

What Is Involved In Your Call To The Ministry?

TELLING IT . . . "LIKE IT IS"

LIBERTY OF CONSCIENCE

Joseph Charles Philpot, M.A. was born September 13, 1802 at Ripple Rectory in Kent, England. Educated at Worcester College at Oxford, he was called by God's sovereign Grace and entered the ministry of the Church of England.

He seceded from that body in 1835, and cast his lot with the Strict and Particular Baptists, being immersed by John Warburton on his 33rd birthday. He became the pastor of the Stamford and Oakham congregations in 1838 and faithfully ministered until ill-health obliged him to move to Croydon in 1864.

He passed away in December 9th, 1868. During his long ministry he was editor of "The Gospel Standard" and it was in its pages this message first appeared.

By J. C. PHILPOT

We shall now proceed to consider what is in our judgment a sufficient, if not absolutely needful, call to the ministry.

Now, according to our view, it is a very difficult and delicate point clearly to lay down what is a sufficient call to the ministry, or many of God's own sent servants, who have been most fully received by the living family as His commissioned ambassadors, have been much tried to make their calling to the work plain and clear to their own satisfaction, whilst some, if not many, who have spoken great swelling words of their call, are not commended to the consciences of God's own people as sent by Him to preach His Word at all, and have either been obliged to give up their preaching through positive failure of hearers, or from the thorough wearing out of what little gift they ever had for the work. Thus, when the trembling, exercised servant of the Lord has waxed stronger and stronger, and been more and more established in the hearts and affections of the family of God, these pretenders have become more and more manifest as being deceived by a false spirit, and if not wilful deceivers, at least themselves willingly deceived.

When we say this, we wish it to be distinctly understood that we believe every sent servant of God will have, sooner or later, more or less, a witness in his own conscience that he is called to the work, for without some such inward testimony, he must soon faint under its burden, and always speak in fetters and shackles; but it may be some time before he is

THE NEW INSTITUTION  
JAMES M. FROST  
1848 - 1916

I am using the word church in its narrowest and yet broadest and most definite sense; the individual local church which Christ builded and endowed with organic life and organic power. As when the Scriptures speak of the church at Jerusalem, the church of God at Corinth, the church at Antioch, the church of God at Ephesus, the churches of Asia — each one separate, distinct, individual, complete within itself, as if there were not another on earth.

It has power in marvelous ways to reproduce itself, and from the first until now has multiplied after its kind, spreading from country to country; it represents constructive Christianity, and stands also for all the Son of God stands for, and is sent with the lofty mission of making His name known among the nations of the earth.

Each church as Christ equipped and endowed it, is self-propagating and self-projective. All life comes from antecedent life, and has the promise and potency of future life. Each church since that first original comes from antecedent churches, and has the promise and potency of future churches — as the acorn falling from the oak has the promise of other oaks.

This church is the same, or is intended to be the same, in every community, and everywhere stands

Continued on page 8, column 1

clearly established in his own mind. And besides this, he must have also a witness in the hearts and consciences of God's living people, who are often better judges of his call to the work than he himself can be, especially, when he is under much trial and temptation.

What is thought to be a call to the ministry is more common than many people suppose. Take the case of one really called by grace in his youth, blessed with the love of God shed abroad in his heart, and possessed with a fair share of ability of mind, knowledge of the Scriptures, and utterance in prayer, private or public. Many, (continued on page 7, column 3)

A Negro preacher walked into the office of the local newspaper in Rocky Mount, N. C., and said, "Misto Edito, they 43 of my congregation which subscribe fo' yo' paper. Do that entitle me to have a chu'ch notice in yo' paper in yo' Sat'day issue?"

"Sit down and write it," replied the editor.

"I thank yo'," said the minister. And this is the notice the Negro preacher wrote: "Mount Moriah Baptist Church, John Walker pastor. Preaching morning and evening. In the promulgation of the Gospel three books is necessary — the Bible, hymnbook, and pocketbook. Come and bring all three."

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

# The Baptist Examiner

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

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## A BRIEF HISTORY OF THE BAPTISTS

J. J. PORTER  
Joplin, Missouri

Now I want to introduce, just for a moment, a question of historic interest concerning the founding of the first Baptist church in America. There is a great deal of historical discussion concerning that one question, and I must say that our best historians are not agreed as to the exact time of the founding of the first Baptist church of America or as to what church was really the first church — whether the church connected with Roger Williams at Providence or the church located at Newport. The records are somewhat conflicting. Now the Baptists of America are in no sense indebted to Roger Williams or his congregation. In fact, Roger Williams was never really a Baptist. He was a great man, and I honor him for his great defense of soul liberty and freedom of conscience, but, as a Baptist, I owe nothing to him whatever.

Roger Williams never organized a legitimate Baptist church. The church he did gather went to pieces in a short time, and no Baptist minister ever went out from it nor any other Baptist church. Dr. Newman shows that in a little while after Roger Williams founded his church it divided and the original part of it held on for a while and then ceased to exist.

We trace our connection with the English Baptists. Dr. John Clark organized the first Baptist church at Newport, R. I., in 1638. In the same year Hanserd Nollys

gathered a Baptist church at Dover. In 1644 Gregory Dexter united with the Baptist church at Providence, R. I., being a minister of the Baptist faith in England, before his arrival. John Emblem, from England became pastor in Boston in 1684. John Burrows came from the west of England as a Baptist preacher in 1711, and labored in Philadelphia. Jasper Menz came from England in 1727, and settled in Virginia, where he labored about 30 years in the ministry. The list of ministers who came to America could be extended if it were necessary.

The American Baptists are also descended from the Welch Baptists. John Miles, with several Baptists, came from Swansea, Wales, in 1663, and organized a church in Massachusetts, from which many of the present churches are descended. Thomas Griffith from South Wales, emigrated with the church of which he was pastor, in the year 1701. They settled at first near Penepeck, Pennsylvania, and remained two years, and then at Welch Tract, Penn., now Dela-

ware. From this solid church has come a long line of American Baptist churches.

Morgan Edwards came from Wales, to this country in 1761; Samuel Jones in 1686; Hugh Davis in 1710; Nathaniel Jenkins, in 1701; Griffith Able Morgan in 1711.

All these were Baptist before they left Wales, and they have a large succession in America. From these two lines — the English Baptists and the Welch Baptists — came the Baptists of America.

The English Baptists did not originate with John Smyth for he was first an English churchman, and afterwards united with the Brownites, and died in Holland, and never did have any connection with an English Baptist church. He did not practice immersion for baptism, but sprinkling.

The English Baptists originated from the Netherlands. History shows that there were Baptists living in the Netherlands long before Luther was born; and Flanders was of them in the year 1223. The Netherlands were descendants of the ancient Waldenses; and the Waldenses were direct descendants from the apostolic age.

And through the Welch Baptists the American Baptists have an equally if not a more direct descent from the days of Christ.

The Welch Baptists were the first movers in the great reformation. In the year 1400, Walter Brute was a leader of the hosts, and suffered much persecution. He was a Baptist preacher. In the year 606 the Welch Baptists had (Continued on page 8, column 5)

the ministry in whom we see the evidence of ministerial gifts, yet, that it is the church itself — by which I mean not the clergy, but the whole body of Christians — which sets them apart; and that when thus appointed to this work, they are, by this act, rendered no better or holier than their brethren. They are not thus made lords over God's heritage, but servants of the church, appointed to minister in spiritual things. They have no authority, either individually or collectively, to legislate for their brethren, but are, in all respects, just as any other believers, subject to the law of Christ.

This, in a country like our own, where the press is free and the church can not wield the arm of the state, may seem a matter of secondary moment. But let any one cast his eyes over the past history of Christianity, and observe the universal tendency of teachers of religion to constitute themselves into a priesthood, to assert dominion over the conscience, and to use the power which they have usurped for their own advantage, and to the extinction of piety, and he will, I think, come to a very different conclusion. No more fatal error has, in all ages, dogged the footsteps of the church of Christ, than the belief in the official holiness of the teacher of religion, and the



FRANCIS WAYLAND

necessity of a human mediator, in some sort, to appear on our behalf before God. From this belief have been developed those various forms of ecclesiastical hierarchy, which now, with their appalling weight, press down the masses of Europe, and hold them bound in the fetters of spiritual ignorance and sin.

Another truth which has always been inscribed on our banner is, the absolute right of private judgment in all matters of religion. We have always believed that the New Testament was not given by God to a priesthood, to be by them diluted, compounded, and altered and then retailed by the pennyworth to the people; but, on the contrary, that the whole revelation in its totality, in its abundance of blessing, with all its solemn warnings, and its exceeding great and precious promises, is a communication from God to every in-

(Continued on page 5, column 5)

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## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### AN X-RAY VIEW OF XMAS

PART II

"Hear ye the word which the Lord speaketh unto you, O house of Israel:

"Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe.

