

The Baptist Examiner

Baptist Is Our Middle Name

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

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INFANTS HAVE FAVOR WITH GOD AND GO TO HEAVEN

By D. E. PARKS
Winston-Salem, N. C.

PART II

In the first article a text was taken from Matthew 18 to show the innocence of infants. Go back to that text for another point, which is that these same infants, although born as sinners under the condemnation of the law, they seem to have special favor with God. "And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea . . . Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven . . . Even so it is not the will of your Father that one of these little ones should perish" (Matt. 18:5,6,10,14).

Notice how the Saviour spoke of these little ones. His defense of them is quite clear, for He says that the punishment of sure drowning would be better than to hurt one of them. He said also to despise them not, for their angels are sent from God to protect them. All of these speak in the favor of the little ones the Saviour was with, but none as favorable as the last verse, for God the Almighty is not willing that even one of them should perish. They have found the greatest favor of all, which is the sure pleasure of God.

Men oftentimes may try to pay but scant regard to children. The early years of childhood are forming years, and in those years they should be loved, nourished, and guided by their parents. So many children have grown up to be violators of the laws simply because when they were children they were not trained, but neglected. Such was the case one day in the life of the Saviour. "Then were there brought unto Him little children, that He should put His hands on them and pray: And the disciples rebuked them. But Jesus

said, Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven. And He laid His hands on them, and departed thence" (Matt. 19:13-15).

Yes, the disciples were willing to neglect, yea, even to forbid the children, but not the Saviour, for He blessed them (note, He did not baptize nor christen them — such is a folly and teaching of man). Why? "For of such is the kingdom of heaven."

Many parents have laid the

(Continued on page 5, column 2)

CONCLUDES WORK IN AFRICA . . .

Halliman Continues Story On Return To The Mission Field

By ELDER FRED T. HALLIMAN
Missionary To New Guinea

Dear friends:

This is the 11th and last in a series of articles that I have had on the work in Nigeria.

I will just briefly mention some of the closing remarks in the last

road, we got a car that took us all the way to where we were to ferry across the river. We did not know how long we would have to wait for a ferry, so there were several motor launches waiting to leave just as soon as they could get enough passengers. We got into one and were soon on our way. The trip was rough as the small boat bounced along on top of the waves created by other boats, as well as by the wind. One thing in our favor, was, that the small boat made very good time and actually, from the time we left the group at the Philadelphia Baptist Church until we reached Brother John's house in Calabar, only about two and a half hours had elapsed.

Beginning with the service we would have there at Calvary Baptist Church that night, I would be able to have nine more services with them, eleven including the three services we would have on Sunday. I soon had every service planned, subject to change only as the Lord directed. One of these services was to be the observance of the Lord's Supper. There was considerable prepara-

(continued on page 7, column 3)



FRED T. HALLIMAN

article, so we can carry on from there with this one. The Philadelphia Baptist Church had been organized over on the mainland and we continued to meet daily for services up until Wednesday night, when I closed out the series of services with those people. On Thursday morning, Brother John and I left for Calabar.

The trip back to Calabar was not so hectic as the one on the way over. We left early in the morning and shortly after reaching the

EFFECTUAL CALLING

By JOHN GANO
(1727-1804)

The elders and brethren of the several churches, met in association at New York, October 5th, 6th, and 7th, 1784.

To the churches with whom we are connected, send greetings:

Dearly beloved: The preceding minutes will give you every necessary information relative to our meeting, the state of our churches, and our endeavors for their prosperity. We trust, you will unite your efforts with ours, to the same good purpose; and that our thanksgivings for the present peace, harmony, and increase of our churches, our prayers for their further growth, with a more powerful effusion of the Divine Spirit and grace upon them, will be mutually offered up. May the consideration of our effectual calling prove an incentive thereunto! Which is the subject now to be considered, as in the tenth chapter of our Confession of Faith.

That we may investigate this subject as fully as the limits of a letter will allow, we will consider, first, the call; secondly, the Author of the call; thirdly, the called; and fourthly, its efficacy.

I. The call. This is an act of sovereign grace, which flows from the everlasting love of God, and is such an irresistible impression made by the Holy Spirit upon the human soul, as to effect a blessed change. This impression or call is

(Continued on page 6, column 1)

Jesus Christ said in Mark 7:9: "Full well ye reject the commandment of God, that ye may keep your traditions."

Men should always be willing to give up their traditions and receive the teaching of the Word of God. Observation has convinced me that most people are not nearly so badly offended when the Word of God is refuted as when their traditions are proven false. All matters of faith and practice must be judged by the Word of God. This goes for human traditions in the religious world as well.

I believe in Jesus Christ, but I do not believe in Christmas. I believe in the virgin birth, but I do not believe in Santa Claus. I believe Jesus Christ died on the tree of the cross, but I have never had a Christmas tree in my home. I believe Jesus Christ is the Light of the world, but I never hang up Christmas lights.

While I do not consider myself an old Scrooge, I do not observe December 25, as a religious holiday. To me Christmas is only the name of a season. There is nothing wrong with having a time of

NO PAPER JANUARY 8

We Goofed! Last week, we announced that there would be no paper the week of January 1. This was incorrect. We will miss the paper, dated January 8, 1977.

Can A Man Come To Christ If He So Chooses?

By CHRISTMAS EVANS
(1766-1838)

I will make some remarks of the man of Llanberris, which was, "Can a man come to Christ if he will?" The work of the Holy Spirit, in the regeneration and sanctification of sinners, is described as giving life to the soul.



CHRISTMAS EVANS

Every faculty of the soul is operated upon. The understanding is illuminated, the will is subdued, and the affections are rectified.

In this machine there are several wheels. Some men think that there is propelling power to every wheel, one to the understanding, another to the will, and another to the affections; and that every faculty of the soul will be turned some time before it launches into the world of spirits.

This view of the subject has

puzzled the brains of many, and caused them to make a diligent search, whether the Spirit of God operates first on the understanding or the will. All the wheels in the machinery of human redemption are cog-wheels: they all turn together: it is impossible for one to turn without the other. That knowledge which is immediately connected with eternal life, is not merely a speculative, but a feeling, experimental knowledge of the soul in all its faculties.

An unconverted man may have sufficient knowledge to write a good body of divinity, but this sort of knowledge will avail him nothing in the day of judgment. It is not connected with life eternal, for it produces neither peace of mind nor holiness of conduct. There are others who cannot compile a penny catechism; but they know the truth, and the truth has made them free.

Without due consideration of this view of the subject, a man may ride his horse against the fence all the days of his life. He may say that the chief difficulty, in the way of a sinner coming to Christ is in the understanding, but if his head were as light as the head of an angel, while his will is contrary to the will of God, the difficulty still remains. But the moment the bars of the lock of the will are drawn back, to his great astonishment he finds himself in the bosom of his dear Redeemer, clasped in the arms of

(Continued on page 5, column 3)

The History Of Connecticut Baptists In The Early Times

Connecticut began her career with the Puritan doctrine of church and state. The standing order was Presbyterian — now Congregational — and held the ground by law until the opening of the present century. The new constitution, giving full freedom of conscience, was adopted in 1818, and the article on religious liberty was drawn by Elder Asahel Morse, a Baptist minister from Suffield. The heaven of liberty was early introduced into the colony by the Baptists from Rhode Island, and gradually wrought the transformation of the State.

The first New Testament baptisms were solemnized in Waterford in 1674, the persons uniting with a church in Rhode Island. A great excitement followed, and the Legislature was invoked to suppress the innovation. The first Baptist Church was organized in Groton, in 1705, by Elder Valentine

Weightman, a man of liberal education for his time. The second was formed in Waterford in 1710. A third was gathered in Wallingford in 1735. Three more were planted in 1743 — one in North Stonington, one in Lyme, and one in Colchester. A seventh was formed in Saybrook in 1744. In the latter place "fourteen persons were arrested for holding a Baptist meeting . . . tried, fined, and driven on foot through a deep mud (in February) to New London, a distance of twenty-five miles, and thrust into prison, without fire, food, or beds, where they remained, enduring dreadful sufferings, for several weeks."

In this State, however, Baptist principles began to spread more rapidly on account of the Great Awakening, which gave birth to evangelical sentiments and to a strong party in the standing order, known as Separatists and New Lights, who appealed to the New Testament. Yale College took ground against the reformation and expelled some who favored it. The colony was in a ferment from 1740 to 1760. About forty separate churches were formed. The Separatists "generally turned Baptists."

Among some in this transition period, and for a time after, there was a mixture of ecclesiastical views and some experimental affiliations. Baptist principles, however, eventually triumphed, and the standing order was greatly modified and millified, and the Baptists stood forth in all their proper distinctions and independence.

The Stonington Union Association was formed in 1772. In the Revolution the Baptists were ardent patriots. In 1789 they counted about 30 churches and 20 ordained ministers. The Groton Union Con-

(Continued on page 8, column 1)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

AN X-RAY VIEW OF XMAS

Jesus Christ said in Mark 7:9: "Full well ye reject the commandment of God, that ye may keep your traditions."

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While I do not consider myself an old Scrooge, I do not observe December 25, as a religious holiday. To me Christmas is only the name of a season. There is nothing wrong with having a time of

cheer, joy, happiness, and good will among men. It is not evil for families to get together once a year for food and fellowship. It is not a sin to give a gift or to receive a gift.

You may say, "But does not the special church services, the exchange of gifts, and the merry-making of December 25, occur because Jesus Christ was born 1976 years ago? Did not the New Testament churches celebrate Christmas?"

Very few mortals living today

(Continued on page 2, column 1)

The Baptist Examiner

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MILBURN COCKRELL --- Editor
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BRIEF NOTES

Belaire Baptist Church, Stark-
ville, Miss., sponsored by Pine-
haven Baptist Church of Colum-
bus, Miss., is without a pastor.
They are desirous of securing a
good sound pastor. The church is
located on Highway 82 four miles
east of Mississippi State University
and 20 miles west of Columbus,
Miss. They are few in number
but sound in the faith. Anyone who
feels led of the Lord may contact
this church by calling 601-323-098,
or 323-4993, or 323-2400, or by writ-
ing John Fondren, Route 3, Box
399, Starkville, Miss. 39759.

