickening by the Spirit apart from the gospel witness.

This error was the basis upon which the so-called Primitive Bap-

tists went out from Missionary Baptists years ago, thus making the adjective "Missionary" a needed means of identity. Until that time true Baptists were missionary and this was understood by the Biblical title Baptist. I might add that Sovereign Grace on the other hand is another added adjective, for in times prior to hardshellism, the title Baptist was understood to represent these truths.

True Baptists have always walked the middle of the road be-

### THE ANSWER

The answer of John Quincy Adams to a friend who asked him on his 80th birthday how he did is one that ought to linger in every disciple's memory: "I thank you," was the ex-president's reply. "John Quincy Adams is well. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered and it trembles with every wind. I think John Quincy Adams will have to move out of it soon. But he himself is quite well, quite well."



BILL MAYES

tween hardshellism and freewillism, thus reproving both errors. All Baptists are not Baptists, but many wear the banner to take away their shame.

If we properly understand them, some among Missionary Baptists are teaching quickening and regeneration to be two different works of the Spirit — the quickening occurs apart from the gospel witness and is a secret work, that even the recipient does not realize what has happened. Then through the gospel witness these quickened ones are called to faith and repentance. Some are teach- (Continued on page 4, column 3)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## ESSENTIALS OF BIBLE REPENTANCE

"Therefore leaving the principle of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God" (Heb. 6:1).

This text reveals "repentance from dead works" is the first principle of the oracles of God. There can be no conversion unless there is first repentance from a spiritually dead state and course. No one would ever cease from dead works and commence to perform

good works, if he had not already repented of a sinful life. Thus repentance is seen to be the foundation stone of the Christian life.

Any minister who fails to preach repentance to sinners has ignored the fundamental principle upon which a life of faith in Christ must be built. Without true evangelical repentance, there can never be any "faith toward God." Heaven help ministers of the Word to go out and preach that men should repent.

### CONVICTION—SIN AWAKENED

The first step taken by the Holy Spirit in bringing the sinner to repentance is the work of conviction. It is the office work of the Holy Spirit to convince a person of his sinful nature. It is written in John 16:8 of the Spirit: "And when he is come, he will reprove the world of sin." The verb "reprove" here is translated "convince" in I Corinthians 14:24. The same verb in John 16:8 translated (Continued on page 2, column 1)



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The Baptist Paper for the  
Baptist People

MILBURN COCKRELL — Editor

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## Bible Repentance

(Continued from page one)

"reprove" is translated "convict"  
in James 2:9.

Convicting work is the Spirit's  
work. He alone can do it effec-  
tually and none but He. The ex-  
pression "to convict" is a legal  
term. It speaks of the office of a  
judge summing up the evidence  
and setting matters in their proper  
light. It might well be said the  
Holy Spirit reproves of sin, con-  
victs of sin and convinces of sin,  
for He does all of this and much  
more.

It is the Spirit's work to con-  
vince men that sin carries the seed  
of death. If sin continues to work  
in them it will bring eternal death.  
The unbeliever has rejected the  
only cure for sin — he has failed  
to believe in the Saviour lifted up  
on the cross. No one but the  
Spirit can reveal to the sinner that  
rejecting Christ is a terrible sin  
before God. Speaking of the office  
work of the Holy Spirit, Christ  
said that He would convict "of  
sin because they believe not on  
me" (John 16:9).

The Holy Spirit uses the preach-  
ing of the law to convict men of  
sin. "By the law is the knowledge  
of sin" (Rom. 3:20). The Apostle  
Paul wrote: "I had not known sin,  
but by the law" (Rom. 7:7). Again  
he said: "Wherefore the law is  
holy, and the commandment holy,  
and just, and good. Was then that  
which is good made death unto  
me? God forbid. But sin, that  
it might appear sin, working death  
in me by that which is good; that  
sin by the commandment might  
become exceeding sinful" (Rom.  
7:12-13).

The Spirit uses the moral law  
of God to cause the unbeliever to  
understand the essential nature  
and comprehensiveness of sin in  
his nature. The Spirit reproves  
men by the minister who preaches  
against sin. "But if any prophesy,  
and there come in one that be-  
lieveth not, or one unlearned, he  
is convicted of all, he is judged  
of all" (I Cor. 14:24). Here it is  
disclosed how the Spirit reproves

through the preaching of the Word  
in the assembly of the saints. The  
unbeliever by the preaching of  
the Word of truth is convinced and  
converted to Christianity. This  
conviction of sin is the office and  
effect of the truth accompanied by  
the Spirit of God. The conviction  
of sin is the result of the Spirit  
using the truth, not the conscious  
act of the person speaking.

Jesus said that "the men of Nine-  
veh . . . repented at the preaching  
of Jonas" (Matt. 12:41). Jonah  
preached wrath and judgment. But  
his preaching was the occasion  
the Spirit used to bring Nineveh  
to repentance. On the day of  
Pentecost the preaching of Peter  
caused the men of Israel to be  
"pricked in their heart" and to  
cry out: "Men and brethren, what  
shall we do?" Peter's ready reply  
was: "Repent . . . every one of  
you" (Acts 2:37-38).

The Spirit employs the preaching  
of the Word to awaken the con-  
science and to touch the heart of  
an unbeliever. The Spirit uses  
the Word as an instrument to ex-  
pose the secret sins of the heart  
and make the sinner to know he  
is guilty before God. This brings  
fear of punishment for sins com-  
mitted. The psalmist said: "The  
sorrows of death compassed me,  
and the pains of Hell got hold upon  
me: I found trouble and sorrow"  
(Ps. 116:3). At this time there  
is fear of punishment, but there  
is no hatred of sin.

### CONTRITION—SIN ABHORRED

The second stage of true repen-  
tance is contrition for sin. The  
Holy Spirit causes the sinner to  
see sin is to his eternal ruin. The  
spirit makes the sinner understand  
his sins crucified the Lord of  
glory. There is produced in the  
sinner a hatred for sin. An ex-  
ample of this is seen in Psalm  
38:17-18: "For I am ready to halt,  
and my sorrow is continually be-  
fore me. For I will declare mine  
iniquity; I will be sorry for my  
sin." This is sorrow over the evil  
of sin.

The antecedent of true repen-  
tance is godly sorrow. In some  
sense it causes and produces real  
repentance. "Now I rejoice, not  
that ye were made sorry, but that  
ye sorrowed to repentance: for ye  
were made sorry after a godly  
manner, that ye might receive  
damage by us in nothing. For  
godly sorrow worketh repentance  
to salvation not to be repented  
of: but the sorrow of the world  
worketh death" (II Cor. 7:9-10).

In contrition the awakened sin-  
ner is sorry that his sins have  
offended God. "Against thee, thee  
only, have I sinned, and done this  
evil in thy sight; that thou might-  
est be justified when thou speak-  
est, and be clear when thou  
judgest" (Ps. 51:4). Such sorrow  
over sins is according to God's  
will and is wrought by the Spirit  
of God. This godly sorrow leads  
to repentance, salvation, and  
reformation.


The shedding of tears is not re-  
pentance, but it is often the case  
that the truly penitent person  
weeps over his sins. Joel 2:12-13  
says: "Therefore also now, saith  
the Lord, turn ye even to me with  
all your heart, and with fasting,  
and with weeping, and with mourn-  
ing: And rend your heart, and not  
your garments, and turn unto the  
Lord your God: for he is gracious  
and merciful, slow to anger, and  
of great kindness, and repenteth  
him of the evil." Modern believer-  
ism has no place in their evangeli-  
sm for contrition over sin. Their  
professors never shed the tears of  
repentance.

Contrition is attended with shame  
and confusion of face. Ezra said:  
"O my God, I am ashamed and  
blush to lift up my face to thee,  
my God: for our iniquities are in-  
creased over our head, and our  
trespass is grown up unto the  
Heavens" (Ezra 9:6). The peni-  
tent psalmist cried: "For innum-  
erable evils have compassed me  
about: mine iniquities have taken  
hold upon me, so that I am not  
able to look up; they are more  
than the hairs of mine head: there-

# Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



## "STEPS AND STOPS — GOD DIRECTED"

"Thou hast enlarged my steps  
under me: so that my feet did  
not slip" — II Sam. 22:37.

This is one of David's Psalms.  
I often wonder why the Holy  
Spirit saw fit to put it in II Sa-  
muel rather than record it in the  
book of Psalms. It is one of  
David's many Psalms that he  
wrote, and was a Psalm of deliv-  
erance written after God had  
been graciously good unto him.  
It has been very impressive to  
me how he recalls that God has  
enlarged his steps, and it was  
because of this that his feet had  
not slipped, as if to say that if  
it weren't for the Lord, he would  
have been in a backslidden con-  
dition.

I am satisfied that every one  
of us should say the same thing,  
and truthfully so, that if it had  
not been for the Lord, we all  
would be in a terribly backslidden  
state today. God had enlarged

fore my heart faileth me" (Ps.  
40:12). The penitent publican  
"would not lift up so much as his  
eyes unto Heaven, but smote upon  
his breast, saying, God be merci-  
ful to me a sinner" (Luke 18:13).  
The Holy Spirit causes the sin-  
ner not only to hate sin, but also  
to hate himself because he is a  
sinner. "Then shall ye remember  
your own evil ways, and your do-  
ings that were not good, and shall  
lothe yourselves in your own sight  
for your iniquities and for your

### FINANCIAL REPORT OF TBE

BALANCE, Sept. 1	\$ 309.47
Receipts	5,812.70
Expenditures	5,103.87
BALANCE, Sept. 30	\$1,018.30

abominations" (Ezek. 36:31). Upon  
seeing the holiness of God, Job  
said: "Wherefore I abhor myself,  
and repent in dust and ashes"  
(Job 42:6). When the Spirit re-  
vealed the condition of Isaiah's  
heart, he felt compelled to utter  
the plaintive cry: "Woe is me!  
for I am undone; because I am a  
man of unclean lips" (Isa. 6:5).