"They deck it with silver and with gold; they fasten it with nails and with hammers, that it move

not.

"They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good" (Jer. 10:1-5).

Here the weeping prophet, Jeremiah, gives a solemn charge to the people of God not to conform to the customs of the heathen. The particular heathen custom forbidden is the cutting of a tree out of the forest, fastening it with nails and hammers, and decking it with

silver and gold. Such a custom was prevalent in Jeremiah's time as seen from his condemnation in the text.

The custom to which Jeremiah makes reference was of great antiquity. It began in Babylon. The evergreen tree was the chosen symbol of Tammuz and was set up in honor of his birth at the winter solstice, when a boar's head was eaten in memory of his conflict and a yule log burned with many mysterious observances.

Jeremiah wanted God's people (Continued on page 2, column 1)

BEGINNING  
THIS  
WEEK  
FOUR SERIES  
OF PICTURES  
ON HALLIMAN'S  
WORK IN  
AFRICA



## The Baptist Examiner

The Baptist Paper for the  
Baptist People

MILBURN COCKRELL — Editor

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## X-Ray View Of Xmas

(Continued from page one)

to realize that it is not possible to  
worship the true God by heathen  
ceremonies and customs. Prior to  
Israel's conquest of Canaan, Mos-  
es warned them not to attempt  
to worship Jehovah after the cus-  
tom of the Canaanites: "Take heed  
to thyself that thou be not snared  
by following them, after that they  
be destroyed from before thee; and  
that thou inquire not after their  
gods, saying, How did these  
nations serve their gods? even so  
will I do likewise. Thou shalt not  
do so unto the Lord thy God" (Deut.  
12:30-31).

God is to be worshipped in the  
manner He has prescribed in His  
Word. His children must not try to  
worship Him by heathen customs.  
Jeremiah said: "Learn not the  
way of the heathen . . . For the  
customs of the people are vain." Yet  
at this time of the year multi-  
tudes of Christians ignore the  
teaching of Jeremiah 10.

Why do Christians put an ever-  
green tree in their homes and deck  
it with bright lights during the  
Christmas celebration? What does  
a Christmas tree have to do with  
the virgin birth of Christ? Why do  
people engage in a Babylonian  
custom and defend it by claiming  
such is done because Christ was  
born 1976 years ago? The Bible  
condemns heathen practices — in-  
cluding the Christmas tree.

At times people ask me why I  
don't have a Christmas tree in my  
home. Without hesitation, I tell  
them because the Bible forbids it  
in Jeremiah 10. As a Christian I  
cannot honor Christ by going con-  
trary to His written Word.

The Roman Catholics took the  
evergreen tree of Tammuz and  
made it into the Christmas tree.  
St. Boniface of Germany probably  
cut the first Christmas tree in the  
eighth century. When the pagans  
of Northern Europe became  
Christians, they made their sacred  
evergreen tree a part of the  
Christmas festival. Baptists and  
Protestants have borrowed the  
Christmas tree from the Roman

Catholics. This is the real origin of  
the Christmas tree found in many  
Christian homes and featured in  
many churches during the Christ-  
mas season each year.

### SANTA CLAUS, AMERICA'S GOLDEN CALF

It is time once again for par-  
ents to tell their little children  
"You'd better watch out! You'd  
better not cry! You'd better not  
pout! I'm telling you why! Santa  
Claus is coming to town!"

Millions of youngsters are liv-  
ing in great expectation of gifts  
left by St. Nicholas on the night of  
December 24. From early infancy  
these youngsters have been  
taught that on this night Santa  
Claus rides through the air on a  
sleigh pulled by reindeer, led by  
Rudolph the red-nosed reindeer.  
They dream about "jolly Old St.  
Nick" coming down the chimney,  
or through the door, to place pres-  
ents under the Christmas tree.  
He comes not from Heaven to  
touch the earth with angels, but  
from the North Pole with elves.

Sooner or later, all children dis-  
cover to their dismay that there  
is no real Santa Claus. They learn  
that it is really mother and father  
who purchase and place the gifts  
under the evergreen tree after the  
children are asleep. It is strange  
that parents would tell their chil-  
dren this lie. It is odd that they  
would give a fictitious man with a  
beard and a red suit the credit  
which they deserve.

### WHO IS SANTA CLAUS?

The legends about the life of old  
Saint Nicholas (the original Santa  
Claus) are legion. There are only  
a few historical facts we can know  
about him: That he was bishop in  
Myra, Asia Minor, somewhere  
around the year 325 A.D., and that  
in 1087 A.D. Italian merchants and

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## ONE HUNDRED REASONS FOR THE PRE-TRIB RAPTURE

By MILBURN COCKRELL

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among Baptists today as the rapture  
question. In my book I have examined  
the rise of the post-trib doctrine. The  
Margaret MacDonald theory is ex-  
ploded. Then I have given one hundred  
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rapture. Those interested in the pro-  
phetic Word will want to read this  
book.

TBE has been pre-millennial and  
pre-tribulational since its beginning.  
While we constantly seek more light  
on old doctrines, we have little desire  
for "new lite."

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sailors set out to take his body  
from his tomb in Asia Minor and  
place it in a new shrine in Bari,  
Italy.

The stories about him reveal  
that he lived during the 300's. He  
was born in Patara, in Lycia, in  
Asia Minor, and became bishop of  
the near-by city of Myra. He is  
said to have been one of the kind-  
est bishops in the history of the  
Roman Catholic Church.

One story is told that on three  
nights in a row he tossed bags of  
gold into the windows of three  
girls who did not have the money  
for a dowry and so could not get  
married. This story may have  
started the custom of giving gifts  
at Christmas.

Saint Nicholas was a special  
friend to children and so baked  
bread himself with sugar and  
spices and handed these out to  
children. These first gingerbread  
men were made in his image and  
likeness. Even today in Holland  
and Greece, one can find beautiful  
cookie molds carved with Bishop  
Nicholas on them.

Shortly after his death he was  
canonized (made a saint) by the  
Roman Catholic Church. Decem-  
ber 6, the traditional day of his  
death, became a day of festivity  
even among non-Christian Greeks.  
Most European peoples began to

celebrate December 6, as a special  
holiday.

Saint Nicholas has taken many  
forms. German children speak of  
Kris Kringle and French children  
of Pere Noel (Father Christmas).  
In America he is called Santa  
Claus.

The Dutch settlers in America  
brought the custom with them to  
New Amsterdam (now New York  
City). English speaking children  
tried to pronounce the Dutch name  
for the saint, San Nicholaas, and  
soon the name changed to Santy,  
or Santa Claus.

This holiday was never connect-  
ed with the birth of Christ until  
the time of the Protestant Refor-  
mation. The Protestants detested  
the idea of man-made saints, so it  
would have been highly inconsis-  
tent for them to continue to cele-  
brate St. Nicholas day. They con-  
tinued to give gifts, but they identi-  
fied their giving with Christ's  
birth. They changed the date of  
the celebration from December 6  
to December 25.

I wish someone would explain to  
me what connection there is be-  
tween the birth of Christ and a  
gift-giving Roman Catholic monk!  
What does a bewhiskered fat man  
dressed in a red suit, riding a  
sleigh across the sky, have to do  
with the virgin birth of Christ?  
Just how many people have ac-  
tually seen a sleigh in the sky  
pulled by flying reindeer? Maybe  
such things come in under the  
U.F.O. reports that I have heard  
so much about.

At this time of the year it is not  
uncommon for parents to take  
their children to a fat man in a  
red suit in some commercial es-  
tablishment. The man in a red suit  
with a false beard promises chil-  
dren all kinds of toys which they  
usually never get. Why do parents  
want a bewhiskered clown to be-  
tray their trusting children into a  
maze of falsehoods to save their  
faces before the Christmas idola-  
ters? How can they expect their  
children to have any confidence in  
what they teach them, when they  
find out their parents have lied  
to them about Santa Claus — lied  
to them during those years when  
they were punished for lying to  
their parents!

One little boy who learned the  
truth about Santa Claus said to  
his playmate, "Yes, and I'm going  
to look into this Jesus Christ busi-  
ness, too. It must be like this Santa  
Claus mess!"

Is it right for parents to tell

## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



## "FAINT NOT"

"And let us not be weary in well  
doing: for in due season we shall  
reap, if we faint not" (Gal. 6:9).