* * *

Those who have ordered the
John Gill's Commentary should
receive it just after the holidays.
I have asked the publishers to
ship these books directly to the
customer to save time and pos-
tage. Please be patient with us.
You will receive your books as
soon as they are ready to be ship-
ped from the publishers.

* * *

Elder Mike King has resigned as
pastor of Niagara Baptist Church
of Henderson, Ky. He is avail-
able for work where ever the Lord
may lead.

* * *

Some weeks back we printed an
incorrect price on a book in our
store. **BAPTIST HISTORY AND
SUCCESSION** is \$1.50 each, in-
stead of \$1.00 as we had it listed.
Be sure to keep this in mind as
you place your orders.



X-Ray View Of Xmas

(Continued from page one)

dare to investigate the Christmas
tradition. Most people do not care
to put their thinking cap on and to
think sensibly about these ques-
tions. Millions of professed Chris-
tians have their minds already
made up and do not care to bother
with Scripture and facts. But let
us think seriously about these
things, for truth is more precious

than error.

WAS CHRIST BORN ON DECEMBER 25?

There is not a word in the
Bible, from Genesis 1:1 to Revela-
tion 22:21, which tells us the exact
time of Christ's birth. Profane
history furnishes us with no light
on the matter. The early Christians
were divided on this subject and
so have all succeeding generations.
Present day chronologists are not
only unsure of the exact month
but of the year of Christ's nativity.

Encyclopedias and other reliable
sources — including the Catholic
Encyclopedia — will frankly tell
you that Jesus Christ was not born
on December 25. Modern Christian
scholarship has produced abun-
dant evidence that Christ was not
born on — of all days — Decem-
ber 25, 1 A.D.

Matthew's Gospel relates that
"Jesus was born in Bethlehem of
Judea, in the days of Herod the
king" (Matt. 2:1). Other Scrip-
tures tell us that Herod was
alarmed to hear of His birth (Matt.
2:3). When Joseph heard of
Herod's plot to murder the young
infant, he fled to Egypt by night
(Matt. 2:14), and he remain-
ed there until Herod's death (Mat-
thew 2:19).

Josephus, the celebrated priest
and historian, affirms in his his-
torical works that Herod died in
B. C. 4. If Herod died on March
13, B.C. 4, the birth of Christ must
have occurred the fourth year be-
fore the common account called
Anno Domini. The assumption that
Jesus Christ was born in the year
1 A.D. is the basic premise of the
Julian calendar, but the Roman
monk, Dionysius Exiguus, who
constructed the Julian calendar in
the sixth century A.D., was not
very good at arithmetic. He mis-
placed the year 1 A.D. at least
four years in his calculations.

Even though there is no record
which shows the exact date of
Christ's birth, there is sufficient
evidence within the Bible itself
which clearly reveals that His
birth was not near the traditional
date. A number of things in the
Bible point in this direction.

In Luke 2:8 we read: "And there
were in the same country shep-
herds abiding in the field, keeping
watch over their flocks by night."
Anyone familiar with the climate
conditions of Palestine during the
month of December knows that
there were no shepherds or sheep
in the open fields at this time of
the year. December is an ex-
tremely cold (Matt. 24:20) rainy
month in the hill country of
Judea where Christ was born.
Only during the warm months of
summer and fall did the shep-
herds take their sheep into the
open fields at night. From mid-
October to mid-April is the rainy
season (Song of Solomon 2:11).
During the rainy season the shep-
herds took their flocks into the
shelter of sheepfolds at night. So,
if the shepherds were in the fields,
it was not December.

The great commentator, Adam
Clarke, writes: "It was the custom
among the Jews to send out their
sheep to the deserts, about the
Passover, and bring them home
at the commencement of the first
rain; during the time they were
out, the shepherds watched them
night and day. As the Passover
occurred in the spring, and the
first rain began early in the month
of Marchesvan, which answers to
part of our October and November,
we find that the sheep were kept
out in the open country during the
whole of the summer. And as the
shepherds had not yet brought
home their flocks, it is a pre-
sumptive argument that October
had not yet commenced, and that,
consequently, our Lord was not
born on the twenty-fifth of De-
cember, when no flocks were out
in the fields" (COMMENTARY
ON THE BIBLE, p. 857).

There is great unanimity among
scholars on this point, for great
men like John Gill, Albert Barnes,
J. B. Lightfoot, Joseph Mede, and
others concur with Clarke.

We learn from Luke's Gospel

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



PAUL'S MINISTRY

"Therefore, seeing we have
this ministry, as we have received
mercy, we faint not" (II Cor. 4:1).

I realize that the first part of
the book of The Acts has to do pri-
marily with the ministry of Simon
Peter, but I realize also that
the most of the book of The Acts,
beginning with the 9th chapter,
has to do with the ministry of
the Apostle Paul. I want to bring
to you a message which is to me
more or less a resume of the life
of Paul, in view of the things that
characterized his ministry.

PAUL'S MINISTRY WAS CONTROLLED BY GOD.

The ministry of the Apostle
Paul was definitely a controlled
ministry — it was controlled by
Almighty God.

In fact, even from before his
birth Paul was controlled of God.
Listen:

"But when it pleased God, who

separated me from my mother's
womb, and called me by his
grace" (Gal. 1:15).

Paul thus says that even be-
fore birth, God had His hand up-
on him. To me, this is remark-
able that Paul realized that God
had laid His hand on him from
before even his birth.

In fact, I say that this ministry
all the way through, was a min-
istry that was controlled by the
Lord. Listen:

"But the Lord said unto him,
Go thy way: for he is a chosen
vessel unto me, to bear my name
before the Gentiles, and kings,
and the children of Israel: For I
will show him how great things
he must suffer for my name's
sake" (Acts 9:15,16).

These were the words of the
Lord Jesus as He was speaking
to Ananias about Paul. He said
"Paul is a chosen vessel unto
me." You will notice then, that

the Apostle Paul's ministry was
controlled of God before birth,
and it was controlled by God be-
fore he realized he was to be a
minister.

I want you to notice also that
his call to the mission field was
controlled by God. We read:

"Now there were in the church
that was at Antioch certain
prophets and teachers: as Barna-
bas, and Simeon that was called
Niger, and Lucius of Cyrene, and
Mansen, which had been brought
up with Herod the tetrarch, and
Saul. As they ministered to the
Lord, and fasted, the Holy Spirit
said, Separate me Barnabas and
Saul for the work whereunto I
have called them" (Acts 13:1-2).

Before Paul was born, God had
His hand on him when he was
in his mother's womb. Before he
began to preach, God told Ana-
nias, "He is a chosen vessel to
(Continued on page 3, column 1)

certain New Testament references,
we can arrive at the very season
for the nativity.

According to the Gospel of Luke,
Zacharias was performing his ser-
vice in the temple at Jerusalem
when an angel told him that his
wife Elisabeth was going to con-
ceive and bear a son. The period
in which Zacharias received this
information was during the priestly
course of Abijah (Luke 1:5).
By referring to I Chronicles 24:10
we discover that the priestly
course of Abijah was the eighth in
order. This plainly means that he
was ministering in the ninth week
after the beginning of God's first
month, Nisan. According to the
Roman calendar this was about
June 1 to June 8.

Elisabeth must have conceived
sometime during the middle of the
month or later. Now if we go for-
ward from this date nine months,
we come to our month of March.
John the Baptist was born in the
early spring in the month of
March. The Bible says that Christ
was six months younger than John
(Luke 1:36). By adding six months
to the time of John's birth, we
come to the month of September.

The most learned and candid
writers of the world concede that
the early churches had no such
festival as Christmas till the third
century. In his excellent book,
4000 YEARS OF CHRISTMAS,
Earl Wendell Count proves that the
Christmas celebration goes back
2000 years before the birth of
Christ to pagan worship.

The true origin of Christmas is
pre-Christian and of great anti-

quity. It goes back thousands of
years before the birth of Christ
to Semiramis in the city of an-
cient Babylon. "Building upon the
primeval promise of the woman's
Seed Who was to come, Semiramis
bore a son whom she declared was
miraculously conceived! and when
she presented him to the people,
he was hailed as the promised De-
liverer. This was Tammuz, whose
worship Ezekiel protested against
in the days of the captivity. Thus
was introduced the mystery of the
mother and child, a form of
idolatry that is older than any
other known to man" (LECTURES
ON THE REVELATION by H. A.
Ironside).

All of this was Satan's effort to
delude mankind with an imitation
so like the truth of God that they
would not know the true Seed of
the woman when He came in the
fulness of time. Before long the
Babylonian system spread through-
out the known world. In the time
of Jeremiah the Lord condemned
the Jews for indulging in the
celebration of the birthday of
Tammuz, the son of the queen of
Heaven (Jer. 7:17-20). Ezekiel
makes reference to this idolatry
in his book of prophecy (Ezek.
8:14). Tammuz's birthday was De-
cember 25. Our pagan Anglo-Saxon
ancestors called December 25,
"Yule Day," or the "Child's Day,"
long before they came in contact
with Christianity.

Most of the things connected
with Christmas came from pagan
sources. The Wassailing bowl of
Christmas has its precise counter-
(Continued on page 6, column 2)



THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By
L. M. HALDEAN

408 Pages

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This is the best book we have ever read on the Taber-
nacle. It exalts the substitutionary, sacrificial work of Christ
as that to which the Tabernacle system pointed. On nearly
every page, our attention is called to something which typifies
the work of the Lord Jesus Christ.

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Paul's Ministry

(Continued from Page Two)

ine." Now before he begins his ministry as a missionary, He says to the church, "Separate me Barnabas and Saul for the work whereunto I have called them."

I say, beloved, you can't read Scriptures like these without the definite, positive realization that his ministry was a controlled ministry — was controlled by the Lord.

His ministry, even to the end thereof, was controlled of God. Listen:

"And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts 23:11).