### CONFESSION — SIN ACKNOWLEDGED

In repentance the Spirit brings  
the sinner to confess his sins to  
God. "I acknowledge my sin unto  
thee, and mine iniquity have I not  
hid. I said, I will confess my  
transgressions unto the Lord; and  
thou forgavest the iniquity of my  
sin" (Psa. 32:5).

The returning prodigal told his  
father: "I have sinned against  
Heaven, and in thy sight" (Luke  
15:21). The prodigal confessed his  
fault and folly. He acknowledged  
his sins against Heaven. The con-  
fession of sin is required as a  
necessary condition to the knowl-  
edgement of peace and pardon. The  
sinner in repentance has a readi-  
ness to confess his sins to God  
and desires forgiveness. John the  
Baptist required of those that he  
baptized a confession of sins (Matt.  
3:6). Baptist churches would do  
well today to require the same.

Ezra called upon the people of  
his day to confess their sins:  
"Now therefore make confession  
unto the Lord God of your fathers,  
and do his pleasure: and separate  
yourselves from the people of the  
land, and from the strange wives"  
(Ezra 10:11). In Old Testament  
times, as well as in our day, it is  
the duty of men to give "glory to  
the Lord God of Israel, and make

David's steps, and accordingly,  
David's feet had not slipped, and  
if it were not for the fact that  
God continually watches after us,  
every one of us would be slipping,  
and would be in a terribly back-  
slidden condition today.

So if you are walking with the  
Lord, and if God is using you,  
and if God is directing you in  
His service, there is no praise to  
yourself, and there is, in no sense,  
a way whereby you can take  
credit for the manner in which  
you are living and walking. Rath-  
er, all the praise and all the  
credit goes to God, because if  
God did not enlarge our steps,  
everyone of us would be a ter-  
rible backslider today.

### MAN CANNOT DIRECT HIS STEPS.

We read:  
"O Lord, I know that the way  
of man is not in himself: it is NOT

confession unto him" (Josh. 7:19).  
Without a penitent confession of  
sins before God, we can never  
have the knowledge that our sins  
are forgiven for Jesus' sake. The  
blood of Jesus Christ cleanses us  
from all sin, but no one under-  
stands this but the truly penitent  
person. I John 1:9 tells us: "If  
we confess our sins, he is faithful  
and just to forgive us our sins,  
and to cleanse us from all unright-  
eousness."

The uncovering of our sins be-  
fore the eyes of God is essential to  
true repentance. God has prom-  
ised to forgive the penitent believ-  
ing confessor and deliver him  
from guilt. He is just in doing  
this because of the atonement of  
Jesus Christ by which His right-  
eousness is declared in the justifi-  
cation of sinners. God is faithful  
to his promise of forgiveness upon  
repentance inasmuch as Christ  
has died for our sins (Rom. 3:26).

### CONVERSION — SIN ABANDONED

True repentance is followed by  
reformation. If there has been a  
change of inward opinions, then  
there must also be a change in  
outward conduct. This is seen  
in the case of the inhabitants of  
Nineveh. When they repented at  
the preaching of Jonah, they fasted  
and put on sackcloth and turned  
from their evil ways (Jon. 3:8).  
The Bible says that "God saw their  
works, that they turned from their  
evil ways" (Jon. 3:10).

When a Sunday school teacher  
asked one of his students what re-  
pentance was, he received this  
reply from a little girl: "It is being  
sorry enough to quit." This little  
girl gave a better definition of  
repentance than some of the great-  
est theologians of the world. An  
old hymn well said: "Repentance  
is to leave the sins we loved be-  
fore . . . And to show we in  
earnest grieve by doing so no  
more."

### CONSEQUENCE OF REPENTANCE

First, it may be said that par-  
don of sin is a consequence of re-  
pentance. "Let the wicked for-  
sake his way, and the unrighteous  
man his thoughts: and let him re-  
turn unto the Lord, and he will  
have mercy upon him; and to our  
God, for he will abundantly par-  
don."

The Bible joins repentance and  
remission of sins together in the  
doctrinal content of the Great  
Commission (Luke 24:47). They  
are joined together again in Acts

in MAN that walketh TO DIRECT  
his steps" — Jer. 10:25.

In the light of this text, as well  
as in the light of my own ex-  
perience — and I might also add  
— in the light of my observation  
of others, I insist that man can-  
not direct his steps. There is a  
reason why that is true. I be-  
lieve that God expects to direct  
our steps in view of our inherited  
depravity.

The Word of God tells us that  
spiritually we are blind. How can  
a blind man direct his steps?

The Word of God insists that  
we are spiritually deaf. Can a  
deaf man direct his steps?

The Word of God insists that  
we are spiritually lame — that  
we are impotent, exactly like  
Mephibosheth, of whom we read  
in the Old Testament, who was  
lame on both feet. Do you expect  
a lame man to direct his steps?

(Continued on page 3, column 1)

2:38. As long as a man continues  
in impenitency and unbelief, he  
will never obtain the knowledge  
of the remission of his sins.

Second, if repentance is true it  
is unto life. The church at Jeru-  
salem glorified God because He  
had "granted repentance unto life"  
(Acts 11:18) to the Gentiles. He  
who truly repents of his sins lives  
a new life in the flesh. Being the  
recipient of a holy, heavenly and  
Divine life, he can truthfully say:  
"Christ liveth in me" (Gal. 2:20).  
He dies daily to a life of sin that  
the life of Jesus might be made  
manifested in his mortal flesh (II  
Cor. 4:11). The penitent believer  
lives a life of faith and holiness  
(Continued on page 6, column 4)

## BRIEF NOTES

The Sovereign Grace Baptist  
Church of Coal Grove, Ohio, and  
Pastor Gene McKee will have spe-  
cial services Oct. 29-31. Bro. Brong,  
the editor, and others will speak  
during the meeting. The church  
and pastor invite you to attend  
these services.

Elder Bill Langford of Pasadena,  
Texas, informs the editor that their  
church building burned. They had  
several thousand dollars worth of  
damage from the fire. They have  
insurance to cover some of the  
damage. Currently, the Bethel Ba-  
ptist Church is meeting in the South  
Shaver School which is back of  
their church building.

The editor will speak in revival  
services with the Sovereign Grace  
Baptist Church, Winston-Salem,  
North Carolina, and Pastor Joe M.  
Wilson for a weekend, beginning  
November 5. The pastor and  
church invites the readers of TBE  
and others of that area to attend  
these services.

The Pinehaven Baptist Church of  
Columbus, Miss., and Pastor Elvis  
Gregory will have their second Bi-  
ble Seminar November 19-21. Bro.  
Randolph Yeager of Bowling  
Green, Ky., will speak on the gen-  
eral theme of "Sanctification,"  
and Bro. R. L. Crawford of Hay-  
ward, Calif., will speak on the gen-  
eral theme of "The Church." Each  
will speak five times in the semi-  
nar. The church will provide lodg-  
ing and care for any who visit  
with them. For further information  
call 601-328-5971.



# IS "THAT" IN THE BIBLE?



Question:  
"TO WHAT SUPERSTITIOUS USES WERE KERCHIEFS PUT?"

Answer:  
To "hunt souls," a form of divination, Ezekiel 13:18:

"... Woe to the women that make kerchiefs upon the head of every stature to hunt souls! The cloth was supposed to form a sort of trap or net in which the soul might be caught. A somewhat similar use is recorded in the New Testament, where the kerchiefs were supposed by some magic to cure diseases by driving out or trapping evil spirits, Acts 19:11-12: "And God wrought special miracles by the hands of Paul: So that when his body was brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

## Steps And Stops . . .

(Continued from Page Two)  
The Word of God goes so far as to say that we are insane — that we don't have our right mind. No man has his right mind until he comes to know Jesus Christ as his Saviour. The Apostle Paul refers to this very fact and tells us that we don't even have our right mind until God has saved us, for he says:

"For God hath not given us the spirit of fear: but of power, and of love, and of a SOUND MIND" — I Tim. 1:7.

Beloved, you don't even have a right mind until you are saved. Therefore, how could an insane man direct his own steps. Every one of us is spiritually insane. We are victims of spiritual insanity. Can you expect an individual who is out of his mind to be able to direct his steps? I ask then, when the Bible insists that the unsaved man, as a result of his depravity, is spiritually blind, spiritually dead, spiritually lame or impotent, and is spiritually insane, how could you expect a man to direct his steps? Suppose you were to see a man on the street who is blind, and deaf, and lame, and insane. I ask you, would you ask that man to lead you across the street? Would you even want that man to walk down the street with you, from the intersection to another? Would you want that man to drive an automobile in which you were riding? Would you want him to be a driver of a bus of which you were paying passenger? I say to you, a man that is blind, and deaf, and lame, and insane is in no sense capable of directing his steps, and the Bible tells us that due to our depravity, all of us are spiritually blind, and spiritually deaf, and spiritually lame, and spiritually insane; therefore, there is not one of us that is capable of directing our own steps.

I think today how many churches there are who have an unsaved man for a pastor. They remind me of a poem I read years ago in high school of a vessel that was manned by a dead man, and that had a crew of corpses. I often think of that poem and compare it with lots of churches I know of today. They have a dead man spiritually in the pulpit, they have dead deacons, and they have dead church members, and the leading officers of the church are dead, too. Beloved, how could we expect a church to prosper and to be blessed under such conditions? I tell you, it is mighty hard to even a saved man to direct

his steps with God's help. If a man is unsaved, whether he be a preacher or as a member of a church, he certainly could never direct his steps to please God.

Every once in a while I get provoked with the leadership of our nation and I express myself very pertinently, yet I shouldn't do that. I shouldn't blame the leaders of our country. We should not expect those of high places in the leadership of America to do any better than they are doing, for the simple reason, that we ought not expect anything of an unsaved man.