I am sure everyone recognizes  
the fact that these are depressing  
times through which we are pass-  
ing. I have just about gotten to  
the place that I have quit reading  
the daily paper. There is certain-  
ly no good news that you will learn  
therefrom. Frankly, there are no  
good news over the air waves  
through the media of radio or tele-  
vision today. When you consider  
the conditions as they exist in our  
schools and colleges; when you  
consider conditions so far as our  
government is concerned; when  
you think of the business recession  
whereby all stocks have virtually  
lost thousands and thousands of  
dollars in value within the last six  
months' time; when you consider  
most any avenue of American life,  
you would certainly be compelled  
to admit that these are distressing

times through which we are pass-  
ing.

Then when we come to the realm  
of religious affairs, when we face  
the fact that modernism is ram-  
pant; when we realize that there  
are so few people who are stand-  
ing for the truth today in the min-  
istry; when we recognize the fact  
that the average church is not  
much more than a social club;  
when we realize that the great  
doctrines for which Baptists have  
contended through the years are  
slowly one by one going down the  
drain; when we consider all this,  
we certainly must admit that these  
are distressing times through  
which we are passing.

It is so easy for a person to be-  
come discouraged. Even in our  
own local church we do not have  
as many members today as we  
had years ago when we moved  
into our new building. We have  
had members to quit. We have

members who have left us for one  
reason or another. Certainly, look-  
ing at all avenues of American  
life today, I would say that these  
are distressing times through  
which we are passing.

Beloved, it is so easy to become  
discouraged. It is so easy to lose  
our morale. It is so easy to lose  
our zeal. It is so easy for us to  
lose our enthusiasm. I don't know  
of a time when it has been harder  
for me to keep up my morale, and  
my zeal, and my enthusiasm than  
it is at the present time. In other  
words, it is a good time to faint.  
It is a time when God's people  
have to be mighty careful unless  
they do faint.

There is a great deal said in  
the Bible about fainting. I don't  
mean to say that there is anything  
in the Bible that would encourage  
us, but there is a great deal said  
in the Bible about the matter of a  
(Continued on page 3, column 1)

their trusting children a lie? Can  
a system of perpetual lying to  
little children be of God? In the  
Bible God commands His people:  
"Thou shalt not bear false wit-  
ness" (Ex. 20:16).

Someone says, "But, preacher,  
we don't mean any harm. We tell  
children about Santa Claus so they  
can have a good time." But must  
we engage in lies, deceit, and  
paganism to give the kiddies a  
good time? No, we should not!

"But, preacher, everybody is  
doing this. It must be alright;  
otherwise so many good people  
would not engage in it," another  
cries. The Bible says: "Thou shalt  
not follow a multitude to do evil"  
(Ex. 23:2). It also says: "Woe to  
them that call evil good" (Isa.  
5:10).

### WISE MEN FROM THE EAST

Very shortly the religious world  
will be twisting and turning Mat-  
thew's account to the visit of the  
Magi. To prevent our being con-  
fused by their misrepresentations,  
it behooves us to acquaint our-  
selves anew with the facts ac-  
tually disclosed in the book of  
Matthew.

### WHEN DID THEY COME?

When Christ was born in Bethle-  
hem of Judea, a star appeared to  
the wise men of the East, an-  
nouncing Christ's birth (Matt. 2:2).  
The star did not lead them to  
Jerusalem. There is nothing in  
the Scriptures to indicate that  
these men went immediately, or  
soon, to seek the holy infant Jesus.

Most Christians believe that the  
visit of the wise men occurred the

same day Christ was born, but this  
cannot be proven from the Scrip-  
tures. Luke tells us that after the  
birth and circumcision of the Holy  
Child, "when they had performed  
all things according to the law of  
the Lord, they returned into Gali-  
lee, to their own city Nazareth"  
(Luke 2:39). From Matthew we  
see that immediately after the  
visit of the Magi, "when they had  
departed," Joseph was warned by  
an angel to take the child and his  
mother and flee into Egypt (Matt.  
2:13).

The wise men visited Christ at  
his home in Nazareth when he was  
about two years old. Matthew  
tells us: "Then Herod, when he  
saw that he was mocked of the  
wise men, was exceeding wrath,  
and sent forth, and slew all the  
children that were in Bethlehem,  
and in all the coasts thereof, from  
two years old and under accord-  
ing to the time which he had dili-  
gently enquired of the wise men"  
(Matt. 2:16). Thus it seems the  
wise men had seen the star two  
years before they arrived in Jeru-  
salem.

All details in the Scriptures lend  
weight to this. The shepherds in  
Luke found the Saviour as "a babe  
wrapped in swaddling clothes"  
(Luke 2:12). The Magi worshipped  
him as a "young child with Mary  
his mother" (Matt. 2:11). The  
shepherds found him lying in a  
manger; the wise men found him  
in a house.

Our King James Version is re-  
sponsible for some of the present  
confusion in this connection. Mat-  
(Continued on page 4, column 3)

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the work of the Lord Jesus Christ.

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P. O. Box 910, Ashland, Kentucky 41101



## "Faint Not"

(Continued from Page Two)

child of God fainting by the way. For example, we read:

"And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

He is talking here about people who have fainted. They have put their hand to the plough and started out well, but they looked back. In all probability, they turned back. Jesus said that such an individual is not fit for the kingdom of Heaven.

We have a mighty good example in the case of Elijah of a man who fainted by the wayside. I don't suppose there ever was a much greater man than was Elijah as he is pictured to us in the book of I Kings. If you will read how he stood out against old King Ahab and his sinful consort, Jezebel, I am sure you will realize that there never was an individual who stood much more squarely for the things of the Lord than did Elijah.

I can see Elijah when he said to Ahab, "How long are you going to halt between two opinions? If God be God, serve Him. If Baal be god, serve him. Let's put it to the test."

Out there on the burned up plains of Jazreel, stretching out from Mount Carmel, the prophets of Baal offered their sacrifices and prayed for their god to send down fire. As they did so, Elijah mocked them and said, "Your god maybe is taking a nap. You had better cry a little louder so you can wake him up."

Don't tell me, beloved, that Elijah wasn't a man of power, a man of zeal, and courage and enthusiasm. I can see him as he stood there in the presence of that crowd as they cut themselves with lancets, which was a good way to bring the blood, but a poor way to bring down fire from God. I can see him as he made fun of them, and taunted them, until hoarse from their shouting and panting from their exertion and covered with blood and dust, they admitted their god had failed. Then it was that Elijah stepped up in their presence and put his offering upon the altar and poured 600 gallons of water or thereabout upon the altar; then it was that he prayed that little prayer of 63 words and the fire fell out of Heaven upon the altar and burned the offering, and burned the wood, and burned the stones of the altar, and even burned up the water that was in the trench roundabout the altar.

Elijah, I say, was a man of God, a man of enthusiasm and prayer, a man who had zeal for the Lord. I can see him how he took those 850 false preachers and one by

one, with his sword, hacked their heads off. That was a good day's work in itself. You would think a man would lose his zeal and his enthusiasm before he finished that task, but Elijah kept at his task until the heads of the 850 false prophets had rolled by the wayside. Then Jezebel pointed her finger at him and said, "Before this time tomorrow, I will have your head, too." Like a streak of lightning, Elijah took off for parts unknown, and he ran and ran, and ran, until out there in the desert he sat down under a juniper tree and cried out and requested that he might die. He said:

"It is enough; now, O Lord, take away my life; for I am not better than my fathers"—I Kings 19:4.

Elijah didn't really mean it. If he had wanted to die, he could have stayed back there at home and Jezebel would have accommodated him. He didn't really mean it, but he had lost his enthusiasm and he ran from the task that he had. His morale was gone, his zeal was gone, his enthusiasm was gone. He was scared to death for his life and he fled out into the desert and prayed that he might die. He fainted, which is all that we can say.

We have another example in the Old Testament of a man who fainted, and that is Jonah. I don't think there is any question but that Jonah was a good man, just like Elijah. So far as I am concerned, I consider Jonah as an outstanding individual, but there came a time when God wanted him to go to Nineveh to preach, but Jonah took off in the opposite direction. Nineveh was about 500 miles away but Jonah took off for Tarshish, which was 1,000 miles away. He was willing to pay to do wrong, willing to pay to go twice as far to get out of doing the service of the Lord as he would have had to pay to have gone in the way that God wanted him to go, to have done the thing that God wanted him to do. When he got on the vessel, he went down into the ship and went to sleep. We read:

"Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep"—Jonah 1:5,6.