You will notice at this time that Paul had been taken before the Sanhedrin, and the Sanhedrin just about allowed him to be pulled to pieces. They would have allowed this to take place had it not been that God spared him through the chief captain who came to his rescue. That night, as Paul thought about it, wondering what the future held for him, wondering what was out before him, God stood beside him and said, "Paul, don't you be afraid. You preached for me in Jerusalem, and you are going to bear witness for me also in Rome."

I say, then, God had His hand on the Apostle Paul before he was born, before he was baptized and became a minister, and before he was a missionary. In every instance, God had His hand upon him, and God likewise told Paul, "I am going to see to it that you go to Rome. Your ministry isn't ended yet. Your ministry hasn't come to an end. I am going to personally see that you go to Rome to testify for me." I tell you, beloved, Paul's ministry was controlled by God.

Beloved, is that the only man in the Bible whose ministry was controlled? Is that the way that God did just with Paul? Does He not do that way today? Does God today control your life and mine? Listen:

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. 1:8).

I say, beloved, just as God controlled the life of Paul, so God controlled Jeremiah. And if God controlled these two men — Jeremiah in the Old Testament and Paul in the New Testament — then don't you think that same God has His hand on you and me in precisely the same way? I contend that just as God controlled these individuals, God is back of your life and my life.

II

PAUL PREACHED A POSITIVE MESSAGE.

There wasn't any compromise on the part of Paul. He did not say, "I think it might be thus." Instead, Paul preached a positive message. Notice:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:6-9).

Paul's ministry was characterized in view of the fact that he preached a positive message.

Notice also that the Apostle Paul said to a man who withstood him: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10).

There was no compromise — no statement on the part of the Apostle Paul whereby he speaks: "We are living in a new day, so we will tone our message down and make our message correspond to the day." Instead, he stands up against an enemy of the Lord Jesus Christ and condemns him for what he has preached.

We even find Paul standing up against a brother preacher, for we read:

"When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question" (Acts 15:2).

This is the prelude to that great Jerusalem conference where they discussed the matter as to how men are saved, and prior to going to Jerusalem, it is said that Paul and Barnabas had "no small dissension and disputation" with these enemies of the Lord that preached that one had to be circumcised to be saved.

Beloved, I say Paul's ministry was a ministry that was characterized by a positive message.

If you want to see how positively he spoke, listen to Paul's letter to the church at Corinth when he talks about false preachers:

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel: for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers (that is, the Devil's ministers) also be transformed as the ministers of righteousness" (II Cor. 11:13-15).

Beloved, the Apostle Paul was not the kind of man to mince words with other folk. He had a positive message. When he met with these individuals who were not called of God, he referred to them as they were, false apostles. He said that they had transformed themselves into the apostles of Christ. He said that Satan was the one who had led them, and that they themselves were

IS "THAT" IN THE BIBLE?



Question:

"WHERE IS A LEGAL TRANSCRIPTION OF REAL ESTATE DESCRIBED IN DETAIL?"

Answer:

Jeremiah 32:9-14:

"And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open: And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. And I charged Baruch before them, saying, Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days."

the ministers of Satan.

How many Pauline preachers today do you suppose would dare to say to these folk who are preaching false doctrine that they are ministers of Satan? I think you know the answer. I think you well know that there are mighty few preachers like the Apostle Paul who would dare to say today that these uncalled or unsent preachers who have no message from the Lord, and who are preaching heresy of the worst and vilest kind, and telling men that they can be saved by their works or saved by the city's waterworks — I think you know that those individuals are not called by God, but rather, they are the apostles of Satan who have transformed themselves into the ministers of Christ. They are Satan's ministers. There are mighty few preachers who would dare to say that today, but Paul said it.

Yes, Paul preached a positive message. Hear him as he said to the church at Corinth:

"Let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law" (I Cor. 14:34).

How many preachers today would preach this? How many preachers today would say that a woman's place was a position of silence?

A man wrote me sometime ago and said, "Brother Gilpin, we are living in a changed day. We are living in a day that is much different than Paul's time. Therefore the message of today should be geared to today, and the message of today should be a message that corresponds to the era in which we live."

I say, not so! I insist that the message of the first century is the message for the 20th century. It is the message for every century. I insist that if you change the message of the first century to fit the 20th century, you are sending souls to a first-century Hell. I say to you, Paul's ministry was characterized by the fact that he preached a positive message every time that he preached.

THE BAPTIST EXAMINER
DECEMBER 25, 1976
PAGE THREE

III PAUL'S MINISTRY WAS A SUFFERING MINISTRY.

The Apostle Paul was a great sufferer. When our Lord spoke to Ananias at the time that he was told to go baptize Paul, He said:

"For I will shew him how great things he must suffer for my name's sake" (Acts 9:16).

It wasn't long before the suffering began, for we read how Paul was stoned at the city of Lystra. The Word of God says:

"And there came thither certain Jews from Antioch and Iconium who persuaded the people and, having stoned Paul, drew him out of the city, supposing he had been dead" (Acts 14:19).

Literally, they dragged Paul out of the city. They thought Paul was a dead man. They had stoned him until they thought that he was completely dead. They did not think there was a bit of life left within him. Not one single breath could they detect. They dragged him just like they might have dragged a dead animal out of the city, supposing that he was dead. I say, beloved, Paul's ministry was a ministry that was characterized by suffering.

Listen again:

"And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received the charge, thrust them into the inner prison, and made their feet fast in the stocks" (Acts 16:22-24).

I can see Paul and Barnabas who have been lied upon by their accusers, as they have their clothes ripped from their bodies, and as they are beaten with many stripes. The Word of God tells us that after they had finished with their brutal task of beating them without washing their stripes and without doing anything for their comfort, they were thrust into the innermost part of jail, their feet were placed in the stocks, and they were left there to suffer in the darkness of that jail. Don't tell me that the Apostle Paul's ministry wasn't a ministry of suffering.

Paul tells us a little of his suffering, when he says:

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, a night and a day I have been in the deep: In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren in weariness and painfulness, in watchings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches" (II Cor. 11:24-28).

I tell you, beloved, the Apostle Paul suffered. If the average minister had one one-thousandth of the sufferings to pass through that the Apostle Paul passed through, he would quit the ministry before

sun-up. I am definitely persuaded that the average minister, if he had to undergo the things that Paul passed through, would get out of the ministry right now. I say that because the majority of them have been called by "Mamma" or by somebody else besides the Lord. A man that has been called by his mother, or by some older preacher, or called by some extenuating circumstances, will get out of the ministry. It is only the man that has been called of God that will stay in the ministry, day in and day out, year in and year out, and suffer the things that come to pass in a minister's experience. Paul's ministry, I say, was a suffering ministry.

IV

PAUL'S MINISTRY WAS A BIBLE MINISTRY.

"And the next sabbath day came almost the whole city together to hear THE WORD OF GOD" (Acts 13:44).

Notice, this was when the Apostle Paul was just beginning his ministry and it says that almost the whole city came together to hear the Word of God.

Notice again:

"And THE WORD OF THE LORD was published throughout all the region" (Acts 13:49).

Beloved, Paul's ministry was a Bible ministry. He preached the Word of God. Almost the whole city came to hear the Word of God and as a result, the Word of the Lord was published abroad throughout all that region.

Notice how these folk at Berea searched the Scriptures daily:

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

Paul preached in such a way that people searched the Scriptures to see whether or not he was preaching the truth.

Beloved, I like to see you with a Bible checking me. I like to see you with a pencil and paper writing down what I say to check it at a later date perhaps. I like to see you studying. You keep on doing so. See whether those things are so.

I have often said this: You are not to judge a preacher on the basis of the size of his congregation. You are not to judge a preacher on the basis of the automobile that he drives. You are not to judge a preacher on the basis of the salary that he draws. Rather, you should judge a preacher, as Isaiah said:

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

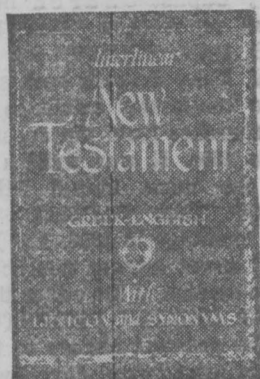
Beloved, the only way to test a preacher is to test him with the Word of God. Paul, I say, was a Bible preacher. His was a Bible ministry.

V

PAUL'S MINISTRY WAS A PROTECTED MINISTRY.

God protected Paul. He went to Corinth. It looked like they

(Continued on page 4, column 3)



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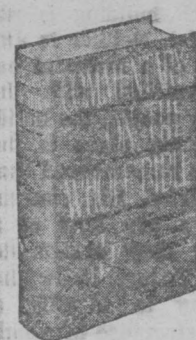
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"Is the church building the body of Christ? Does God, in this age, dwell in temples made with hands?"

JAMES
HOBBS

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McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



The word that is translated church is the Greek word "ek-klesia" which means "a calling out." When used in the proper sense it is a called out assembly of citizens.

The church is made up of those people who are saved — called out — and baptized — citizens. It is the assembly of these people whose names are together that constitutes a church. "And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty;)" (Acts 1:15).

The church is the body of Christ. "... and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." The local assembly is the body of Christ. Our church, The King's addition Baptist Church, is the body of Christ here in this area. The Calvary Baptist Church is the body of Christ in the Ashland area. There can be more than one church in an area and if so each one is the body of Christ in their particular area.

No, God does not dwell in temples made with hands. "Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne and earth is my footstool..." (Acts 7:48, 49). Paul speaks of this in Acts 17:24, "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands."

E. G.
COOK

701 Cambridge
Birmingham, Ala.

PASTOR
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The original purpose of a church building was to protect the church from the elements. But now in these Laodicean days it seems that in most cases the building is there to entice people to come to the church. Philadelphia Baptist Church meets in a rented building in order that we can put more of our Lord's money into mission work. If there are people who would come to this church if we had a beautiful building, but who won't come to a rented building, I say let them go down the street three blocks where they can find a beautiful building.

In Acts 7:24 we read, "God that made the world and all things therein, seeing that He is Lord of Heaven and earth, dwelleth not in temples made with hands." So really this one verse answers both parts of our question. Since Christ does not dwell in a church building it certainly cannot be His body, because He lives in His body.