I say to you, man cannot direct his own steps. That is why it is that a church with an unsaved pastor can't expect to prosper and be blessed. That is why it is that a nation with an unsaved leader can't be expected to do that which is right. Beloved, man cannot direct his steps.

I often think of Clara Booth Luce, when she was a Congresswoman. After she had been in Washington a few days, somebody asked her impression, and she made one of the smartest assertions that I have ever heard from the lips of a politician when she said that it was the only mad house in the country that was run by the inmates.

I think that Clara Booth Luce told the truth. She said it in a joking manner, yet actually what she said was the truth — our nation is managed, just like a group of inmates trying to run an insane asylum. What can you expect of our nation from a crowd of people that know not the Lord Jesus Christ as Saviour? What can you expect of them so far as our nation is concerned? The Bible says it is not in the power of man to direct his steps. An unsaved preacher can't direct his steps. A church that is led by an unsaved preacher, or a church that has unsaved deacons, can't expect to be blessed. A nation that has unsaved people directing and leading them in the events and affairs of public life, should not expect anything good to come from such leadership. I tell you, beloved, "it is not in man that walketh to direct his steps."

## GOD ORDERS OUR STEPS.

We read:  
"The steps of a good man ARE ORDERED by the Lord: and he delighteth in his way" — Psa. 37:23.

I am glad that our steps are ordered by the Lord. You can turn all through the Word of God and you will find that it is recorded again and again how God orders our steps.

Notice again:  
"A man's heart deviseth his way: but the LORD DIRECTETH his steps" — Prov. 16:9.

It is true that we think in our hearts we are doing the things that we are doing, but actually it is God that is directing our steps. Man thinks he can walk in his own way, and man thinks in his heart that he is devising his own way and that he is making the plans for his life, but after all is said and done, it is the Lord that is directing his steps. I tell you, it thrills my heart and blesses my soul just to realize that it is God that orders our steps.

That is not only true of the saved, but it is true of the unsaved as well. I turn to God's Word and I find that God called Cyrus by name two hundred years before he was born, and God said that He was going to direct his steps two hundred years before he was even born into this world. Listen:

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut.

"I have raised him up in righteousness, and I WILL DIRECT ALL HIS WAYS: he shall build my city, and he shall let go my captivity, not for price nor reward, saith the Lord of hosts" — Isa.

45:1, 13).  
Beloved, I tell you, man cannot direct his steps, for God's Word definitely tells us that God orders our steps every day.

I don't know whether you agree or not, but you might as well face it — God ordered your steps this morning from the time you put your toes out on the floor until you got to the house of the Lord. You couldn't have gone any place else today, for God directed your steps, and ordered your path, that you are here at this place this morning.

God not only directs the saved, but He directs the unsaved man, too. We read in God's Word how God directed a man by the name of Josiah, and his name was called three hundred years before he was born. Listen:

"And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord: Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer

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the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee" — I Kings 13:2.

This prophet of God says that three hundred years from now David is going to have a child and his name is going to be Josiah and he is going to take false prophets and offer them on a sacrifice upon the false altar of Jeroboam. The very thing that was spoken came to pass in the life of Josiah.

I tell you, beloved, God orders our steps. He ordered the steps of this unsaved man Cyrus, for He even called him by name and told what he was going to do two hundred years before he was born. He ordered the steps of this man Josiah, for He even told what Josiah was going to do three hundred years before he was born. I'll go further and tell you that God ordered your steps long before you were born. Listen:

"Now God himself and our Father, and our Lord Jesus Christ, DIRECT OUR WAY unto you" — I Thess. 3:11.

"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ" — II Thess. 3:5.

Notice, Paul says by inspiration that God directs our steps from day to day. Doesn't it help you to know that God directs your steps?

I might go further and say that God not only directs your steps, but He directs your stops also. He tells you when to step and He also tells you when to stop. It just thrills my heart to know that my life is in the hands of an omnipotent, sovereign God, who knows all things from the beginning, and who can speak to Cyrus, an unsaved man, two hundred years before he is born, telling Cyrus what he is to do and directing his steps; who can speak to Josiah three hundred years before he is born and tell him what things to do, and thus direct his ways. Beloved, that same God orders our steps and our stops today.

## GOD NUMBERS OUR STEPS.

Sometimes my legs get mighty tired and I wonder just how much longer I can keep going. Then I realize that it is the Lord that has numbered my steps.

How many steps have you taken in life? How many steps are you going to take between now and the time you leave this world? I don't know, and neither do you, but I tell you one thing, God has numbered our steps.

Beloved, God knows the number of hairs in your head. God also knows the number of sparrows that fly in the air. Not one of them can fall to the ground without the omnipotent Heavenly Father taking note of the falling sparrow.

Yes, beloved, God knows the sparrows. He knows the hairs of your head, and thank God, he knows the number of steps which you are going to take.

We read:

"For now THOU NUMBEREST MY STEPS: dost thou not watch over my sin?" — Job 14:16.

God knows not only what you are asking, but what you are going to do, and God has your steps numbered.

Listen again:

"Doth not he see my ways, and COUNT ALL MY STEPS?" — Job 31:4.

You can't read these verses of Scripture without knowing that God knows all the steps that you take. Those of us who go through a busy life certainly take a lot of steps, and I imagine you and I will have to take a lot more steps in the days to come. You mothers with babies, I imagine you make a lot of steps running after your children in a day's time. You don't know how many steps you have made, you are going to make tomorrow, but I want to tell you, God has numbered our steps.

God also has numbered our months and days, for we read:

"Seeing his days are determined,

the number of his months are with thee, thou hast appointed his bounds that he cannot pass" — Job 14:5.

This tells us that God has numbered the days and months in our life, and God has set a boundary beyond which we cannot go. When we come to that boundary, we are going to stop; we are not going to go one step farther.

I say then, the God who numbered the sparrows and the God who numbered the hairs on our head — that same God has numbered our days and our months, and even our steps, so that we are truly in the hands of God.

Doesn't this help you to realize that you are in God's hands today? The same God that holds the sparrow in His hand, whose little heart can't flutter and whose wings can't cease to move, and whose little body can't fall to the ground without the omnipotent sovereign God of the universe taking note of it — that same God has numbered our months and our days and our steps.

Beloved, this calls for thought and for positive faith and trust on the part of every one of us.

I can look back across life's experience and I can see the steps that I have made, but I can't tell what the steps I take will lead me unto. However, one thing I do know is this, that the same God that led me in the past is going to lead me in the future, because He has already numbered my steps. It is my business and it is your business as a child of God to look up into His face and implicitly trust.

## GOD PRESERVES OUR STEPS FROM OUR ENEMIES.

You say, "Brother Gilpin, are you going to talk about your enemies this morning?" Yes, I think I will.

"Brother Gilpin, you know that a child of God ought not have any enemies. A child of God ought not ever make anybody mad. You ought not have any enemies."

Beloved, I like the words of the little poem which says:

He has no enemies, you say!  
My friend, the boast is poor.  
He who has mingled in the fray  
Of duty that the strong endure,  
Must have made foes! If he has none  
Small is the work that he has done;  
He has bit no traitor on the hip,  
He has cast no cup from tempted lip,  
He has never turned the wrong to right,  
He has been a coward in the fight.

I say, beloved, if a man stands for the things of God and for the Word of God, he is going to have enemies, and the Word of God tells us that God preserves our steps from our enemies.

Listen:

"They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul."

"They have prepared a net for MY STEPS: my soul is bowed down; they have digged a pit before me, into the midst thereof THEY ARE FALLEN themselves" — Psa. 57:6.

David says that his enemies have prepared a net for him, and that they have digged a pit for him to fall into, but they are going to fall into the pit which they digged for him.

I can look back across the years and I can see how God has taken care of this preacher, and how God has looked after him. I can see some individuals that have dug a pit for my feet and I can see those same individuals that have fallen into the pit that they digged for me.

Beloved, what a God we serve!

(Continued on page 5, column 2)



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Some scholars say on I Corinthians 10:2 that the Jews were baptized, but not immersed; the Egyptians were immersed, but not baptized. How does this verse stand with respect to immersion?"

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
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Verse 2 of I Corinthians 10 reads like this: "And were all baptized unto Moses in the cloud and in the sea." How does this verse stand with respect to immersion? The answer is, it has nothing whatsoever to do with immersion, as it relates to the ordinance that our Lord gave and commanded. Those Jewish people were surrounded by the cloud just as we are today when there is a heavy fog that completely covers us when we go outside. Likewise, the Egyptians when they sought to follow, were drowned in the water that swept back and enveloped them. They were immersed in the sense that we speak of people being completely covered by water. Any person or any thing that is dipped down under the water is immersed, but this has nothing to do with immersion as an ordinance. The term "immersion" as used here does make clear and plain the meaning of the term as used in connection with the ordinance of baptism. Sprinkling or pouring water on people does not cover the term "immerse," which involves complete coverage of an object with water.

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I don't suppose that I will ever get used to the way people try to make the Scripture say things that it does not say.

The Greek word that is translated "baptized" is the same word used whenever you see the word "baptized." This word, "baptizo," can only mean one thing — immerse, dip, or plunge. The Jews were immersed in the fact that the waters were like a wall on each side of them and the cloud over them. "And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left" (Ex. 14:22). See also Ex. 13:20-22. This immersion was determined and executed by God. His authority put them in this situation. I Corinthians 10:1,2 tells us that God called it a baptizing. "Moreover, brethren, I would not that ye should be ignorant, how that our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea."

Since God tells us clearly that they were baptized (immersed) in the cloud and sea, why do we want to think otherwise?

As to the Egyptians being immersed at this time, I must agree. "And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after

them; there remained not so much as one of them" (Ex. 14:28). They were so immersed in the sea that they were drowned.

Just because a person is immersed does not mean they were baptized. Oftentimes a child will "duck" another child while swimming but the child was not baptized even though he was immersed. Many so-called churches will immerse someone but it isn't baptism. A church must have authority to baptize, and only a New Testament Baptist church has that authority. The person must be a believer in the Lord Jesus Christ or his immersion is not baptism.