Even a sleeping prophet of the Lord was a startling thing to this shipmaster. This shipmaster was a heathen, but he was startled at the fact that this prophet of the Lord was asleep. He couldn't understand how a man could be asleep at a time like that. He was startled at him. But what had happened? Jonah had fainted. He just fainted by the way.

## IS "THAT" IN THE BIBLE?



Question:

WHAT TWO CHILDREN'S FATHER WAS THEIR GRANDFATHER ALSO?

Answer:

Lot was father and grandfather of Moab and Ben-ammi, Genesis 19:36-38. "Thus were both the daughters of Lot with child by their father. And the firstborn bare a son, and called his name Moab; the same is the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day." This story (vs. 30-38) of the double incest has been assumed by many scholars to be a Hebrew method of expressing contempt for their neighbors, the Moabites and the Ammonites.

We come to the New Testament and we find the disciples following the Lord Jesus Christ very carefully, accurately, and shall we say even painstakingly, all the way through His ministry. He came down to the end of the way, they even tarry for a little while. Then the Word of God says that Simon Peter said:

"I go a fishing"—John 21:3.

In other words, Peter said, "We thought we were following Him who was to be the Christ of God, but evidently we were following a will-o'-the-wisp, I go a fishing." Simon Peter had lost his enthusiasm.

I look at him as he toils all night and doesn't catch a single thing. Strong man that he was, expert fisherman that he had always been, he didn't catch a single fish. He has lost his enthusiasm. He has fainted spiritually.

There is another man in the New Testament that had the same experience. His name was John Mark. The Word of God tells us how that John Mark went with Paul and Barnabas when they went on their first missionary journey, but when he got to a certain place in the way, the Word of God tells how that John Mark turned back. Listen:

"Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem"—Acts 13:13.

"And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work"—Acts 15:37.

I have never understood exactly what caused John Mark to turn back, but he was a quitter. He started out well, but he lost his enthusiasm.

Elijah and Jonah in the Old Testament, and Simon Peter and John Mark in the New Testament—all of them were caustically and searingly bruised by the words of Jesus when He said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." It is so easy to faint by the way, to give up, to become discouraged, and just to say, "What is the use? I can't go any further."

Did you ever have an experience like that? Have you ever felt that way? Have you ever felt like, "Well, I might as well throw in the sponge?" Have you ever felt like, "Well, there is not a bit of use to keep on. God isn't blessing. Why go any further?"

Do you know what is happening?

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JANUARY 1, 1977  
PAGE THREE

You are fainting. When you get to that place, you are in a fainting condition spiritually.

Did you ever go on a trip in a car and get tired, worn out, sleepy, faint-like, and exhausted? Lots of times in the years gone by, when I drove a lot and made trips by myself, I have pinched my leg in order to stay awake. I have stopped at a filling station and washed my face in ice water many a time. I have gotten out of the car and butted by head against the side of the car a half dozen times in order to wake up. I have even taken a pin out of my lapel and stuck my leg with it in order to try to stay awake. These are some of the ways that I have used in life when I have been faint physically. In other words, these are some of the antidotes that I have used when I was fainting physically, to stay awake in driving.

Well, I want to give you a few antidotes that will help you to stay awake spiritually when you are tempted to faint by the way. Most filling stations sell what they call No-Nods—little pills that you can take that will keep you awake. I want to give you something by way of antidote that will keep you from fainting spiritually. I want to give you some spiritual No-Nods.

I

### PRAYER.

The very first thing that I would offer as an antidote against fainting is prayer itself. Listen:

"And he spake a parable unto them to this end, that men ought always to PRAY, and NOT TO FAINT"—Luke 18:1.

You say, "Lord, I haven't had an answer to my prayers in months." Well, don't faint; just keep on praying. Men ought always to pray, and not to faint. Pray, pray; ask, ask; seek, seek; knock, knock; find, find. Keep on. Men ought always to pray and not faint.

I like that old song which says:

"O how praying rests the weary!  
Prayer will change the night to day;  
So, when life seems dark and dreary,  
Don't forget to pray."

Beloved, prayer is one antidote to keep you from fainting. I say to you, whenever you feel faint spiritually, when you feel like throwing in the sponge, when you feel like giving up, when you feel like stepping aside, go to God in prayer.

The Lord Jesus Christ told a story of an unjust judge and a widow woman. That widow woman kept coming to the judge and insisting that the judge would avenge her of her adversary. He paid no attention to it. He ignored it, and by-passed it. After awhile, he said, "I have to do something to get rid of this woman."

This judge feared not God and didn't regard man. He even admitted that himself. Listen:

"Though I fear not God, nor regard man"—Luke 18:4.

A man is pretty hard-hearted when he gets to the place that he doesn't fear God and he does not regard man. This unjust judge

said, "I have no regard for God and I have no regard for men, but I will do one thing for this woman. I will do what she wants to get rid of her, to keep her from worrying me. By her continual coming, she wears me."

Beloved, that is how the Lord Jesus said we ought to pray. We ought to come to Him in prayer, just like this widow woman came to this unjust judge. If an unjust judge can be moved by the appeal of a widow woman, surely the great Eternal, Almighty, Omnipotent God can be moved with the prayers of His own children.

II

### WE NEED TO REMEMBER HIS MERCIES.

We read:

"Therefore seeing we have this ministry, as we have RECEIVED MERCY, we FAINT NOT"—II Cor. 4:1.

Paul had had plenty of trials, burdens, persecutions, and opposition. You can't study the life of Paul without realizing that he had had his share. Five times he was whipped—199 stripes had fallen across his bare back. He had been stoned and left for dead. He had all kinds of trials and troubles and hardships and persecutions and opposition to his ministry. Everything in this world that could have gone wrong, had gone wrong, yet Paul didn't quit. Why? He said, "As we have received mercy, we faint not." In other words, he is saying, I am not fainting because I remember the mercies of God.

When you think about the mercies that God has shown you, don't you think you ought to buckle up your belt just a little tighter? Don't you think you ought to stand just a little more firm? Don't you think whenever you remember and recall the mercies of God, you ought to do your best in the light of those mercies to stand firm for the things of the Lord? As the old song says:

"When upon life's billows you  
are tempest-tossed,  
When you are discouraged,  
thinking all is lost,  
Count your many blessings,  
name them one by one,  
And it will surprise you what  
the Lord hath done."

So, amid the conflict, whether great or small,  
Do not be discouraged, God is over all;  
Count your many blessings,  
angels will attend,  
Help and comfort give you to  
your journey's end."

Whenever you are cast down and are distressed, just remember, like Paul: "As we receive mercy, we faint not." Paul had his difficulties, but he didn't give up because of the mercies of God that had been extended unto him.

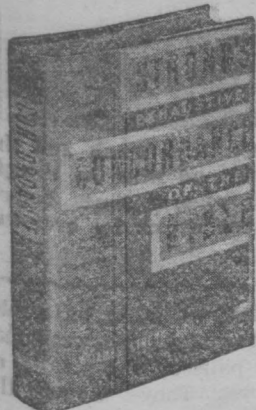
Notice again:

"For he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me"—Heb. 13:5,6.

This was Paul's own experience. He didn't quit, he didn't faint, (Continued on page 5, column 1)

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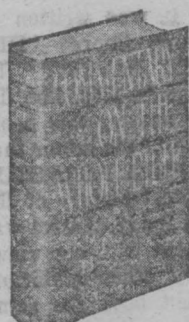
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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:  
THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"Do the Scriptures prohibit inter-racial adoption?"

PAUL  
TIBER

PASTOR,  
NEW TESTAMENT  
BAPTIST CHURCH  
9272 Euclid-Chardon  
Road  
Kirkland, Ohio



If the scriptures do prohibit inter-racial adoption, I am not aware of it — neither am I aware of a prohibition of inter-racial marriage.

We must take care not to use Scripture for our own ends, as our detractors so often do. Most of us are opposed to inter-racial families, but for several different reasons.

Some claim racial superiority; others assert that if God wanted a single race on earth, He would have made it that way. Still others are truly antagonistic toward those of a different race due to ingrained prejudice.

The reason why I oppose inter-racial families is because of all the above. You see, because our thinking is so pervasively negative, any mixed family will be confronted, all of their lives, by folks who oppose them for any of the stated reasons. This will create social, emotional and psychological problems which could cause them great harm; therefore, I consider such a course of action dangerous and foolish.

I oppose inter-racial adoption and marriage not on Biblical grounds, but for social reasons.