Like every other thing in the Bible there is much confusion

about what constitutes our Lord's body. I Corinthians 6:19 says, "What? Know ye not that your body is the temple of the Holy Spirit." Some Baptists in our day want to say that "your body" here in this verse is the church. But if you notice this is your body. The church is Christ's body, not yours. Every one of our Lord's churches is a body of Christ. A church is made up of a body of people, whether they be few or many, who are organized, or banded together for the purpose of carrying out the commission given to the churches. And that body of people is a body of Christ, because He has purchased it with His own blood.

I Corinthians 12:27 says, "Now are ye the body of Christ and members in particular." The word "body" here comes from SOMA which means a whole or complete body. And, believe it or not, the word "body" in Ephesians 1:23 comes from the same Greek word SOMA which means a whole body. There is just no such thing as a universal body of Christ in this world.

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH
2722 Euclid-Chardon
Road
Kirkland, Ohio



No, the church building is not the Body of Christ, but is merely the assembly place for the Body of Christ. When one understands the body to be a properly baptized group of believers who have been scripturally organized into a church, then the difficulty should disappear. (See I Cor. 12:13-27).

Paul, the apostle, states it clearly in Eph. 2:20-22. He asserts that the building (assembly) is fitted, framed and GROWS unto an holy temple and that redeemed people, (of the kind mentioned in the first paragraph) therefore, form a habitation of God through the spirit.

God does not, then, dwell in temples made with hands, but rather in the temple of His own design — namely His Church.

To Him be glory in the Church!

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



No, the church building is not the body of Christ. Neither is any kind of building of a material nature to be identified with the church. To many people, the building — the meeting place is the church. Let it be remembered that when Jesus started His church, they didn't have any kind of a structure which they designated as "Church." Today, it is the commonest thing to identify a church with the structure in which it meets for worship. As in the case of the man who came to my house and said, "I passed your Church on the way down here." The truth is, he had done nothing of the kind. He didn't even know the members. He had merely passed the building where we met for worship. Each true Baptist Church is a body of Christ. Paul so iden-

tified the Church at Corinth when he wrote to them, as expressed in I Corinthians 12:27 (correct translation,) "Now ye are A BODY OF CHRIST and members in particular."

No, God does not in this age dwell in temples made with hands. This is made clear in Acts 7:48 where we find these words, "Howbeit the most high DWELLETH NOT in temples made with hands, as saith the prophet." Acts 17:24 makes this doubly plain when it says, "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands."

Paul's Ministry

(Continued from page three)

were going to drive him out of the city of Corinth when he first got there. He had had a hard time just before that on Mars Hill at Athens. Now, when he gets over to Corinth, it looks like he is going to have an even harder time. But God stood by him. Listen:

"Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and NO MAN SHALL SET ON THEE TO HURT THEE: for I have much people in this city" (Acts 18:9,10).

Beloved, they were God's people by election. God knew they were going to be saved. God knew it was the time for this crowd to be saved, and God said, "Paul, I have much people in this city." They weren't saved yet, but they were God's people by election. God said, "Paul, you just go on preaching. I am going to take care of you."

I say, beloved, Paul's ministry was a protected ministry.

In Acts 21, we find how the city was moved against Paul and they were about to kill him. The Word of God says:

"And as they went about to kill him, tidings came unto the chief captains of the band, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul" (Acts 21:31,32).

This was in Jerusalem. They were just about to beat Paul to death, but they didn't. Do you know why they didn't? Because God put it into the heart of this chief captain to take soldiers and centurions and run into the midst of them and save the life of one little worthless Jew that wasn't worth saving in the light of a Roman's opinion, but they saved his life. God protected him. God just wouldn't allow that crowd to put Paul to death.

Let's notice another instance that shows us the same thing. Do you remember when the forty men made a conspiracy whereby they said, "We are not going to eat and we are not going to drink until we have put him to death." How did the news get out? This was a conspiracy. Nobody was to know anything about it. They swore secrecy of every one of the forty, but somehow the news got out. The news got to the chief captain and he saved Paul's life. Why? Because his was a protected ministry. God would not allow this crowd to hurt the Apostle Paul.

Do you remember when Paul was on the way to Rome and it looked like that ship was going to sink? The majority of people would have thought, "I am going

to be fish bait before morning." Paul probably thought the same thing. They didn't eat for fourteen days. That ship wallowed up and down within that water. They threw out the tacking. They threw out all the vessel that they could get rid of. They threw out the cargo. It looked like all of them were going to die. But Paul stands in their presence and says:

"For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, FEAR NOT PAUL: thou must be brought before Caesar; and, lo, God hath given thee all them that sail with thee" (Acts 27:23,24).

I tell you, beloved, his was a protected ministry. Even the Devil, who is the prince of the power of the air, whipped up the waves out there in the sea, to the extent that it looked like the vessel was going to sink, but God took care of it, and God said, "Paul, don't you be afraid. I am going to see to it that you get to Rome, and everybody on board the vessel is going to go with you."

I say to you, God took care of him. His was a protected ministry.

Then when Paul got over on the island of Melita, he picked up a handful of sticks to throw on the fire and a scorpion crawled out of those sticks and fastened itself upon his hand. The people looked at him and said that he must have been a murderer. Paul took his hand and struck the venomous beast and it fell into the fire. They looked to see Paul swell up and die, but the only thing that swelled was their eyes as they looked at him. Finally, they said, "He isn't a murderer. He is a god." They changed their opinion of him. I tell you, God took care of Paul. His ministry was a protected ministry.

I say this: Every child of God is immortal until God's time comes for him to go. Just remember that you are an immortal being until God's time is fulfilled so far as you are concerned.

VI

PAUL WAS NOT A QUITTER.

One thing I like about the Apostle Paul is that he was not a quitter. His ministry would indicate that he just would not give up, but he went right on in spite of all the difficulties. In spite of all the problems that came up, Paul continued his ministry. Listen:

"HOLD FAST the form of sound words, which thou hast heard of me, in faith, and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Spirit which dwelleth in us. This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes" (II Tim. 1:13-15).

Notice that Paul writes to Timothy and he says, "Timothy, all

my friends over in Asia have turned away from us." Think about it! The crowd that had been with Paul, now turns away from him. Paul said, "All of my friends in Asia have turned their backs upon me," and he named two of them, which apparently had been his foremost friends, Phygellus and Hermogenes. They have turned from him. But he said, "Timothy, you hold fast the form of sound words. Don't give up."

Paul wasn't a quitter. Every body in Asia might turn against him, but the Apostle Paul would not quit.

I like to hear Paul as he writes: "For the time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:3-5).

Notice that Paul says, "Timothy, there are going to be some hard times. Preachers are not going to preach the truth. People won't want it. They will turn their ears from the truth, and they will turn unto fables. They would rather hear something fancy, something of the nature of a fable — anything rather than the truth. Timothy, just remember this, you continue even in times like this, to make full proof of thy ministry. Don't give up."

Paul was already in the shadow of the cross. In a little while the Apostle Paul was a martyr to the cause of Christ. He was right up at that time ready to become a martyr, and he said, "Timothy, don't give up. Continue to stand."

I like a fellow who will stand. I see Paul when he got over to Rome. God had said, "Paul, you are going to bear witness for me in Rome just like you have in Jerusalem." I see Paul when he got there. What did he do? Retire? Did he say, "Brethren, I have had a hard time preaching; I have decided I am going to quit for a while?" No. I see him there in Rome for two solid years. He had a soldier chained to his arm and I see Paul preaching to the soldiers that are chained to him. The Word of God says:

"And Paul dwelt two whole years in his own hired house, and received all that came in unto him. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him" (Acts 28:30,31).

I tell you, beloved, the Apostle Paul was no quitter. He kept right on, even though he was a prisoner. Even though they had a soldier chained to him, he con-

(Continued on page 5, column 2)

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EVE'S SORROW

"Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children" (Gen. 3:16). One of the greatest blessings a woman can know is bringing forth a life. Yet, this is marred by the sorrow and pain connected with it. Some women feel great sorrow at the thought of having another child. Perhaps this, too, is a result of Eve's sin.

EVE'S SUBMISSION

"And thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). It may be that before Eve's sin she had "equal rights." But not any more. She forfeited her standing and was put in a place of submission. Sin is always this way, is it not? It takes away that which is good and places us in sorrow and bondage.

EVE'S SILENCE

"Let the woman learn in silence with all subjection" (I Tim. 2:11). Perhaps Eve's downfall was she talked too long with the serpent in the garden. Now God commands her to silence. We know this is a direct result of Eve's sin because it is mentioned here with subjection. And if we'll read the next few verses we'll find creation mentioned and Eve's deception solemnly noted.

As daughters of Eve we have more than a little Eve in us. But as Christian women we are also daughters of Sarah. And although we still bear the marks of sorrow, submission and silence, we can rejoice and praise our Lord. For He giveth grace to have solace in sorrow, satisfaction in submission, and serenity in silence.

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Paul's Ministry

(Continued from page 4)

tinued preaching. I like to see a man like this who is not a quitter. I don't like to see anybody who is a quitter. I just don't like it. I like to see people who take their time, find out what God desires, and then stand for it from then on to eternity.

VII

PAUL'S MINISTRY WAS CHRIST-EXALTING.

I haven't time to read all the way through the Word of God to show you how Paul exalted the Lord Jesus Christ, but I will take one book and show you four verses in this one book as to how Paul exalted Christ. We read:

"For me to live is Christ" (Phil. 1:21).

"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9,10).

"But what things were gain to me, those I counted loss for Christ" (Phil. 3:7).

"I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Beloved, his was a Christ-exalted ministry. The Apostle Paul did not seek to exalt himself. He did not seek to have degrees. He did not seek to have a following of men. Rather, he sought to exalt the Lord Jesus Christ.

Would to God that you and I of Calvary Baptist Church might day by day seek that our ministry together as a church shall be a Christ-exalted ministry.