Both the Egyptians and the Jews were immersed (in different ways) but only the Jews were baptized.

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It is possible to be immersed and still not possess ordained ritual baptism.

The question before us, however, has to do with the Israelites immediately before they passed through the Red Sea (immersed by cloud Ex. 14:19,20) and while they passed through the Red Sea. (Walls of water piled high on either side of them Ex. 14:22).

Certainly the immersion which the Israelites experienced was a clear sign or mark of their deliverance by the Omnipotent Jehovah and in that sense could be likened unto baptism.

The Egyptians, on the other hand, were immersed, but certainly did not experience what we call baptism — they were drowning victims, not candidates for baptism.

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I am wondering about what kind of scholars these are. I do not claim to be a scholar, but even I can see the folly of their reasoning. Since immersion is a picture of both the burial of our Lord and of His resurrection, it goes without saying that those who are immersed must be brought up as well as being put under. If they have been put under and then left there, immersion has been only half way accomplished.

With that in mind, let us consider the two groups found in our question. The Jews went down to the bottom of the Red Sea. Then with a wall of water on either side of them and the cloud immediately over them they were completely entombed, or buried. But God brought those Jews up out of that tomb victoriously on the other side. So their immersion was complete.

On the other hand, the Egyptians went down to the bottom of the Sea, but that was the last thing they remembered. They were buried, and left buried. The Israelites sang that wonderful song of redemption recorded in Exodus 15.

But the Egyptians did not so much as hear it. The Israelites were now dead to Egypt and Egypt was dead to them. But the Egyptians were just dead. They were not immersed. They were just buried.

## The Word Is . . .

(Continued from page one)  
ing that a quickened sinner is not regenerated until he becomes a member of a true Baptist church.

Some, if not all, teach that many of the quickened elect may never know they are alive in Christ until they get to glory. Now if this be true, then some elect will enter glory still under condemnation of God's wrath.

If a quickened sinner never becomes a believer, then John 3:18 teaches that he is still under condemnation: "He that believeth on him is not condemned: but he that believeth not is condemned already." Brethren, it seems to me that Primitive Baptists and some Missionary Baptist Hardshells are trying to get some folks glorified and at the same time still under wrath.

We agree heartily that the Spirit always takes the initiative in the new birth, quickening or regenerating the elect sinner, but we deny that this initiative begins solely with the recipient of new life, but rather begins with all the ordained means that God has been pleased to purpose according to His pleasure.

The Spirit came to the church on Pentecost to empower her witness (Acts 1:8) and this was prior to the first conversion under the Great Commission. Peter preached in the power of the Spirit and three thousand plus were added to the church in the days to follow.

The Biblical order of salvation is: First, a Spirit empowered Baptist church witness being used of the Spirit as He gives life to the elect that they could hear from the ear of the heart and see their exceeding sinfulness with the eye of the soul, reacting in repentance and trust in the Redeemer.

Brethren, I despise the mechanical conversions of the Freewill Baptists, free-lancers (Billy Graham) and all of Protestantism as much as any Baptist does, but let us beware of the ditch of hardshellism as we oppose freewillism.

## The New Version . . .

(Continued from Page One)  
minent, and always to be desired. The Thessalonians were commended because they had "turned unto God from idols to serve the living and true God, and to wait for His Son from heaven;" the crown of righteousness is promised to "those that have loved his appearing;" and the instruction given in Titus is that "we should live soberly, righteously and godly in this present world, looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ." And so in scores of passages, had we space to quote them. The attitude of the church while preaching the gospel to every creature and giving witness of a holy life before men, is to be that of perpetual and expectant longing for the Lord's return in glory.

Now the Revised Version gives one very striking and dramatic representation of this idea, in the change made in the sixth chapter of Revelation. Instead of "Come and see," as the four-times-repeated cry of the living creatures in the vision, we have "Come." According to the most widely accept-

ed interpretation, these four living creatures stand for the human, in distinction from the divine, for God's animate creation as a whole. And it is not the seer that is called to see the opening of the seals, but the Saviour, invoked to come in His redeeming and avenging power. As each seal opens, i.e., as each great era in the drama of history unfolds, creation, groaning and travailling together in pain, and waiting for its redemption, is heard uttering its cry, with the voice of thunder — Come, come! come! come!

The church, no doubt, is the chief singer, voicing and articulating the groan of suffering Nature. And so as the white horse of conquest, and the red horse of carnage, and the black horse of famine, and the pale horse of death, each in turn emerges upon the scene, the cry for the coming of the Redeemer is repeated, like deep calling unto deep, or mountains answering back the thunder-peal from the sky. And when the fourfold utterance has

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been made, then the chorus of martyrs from beneath the altar breaks forth in grand antiphony, "How long, O Master, the holy and true, dost thou not judge and avenge our blood upon them that dwell on the earth?" It is the same idea in dramatic form which we have on the last page of the Apocalypse; for the "Come" as there employed is more and more regarded as addressed to the Lord, and not to men. "Behold, I come quickly!" "And the Spirit and the Bride say, Come. And let him that heareth say, Come." It is earth's answer to Heaven: it is the Spirit in the Scriptures, and the Spirit in the church, and the Spirit in the hearer taking up the word of the Lord, "Surely I come quickly!" and echoing it back to the sky: "Amen! Even so, come, Lord Jesus."

There was a text that was quoted again and again as proving that Paul would discourage any expectation of Christ's immediate return; viz., II Thess. 2:2: "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of the Lord is at hand." But this last phrase can be quoted no longer by scholars, for the Revised Version reads, "as that the day of the Lord is now present." The text may be used against those who teach that Christ has come, and that we are living in the day of the Lord or the Millennium, but it cannot do service any longer against those who hold that the Lord's advent is future, and possibly near. And, on the contrary, they should have great searchings of heart, surely, who teach that Christ's coming is merely spiritual and providential, and not corporeal; for they are told in the New Version that "many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh" (II John 7).

## THE RESURRECTION OF THE BODY

This is the great event most closely connected with the return of the Lord. It cannot be questioned, we think, that our own time is especially marked by the denial of this doctrine. Those who have not watched the trend of opinion on this point have little idea of the extent to which, even in orthodox ranks, the Swedenborgian notion of elimination has supplanted the primitive doctrine of resurrection. Instead of holding that at the sound of the last trumpet, God will "quick-en your mortal bodies by his Spirit that dwelleth in you," it is becoming very common to maintain that at death, a spiritual, incorporeal substance is evolved from the body. Thus one's death is his resurrection, since in that event an imprisoned spiritual body breaks its shell and comes forth, like the butterfly from the chrysalis. It is not, therefore, the angel's trumpet calling the dead from the grave that ushers in the resurrection, but the sexton's bell tolling the dead to the grave.

This notion seems to result largely from that ultra spiritualism which would rule the body out of all recognition in the work of redemption. There is a kind of Manichean contempt for flesh and bones, and a feeling that it is gross materialism to assign them any place in the glorified life. Those thus holding will miss, in the New Version, the words, "our vile body." Thank God there is no such designation of that which has been exalted into a temple of the Holy Spirit. When Archbishop Whately lay on his death-bed, his chaplain was reading to him, from the common version, the passage in which the words occur, "Who shall change our vile body" (Phil. 3:21). "Read it in the original," said the dying Archbishop. The chaplain read it in the Greek, rendering the words, "Who shall change the body of our humiliation." "Ah, that is it!" said Dr. Whately. "Nothing that God made is vile."

(Continued on page 8, column 2)



# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

"MARY, MOTHER OF JESUS"

"Blessed art thou among women" (Luke 1:28).

Because the Roman Catholics have defiled Mary, we tend to go to the other extreme and ignore her. Perhaps we need to get a little better acquainted with her, yea, even honor her. Certainly, the Lord did honor her. Gabriel said she was highly favoured of the Lord and had found favour with Him.

Augustine said that "Mary first conceived Christ in her heart by faith, before she conceived in the womb." How true this is. Mary was a believer in Jehovah. Her testimony was "My spirit hath rejoiced in God my Saviour." Yea, she certainly was blessed among women. Not ABOVE women but AMONG women.

I often wonder about Mary as a mother. Certainly they were very poor people. When it was time to present her child at the temple, she brought the two pigeons as an offering which shows how very poor they were. What was it like to raise a child like Jesus? He wouldn't do the things other children who are sinful would do. No lying, stealing, cheating, tattling, etc. What could she possibly give to a child who at the age of twelve was teaching the scholars in the temple? What was it like to have a perfect child in the home? It must have been hard on the other children. I can't help but believe that our Lord must have suffered as a child from the taunts and abuses of other children.

Mary gave to Jesus the only home He was ever to know. For 30 years he was under her care. Then He begins His preaching. Being a mother, she probably had mixed emotions over this. The crowd ridiculed her Son. They laughed at Him, ignored Him,

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tried to kill Him, and called Him a mad-man. Yet, how her heart thrilled at His voice. And there were those who believed and had changed lives.

What glory this was!

Then there was that dark day at Calvary. What anguish she felt as she watched her Son hanging on that cross! The sword seemed to pierce her heart as it pierced His side. But there was hope — hope that was manifested three days later at the resurrection. Death could not hold her Lord. He is living forever.

The last glimpse we have of Mary is a heart-warming one. We find her a member of the Lord's church worshipping and fellowshiping in the upper room. What joy fills her heart! Her other sons are believers now also (Acts 1:12-14). And they join with her in serving and worshipping in spirit and in truth. What more could a mother ask?



## Steps And Stops . . .

(Continued from page three)

What a sovereign, omnipotent God we serve — a God that takes hold of us who can't direct our own steps, and directs our steps for us, and numbers those steps we take; that same God preserves our steps from our enemies.