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



I know of no Scripture that in any wise prohibits inter-racial adoption. I know a Christian woman and man who are often seen on television, and who have a whole flock of children of different races whom they have adopted. These, if I've been correctly informed, are children whose parents were killed in war, and would be lacking in parents, had not this Christian couple taken them over to raise. I think of another instance in which a Christian couple

adopted several children of different races. One of these developed features that bore semblance somewhat to the colored race. Some professing Christians of my acquaintance expressed their beliefs that this child was a negro. They succeeded in stirring up some very strong and unchristian prejudice against the children just mentioned, and particularly toward the one whom they tried to believe was a member of the colored race.

No, I do not know of any Scripture passage that prohibits one from adopting a person of another race, but I do know that the Scriptures teach THAT THE MIGHTY GOD OF THE UNIVERSE ADOPTS INTO HIS FAMILY EVERY PERSON OF EVERY RACE WHO TURNS TO CHRIST AND RECEIVES HIM AS SAVIOUR. Jesus said, "Him that cometh unto me I will in no wise cast out." No racial qualification is here set forth.

JAMES  
HOBBS

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McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



The Bible has always taught a separation of races. During the years there were times when the various races joined with Israel. Anytime the Israelites were ready to worship, they had to separate themselves from all strangers (Gentiles).

"Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. And the seed of Israel SEPARATED THEMSELVES FROM ALL STRANGERS, and stood and confessed their sins and the iniquities of their fathers" (Neh. 9:1, 2).

As far as adoption is concerned the Bible does not speak much about it, mainly because it teaches clearly and plainly about parental and family responsibilities. If everyone believed and followed the clear teaching of the Bible there would not be any such thing as adoption. Any mother should want to keep and care for her children. Any member of her family should insist on helping her and even taking care of the children in case

of special problems.

In the event of special problems that would warrant adoption, even common sense tells you that inter-racial adoption would not work. There should be no inter-racial marriages, adoption, or any other joining in a close family way. (This has nothing to do with working together as brothers in Christ, this we can certainly do — and should do). When one adopts a child of another race, he is placing that child in a position that will cause him many problems and heartaches. I know there are some that will say that these problems can be overcome, but you and I both know that it isn't true.

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

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Philadelphia  
Baptist Church  
Birmingham, Ala.



So far as I am able to know there is nothing in the Scriptures that deals with this subject, either pro or con. If the adoption leads to an inter-racial marriage that would be a different matter, since we are commanded to bring forth seed after our own kind.

## X-Ray View Of Xmas

(Continued from Page Two)  
threw 2:11 reads: "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the East to Jerusalem." But this is not a correct translation of the Greek text. Other versions prove this. "And Jesus having been born in Bethlehem of Judea . . ." (American Bible Union). "Now after the birth of Jesus . . ." (Weymouth). "After the birth of Jesus . . ." (Twentieth Century).

### HOW MANY WISE MEN?

The Bible does not say that there were three wise men. We know from the Biblical record there were at least two, for Matthew says "wise men." There may have been three or a thousand. To assume there were three because of the threefold gift is entirely baseless. Doubtless, there were more than three, or at least they were with an entourage of scores or hundreds, for it was unsafe for a small group to travel a long distance over desert wastes which were infested with bandits. The wealth of these men as indicated in their gifts to Christ suggests that they were able to hire a large caravan to travel with them for protection.

Others have assumed they were kings from some Old Testament texts (Ps. 68:30, 32; 72:10; Isa. 49:7; 60:3). The Scriptures do not say that they were kings in spite of what tradition may say. If the Old Testament texts aforementioned referred to the Magi, Matthew would have told us by quoting them and so stating. His silence is proof these texts had no reference to the wise men from the East.

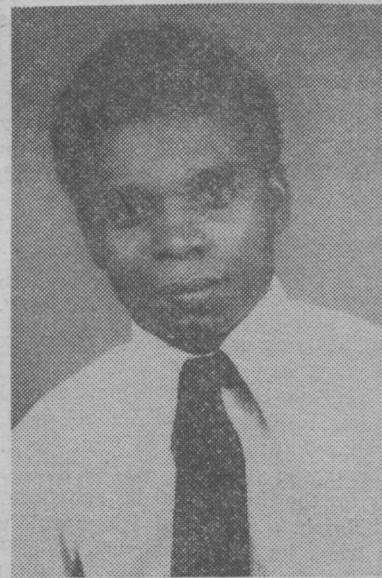
### WHERE WERE THEY FROM?

The indefinite expression, "from the East," indicates that the writer knew only that they came from a country east of Palestine. But whether from Persia, Arabia or Mesopotamia is uncertain. The frankincense and myrrh were

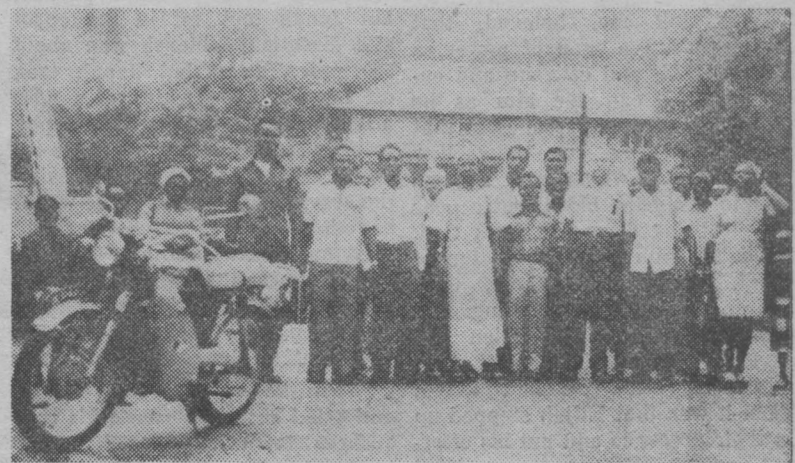
## NIGERIA Photo Story

Dear friends,

Beginning with this issue of TBE you will be able to see something of the mission work we did while in Nigeria. I will try to have the pictures appearing in the paper as they were made, i.e., according to the places. The ones that you will see in this issue were made in Calabar where the first group of people were baptized.



This is Brother John A. Imah, the man whom God used to bring all this about. Brother John has been preaching for several years and was a true believer in the Lord, but ignorant of most of the truths of God's precious Word. During the month that I was there he was by my side almost constantly, and when we were not out somewhere preaching, he was usually asking me questions about the Lord's Word and how to conduct services in a way that would bring more honor to our Lord. I seriously doubt if anyone has ever absorbed more of the Word of God in a month than he did. Perhaps you would like to cut this picture out and place it in such a place where you will see it often and be reminded to pray for this dear brother. Never have I seen anyone who seemed to appreciate more what the Lord had done for him, in sending me there to teach him these precious truths, than this man.



In this picture can be seen some of the people that were baptized at the first baptizing. The morning of the baptism everyone assembled at the church building and we all walked together the three miles to the river where the baptizing took place. We had just arrived when this picture was made. One man brought his motorcycle so an old man would have transportation. The entire time spent walking there and back songs were being sung.



The first one to be baptized was Brother John Imah and this is he in this picture. Brother John had performed what he thought was Scriptural baptism in this same river several times before. This is the same river that we traveled up and across for over two hours, going to the mainland.

found chiefly in Arabia, if their gifts to Christ mean anything.

### WHO WERE THEY?

Matthew tells us they were "wise men" and we can see from their knowledge of Christ's kingdom that they were wise men indeed, yea, wiser than the priests and elders in Jerusalem who did not know that a king had been born. However, "wise men" is from the original word "majoi" from which comes our word "magician." While magician now has a bad meaning to us today, it did

not to Matthew when he wrote. Matthew meant by the word that they were philosophers, priests, or astronomers. They were the learned class who cultivated astrology and kindred sciences.

Of the Magi Dr. Schaff remarks: "The Saviour was not without a witness among the heathen. Wise men from the East — i.e., Persian Magi, of the Zend region, in which the idea of a Zoziosh, or redeemer, was clearly known — guided miraculously by a star or meteor (Continued on page 8, column 2)

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ELDER W. A. JARREL

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PAGE FOUR



If it doesn't affect your hands and feet, it isn't a good religion.

## NIGERIA PHOTO STORY — (Continued)



The above three pictures show a lady being baptized in each of them. In all there were 27 people baptized at this time.



Here is the picture of the oldest person baptized. All the rest were under 40 and most of them in their twenties. This is the only person that required transportation there and back. He owned the ground that the church building sits on and lives right next door to the church.

### "Faint Not"

(Continued from page three)  
when he remembered the mercies of the Lord.

You and I, like Paul, will have our dark days, and our deep valleys, and our hard times by way of afflictions, but remember this:

"Thro' many dangers, toils and snares,  
I have already come;  
'Tis grace hath brought me safe thus far,  
And grace will lead me home."