May I say to you who are lost, you need Jesus. You need the Jesus that Paul exalted as his Saviour. May you trust Him, may you receive Him, and may you be saved.

May God bless you!

Infants Have Favor

(Continued from page one)

bodies of their departed infants in the graves and walked away wondering as to where that departed soul has gone. Most ministers paint a pretty picture with words of eternal bliss and the pleasant smile of the Saviour as the eternal abode of departed infants, but there is that little doubt in the back of many minds of — what if?

What if? — What a question that can be. Yea, what a torment that can be. Is there hope? What do the Scriptures say, for of a surety they will override all the pretty pictures that the flowery words of ministers may (or may not) paint.

The Bible speaks of a man that lost an infant. The man's name was David, and he was the very same David that acknowledged that he was conceived in sin, as are all that are born of earthly parents (Psalm 51:5). Yet, this very same David had a child that died in infancy. Did David wonder if the child were to dwell forever in the torments of Hell or with the blessedness of God? David did not wonder, for he was persuaded that the child was in Paradise. The following verses attest to this:

"... David said unto his servants, is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then, he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? Thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive,

I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me" (II Sam. 12:19-23).

Hallelujah! What a blessed thought. David ceased from mourning for the child and with utmost assurance knew that the child was with God, and David would also be there soon, with both God and the child.

Evidently God was pleased to put this verse in the Holy Writ, especially for the purpose of giving parents and loved ones of departed infants the assurance of knowing that those infants are in the presence of God forever. Their sin nature could not have done it, neither would their being relatively innocent, nor would the fact those in Heaven are of such as children (denoting God's favor upon infants), but when the man of God speaking under the unction of God declares it, and God directs His man to write it in God's infallible book, that settles it. There is a popular saying going around that says, "God said it, I believe it, that settles it." Such is not the case. Whether we believe what God says or not, it is already settled. Here is the hope sought, and David says it well, "I shall go to him."

The writer has not found a single reference that implies, much less declares, that the souls of departed infants may go to Hell. Many implications to the contrary are noted, but one last one is found in the Revelation of Jesus Christ to John, the Beloved. In the 12th chapter is the story of the woman clothed with the sun, bearing a child, and being harassed by a great red dragon, which sought to devour the child. It seemed that there was no hope for her nor for her child, for all the forces of Satan were against her.

In reading what the commentators say about this, many different views are taken as to the identity of the woman, child, and the red dragon. Their identity is not the focal point of the subject at hand, but the future of the child is. The Scriptures say: "... she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne" (Rev. 12:5).

The man child died in infancy, yet all the powers Satan could muster could not keep God from delivering the child, and taking it to Himself at His throne. What a picture of deliverance, and what a blessed hope in the eternal salvation of departed infants!

Yes, there is Biblical proof of departed infants in Heaven.

Can A Man Come ..

(Continued from Page One)

Him whose bowels of compassion yearn over him.

If any man, under the sound of the gospel, is so ignorant as not to know God, and the way of salvation through Jesus Christ, it is because he will not come to knowledge of the truth. The fact is, all the wheels are turning the wrong way, on the pivot of enmity against God. It is true the understanding is darkened; darkness has covered the earth and gross darkness the people; but the understanding may say to the will: there would have been more light in the garret had it not been for the smoke that ascended from the furnace of loving darkness more than light. It is the steam below, that darkens the windows above.

Here lies the mischief. Here is the mother of all the evil. The sun shines as bright as ever; the windows of the house are neither few nor small; but who can see in the smoke of unwillingness? The

Halliman Is In New Guinea

By FRED T. HALLIMAN
Missionary To New Guinea

Dear friends:

Greetings to each of you once again from New Guinea. I arrived here on the Mission Station October 20. It was a long, hard trip from Africa to New Guinea, but I am thankful for every experience, although some were not so pleasing to the flesh, that I encountered on the way.

Needless to say, I was glad to see Papua, New Guinea, once again and, in a special way the Mission Station. The people, also, were happy to see me back. I arrived here on a Wednesday and had a couple of days rest before our first service here at the church on the Mission Station.

As I write this, I have visited only one church away from the Mission Station and could not give you an on-the-spot report of the work. I have seen and talked to most of the pastors and missionaries and while there are some reports that everything is not going as well as they would like, I have had no report of any major setback.

As usual, there were several things that needed immediate attention around the Station by way of repairs and general maintenance work, but these have begun to house of our first parents in Paradise was almost as light as Heaven itself, until it was darkened by the infernal smoke arising from the furnace of *Pronema Sarcos*, heated by Hell fire in their wills and affections.

Can a man come to Christ if he will? Most certainly? Who is to hinder him? But who can subdue his stubborn will? The Holy Spirit of God.

Now I imagine I see four men endeavouring to raise Lazarus from the grave. The first is rubbing him well with the salt of duties, under the consideration that he can if he will; but there is no hope of his accomplishing the object. Well, said the second, do you come out of there, my brother: I will whip him with the scorpions of threatenings of Hell and damnation. I think I will make him feel; but still there was neither life nor feeling. I have a band of music, said the third, that has made many to dance before now. He tries it, but still there is no life. The fourth said, I will go to Jesus, the God of means; He has promised the Holy Spirit to those that ask Him: if Jesus, the resurrection and the life, will undertake the work, he will live. I have heard that he raised Jairus's daughter, and the young man of Nain, from the dead — the power of the resurrection dwelleth in Him.

Let this consideration encourage every minister of the gospel. Noth-

clear up now, and in due time I will have things back working normally again. After I do get everything ship-shape around the Mission Station, I will start doing some mission patrol work and visiting the churches. I had planned to make a patrol into the Huli area this week but had to postpone it for the time being, while I got a few other things attended to.

One of the churches started a revival meeting this week. Yoti, the man that was burned so badly a few years ago, is the evangelist in this meeting and reports are that they are having a great meeting. There are several more meetings scheduled to start soon. I will be in a meeting with the church at Koroba the last week in December.

We have a conference scheduled to start on December 14, and I am looking forward to attending this and being able to see all the preacher brethren again and getting a full report of all the mission work.

In visiting around the churches in America, I usually find a surplus of preachers (I'm not too sure that this ought to be, for seemingly, common sense would teach us that if God calls a man to preach he should do what he has been called to do), but over here we are always short of preachers. There has never been a time since I have been here that we have not been shorthanded, more preaching places than we have preachers. This is true now. However, by the grace of God we will get done what we can, and continue to ask God to call more faithful men into His service.

By the time I give another report, I expect to be able to tell you more in detail about the work here, as I will have had time to visit several of the areas personally and make an on-the-spot inspection of the work. In the meantime, I hope you will enjoy reading about our ministry in Africa and will continue to pray for the work and the brethren there. I left many of them in tears when I left on October 9.

The people here continue to pray for their brothers and sisters back in America whom they have never seen and do not expect to until that great day when the Lord will come in the clouds to call us out to meet Him there. Like the New Testament Christians, we here in Papua, New Guinea, are looking for the coming of the Lord at any moment. Each time we look up into the sky and see a new cloud, we patiently wait for our Lord to suddenly burst forth and call us out to meet Him. Day by day, we are encouraged to carry on with the expectation that our Blessed Hope will soon be here.

May the Lord of glory fill your hearts with His love and cause you to have the expectation of His imminent return.

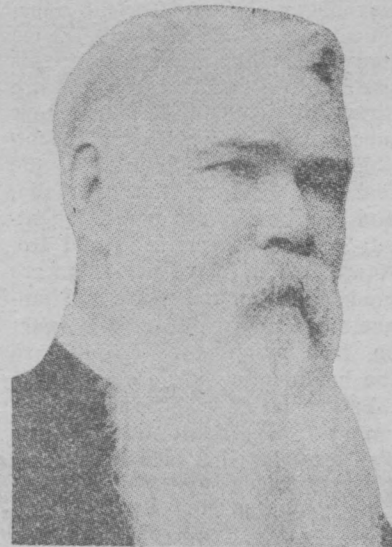
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Effectual Calling

(Continued from page one)

sometimes immediate, as in the instance of Paul and others; though more ordinarily through the instrumentality of the Word and providence of God. Though in both, the impression or power upon the soul or rational principle of operation must be the same. This may be considered as one power capable of exerting itself in various modes; as in perceiving, refusing, choosing, loving, hating, etc. Likewise, the impression before mentioned may be viewed as one spiritual principle of operation in the soul, exerting itself in divers ways, rather than as different principles of grace.

II. We are to consider the Author of the call. The Author is God, the Father, Son, and Spirit. As in I Thess. 2:12, "That ye walk worthy of God, who hath called you unto his kingdom and glory." Also, in II Tim. 1:9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace," etc. In others, it more directly applies to the Father, who is said to call them unto the fellowship of His Son. Sometimes it is ascribed to the Son, as in Proverbs 1:20, 8, where saints are said to be called of Jesus Christ. Lastly, it is ascribed to the Holy Christ, as in Phil. 1:6, "Being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ." Upon the whole this call is heard as it is in deed and in truth, the call of God, and not the voice of man.

III. We are to consider who are the called. They are such as God hath chosen and predestinated both to grace and glory, elected and set apart in Christ, as redeemed by His blood, although by nature children of wrath even as others; not of the Jews only, but also of the Gentiles. This is an holy, heavenly, and, consequently, an high calling.

IV. Its efficacy. It is effectual to bring the subjects of it to a piercing sense of their guilt and impurity. The mind is deeply convicted, that the fountain is in his very heart or nature, from which all its criminal actions have sprung; and that the lust within disposes us to violate the laws of God in as great a variety of ways as nature is capable of exerting itself, agreeable to Paul's expression, "Sin revived and I died." The soul is affected with a view of its sinfulness and the malignity of sin its nature, as entirely opposed to the holy law of God; hence, arises an abhorrence of sin, as vile and odious, and a sense of its demerit as deserving eternal death. This call produces a consciousness of the absolute impossibility of our contributing in the least degree towards a recovery from this wretched condition, and destroys all confidence of help in the flesh. It is a call to Christ, and gives a view of Him in His suitableness and ability as a Saviour; the merit of His obedience and sacrifice, and the treasures of His grace are all brought into view, which create desires of an interest in Him, and resolutions of looking unto and relying wholly upon Him for salvation; at the same time cordially acknowledging desert of rejection from Him, and yet strengthened to rely entirely upon and surrender all unto the disposal of Christ; setting to our seals that God is true; believing the record He has given to His Son, which is eternal life, and that this life is in His Son. The changes produced are from darkness to light, from bondage to liberty, from alienation and estrangement to Christ to a state of nearness and fellowship with Him and His saints. This call administers peace and conscience towards God, and

A slap on the back may not be good manners, but it's a lot better than a slap behind the back.

disposes its subjects to peace with mankind, so far as is consistent with righteousness.