I sat down one day and I said, "Lord, how many times has this been my experience? How many times has Psalm 57:6 been fulfilled in my own life?" You know, beloved, I just simply couldn't recall the number of times that God has fulfilled it in my own life. I can think of one individual who truly despised and hated me, if ever a man did, yet I can see him down on his knees begging me to come, visit him.

Beloved, that is just one instance, but I can tell you dozens of them — how God takes care of His own, and watches after them, and how the individuals that prepare those snares, fall into their own pit. I tell you, we have a God who numbers our steps, who sees to it that our steps are taken day by day, and who preserves us from our own enemies.

I say, beloved, we have enemies that affect us for a while. I know that sometimes these enemies cause us difficulties. An enemy is about like a sandbrier in your sock. A sandbrier irritates and hurts you for a little while, but you take your sock off and get the sandbrier out and it is over with. An enemy is about as important as a sandbrier in your sock. How I thank God that the God that orders our steps, and numbers our steps, also preserves our steps from our enemies.

V

## OUR STEPS SHOULD BE PATTERNED AFTER THE WORD OF GOD.

We read:

"Order my steps IN THY WORD: and let not any iniquity have dominion over me" — Psal. 119:133.

I have no business to make plans unless those plans are in harmony with God. I have no business at any time to take any steps in any direction unless my steps are in harmony with God. It makes no difference what I think — the question is, what does the Word of God tell us?

Some people will pattern their steps according to sentiment, but that is not right. You ask an individual for a verse of Scripture that will justify women speaking in public and some of the other things that they believe, and they will say, "I can't give you any verse of Scripture, but that is the way we have done it for years."

Let me tell you, beloved, we ought not order our steps according to sentiment, but according to Scripture. It is so much easier to be sentimental than it is to be scriptural.

We ought not to pattern our

steps by that which is popular. If I would say that Baptists, Protestants, Catholics, and other religion should try to agree and see how we could get together — if I were in such an ecumenical position, I would at least be taking a popular position. But our steps aren't to be ordered on the basis of what I think, or on sentiment, or on the basis of popularity. We ought not order our steps on the basis that "everybody else is doing it."

Every once in a while when it comes up to Christmas time, somebody will say, "Brother Gilpin, I am satisfied that what you say is true about Santa Claus and Christmas, and the fact that it is of heathen origin, but after all, we all have a little heathenism in us, and everybody else is doing it, so why not just forget about what you have to say, and what you believe, and go on?"

What does the Bible say in that respect? Listen:

"Thou shalt not follow a multitude to do evil" — Ex. 23:2.

Beloved, I have no business to follow the world to do evil.

Then when Easter time comes, people say, "Brother Gilpin, it is true that when you were a boy the way that they celebrated Easter was far different from today, but times have changed. You ought to go along with the crowd."

Listen, beloved, I am serving an unchangeable God. I am not serving a God that changes with the winds. I am serving a God that is unchangeable, and that God

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orders my steps, He numbers my steps, He preserves my steps from my enemies, and He tells me that I am to pattern my steps according to the Word of God. I have no business to pattern my steps on the basis of what I think, nor on the basis of sentiment, nor on the basis of popularity, nor on the basis that "everybody else is doing it," nor on the basis of what Grandma believed. Rather, our steps ought to be patterned after the Word of God.

If you can find it in the Bible, do it; if you can't find it, don't do it. I find that Jesus' steps led Him down into the Jordan River to be baptized by a Baptist preacher. I took the same steps that Jesus took. I found a Baptist preacher, and had a Baptist Church to authorize my baptism, and I was baptized like Jesus was. If I were you, I would look to Jesus' steps, and see that they lead right here to the church of God on the Lord's Day. If you read anything in the Bible that Jesus did, I would say that however His steps led, you ought to follow in the steps that He has given to us in His Word. Your steps ought to be ordered by the Word of God.

VI

## WE SHOULD FOLLOW IN THE FOOTSTEPS OF JESUS.

We read:

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should FOLLOW HIS STEPS"—I Pet. 2:21.

Did you ever read the book, "In His Steps," by Charles M. Sheldon? If you have never read it, you ought to. This book tells about a preacher who was preparing his Sunday sermon, which he preached from this text of Scripture—I Peter 2:21.

He emphasized walking in the steps of the Lord Jesus Christ, and it revolutionized a whole

# ENDURING TO THE END

By ROSCOE BRONG

Dean, Lexington Baptist College

Every Born-Again Believer In Christ Perseveres Through Grace To Glory

"He that endureth to the end shall be saved . . . He that shall endure unto the end, the same shall be saved" (Mat. 10:22; 24:13).

"His seed also will I make to endure for ever . . . His seed shall endure for ever" (Ps. 89:29, 36).

In their lusty pursuit of worldly position, popularity and self, pro-



ROSCOE BRONG

moters of Baptist programs, properties, and prelates have departed from the historic faith of Baptists — which is another way of saying that they have departed from faith in the Bible. When men turn from divinely inspired revelation to satanically inspired reason, it is not surprising if they wind up entangled with the "doctrines of devils" (I Tim. 4:1).

## FAKE SALVATION

One popular notion brought by demons to the minds of men is the doctrine of a partial, temporary, spiritual salvation — the idea that a sinner can be spiritually saved for a while, actually a child of God, and then lose his holy standing before God, become lost again, and go to hell.

Such an idea is contrary to all Bible teaching, and reveals gross ignorance or unbelief of all the promises of God concerning His salvation.

A salvation that is never finished, a salvation that can be lost, is a fake salvation.

An editor of a paper heard the sermon and he said, "If I am going to walk in His steps, and if I am going to do what Jesus would do, how about those newspaper ads for whiskey? I can't carry them." The result was that the paper came out the next day with a new form and a new appearance, without the whiskey ads. It was thus with all the business and social life of this town.

I tell you, beloved, if you are going to walk in the steps of the Lord Jesus Christ, it is going to make a change in your life and mine.

## CONCLUSION

Let's sum it up: we take our steps, but we don't direct them. We can't. Our God orders our steps. He numbers our steps. He says that we should pattern our steps after the Word of God, and He says that we should follow the footsteps of His Son, the Lord Jesus Christ.

Oh, may it please God to take hold of us and let us realize how important it is that we walk in the steps of the Lord Jesus Christ. As the old song says:

"Oh, how beautiful to walk in the steps of the Saviour, Stepping in the light, stepping in the light."

May God help you to trust the Lord, and may God direct your steps!

If salvation were a product merely of human will, human effort, human faithfulness, then it would be reasonable to suppose not only that it might but that it must fail — but such a supposed salvation is fake from the beginning.

## SALVATION OF THE LORD

Jonah learned in the fish's belly what neophytic preachers are not taught in modernistic seminaries: "Salvation is of the Lord" (Jonah 2:9).

Paul had a confidence not shared by modern infidels parading their false learning under the banner of Christianity: confidence that the God Who begins a good work in His people will finish it up until the day of Jesus Christ (Philip. 1:6).

According to the Lord Jesus, every true believer in the Son of God (Jn. 3:36), every person who truly comes to Christ for salvation (Jn. 6:37), every true sheep belonging to the Good Shepherd (Jn. 10:27-30), is in present possession of everlasting life, will never be cast out, and can never be taken out of the loving hand of God.

Now, either God's Word is true, or it is not. Either we believe Him, or we do not. Either He has provided salvation for lost sinners, or He has not. And if He has provided salvation, either His salvation is as He describes it, or we have no way of knowing what or of what sort it is.

Surely, if we have any real faith at all in the truth of God's word and in His saving power, we must agree that the salvation of the Lord is complete (Col. 2:10) and everlasting (Heb. 7:25; 10:14).

## PERSEVERANCE IN WHAT?

Of course, Baptists do not claim that any Christian, much less every Christian, lives as good a life here in the flesh as he ought. We leave such claims to the false holiness sects. Yet, I read recently the following words from a confused brother who calls himself a Baptist:

"Just what did the brethren (who wrote the New Hampshire Confession) mean by the 'perseverance of the saints'? I think they made themselves clear: 'their persevering attachment to Christ is the grand mark which distinguishes them from superficial professions.' 'This poses a question . . . How much lapse, how much carelessness, does 'persevere' allow? . . . The dictionary defines 'perseverance' as 'persistence; steadfastness.' I ask, how steadfast?"

If our brother had read a little farther in the dictionary, he might have found another definition better fitted to theological discussion. From Webster's Third New International Dictionary, unabridged, I quote the following definition of perseverance:

"Continuance in a state of religious or spiritual grace until it is succeeded by a state of glory."

No intelligent and informed Baptist has ever before, to my knowledge, confused perseverance with steadfastness, or eternal security with faithful service. But let us "strive not about words to no profit" (II Tim. 2:14): the point at issue is not the advisability of faithfulness in the Christian's life, but the certainty of permanence in the salvation he receives from Christ.

## KNOW BY THEIR FRUITS

Viewing individual human lives in terms of their general effects or issues, Jesus compared them to trees and in this figure declared:

"By their fruits ye shall know them" (Mat. 7:15-20; see also Mat. 12:33; Lu. 6:43, 44).

Yet it would be absurd to argue (Continued on page 6, column 3)

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PAGE FIVE



# Biography Of William Carey

By RICHARD ECKSTEIN  
Liverpool, New York

## ENGLAND

William Carey was born August 17, 1761, in the small English village of Paulerspury in Northamptonshire. His early life was one that witnessed poverty of purse. His parents toiled from early dawn until late evening as weavers. Their small earnings provided little beyond the minimum essentials of life, and this consisted largely of home grown vegetables.

It is difficult for us to project ourselves into this primitive life-style. The industrial revolution had not yet occurred and everything in industry and social life had as yet changed little in the previous six centuries. The life of every family was centered in the home.

It was rare indeed in those early years to own a copy of the Scriptures, but William was blessed as his parents Edmund and Elizabeth owned a Bible. While Mother and Dad toiled at the loom, William learned to read and to write. The text book was The Word of God and his loving grandmother was his tutor.