This is the second antidote against fainting — remember His mercies. Paul said, "When I recall the mercies of God — when I remembered His mercies, I

faint not. I might be tempted to faint when I am whipped. I might be tempted to faint when I have been stoned. I might be tempted to faint and quit when John Mark and others turn their back upon me and leave me. These things might cause me to faint — except I remember His mercies, and when I remember His mercies, I faint not." I thank God for this second antidote against spiritual fainting — remembering God's mercies.

III

### CONSIDER CHRIST.

We read:

"For CONSIDER HIM that endured such contradiction of sinners against himself, lest ye be

wearied and FAINT IN YOUR MINDS"—Heb. 12:3.

Sinners contradicted the Lord Jesus Christ, but He endured it. Paul says, "Consider this, lest you be wearied and faint in your minds." In other words, consider the Lord Jesus Christ. Review His ministry.

Go back to the time when the Lord Jesus Christ was born. They tried to take His life. Had it not been that God took care of Him, He would have been destroyed at the hands of Herod. All the way through His ministry, the Lord Jesus Christ was an object of persecution. Look at Him when He came down to the final testing, as He went to the Cross of Calvary. See Him as he poured out His blood there at the cross. See how the Lord Jesus Christ never flinched, that He stood firm to the very end, that His blood escaped from His body. Then we read:

"Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost"—Luke 23:46.

I tell you, beloved, when you consider this, it takes all the faint out of you. It wakes you up spiritually when you consider the fact that Jesus Christ did all this for us.

"Must Jesus bear the cross alone,  
And all the world go free?—  
No; there's a cross for every one.  
And there's a cross for me.

The consecrated cross I'll bear,  
'Till death shall set me free,  
And then go home my crown to wear,  
For there's a crown for me,

Upon the crystal pavement,  
down  
At Jesus' pierced feet,  
Joyful, I'll cast my golden crown,  
And His dear name repeat.

O, precious cross! O glorious crown!  
O resurrection day!  
Ye angels, from the stars come down,  
And bear my soul away."

Beloved, I tell you, when you think about what Jesus Christ has done for you, you will have to come to the words of that song and say, "No, Jesus shall not bear the cross alone, I am going to stand with Him."

I ask you, are you going to quit because somebody has slighted you? Are you going to quit because you have had your feelings hurt? Are you going to be a quitter because somebody else doesn't do exactly what you think that person ought to do? Before you faint, consider the Lord Jesus Christ. He didn't give up. He went right on to the cross and died for your sins and mine.

IV

### A HOPE OF HARVEST.

There is a hope of harvest, for my text says, "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

It is so easy to faint, quit, throw in the sponge, get discouraged, and say there is no need of going any further. But there is a hope of harvest.

Notice again:

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain"—James 5:7.

A farmer has to be patient. He is looking forward to a harvest after awhile. He waits for the precious fruit of the earth, and he has long patience for it. He has to have long patience in hope that there will be a harvest after awhile.

(Continued on page 6, column 1)

### THE BAPTIST EXAMINER

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PAGE FIVE

## ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

### "STRENGTH THRU WEAKNESS"

"For when I am weak, then am I strong" (II Cor. 12:10).

For the casual reader the above seems to be a contradiction. But not so to Paul. He was well aware of Almighty God's assessment of man in the flesh. Man is likened unto a grasshopper and a worm. His life is but a vapor. Everything he attempts to do (apart from God) ends in chaos and misery. Read today's paper and see that this is true. The whole world is fighting each other — nation against nation, women against men, labor against management, children against parents, and religion against religion. The elderly are being killed in the name of mercy. Women kill their children before they leave the womb. These are all results of man's wisdom and strength without God.

The apostle Paul knew the flesh was weak. That in it dwelleth no good thing. This was the secret to his strength. Since he had no strength of his own — he of necessity must trust in the strength of his Lord. Oh, how rich and boundless this is! The prophet, Isaiah, gloried in this also. "O Lord, thou art my God; I will exalt thee, I will praise thy name for Thou hast done wonderful things; Thy counsels of old are faithfulness and truth. For thou hast been a STRENGTH to the poor, a STRENGTH to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall" (Isa. 25:1, 4).

Women are usually quicker to admit their weakness than men. But, ladies, where we come short of the mark is in trusting the strength of our God. Instead, we murmur and stew, we fret and despair of solving our problems. Sometimes they seem insurmountable to us, and indeed they are. But not to our Lord. Is not He the One Who has given us this trial? It was no accident. Then in His strength, we can weather this storm and come out shining like a rainbow.

May I hasten to say we can never draw from His strength without the Word of God. Trite phrases and sweet sayings will never give us strength. We must be in the Word daily. It is like food to us. It is milk and meat and honey and water. We cannot wait until we have problems to run to the Word. For then we are like a starving man who eats too fast and cannot digest it. May it please

our Lord to strengthen us via His Word, that we, too, might say, "Yea, though I am weak — yet am I strong in Him."



### Liberty Of . . .

(Continued from page one)  
dividual of the human race.

It is given to the minister in no higher, or better, or different sense, than it is given to every one who reads it. Every one to whom it comes is bound to study it for himself, and govern his life by it. The wisdom of Omniscience has tasked itself to render this communication plain, so that he that runs may read, and that a wayfaring man, though a fool, need not err therein. The Holy Spirit has, moreover, been sent to assist every one who will, with an humble and devout heart, seek to understand it.

With such a revelation, and such spiritual aid, every man is required to determine for himself what is the will of God. Seeking to know his duty in this manner, he will not fail to discern it. He has, therefore, no excuse for disobedience. He can not plead before God that he could not know his will. He can not excuse himself before his Judge on the ground that his ministers deceived him. The revelation was made to the man himself, and the means were provided for his understanding of it. "Every one of us must give account for himself unto God." Such are the views which we have always entertained.

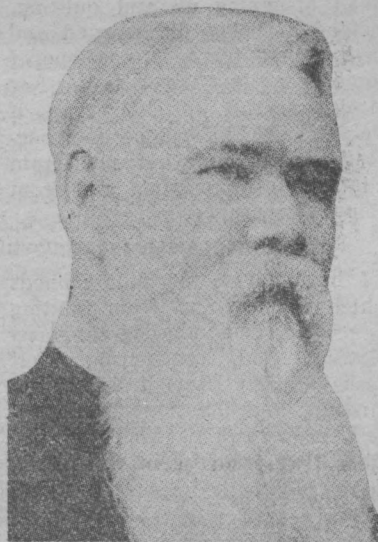
Allied to this is another like unto it. As I have before remarked, we have always held to the perfect sufficiency of the Scriptures to teach us in all matters pertaining to religion. We, moreover, believe that the New Testament, the word spoken by the Son of God from Heaven, and by the apostles whom He himself inspired, was given not to one nation, but to the whole human race for all coming time, and that by this word we are to decide upon the obligatoriness of every part of the older revelation.

It is, therefore, in this sense, our only rule of faith and practice. To every precept of it we bow implicitly as God's last, best, and final revelation of His will to mankind. We judge the Fathers, as they are called, by the New Testament. We judge tradition and the rites and usages of men by the same law. We appeal "to the Word and the testimony, and if they speak not according to this word, it is because there is no light in them." Hence, we are delivered from the yoke of antiquity, tradition, and ecclesiastical usurpation, and rejoice in the liberty wherewith Christ has made us free.

We hear much at present, which indicates the dissatisfaction of honest and able men with the Christian church as it now exists (Continued on page 6, column 3)

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## SOVEREIGN GRACE

By JIMMY GRAY

Norman, Oklahoma

*Said of him that cannot lie  
In the day you eat, thou shalt surely die.  
O creature obey, and thou shalt live  
To enjoy the blessings thy Master did give.*

*The Creator offended; His holy law broken,  
The sinner must die as God had spoken.  
Sin entered by one and mankind did fall,  
In Adam we sinned; death passed upon all.*

*Imputed sin? but, this cannot be!  
Watch your children and you shall see.  
They go forth from the womb, speaking a lie,  
For in Adam all sinned and in Adam all die.*

*Not one righteous can you find,  
All are in darkness, all are born blind.  
They are all lost and out of the way  
Everyone like sheep, have gone astray.*

*With a reprobate mind and sin-loving heart  
Man's will is in bondage, right from the start.  
He cannot will to love God or keep His law  
Man is born loving self, and this is his flaw.*

*He will never seek God, then, Who can be saved?  
For man hates God and is totally depraved.  
One way only will man seek Thy face,  
If God makes him willing by His sovereign grace.*

*But Grace cannot come till justice is met,  
Death as a sinner is mankind's debt.  
We've broken Thy law, to its penalty we're bound,  
We sinners must die, or a ransom be found.*

*A voice from eternity cries, "Lo, I come."  
For out of fallen Adam He is given some  
To work out a righteousness and cover their shame,  
He dies in their place and bears their blame.*

*Thy Word made flesh, He walked among men,  
The Lamb that was slain: the offering for sin.  
From the virgin's womb, and the day of His birth  
He honored Thy law before Heaven and earth.*

*God's righteousness ready; Who will answer the call?  
His people will come, redeemed from the fall.  
Today is salvation and now is the hour,  
Having made thee willing, in the day of His power.*

*Hearing Thy Word and quickened by the Dove,  
Thy people are drawn, by an everlasting love.  
'Tis Grace and not works, lest any man boast,  
Salvation is of God: Father, Son, and Holy Ghost.  
In the dust, O sinner, crying upon thy face,  
Praising God forever in redeeming sovereign grace.*

## "Faint Not"

(Continued from page five)

Notice another Scripture.