This is an holy calling, and is effectual to produce the exercise of holiness in the heart, even as the saints are created in Christ Jesus unto good works. God having called us, not to uncleanness, but to holiness, yea, even to glory and virtue, and "to live holy, righteously, and godly in this present evil world"; and to conform us, both as men and as Christians, to the pure dictates of nature and the authority of revelation, in all virtuous actions. To believe what is divinely revealed, and to obey what is divinely enjoined; in which the saints are required to persevere unto "an inheritance incorruptible and undefiled, and that fadeth not away, which is reserved in heaven for them," and unto which this effectual vocation ultimately ends. From all which considerations, we learn what it is to be both good and great, and that the way to advance in durable riches and righteousness; to live on high; live above the vanities and pomp of this trifling world, and to shame those who walk unworthily, is to retain a sense of our heavenly vocation. Thus will the hearts and hands of all God's people, and especially His ministers, be supported and strengthened; thus will the religion of our adorable Redeemer be honored in the world; thus shall we glorify God in life and enjoy His peace in death, and leave behind a finished testimony that our calling was effectual and our profession sincere.

(Circular Letter of Philadelphia Baptist Association. Order book of "Minutes of the Philadelphia Baptist Association" from 1707-1807. Price \$11.00.)

X-Ray View Of Xmas

(Continued from Page Two)

part in the drunken festival of Babylon. The lighting of candles on Christmas Eve was done by the pagans on the eve of the festival of the Babylonian god. The Christmas tree came from the palm tree of Egypt that denoted the pagan messiah known as Baal-Tamar. In pagan Rome it was the fir tree of Baal-Berith. The Yule log is the dead stock of Nimrod, deified as the sun-god, but cut down by his enemies. The mistletoe was representation of the Babylonian messiah, "the man the branch." The Christmas dinner, the Christmas goose and Yule cakes, were essential articles in the worship of the Babylonian messiah.

Concerning Christmas, the AMERICANA ENCYCLOPEDIA says that it "was not observed in the first centuries of the Christian church, since the Christian usage in general was to celebrate the death of remarkable persons rather than their birth" (Vol. VI, p. 622).

By this time someone is saying, "If modern Christmas celebration came from Babylon 2,000 years before the birth of Christ, how in the world did such a pagan custom get Christianized?"

The tendency on the part of Christians to meet paganism halfway began shortly after the apostolic age. In about 230 A.D. we find Tertullian lamenting this problem. He said, "By us who are strangers to Sabbaths, and new moons, and festivals, once acceptable to God, the Saturnalia, the feasts of January, the Brumalia, and Matronalia, are now frequented; gifts are carried to and fro, New Year's Day presents are made with din, and sports and banquets are celebrated with uproar; oh, how much more faithful are the heathen to their religion, who take special care to adopt no solemnity from the Christians." (Cited by Alexander Hislop in THE TWO BABYLONS, p. 93).

Leon McBeth, associate professor of Church History of Southwestern Seminary, Fort Worth, Texas, writes thusly on Christmas: "Christmas apparently originated

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in the Eastern Church among Christian groups known as adoptionists. These adoptionists believed Christ's baptism was the point at which Christ became Divine, i.e. was 'adopted' as the Son of God. The first Christmas was intended to commemorate the Christ-event, but placed that event at Christ's baptism. This annual observance of Christ's baptism was placed on January 6.

"Interestingly, the earliest known Christmas had nothing to do either with the birth of Christ or with December 25. . . .

"This annual observance of the Christ-event rapidly spread to the Western Church, where it underwent two very significant changes. The more orthodox Western Christians changed the meaning to emphasize not Christ's baptism, but His birth, which they regarded as the true incarnation. They also changed the date from January 6 to December 25. These changes took place probably between 336 A.D. and 354 A.D., and stem primarily from church leaders at Rome.

"There were at least two important reasons for these changes. The first was theological. Western Christians emphatically rejected adoptionist views, and held firmly to the Biblical truth that Christ's physical birth marked the incarnation. . . .

"A second reason for the change was practical. From remote antiquity there had been in western Europe a mid-winter festival called Brumalia and observed on December 25. It was connected with sun-worship, and December 25 was sometimes called 'natalis invicti solis' — birthday of the unconquerable sun. This festival was held in honor of the birth (rebirth) of the sun god, and was set at the season when short winter days began to lengthen. There were candles and bonfires to aid the sun god's recovery. Other features included feasting, decorations, and exchange of gifts" (THE ITAWAMBA COUNTY TIMES, Dec. 24, 1964).

NOT COMMANDED IN THE BIBLE

There is not a single word in the New Testament, or anywhere else in the Bible, telling us to observe Christmas. The inspired apostles of Christ and the early churches knew nothing of Christmas. If God wanted His people to celebrate the birth of Christ, why did He not command us to do it in the Bible? Why did He deliberately hide the exact day of His Son's birth? The simple answer is that God did not want His people to celebrate Christmas.

Look at the word "Christmas" a

few moments. "The name Christmas comes from the early English term 'Christes Masse,' which means 'Christ's Mass.'" (THE WORLD BOOK ENCYCLOPEDIA, Vol. 3, p. 1425). How blasphemous to link the name of Christ with the Roman Catholic Mass! How can a Baptist delight in using this term since they do not believe in mass? Are some Baptists trying to become Roman Catholics one day out of the year?

I prefer the modification of the Greek initial (Xmas), for it leaves the precious name of my Saviour out of this heathen holiday. X in algebra stands for the unknown, and there are millions who do not know the truth about Christmas. The modern conservative cry to put Christ back into Christmas is absurd. Jesus Christ was never in Christmas. God forbid that I attempt to put Him into the headaches and hangovers of this heathen holiday.

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The fact that God has not commanded this celebration is sufficient reason for all Bible-believers not to have any part in such a practice. I do not celebrate Christmas because my Lord never told me to do it. I dare not go beyond what is written in His instruction book, the Bible. The Bible is the safe and sufficient rule of faith and practice.

Someone says, "I know Christmas is of pagan origin, but I still think it is not wrong for a church to have a special time for honoring Christ's birth."

But since when did Baptists and Protestants believe that Christians have the right to add to the Bible? Is the church a legislative body? Are we to follow the Bible in our faith and practice, or the thinking of fallible men? Does not the Bible warn us about adding to God's revelation (Rev. 22:18; Prov. 20:6). If we have the right to add a special holy day to the Christian economy, then we can add ten thousand other things. Then we are no better than the false cults and the Roman Catholics who follow heathen traditions!

There is no warrant for the Christian to make a certain day a holy day. In the Bible we are warned against doing this. Paul condemned the Galatians because they "observed days, and months, and times, and years" (Gal. 4:10). The only holy day in the Christian church is the first day of the week. The Lord's Day commemorates Christ's resurrection, not His birth.

The center of the Christian religion is the deathday of Christ, not His birthday. The heart of our worship is the death, burial, and resurrection of the Saviour. This is the gospel message which saves a believer. The birth of Christ is good news, but it is not a part of the gospel of grace. The birthday of Jesus Christ, without His death and resurrection, holds no comfort for the believer.

The Devil doesn't care if men think about the birth of Christ. He wants to keep their minds away from the cross of Calvary, His precious blood, and His glorious resurrection. Satan likes for people to enjoy Christmas; he delights in all the festivities, programs, and pageantry associated with the holiday season. He is happy with anything which eliminates the atoning death of the Son of God. Those who fail to see the adversary of souls in the clutter and confusion of Christmas have a limited spiritual vision.

"CHRISTMAS NEUROSIS"

People are so prone to emotional distress and violent outburst during the holiday season that psychiatrists call this malady "Christmas Neurosis." This term is used to describe the headaches and hangovers, the hustle and bustle of the Christmas season.

The Christmas spirit which many people enjoy comes in a bottle from the liquor store. The Christmas bells most people hear this time of the year are cash register bells. Don't tell me that all the pushing and shoving in the stores is due to Christ being born! The commercial world looks forward to Christmas, not for the sake of Christ, but for the sake of gain. Millions save all year to buy junk merchandise which is torn up by New Year's. Thousands stretch their credit to the limit and buy goods way beyond their means.

U. S. merchants lose more than 500 million dollars to shoplifters during the holiday season. It is believed 90 per cent of these thefts are committed by "ordinary" people, as opposed to professionals. And 90 per cent of these shoplifters are women.

Policemen who draw Christmas duty see what the real spirit of Christmas is like. This time of the year witnesses more thefts, murders, drunken orgies, family brawls, suicides and violent deaths on the highway and in the homes than any other season of the year.

Usually by December 26 most people are unhappy, miserable, de-

(Continued on page 8, column 1)

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

WASHINGTON, D. C. (EP) — A born-again Southern Baptist deacon and Sunday school teacher may have won the White House in the recent national election but a record number of Catholics will be holding forth in Congress next term, according to the findings of Christianity Today magazine in its December 3 issue. Catholic representation increased by six for a total of 129 in the 95th Congress, the most in the nation's history. Of these, 13 are Senators.

United Methodists are the next highest group, with 20 Senators and 60 Representatives.

Additional figures show: Episcopal, 64; Presbyterian, 60; Baptist, 55; Jewish, 27; United Church of Christ, 22; Lutheran, 16; Unitarian and Mormon, 11 each; Churches of Christ, 6; Disciples of Christ, 5; Unaffiliated, 5. Fifteen denominations were represented by fewer than five, and 21 members of Congress (including 2 Senators) listed themselves as Protestants, without specifying a denomination.