William's early boyhood can be characterized by his firm determination to carry through the thing he set his heart on. His early interests centered in mainly two areas. He was first of all very much concerned with natural history. He collected all manner of insects, birds, eggs and nests; while cultivating all types of flowers and plant life, studying each in minute detail.

His second area of interest seemed to center in what was going on in the outside world. He concerned himself with gleaning the news published in the weekly newspaper The Northampton Mercury. His heart yearned for knowledge of the great world beyond his own remote village.

William's father became headmaster of the village school and by the time William was 12 years old he had mastered Latin. He later writes: "In the first fourteen years of my life I had many advantages of a religious nature, but was wholly unacquainted with the scheme of salvation by Christ." He continues to write that while he had many stirrings of mind, he generally disliked books on religion. At about 14 years of age he began a life he later described as debased, taking up with the crowd he became addicted to swearing, lying and a life of gaiety not acceptable to his Puritan background.

At 16 years old his education was completed and he became apprenticed to Clark Nichols, a shoemaker in the village of Piddington. Here he discovered a commentary on the New Testament and fascination kindled by the Greek characters sparked a new flame of inquiry. He reasoned that he already knew Latin, and set himself to master Greek.

About this same time he recalls the shameful act of being caught in a lie and stealing from his master the sum of one shilling. He began to come under the conviction that good and evil forces were struggling for his soul. He seems to have been by-passed by the Methodist revival of the Wesley's, and it appears that his conversion was brought about under the preaching ministry of Elder Thomas Scott, a stern Calvinist.

Carey became a member of the Congregational Church at Hackleton in 1781. The spirit of investigation of his boyhood was now devoted entirely to Jesus Christ. He wrestled with the views of the hyper-Calvinists and the duty of calling men to Christ. With his characteristic thoroughness he began an independent study of The Word of God.

Carey's transition into manhood was rapid. In the span of just a couple of years Mr. Nichols died. He became apprenticed again to shoemaker Thomas Old. He fell in love and married Old's sister-in-law, Dorothy Placket, who was

illiterate and thought by many to be ill-fitted to be his wife. Unexpectedly, Mr. Old died and Carey found himself carrying on the business in addition to his new family responsibilities.

In 1782 Carey met John Sutcliffe, John Ryland and Andrew Fuller of the Particular Baptist Association. They busied themselves by pouring over the writings of Jonathan Edwards and reports of the revival in America. Too poor to buy himself a meal, he was invited to dine with a friend where he received his first invitation to preach. The people of the village of Earls Barton were so well impressed with Carey's message that the 21-year-old shoemaker regularly walked the 12 miles each Sunday to minister to them. His gospel ministry meant continuous study. He hammered at his shoemaking all day while studying books borrowed from the library of John Ryland, and starved himself to buy a book of his own from time to time.

Carey's independent and thorough study of the Word of God brought him conviction about scriptural baptism. In October, 1783, he was immersed in believers baptism in the River Nen by Ryland. The next several years saw much hardship in his life. Financial crisis in the shoe shop prompted him to also begin a private school to supplement his income. He fell into ill health with "the fever" and witnessed the death of his young daughter from the same affliction.

As Carey's association with Ryland, Sutcliffe and Fuller grew he studied Hebrew with them to better understand the Old Testament. In 1875 in seeking to improve his economic condition he moved to Moulton where he opened a shoe shop and school in a thatched cottage. He tried to cast his lot with the Baptists at the urging of Sutcliffe to become more "respectable," and after two years of observing his ministry, Sutcliffe's church at Olney commissioned him to "preach wherever God in His providence might call him." This new identification as a Baptist is recorded as being on August 10, 1786.

He was called as pastor of the Baptist Church at Moulton and the sum of five shillings and nine pence a week was necessarily supplemented by his teaching and shoemaking. As he ministered at Moulton for four years he was called of God to become a missionary. His call came after intently reading "The Last Voyage of Captain Cook." The reading of this book of adventure marks a turning point in Carey's life! The pages of Cook's Journal became more than a tale of romance, stories of tattooed savages. The stories of new islands, strange people and man-eating savages addicted to cannibalism suddenly burned into his heart this awful truth: "These were men and women, God's creatures, needing

to know God's love!"

This thought took possession of Carey: "These South Sea islanders need the gospel!" His passion and burden to carry the gospel to the heathen was fueled by reading of the ministry of David Brainerd among the American Indians.

With that careful and thoroughness now so characteristic to William Carey, he began a new project. From every source he could draw upon, he began to construct a large map of the world. Of this map we learn from Fuller: "He had drawn with a pen a place for every nation in the known world and entered into it whatever he met with in reading, relative to its population, religion, etc."

While his burden grew, so did his own relationship with the Lord Jesus Christ. He seemed to be providentially strengthened for his battle to come with "false Calvinism." The Northamptonshire Baptists held to "salvation was only for 'the elect' — a limited few." Fuller had published a booklet "The Gospel Worthy of All Acceptation" which concluded with the inference that "if it is the duty of all men to believe the gospel . . . then it is the duty of those who are entrusted with the gospel (Continued on page 8, column 3)

## Enduring To The End

(Continued from page five) from such figurative language that a generally good man cannot do a single bad deed, or that a generally bad man cannot do any (outwardly) good deeds. After all, we do sometimes find wormy or rotten fruit even on a good tree. And while some varieties of trees are quite unlike, others are so similar that only an expert can tell them apart, especially out of the fruitbearing season.

Under another figure, in the parable of the tares (Matt. 13: 24-30, 36-43), Jesus emphasizes this very fact that many false professors are practically indistinguishable in this world from true believers.

"Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way" (Rom. 14: 13).

## SPIRITUAL WARFARE

Examining the individual life more closely, we find that human nature since Adam sinned is pretty well disintegrated, a battlefield of conflicting thoughts and motives. Especially is this true in the life of a Christian, where the old man's sepulcher has become the new man's shrine; where, in the words of the apostle,

"The flesh lusteth against the Spirit, and the Spirit against the flesh: and those are contrary the one to the other; so that ye cannot do the things that ye would" (Gal. 5:17).

So Paul exhorted Timothy, and through him us, to "fight the good fight of faith" (I Tim. 6:12). The only people in this world who have no quarrel with sin are those who feel right at home in sin; like the loafer who is so unafraid of work that he can lie right down by it and go to sleep.

Only those souls that endure to the end shall be saved. We need not try to limit the application of these words of Jesus. They are for general application, and the truth here declared, if declared once, is declared a hundred times and a hundred ways in the Word of God. Let's face it: God's people are engaged in spiritual warfare, and only those who win the war are truly the people of God.

## MORE THAN CONQUERORS

But praise His holy name! His seed shall endure for ever! The same Captain Who demands victory has insured it at the cost of His own blood and with the wielding of His own resurrection power!

"Whoever is born of God

overcometh the world" (I Jn. 5:4). Now, if you can't believe God on this point, don't pretend to believe Him at all. If He made a mistake here, who knows how many other mistakes He made? But thank God, He cannot lie (Tit. 1:2), and He tells us plainly that every true child of His overcomes the world. Moreover:

"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (I Jn. 5:18). Remember that it is only in spirit that we have been born of God in this life; our bodies remain sinful until the resurrection.

Our victory as God's people is more than mere survival. Read the list of adversaries in Rom. 8:35-39, and then take comfort from the inspired promise of verse 37:

"In all these things we are more than conquerors through him that loved us."

## GIFTS AND REWARDS

Again, let us not confuse salvation with service, or gifts with rewards. The gift of God is eternal life, and we are justified freely by His grace (Rom. 6:23; 3:24). But some of His people will be called the least in the kingdom of Heaven, and others will be called great (Matt. 5:19). Our Saviour's gifts are free, but His rewards are for those of His people that earn them (Rev. 22:12).

## Bible Repentance

(Continued from Page Two) while on earth (Luke 1:75).

Third, repentance is unto salvation. II Corinthians 7:10 speaks of "repentance unto salvation." The verse might better be translated: "For the sorrow according to God worketh repentance unto salvation not to be regretted." The penitent sinner discovers his repentance will lead him on to salvation.

## REPENTANCE IS GOD'S COMMAND

The command of God to the Gentile world is given in Acts 17:38. The Apostle Paul made it clear at Athens that God "now commandeth all men everywhere to repent." To the churches has been committed the task of preaching "repentance and remission of sins . . . among all nations" (Luke 24:47). The church which repudiates the preaching of repentance is a physician of no value. That religious society is preaching another gospel which was never preached by Christ, the apostles, and the primitive churches.

Repentance is an evangelical duty. God commands all men everywhere to change their minds and their ways. They are responsible to turn with sorrow and shame from every sin, and with cheerfulness and resolution to every duty. Repentance is not only man's privilege, but it is also his duty.

This repentance which God calls upon men to exercise presupposes their guilt. God commands all men to repent: "For all have sinned, and come short of the glory of God" (Rom. 3:23). "both Jews and Gentiles . . . are all under sin" (Rom. 3:9). and "all the world" is guilty before God (Rom. 3:19). All men everywhere have committed sins which they need to repent of. They have too long continued in sin and now it is high time they repent.

Without repentance, the gospel of Christ cannot be savingly believed. Our Lord said: "Repent ye, and believe the gospel" (Mark 1:15). Here Christ makes it plain that repentance is preparatory to belief in the gospel. By repentance one laments and forsakes his sins, and by faith in Christ he receives the forgiveness of sins.

Those who have not repented are yet in the snare of the Devil (II Tim. 2:25-26). He who has an "impenitent heart" is treasuring up unto himself "wrath against the

day of wrath and revelation of the righteous judgment of God" (Rom. 2:5). The sinner who walks in the way of an impenitent heart is on the broad way to destruction.

Forgiveness! 'tis a joyful sound  
To malefactors doom'd to die:  
Publish the bliss the world around,  
Ye seraphs, shout it from the sky!