*"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him"*—Psa. 126:6.

Don't give up. Just go on. There will be a harvest after awhile.

Listen again:

*"And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together"*—John 4:36.

Beloved, the hope of a harvest ought to keep you from fainting spiritually. Every season isn't planting season, and every season isn't harvest season. There has to be a planting, and there has to be a harvest after awhile.

A farmer goes out in the early spring and plants his crops. He doesn't go out the next day and expect a harvest. There are going to be some hot sunny days that He is going to have to endure working in those crops. There are going to be some discouraging experiences — maybe the muskrats and the beavers and the deer will eat up the corn, or maybe a flood will wash the fertilizer away. I tell you, lots of things can happen, but you can't be discouraged. The harvest doesn't come the day after the sowing. What is to keep us from being discouraged? We look for the harvest day — the fact that there is going to be harvest, some day.

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JANUARY 1, 1977  
PAGE SIX

We have had five revival meetings in our church, of a rather recent date, with five good preachers. Of these revival meetings that we have had, we haven't had one single profession of faith, and that is discouraging. I say that maybe it is my fault.

But I think, on the other hand, of the blessings that God has given us materially, and I think about the fact of recent date as a result of Brother Lycan's death, that we have fallen heir to a good sum of money with which to build our building. I say this, if I am going to take the blame that we have had no souls saved, I will certainly have to take the credit for the fact that God has blessed us materially. So I don't know which way to turn.

Then I come to this fact, instead of giving up and quitting, instead of being discouraged and saying that there is no hope, I come to my text which says, "For in due season we shall reap, if we faint not." The hope of a harvest after a while keeps us from fainting, from quitting, and from being discouraged.

## CONCLUSION

I have given you four no-nods which will keep us from fainting — prayer, remembering the mercies of God, considering what Jesus Christ Himself has gone through, and the hope of a harvest after awhile. There is one other text which I want to read to you. Listen:

*"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, FAINT-ETH NOT, neither is weary? there is no searching of his understand-*

ing.

*He giveth power to the faint; and to them that have no might he increaseth strength.*

*Even the youths shall faint and be weary, and the young men shall utterly fall:*

*But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and NOT FAINT"* — Isa. 40: 28-31.

Thank God for this truth! It is so easy for us to become discouraged and to become faint-hearted in the world. It is so easy for us to just say, "Well, there is no way out, no hope, no prospect." Pinch yourself, beloved. Stick a pin in yourself spiritually. Do anything you wish to wake up. Don't be discouraged. Take spiritual No-Nods. Pray a little bit more. Consider the mercies of God. Review the life of the Lord Jesus Christ. Look to the prospect of a harvest someday, and keep busy in the service of the Lord.

May God bless you!



## Liberty Of . . .

(Continued from page five)

in Europe, and to some extent in this country. It is surely not without foundation. We hear of various projects for a reformation of Christianity. None of these projects can, however, reach the evil. It will never be reached, and the world will never be reformed, until Christians prune off all the beliefs and usages which have been ingrafted on the church, as it was left by the apostles, and in simplicity and truth adopt for their only and sufficient rule, the New Testament, as it was committed to them by our Lord and Saviour.

Another article of our belief, and the last that I will mention, is that the church of Christ is distinct from every other association of men, and is wholly and absolutely independent of the civil power. The authority we plead for this belief is found in the reply of Peter and John to the Jewish Sanhedrin: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we can not but speak the things which we have seen and heard."

We accordingly have ever believed that the state has no authority to legislate in matters pertaining to the conscience. When man violates the rights of man, the state may interfere, and prevent or punish the wrong. But, in matters which concern our relations to God, the state has no jurisdiction. It has no right to take cognizance of our duties to God. Hence, it is guilty of wrong, if it prohibit or annoy any form of religion, if it restrict the exercise of any form of devotion, either public or private, or in any manner whatever interfere in the matter of religious belief or practice.

Such was the view taken of this subject by Roger Williams, and hence, when he established a commonwealth, its fundamental principle was perfect freedom in religious concerns; or, as he so well designated it, "SOUL LIBERTY." No man of his age had so clear conceptions of the rights of conscience as the founder of Rhode Island, and no one had ever carried them so honestly to their legitimate conclusions. I go further: No one has yet been able either to take from or add to the principles of religious liberty which he so simply and powerfully set forth. They stand as imperishable monuments to his name, like the obelisks of Luxor, on which the chiseling of every figure is now just as sharply defined as when, three thousands years since, they were left by the hand of their designer.

These sentiments we have held, as I have said, unalloyed by any opinions or practices at variance with them. Hence, it is evident

that we must, on various occasions have differed in practice from those who, though agreeing with us in the main, have adopted practices and usages derived from other sources than the Scriptures. It is to our honor that we have borne testimony to these great truths through evil and through good report, amid obloquy, scorn, contumely, and persecution even unto death.

That the Protestant leaders, at the time of the Reformation, did not perceive the evil and the wrong of the alliance between the Church and the State, is one of the most inscrutable of the hidden things of the Almighty. They rejected many of the errors of Romanism, but retained this, which gave to them their power over the nations. They claimed for themselves the right of private judgment, but as soon as they obtained the power, they denied it to those who with themselves had been fellow-sufferers for conscience's sake.

Hence, their anxiety everywhere to gain the adherence to their sentiments of Electors, Princes, Counts, Barons, and civil rulers of every rank and description. And hence, as in various countries, Protestants of different names came into power, Baptists suffered from them all intolerance and persecution. Nor was this persecution a matter of ephemeral passion. It has been continued even to the present day in most of the countries of Europe. The sufferings of our brethren under the house of Stuart can not be read without a shudder.

Even at the present day, though they are favored with gracious toleration, yet the unrepealed laws of England, if put into execution, would sadly interfere with the acknowledged rights of conscience. In Germany, our brother Oncken has suffered months of imprisonment for preaching Christ, and the members of our churches are now subjected to punishment by the civil magistrate for not bringing their children to the Lutheran priest for baptism.

In our own country, under the Puritans, the case was no better. The Puritans were noble men. The world owes them a debt which can never be cancelled. I would not detract from the honor which

they deserve. I respect a man who will suffer the loss of all things rather than submit to injustice, and confess himself to be a slave. The Puritans were ready to die, rather than bow their consciences to the will of man. But they sought for liberty of conscience only for themselves. They failed to generalize their principles, and yield to others what they claimed as their own inalienable birthright.

Hence, persecution was soon as rife on this side of the Atlantic as on the other. Every one knows the treatment received at their hands by Roger Williams. Several of our brethren from Rhode Island were fined and whipped for preaching the gospel at Lynn. And this spirit has not been allayed until within the memory of men now living. I have myself conversed with men who, in two of the New England States, have suffered the loss of goods and even imprisonment, because they would not pay taxes for the support of Congregationalism, or, as it was then called, "the standing order."

Here, then, is the peculiar glory of the Baptists. While they have suffered persecution at the hands of almost all the dominant sects that emerged from the Reformation, their garments have never been defiled by any violation of the right of conscience. What Roger Williams claimed for himself, he as freely granted to others. He tells us: "I desire not that liberty to myself which I would not freely and impartially weigh out to all the consciences of the world beside. All these consciences, yea, the very consciences of the Papists, Jews, etc., ought freely and impartially to be permitted their several worship, their ministers of worship, and what way of maintaining them they freely choose."