Overall, there were no sharp shifts in congressional religious-affiliation listings. Presbyterians continue to take it on the chin, having lost six seats (they lost twelve in 1974). This gives them a total of sixty in the new Congress. The downward trend applies also to other main-line denominational groups. The United Methodists and the United Church of Christ are each down by three, the Episcopalians by two, the Baptists by one. The Lutherans and the Churches of Christ each gained two, however. (Because of the difficulties involved in trying to pinpoint the exact Baptist, Presbyterian and Lutheran denominations cited in affiliations, these groups have been listed generically in the census.)

In other changes, the Jewish have increased by three, the Reformed Church in America by two, the Latter-Day Saints by one, and the "Christian" or "Protestant" category by four.

Catholics also lead the list of religious affiliations of governors, with 15. Presbyterians, with seven, are second-highest, followed by Baptists and Methodists, each with five.

Another clergyman was elected to Congress: Republican John Danforth, an ordained Episcopalian who defeated Democrat Warren Hearns in a Missouri Senate race. He joins ordained congressional incumbents who were re-elected: Catholic priests Robert F. Drinan of Mass. and Robert J. Cornell of Wisc., Robert W. Edgar of Penna. (United Methodists), Andrew Young of Ga. (United Church of Christ), John Buchanan of Ala. (Southern Baptist), and delegate Walter Fountroy of Wash. D.C. (Progressive National Baptist). All but Buchanan are Democrats.

AUSTIN, Tex. (EP) — Madalyn Murray O'Hair, self-styled "Madonna Madalyn" of the American Atheist Church, has announced that Thursday is to be the sabbath day of American atheists.

Ms. O'Hair declared that atheists should demand of their employers that work schedules be arranged so they can celebrate the sabbath on Thursdays.

ROME (EP) — Noted theologians have again urged that the ban of excommunication against Martin Luther be lifted.

In a recent issue of the international Catholic theological journal, "Concilium," Professors Hans Kueng and Walter Kaspar of Tuebingen express the desire "that Rome may at last pronounce the word 'reconciliation' in the case of Martin Luther."

The issue of the journal dated one week before the Reformation

celebrations of the Protestant churches, was presented to the press here by Jan Witte, S.J., the noted Dutch ecumenist.

Discussion of the lifting of the ban against Martin Luther began in 1963 when Wilhelm Michealis of Hamburg gave Cardinal Augustin Bea, then president of the Vatican's Secretariat for Christian Unity, a "memorandum" of Luther.

NEW YORK (EP) — A New York State Supreme Court justice said he will impose the death penalty on a convicted murderer of a correction officer, despite a recent ruling that the state's capital punishment law is unconstitutional.

Justice Dominic S. Rinaldi said the death penalty will be imposed on Joseph James, 28, who was convicted in September of killing a correction officer who accompanied him to a dental clinic last year. He is expected to be scheduled for execution on Jan. 9.

The last prisoner executed in

prisoned.

"I expect to be arrested again any day," she is quoted as saying. "I have been warned by the prosecutor that my time is at hand and I never expect to survive another imprisonment."

Mrs. Vins was released in 1971 after serving a three-year prison term.

Asked why she will be arrested, she replied, "Because we tell the world the true story of what is really going on over here."

WASHINGTON, D. C. (EP) — The number of legal abortions performed on women in Washington, D.C. last year exceeded the number of resident births for the first time in history, according to new government statistics.

Figures compiled by the District of Columbia Department of Human Resources shows that 9,819 abortions were performed last year on resident women compared with 9,746 resident births.

The report indicated that about 85 per cent of the abortions were paid for by the government. Some 7,400 were paid for by Medicaid and about 1,800 were performed free at D.C. General, the city's free hospital.

Washington, D.C. is the first major U.S. city where abortions performed on resident women have

ing before we finally received the oven.

From Thursday through Saturday night, we had teaching services each day. On Sunday, apart from the two regular worship services, we had scheduled an ordination service for Brother John Imah. I will no more than briefly mention the fact here, that this was a great service for the entire church, but I have pictures of this service and will be commenting on the service when the pictures are sent to be published. Monday and Tuesday nights, were greatly used of the Lord, to bring out to the church some precious truths that many had never heard before.

Wednesday night's service will long be remembered in the church. This was the night for the observance of the Lord's Supper. To bake the bread, we heated the oven by setting it on top of a one-burner kerosene stove. Long before service time that night, we had every thing in order including the proper elements for the Supper, and this would be the first time that any of them had ever properly observed the Lord's Supper in the Scriptural manner.

The house was practically full that night, many non-members who had come, with the expectation of taking the Supper with the church. I spent much time that night, teaching all aspects of the Scriptural observance of the Lord's Supper. Those non-members that had come hoping to partake did not have to be told a second time that they were not to partake — it had been made plain that this was strictly for the church members of Calvary Baptist Church. No one was offended apparently, but were astonished at such a strange service. By noon the next day reports were coming in from various parts of Calabar, that a strange type of missionary had come to Nigeria and organized a church and was proving by the Bible, that it was exactly the same kind that the Lord Jesus organized in Jerusalem nearly two thousand years ago.

One of the members, who had been attending the Catholic Church and was in sympathy with all their practices until the Lord saved him about a month before I arrived there, was asked to comment on the service the next day. He said that the service was so original that practically everything the Missionary said during the service was a direct quotation of the Bible, and for one to say that it was not right, would have to flatly deny the Bible.

One of the non-members that was there that night expecting to partake in the service, was a friend of this man whom we have just mentioned above and is the same man who stood up one night in the service when I was teaching on baptism and asked the question, "How many times does a person have to be baptized?" I told him only once, when there was a proper subject and the baptism had

exceeded the number of births, according to officials of Planned Parenthood and federal officials who compile abortion statistics.

Halliman Continues

(Continued from page one)
tion to do before the church could Scripturally observe the Supper. Not one of the members had a stove with an oven. I set out to try to find an oven where we could bake the bread, but searched Calabar in vain to find one. I tried to find some sort of a small drum or anything that I could improvise an oven, but this also was to no avail. I felt that it was very necessary that the church have this service before I left, so I could guide them in the proper observance for the first time.

Not far from Brother John's house is a Practical Engineering place of business, so I talked to the owner-director there, and asked him if he would make an oven for me. He agreed to do so, if I would provide him with a set of plans. I went back to the house and designed an oven, complete with door and rack, to be constructed of one eighth inch sheet steel and reinforced at the corners with angle iron. This was done before we left for the mainland. Upon our return, I went immediately to see if it was ready, and nothing had been done about it, so I insisted they get to work on it, so it would be ready in time.

The church was to observe the Lord's Supper on Wednesday night, before I was to leave on Saturday morning. It was Wednesday morn-

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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ELDER FRED T. HALLIMAN
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been performed in the proper manner, by the proper authority, which meant that if a born-again person was immersed by the authority of a Baptist Church, one time was sufficient. He replied, "I have been immersed by a Reverend Father and feel that this is sufficient." I told him that in his case, and/or until such time that he had an actual experience with the Lord, had been born again, I too thought he had all the baptism he needed.

Every member seemed to appreciate the teaching on the Lord's Supper that night and the way it was carried out, and after all the other members had gone home, Brother John, James, and myself sat up for a long time talking about the service.

Thursday night was another good night in the service of the Lord. Friday night's service was quite long, in that apart from our regular teaching service, there were several special songs sung, many of them dedicated to me, and there were several speeches made by various male members regards my coming and their appreciation expressed both to the Philadelphia Baptist Church of Birmingham, Alabama and the Calvary Baptist Church of Ashland, Ky. A very (Continued on page 8, column 2)

WILL THIS BE YOUR LAST ISSUE?

Please note the date by your address on this paper. If it says 12/76, it indicates that your paper will stop the last week of December. We value our subscribers highly, and we deeply regret the loss of some at the end of each month due to expiration of their subscription.

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New York State was Eddie Lee Mays, who died in 1963 in the electric chair at Sing Sing Prison in Ossining.

RICHMOND, Va. (EP) — The Arab Baptist Theological Seminary in Beirut, Lebanon, has closed for the first time in its 16-year history, according to reports from Beirut.

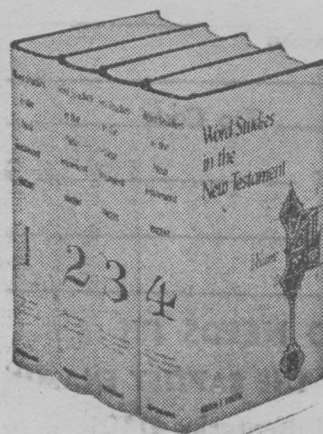
Finlay M. Graham, Southern Baptist missionary and former president of the seminary, expressed hope that the school will reopen. The seminary failed to open for the Fall semester because the location of the school made the situation increasingly dangerous.

Students and faculty of the school sometimes huddled in the semi-basement of the main building last Spring for partial protection from falling shells as a result of the Lebanese civil war, according to Mrs. J. Wayne Fuller, a Southern Baptist missionary press representative in Beirut. She said two rooms of the seminary were damaged during the Summer.

WASHINGTON, D.C. (EP) — One hundred and ten evangelical Christian-Baptists are known to be currently incarcerated in prison or labor camps in the Soviet Union, according to Mrs. Lydia Vins, mother of imprisoned Pastor Georgi Vins.

She gave this figure to representatives of Mission Possible Foundation recently in Kiev, as reported in the current issue of the foundation's newsletter, The Courier.

Mrs. Vins, whose clergyman husband died in a Soviet labor camp in 1943 at the age of 45, recently visited her son at the Yakutsk, Siberia labor camp. She said she told him good-bye because she never expects to see him again as she anticipates she will be im-



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THE BAPTIST EXAMINER

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PAGE SEVEN

History Of . . .