'Tis the rich gift of love divine;  
'Tis full, outmeasuring every crime;  
Unclouded shall its glories shine,  
And feel no change by changing time.

O'er sins unnumber'd as the sand,  
And like the mountains for their size,  
The seas of sovereign grace expand,  
The seas of sovereign grace arise.

For this stupendous love of Heaven  
What grateful honors shall we show?  
Where much transgression is forgiven,  
Let love in equal ardor glow:

By this inspired, let all our days  
With various holiness be crown'd  
Let truth and goodness, prayer and praise,  
In all abide, in all abound.

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

The language used by Democratic presidential candidate Jimmy Carter in his interview with Playboy magazine has caused concern and comments from Bible-believers all over America.

The Carter statements that drew the greatest attention were the following:

"I've looked on a lot of women with lust. I've committed adultery in my heart many times. This is something that God recognizes I will do — and I have done it — and God forgives me for it. But that doesn't mean that I condemn someone who not only looks on a woman with lust but who leaves his wife and shacks up with somebody out of wedlock."

"Christ says, 'Don't consider yourself better than someone else because one guy's a whole bunch of women while the other guy is loyal to his wife.'"

Mr. Carter's morality is no better than the theologians which he admires so much. The Bible does make a vast distinction between the man who is loyal to his wife and the man who commits adultery. The Democratic nominee may not condemn a man who leaves his wife and shacks up with somebody out of wedlock, but the Bible does.

Jesus Christ said: "Ye have heard it was said by them in old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:27-28). The Lord not only condemns the overt act, but He also condemns the thought which Mr. Carter says he has committed "many times."

The Bible lists a number of people who will not inherit the kingdom of God. One class on this list is "adulterers" (I Cor. 6:9-10). Hebrews 13:4 says: "But whoremongers and adulterers God will judge." In Revelation 21:8 the Apostle John informs us that "whoremongers" are to "have their part in the lake which burneth with fire and brimstone: which is the second death."

Asked about the interview on a campaign trip through Pennsylvania, Carter said, "I haven't read the interview," adding with a grin, "I read the other parts first" — an apparent reference to the nude pictures featured in the magazine.

The continuing Middle East arms buildup has reached an alarming stage. According to the annual report of the Stockholm International Peace Research Institute (SIPRI), more than half of the total arms supplied in 1975 went to the Middle East. The report calls that volatile area "the most militarized region in the world." It adds, "The continued unrestrained sale of armaments can only exacerbate an already dangerous situation."

America's most sophisticated non-nuclear weapons — including F-14 fighters, laser-guided "smart bombs," Lance missiles, "TOW" antitank missiles, and Spruance-class destroyers — are being sold overseas, according to the non-partisan Arms Control Association in Washington.

The sale of sophisticated weaponry to Israel by the United States during this present fiscal year is expected to total some \$1.5 billion. Iran and Saudi Arabia are buying multiple billions of dollars worth of U. S. arms. Washington is the major supplier of arms to Jordan, who recently decided to purchase a \$540-million American air defense system. Arms sales to Egypt are not far away.

America is not alone in her sales to the Middle East. The

Soviet Union is supplying large quantities of modern weapons to Syria, Libya, and Iraq — including advanced MIG-23 fighters, tanks, bombers, combat helicopters, and artillery. France and Britain have dramatically stepped up arms sales to the Middle East.

The arms buildup in this focal point of world attention shows every sign of being out of control. The next chilling step may be the sale of nuclear weapons to these countries. Bible prophecy warned centuries ago that this region of the world is to be a tinderbox of a global conflict which will climax in the Battle of Armageddon.

NEW YORK (EP) — The head of the American Lutheran Church (ALC) says debate about biblical

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"inerrancy" is "one of the less important theological matters."

NEW YORK (EP) — More than one million teenagers — 10 per cent of all girls aged 15-19 in the U.S. — become pregnant each year, according to an article in a special Teenage USA issue of Family Planning Perspectives magazine.

Of the total pregnancies, 60 per cent result in live births, 30 per cent in abortions and the rest in miscarriages, the article reported. More than one-third of the births were to unmarried mothers.

The report said the number of abortions involving adolescents "appears to have increased from 191,400 in 1972 to 293,300 in 1974, with about 325,400 projected for 1975." The abortion rate has doubled in the 15-19 age category — from 14.7 per thousand women in 1971 to 3.4 thousand in 1975.

GENEVA (EP) — An Evangelical Lutheran Church bishop from Rhodesia reported here that Swedish missionaries are leaving that African country for fear their sons will be called up for military service with the Rhodesian army to fight black nationalist guerrillas.

Bishop J. C. Shiri said church work in Rhodesia is suffering as the guerrilla warfare there increases. The church now has only one missionary doctor to supervise four hospitals and medical care is rapidly declining.

The Lutheran Church in Rhodesia has about 26,000 members and some 40 pastors, some of whom, it is said, are leaving because of the increased fighting.

WASHINGTON, D. C. (EP) — President Ford met with nearly 150 Jewish leaders at a White House reception (Sept. 20), and discussed such matters with them as U. S. aid to Israel, the plight of Soviet Jews, and efforts to achieve a Middle East peace settlement.

Max Fisher of Detroit, who chaired the meeting, stressed that 40 per cent of all the aid that has gone to Israel since its creation in 1948 has come during the two years of the Ford Administration. The President noted that in 27 months, his administration had proposed \$4.3 billion in military and economic aid to the Jewish state. He called it "an indication of the action this administration took when Israel's need was great and severe."

Mr. Ford told the Jewish leaders that he was "making every effort" to increase the number of Jews allowed to leave the Soviet Union.

## Halliman Continues

(Continued from page one)

pected time of arrival would be about 9:00 a.m. London time.

The final announcement came that take-off time was zero and the big jet engines began to hiss and the whole plane seemed suddenly to become one great mass of power. The brakes were released and I could see from my window that the lights along the runway were coming faster with each second until finally they looked like one solid line of fire. About that time there was a sudden upsurge and we were airborne. I looked out of my window as long as I could see land. A note of sorrow came over me as I saw the last foot of ground for I was reminded that just as I had left my home in Kentucky as we were trying to celebrate my oldest daughter's birthday, now I was also leaving my beloved America on her birthday. Not until you have traveled abroad as I have will you fully realize that with all her faults, America is still the greatest country in the world.

Having realized that we were now well out over the Atlantic Ocean, I sat back in my seat and tried to relax — with so much upon my mind this was next to impossible. As we sail through the air

at over 500 miles per hour my mind is constantly changing from New Guinea to America to Europe and Africa. I was thinking how I would have to travel through the Far East and India and then all the way down to Sydney, Australia before finally turning north again for a distance of 2500 miles to reach the mission station in New Guinea.

At some time during the night a full meal was served. I tried to sleep but that was futile. I spent much of the night in prayer. Shortly after daybreak, I noted land again — we were flying over some part of Europe but I do not know where. The captain announced that we would be arriving in London on time and that we could expect rainy weather and about 55 degree temperature — it had been in the 80's in Washington the day I left. Soon breakfast was served, but I declined to eat. It was now about 8:30 a.m. and there was solid clouds below us. We soon began to descend and by 8:45 we had broken through the clouds and was circling over the great city of London. At exactly 9:00 a.m. we touched down at Heathrow International Airport, London, England.

You may now begin to prepare to leave the plane with me, but don't get all worked up and excited for while this is one of the largest and busiest airports in the world, we will find our way through somehow. The plane has taxied up to the unloading shoot and comes to a complete stop now and not too unlike animals being hauled off to market the people began to push and shove, trying to be the first off as if the plane was on fire. I simply waited and was among the last to leave the plane.

As I stepped off the plane the air was brisk and wet — it was raining only slightly. I had not yet touched the ground as we were unloading through a portable passenger gateway high above the ground.

I followed the crowd into the main building and then before checking through customs and claiming my baggage, I looked for the Nigerian Airlines counter. I was directed first to Pan-Am. When I asked about my flight on to Lagos, Nigeria, I was told that I had been put on stand-by, but this was little comfort. The man I was talking to said there was usually a waiting time of from two weeks to a month to get from London to Lagos — this explained why it had taken A.A.A. in Portsmouth three weeks to secure a seat for me in the first place.

The man was nice and seemed to want to help me and he began trying to find other routes I might take to get there — he checked with most of the capitals in Europe but to no avail. He told me that he would have to refer me back to British Airways since I was originally their passenger, but he expected they would be flying me back to America. I thanked him and went over to British Airways counter.

I explained who I was and my business there. There were several people working at that counter and when the name Halliman and Lagos was heard, everyone stopped their work and looked first at each other and then seemingly, all eyes were turned on me. The man explained that I need not feel annoyed for no harm or insult was meant but ever since flight 520 on B.O.A.C. had been cancelled, my name along with Lagos had become so popular on the computers that all of Europe knew about me. They wanted to know who and what I represented — I simply replied that I was an Ambassador and that I had no intentions of going back to America nor staying in London very long even if a special plane had to fly me out of there.

If I never have any attention the rest of my life, I had it for the next half hour there. The man that I was talking to was using two phones and he had others making calls and running computers. Finally every capital city in Europe

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



FRED T. HALLIMAN

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Write Brother Halliman frequently. His address is:

ELDER FRED T. HALLIMAN  
Sovereign Grace Baptist Mission  
P.O. Box 19, Koroba, via Mendi  
Papua, New Guinea

had been checked and rechecked to see if I could make connections by going out of one of those cities. The man who was handling my case finally told me he had done all he could. But I said that is not enough, I must get out tonight, I am now already one day late.

The manager of B.O.A.C. at the airport was sent for and after a few minutes talk with this person, I was told to wait five minutes and when the manager returned, I was told that I would be leaving on the 1:00 p.m. flight to Lagos. I do not know how it was managed but that mattered little — I was assured of getting out. Everyone else seemed happy as now the computers could major on some other name beside Halliman.