(Continued from page one)
ference, a mixed association of Baptists and Separatists, had but a temporary existence. The Hartford Association was organized in 1789. In 1795 the State contained about 60 churches, 40 ministers, and 3500 members. The New London Association was formed in 1817, the Ashford Association in 1824, the New Haven Association in 1825, the Fairfield Association in 1837. In 1848 the State counted over 100 churches, and more than 16,000 members.

The Connecticut Baptist Education Society was organized in 1819, the State Convention was formed in 1823, the Christian Secretary was started in 1822, the Connecticut Literary Institution was founded in 1833, the Connecticut Baptist Social Union was formed in 1871, and the State Sunday-school Convention was organized in 1877.

Evangelization and education were early pursued by the denomination, and efforts have been constant and systematic for domestic, home, and foreign missions, and for Sunday-schools and a denominational literature. Yale College today gladly admits the Baptists to its halls and privileges. Truth has conquered its way to an open field. The present Baptist statistics of the State are as follows (given in 1879): 6 Associations, 119 churches, 20,767 members, 1 institution of learning, 1 periodical, 1 education society, 2 Conventions, 1 social union, various missionary societies.

(The Baptist Encyclopedia, Vol. 1, pp. 268-269, 1881 edition).

X-Ray View Of Xmas

(Continued from Page Six)
pressed, discouraged, in debt and decidedly UNmerry, swearing they will never go through with such mess again.

The world hates and rejects

Christ, but they love Christmas. This fact alone proves that Christmas is not of God (John 15:18-20; Luke 16:15). If Christmas was really a celebration of Christ's birth, the world which rejects Jesus Christ would not have anything to do with it. The Scripture says: "The natural man receiveth not the things of the spirit of God" (1 Cor. 2:14).

The Christmas season is a time of low spirituality and high carnality. It is a time of revelling and fleshly gratification. In Romans 13:14 we are told to "make no provision for the flesh," yet much provision is made for the flesh during the Christmas season. It is a time of drunkenness, dancing and gluttony such as we seldom witness any other time during the year. All of these sins are condemned in the Bible, yet professed Christians will commit them in the name of honoring Christ! Can any honest person who fears God truthfully say that his actual reason for observing this day is that Christ was born?

(Continued next week)

Halliman Reports

(Continued from page seven)

lovely hand bag, with various colors that had been woven by the women, was presented to me as a token of their love and appreciation for my coming their way and assisting them in getting started in a Scriptural work. The services ended that night with many of them in tears as they said good-bye to me.

I was scheduled to leave Calabar on Saturday morning at 9:30 and had to be at the airport by 8:30, so we were up early on Saturday. We took a taxi to the airport and were there in plenty of time for me to get checked in and then we had nearly an hour to wait before plane time. This hour seemed like a week to me. Finally, the announcement came that it was time to board the plane. I shook

hands with the people that had come to see me off and when it came Brother John's turn, he hung on to me as if I had been his real father. The parting was sad, but the time had arrived that I must go. I had gone there to do a job, and insofar as I was concerned, the work had been completed, it would now be up to them to carry on with what the Lord had started through me.

They tried to extract a promise from me that I would return sometime and visit them and help them over any problems that might arise. I could give them none, for while I know not the mind of the Lord in all these things insofar as I was concerned, then the next time that I would see any or all of them, would be when the Lord comes and calls us out to meet Him. I walked to the plane alone and as I stood on the steps, just before entering the plane, I waved good-bye to what I considered some of the Lord's choicest saints. We soon taxied down the runway and shortly I was air-borne once again on my way to New Guinea.

We made one stop between Calabar and Lagos, where I would catch the plane at the Lagos International Airport for Addis Ababa, Ethiopia. I arrived at Lagos about noon on Saturday and by 2:00 p.m. had everything checked and in order for my flight out of there at a scheduled time of 9:40 p.m. It was now a matter of waiting until plane time. Little did I know what was in store for me.

At 9:30 p.m. it was announced that the plane would be late. By 11:00 p.m. I had gone through all the checks except the last security check and was waiting in the security lounge, when at 11:45 it was announced that the flight had been cancelled and there would be a 24-hour layover in Lagos. The last time that I had heard that was in Washington, as I was waiting to board the plane for London on my way to Nigeria. Now as I was leaving Nigeria on the first leg of the international flight, there had been another cancellation. Oh, well, why worry? I had come to do a job and had done it, and now all Hell could not undo what the Lord had done through me, for He had promised as much in Matt. 16:18.

I will not go into the details of my 24 hour layover in Lagos, but will only briefly mention that it was about the worst 24 hours that I had ever spent. This meant, of course, that all my other flight connections had been broken and I would have layovers at every stop along the way. It was Sunday midnight, when we finally got out of Lagos on our way to Addis Ababa. Originally, I was scheduled to be there in about nine hours and it turned out to be nearly three days.

In due time, I got out of Addis Ababa and was on my way to Bombay, India. I had a 24 hour layover there, and while I had had my flight connections confirmed once again all the way to Mount Hagen, in Papua New Guinea, we finally got out of Bombay and arrived in Sydney, Australia five minutes before the plane took off for New Guinea. Another 24 hour layover and flight connections had to be re-confirmed once again.

I left Sydney as scheduled the next day and arrived in Port Moresby in time to make the connection to Mount Hagen, but not without one more time of concern as to whether or not we would get to leave there until the next day. The flight was postponed the third time, before we boarded the plane and then had to wait for a pilot to get in from Lae. I offered to fly the plane to Hagen, but could get no cooperation, so we had to wait until the pilot got there. Finally, we left Moresby and

landed at Mount Hagen at 5:55 p.m. and at 6:20 it was dark.

I made my way to the place where I was to stay, and was so tired that I could eat but very little supper. I had been on the road exactly eight days in what was normally a three-day trip.

On Tuesday morning, I was scheduled to leave Hagen for Koroba and the weather closed in so bad, that the trip had to be cancelled until the next day. By now, I was so used to this if I had got away as scheduled, I guess I would have been surprised. On Wednesday morning, I went back to the airstrip and left for Koroba. I finally arrived at the Mission Station 12 days from the time I had left Calabar, Nigeria.

From the time I left the Mission Station on April 5, I had traveled completely around the world, and insofar as mileage was concerned, had about 6,000 miles starting on the second time around.

It was good to get back to the Mission Station once again and the people the Lord has called me to work with.

I trust that each of you have learned something about Africa that you did not know before, and that my reports have been interesting enough for you to continue to read them. I now have several pictures ready and they will soon appear in TBE and you can see something of the work we carried on while in Nigeria. Praying the Lord's blessings upon each of you.

Can A Man Come . .

(Continued from page five)

ing less than the operation of the Holy Spirit of God can truly convert the most moral individual; and that agency is able to convert the chief of sinners. O! that all the ministers of the gospel would believe this, and turn their faces towards the heavenly wind — the gale which blows from the New Jerusalem — the glorious promise in the prophecy of Joel — and pray, O breathe! breathe upon these slain, that they may live.

Man's inability to repent of his sins, believe the gospel, and love the Lord God with all his heart, is highly criminal, BECAUSE HE WILL NOT. How can a man love any object against his will? How can a man love the object which he really hates?

Let the case be represented in the following manner:

John the Jacobin was a dear lover of equality, and hated all laws and every kind of government. One day he formed a plan to blow up the royal palace, and to destroy the Queen, the best and most amiable young lady that ever sat upon a throne or wore a crown: but he was caught in the very act, was committed to prison, and kept there for a long time, until he was almost starved to death. He was almost naked and very filthy; he was poor and wounded, sick and sore.

While he was in this deplorable condition, a messenger from the Queen requested him to get up, walk out, and come to the royal palace without delay. He told him the danger of procrastination; that in a very short time he would be tried for his rebellion, would undoubtedly be found guilty, and must die the death if he did not give the Queen his heart, love her sincerely, and be united to her in marriage. Moreover, said he, whatever you do, don't play the hypocrite: the Queen does not want you to marry her, except you love her.

"Marry the Queen!" said John, "I don't believe a word of it. There is no reality in your message, sir; it is too good to be true. Love the Queen! how can I, sir? No, sir! I hate her — I hate her government — I hate the law that forbids me to do my own will."

The day of trial soon arrived: the prisoner appeared at the bar; he had a most impartial trial, and every indulgence granted him that

his case required. He was found guilty of high treason, and the sentence of condemnation was pronounced upon him. He that believeth not is condemned already. He was removed from the court to prison, to await the hour of execution. He confessed to the jailor that justice was done to him according to the law. "But I don't like the law," said John, "I hate it now, as much as ever."

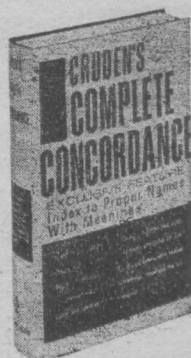
At this juncture another messenger from the Queen appeared before him, informing him that her majesty loved him so ardently and sincerely that she had suffered the greatest degradation, shame and pain on his account; that she had actually suffered the punishment due him — had rendered to the government and law of the realm that honour and satisfaction equivalent to their demands.

At his side was her majesty's maid of honour, bearing testimony to the truth of these declarations. "Here is water to wash you," said she. "I am ready to wait upon you: here is bread to strengthen you, here is oil to anoint you, here is wine to refresh you, here is every thing that can make a sick man well, a poor man rich, and a miserable man happy."

"O my God," said John, "can all this be true?" "Yes, verily," said the messenger of peace, drawing out a large parchment from his pocket, "here is the Queen's affidavit on the subject." "O, what manner of love is this!" said the prisoner. "Has she suffered thus for me? wretched, ragged, filthy me—for me a rebel and a traitor! Does she love me? Yes, she does: I believe it. I have no more doubt of it than I have of my own existence; all that grieves me now is that I don't love her enough."

Something similar to this is the conversation of sinners to God; but while we endeavor to avoid the quicksands, we should take care lest we fall into the bog on the other side. Some preachers are like the man that wanted a bar of iron, and having found a quantity of iron ore, he commenced beating the stones with his hammer with all his might, without ever thinking of fire to melt them in the furnace. Forges and rolling mills, fires and furnaces, might do for others, but it was too much of a round about way for him: he was in a hurry; but I don't expect iron without fire.

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