A round of apologies were made for keeping me waiting so long and a voucher on B.O.A.C. for me to have a hotel with three meals furnished for the day was handed me and I was soon on my way to collect my luggage and pass through customs. Upon reaching the proper place, my documents were checked and when I collected my luggage, I was simply waved through and not one piece was inspected. It seemed evident that these fellows were expecting me also. The Dutchman that had sat next to me on the plane had warned me how hard it was to clear through the British customs. He said every piece of luggage would be opened and they would go through them with a fine-tooth comb. I did not so much as have to pass through the line but was escorted through an opening where no customs officers sat.

I spent the day at the hotel trying to get some rest and preparing for the flight out of London that night to Lagos. I arrived at the airport early and had another few moments of anxiety when I was checking in. The man checked the list of passengers and said I had no seat. He had failed to see the special note on his desk to put me on the aircraft. At the scheduled time we left London that night for Lagos. Next week we will travel all the way to Calabar, Nigeria.



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## Ghosts, Goblins . . .

(Continued from page one)  
 Eve being one of the many.  
 What was the Catholic Church to do with these pagans who fervently clung to these heathen practices and celebrations? They did not expect to teach an old dog new tricks, so they tried to Christianize these heathen festivals.  
 In 610 A.D. the Roman bishop rededicated the Pantheon in Rome, originally dedicated to the pagan goddess Cybele and other deities, to the virgin Mary and all saints. Thus the Pantheon was converted into a Christian shrine and an annual festival was instituted to commemorate the event. The day chosen was May 13, known as All Saints' Day. For two centuries this date continued to be the time of the celebration.

In 834 A.D. the name and the date of All Souls' Day was altered to the first of November. The eve before this, October 31, was called "All Hallow"—from where we get the name Halloween, meaning all holy, "een" being a contraction of evening. The Roman Catholic Church deliberately made All Saints' Day to coincide with the "All Souls" Day for her heathen converts. This is how Halloween became a so-called "Christian Holiday."

The modern custom of decorating for Halloween parties with pumpkins, leaves, and cornstalks came from the Druids, too. Masquerading first started from the medieval way of celebrating All Saints' Day. At first the relics of all the saints were displayed in a solemn procession. Later, the people began masquerading as the

saints themselves, and finally, as angels and devils and even dead persons.  
 The Roman Catholic Church still celebrates All Saints' Day on November 1. It still follows the "All Holy Evening" of October 31. On November 2 is what they call All Souls' Day during which they offer special mass for the relief of souls in purgatory. In some countries blessed candles are burned on the graves and food is set apart for the dead.

The Gaelic people brought Halloween to our American shores. The celebration to most Americans is less superstitious and more fun, but remnants of the old superstition are still present. The observance of Halloween is without any Biblical basis. It is a relic of paganism and condemned in the Scriptures (Deut. 12:29-31; Jer. 10:1-3).

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8).

## The New Version . . .

(Continued from page 4)  
 Nothing in all the Revision is more welcome to us than the beautiful and balanced phrase, "Who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." Christ in the garden, on the cross, in the sepulchre, was in the body of His humiliation. Christ risen, ascended and seated at God's right hand, is in the body of His glory. And yet it is the same body — "flesh and bones" still; wearing the authenticating nail-prints; only transfigured and glorified. So we are taught that our bodies shall be changed — not sloughed off, as too ignoble to share in Christ's redemption, but "fashioned anew," — all traces of sin and deformity and disease banished — the mortal body made immortal, and "con-

formed to the body of his glory." How vast the change! and yet not to be discredited because so vast.  
 Put the dull, black and lusterless bit of charcoal side by side with the brilliant and sparkling diamond. How utterly unlike! And yet science tells us that the two are the same in substance. Charcoal is carbon in its humiliation; diamond is carbon in its glory. The wise do not mock at chemistry for asserting their identity. "Why should it be thought a thing incredible with you that God should raise from the dead."

## FUTURE REWARDS AND PUNISHMENTS

There seems to be no softening or modifying of the awful language of our common version setting forth the doom of the finally impenitent. A very striking change occurs in Mark 3:29. Instead of "is in danger of eternal damnation," we read, "is in danger of an eternal sin." This seems to deepen the idea of the hopelessness and unchangeableness of future punishment. Whether the idea intended to be conveyed is that of eternal activity in sinning, or of the eternal result of sin, it may be difficult to determine. The parallel expressions, "eternal judgment" and "eternal redemption," would seem to convey the idea of acts that are eternal in their consequences, rather than eternal in their acting. And this may be the thought especially conveyed in the words "eternal sin" — a sin issuing in endless and irrevocable consequences, in a punishment in which there is no hope, and from which there can be no release. At all events, the words mean enough to make us groan as we repeat them, and to cause us to turn from them to urge sinners, with redoubled earnestness, to flee from the wrath to come.—THE WATCHWORD, September 1881.

## . . . William Carey

(Continued from page six)  
 to endeavor to make it known among all nations." This produced Carey's conviction "Here I am; send me!"

Carey thus presented his proposition to carry the gospel to the heathen to the ministers of Northampton and was rebuked with the now famed admonition by the senior Dr. Ryland: "Young man, sit down; when God pleases to convert the heathen, He will do it without your aid and mine." Others commented that a second Pentecost was necessary to overcome the language barriers of the heathen.

Carey was disappointed, but not discouraged. For six full years he continued to present his burden whenever possible. As he cobbled shoes he continued gleaning from every source, statistics about the heathen nations. This information was finally compiled into a book published in 1792 known as "An Enquiry Into The Obligation of Christians to Use Means for The Conversion of The Heathen."

Later, it has become known simply as "Carey's Enquiry."

It ought to be stated that the keynote of the book is "obligation." Not only do we find the word included in the title, but the entire work is centered around obedience. It was written in three parts beginning with Our Lord's Great Commission leading into a survey of missionary effort from Pentecost onward, and concluding with a remarkable section dealing with a careful survey of the whole known world. Every country was dealt with showing its name, length, breadth, population and religion. Looking back, today's scholars are amazed at the accuracy of Carey's research. He had in actuality produced and compiled a World Atlas.

Finally, on May 30, 1792, at the

spring meeting of the Baptist Ministers' Association at Nottingham, Carey delivered his message "Expect Great Things From God, Attempt Great Things For God." As a result the ministers present at least resolved to prepare a plan for propagating the gospel among the heathen for consideration at their next meeting.

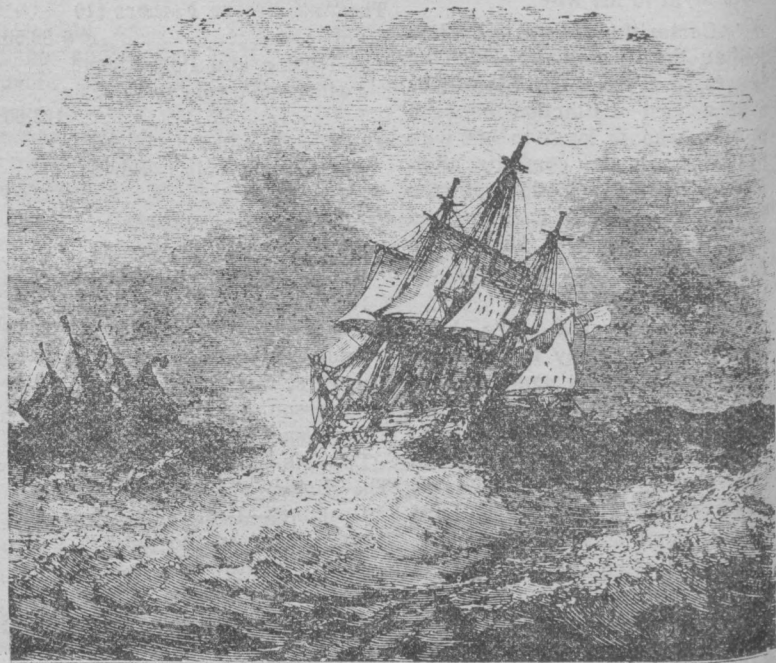
In October the association met at Fuller's Chapel in Kettering. The outcome of that meeting (after almost again dismissing without taking any positive action) was the formation of the Particular Baptist Society for Propagating the Gospel among the Heathen on Oct. 2, 1792, later becoming known as The Baptist Missionary Society. The joy in Carey's heart, men at long last are motivated into missionary action.

The initial subscription list containing 13 names does not include that of William Carey. The founder was too poor to even contribute to the initial fund of £13/2/6; he could only promise to contribute any profit that would be realized from publication of "An Enquiry."

For several months the society

As Carey broke the news to his wife she was resolved to remain in England, and William prepared to depart writing his loving father, "I hope, dear father, you may be able to surrender me up to the Lord for the most arduous, honorable and important work that ever any sons of men were called to engage in. I have many sacrifices to make, I must part with a beloved family and a number of most affectionate friends . . . but, I have set my hand to the plough." Dad's exclamation upon reading this letter was "Is William mad?"

Months of red tape as a result of the French privateers operating in the English Channel delayed the sailing of Carey, his son Felix and Mr. and Mrs. Thomas. Finally, they were removed from The Oxford as her captain learned that Thomas was being sought for bad personal debts. This delay resulted in one more opportunity for Carey to visit his wife and new baby. Dorothy had a change of mind and heart, and agreed to sail with William to India, provided her sister Katherine could go along with them.



Outward Bound.

made plans. Finally, on Jan. 10, 1793, after meeting with a Dr. John Thomas of medical profession, they became convinced that India was the land of golden opportunity for the gospel. It was agreed that two missionaries should sail for India in the spring, one of them being the Dr. Thomas and the other William Carey himself.

June 13, 1793 brings us to the beginning of a new era for Carey. Dr. John Thomas, Katherine Platt, William and Dorothy with their children sailed for India. The journey lasted a full five months, and neither William or his wife ever again saw their native land.

(To be continued next week)

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