And this, be it remembered, was said, and a government was established in conformity to it, at a time when, out of the little colony of Rhode Island and Providence Plantations, there was not a foot of the habitable earth where a Baptist could, without molestation, worship God according to the dictates of his own conscience. And at a later day, when there was not a colony in America in which the charter of a Baptist college could have been obtained, Brown University was incorporated. True to their principles, our fathers inserted a provision in the charter of this institution, by which the various sects in Rhode Island — Baptists, Episcopalians, Congregationalists and Quakers—in proportion to their then population, should forever constitute the government of the college. Such has ever been the constitution of this seat of learning.

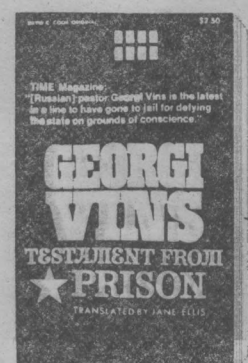
Of the unspeakable importance of the principles to which I have thus alluded, there can now be no controversy. The doctrines of the spirituality of the church, the right of private judgment, the perfect sufficiency of the Scriptures as a rule of faith and practice, and the absolute separation of Church and State, are admitted to be the articles by which the church of Christ must either stand or fall. The truths which Roger Williams first exemplified in his own little colony; are now the glory of this great republic; and they are at this moment agitating the millions of every nation of Europe. They must ere long make the circuit of the earth. And these other doctrines are now disturbing the repose of ritual and formal Christianity everywhere, and the churches can never "shake themselves from the dust, and put on their beautiful garments," until they are universally adopted.

The Baptists may then lay claim, to say the least; to as high moral distinction as can be awarded to any sect in Christendom. They have borne testimony to the most important doctrines of revelation, in their unadulterated purity and simplicity. From each sect in (Continued on page 7, column 3)

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

The United States is one of the most religious nations in the world today. Pollster George Gallup agrees with this statement. All kinds of athletic events draw about 5.5 million spectators per week, while churches draw 85 million worshippers in the same week.

In 1776 when the Declaration of Independence was signed, only about 7 per cent of the citizens of the new United States of America were church members. But by 1850 American church membership was up to 20 per cent; by 1900 it had reached 36 per cent. During our century it has risen to about 60 per cent. In truth most of this 60 per cent are only nominal Christians.

America is the center of Christian missionary work. In 1900 there were roughly 4,891 American missionaries serving overseas. Today there are over 35,000 — about 60 per cent of the world's missionaries. Currently, voluntary giving to all missionary enterprises is over \$400 million annually.

In spite of these encouraging figures, it is estimated that about 106.4 million American adults fall into the "functionally unchurched" category. In other words, three out of every four American adults are lost. Then don't forget the 69.2 million children of this country.

Centuries ago our Saviour said: "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

Southeast Asia is a bloodbath as we predicted! More than 200,000 South Vietnamese have been sent to hoc tap "re-education" camps. In Laos, a land of 3 million people, an estimated 50,000 rightists and neutralists have been confined to similar camps. As to the number who have been murdered or starved to death, we will probably never know.

More than 100,000 South Vietnamese have risked their lives to flee from this horror, while something like 50,000 have died trying. About 200,000 in Laos have fled for their lives. Some 22,000 Cambodians have escaped to Thailand. These Cambodians report that there is no longer electricity, that no money circulates, and that the food ration is a cup of rice per day.

When anti-Communists controlled these three countries not a sparrow fell without arousing the horror and anger of liberal politicians and folksingers. Now that the Reds run these countries we do not hear a sound from these same people — not even Senator Frank Church!

Gambling is a multi-billion-dollar-a-year industry in the United States, and it pays off handsomely for some of the operators and their suppliers. Americans are beginning to accept the gambling business. Recently, in Colorado and Vermont state lotteries were approved. New York City voters overwhelmingly favored legalization of "Las Vegas nights" in such places as churches. New Jersey voted to permit casinos in Atlantic City.

The philosophical gambler says, "You win some, you lose some." The plain truth is that a person who gambles always loses more than he wins. Yet the sucker continues on, believing that he will be a big winner. Too many Americans are depending on "luck", not God and hard work. The philosophy of "something for nothing" is destroying our people.

The public does not benefit from legalized gambling. The fact is that government treasuries get only a small portion of the overall income of these gambling schemes and that what they get is only a

tiny part of their total revenue. In its report last month the National Gambling Commission pointed out that "gambling profits represent, on the average, 2 or 3 per cent of the annual state-level revenue in states where one or more forms of gambling are legal."

It is estimated that Americans spend 47 billion dollars yearly on gambling. Something like 9 billion dollars goes to the criminal underworld. The racketeers use part of this 9 billion to buy off lawmen and legislators.

Instead of churches crying out against this evil, they join the gamblers and racketeers by raising funds by "charity" bingo and raffles. This is especially queer conduct since the Bible forbids gambling: "Provide things honest in the sight of all men" (Rom. 12:17).

Voting messengers and other participants to the 35th annual convention of the American Council of Christian Churches (ACCC), meeting at West Chester, Pa., Oct. 26-28, 1976, came from many regions.

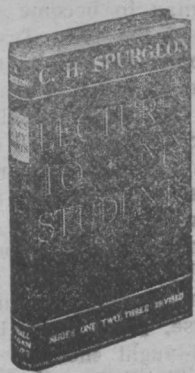
Included in the ACCC program were messages and panel discussions expressing concern for Christians being persecuted and imprisoned behind the Iron Curtain and exploring possible ways in which fundamentalists might help, through the ACCC, those under Communist oppression.

Manfred Kober, professor at Faith Baptist College, Ankeny, Iowa, said: "I have yet to be in a church service or a youth group or a Sunday school hour (in East Germany) where people do not pray for Christians in America. They realize something that you and I seem to have forgotten, namely, that America is the last great bastion of freedom on earth. And they realize that if America goes down the drain theologically and politically, so would the rest of the world. And so they are faithfully praying for us."

Vineland, N. J. has been shaken to its social roots by reports of a drug-using high school "Satan cult" which allegedly resulted in the murder of a 20-year-old boy, Patrick Michael Newell.

Richard Williams, 18, and Wayne Sweikert, 17, recent graduates of Vineland High, are held without bail, charged with murdering Mr. Newell.

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An attorney for Richard Williams said the death was "suicide with assistance."

New reports stated that Mr. Williams, while informed of his constitutional rights, told police that the dead youth belonged to a Satan sect and felt he had to die violently to be put in charge of "40 leagues of demons."

In a "satanic ritual," Mr. Newell had his friends, according to the report, tie his hands and feet and push him into a pond.

Joseph Donchez, pastor of the First Presbyterian Church, estimates that 80 to 90 local participants are involved in the "Satan cult."

## Liberty Of . . .

(Continued from Page Six)

turn, they have, for bearing this testimony, suffered scorn, contumely, reproach, and persecution. When they have obtained the power to persecute in turn, they used that power only to return good for evil, by granting to their persecutors every right which they claimed for themselves. When any sect can lay claim to higher or more honorable distinction, we will bow before them, and cheerfully yield them Christian precedence.

Such being the facts known to all the world, have we any reason to be ashamed of our fathers? When the very principles for

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which they suffered are now acknowledged to lie at the foundation, not only of pure Christianity, but of all civil and religious liberty, shall we hide our light under a bushel, and blush to bear testimony to eternal truth? After having so long stood in the vanguard of that noble host who have contended for apostolic Christianity and the inalienable rights of conscience, now that the victory is half achieved, and our principles are arousing the nations, shall we lay down our arms, furl our banners, and retire ingloriously from the combat? I know not what may be your answer, but I know what would have been the answer of Roger Williams. (Notes on THE PRINCIPLES AND PRACTICES OF BAPTIST CHURCHES, pp. 131-139, 1857 edition).

## What Is Involved . .

(Continued from page one)

if not most of such, in the warmth of their first love, in their liberty of access and freedom of utterance before the throne, in their zeal for the truth in its purity and power, in their strong affection to the family of God, and in their devotedness of heart and willingness to suffer for the Lord's sake, feel such impulses and movements on their spirit as make them long to testify to all who will hear what God has done for their soul, and to give themselves up to His service.

But time and circumstances abundantly show them that this was not a call to the ministry, for as their first love declined, these movements towards the ministry, declined with it, and they clearly saw that it was not the will of God that they should stand up in His name. It is not, therefore, any or every secret impulse or movement of the mind, even when honest and sincere, or any inward persuasion of the heart or desire

for the work which will prove to be a call to the ministry, for many such blossoms drop off and are never matured into fruit. There must be, therefore, other things working together with the feelings and desires that we have named to constitute a divine and sufficient call.

1. First, then, generally there is a great backwardness to the work. We see this in Moses, Jeremiah, Jonah, Habakkuk, and if not expressly mentioned in the case of the other prophets, yet the words so often in their mouths, "The burden of the Lord," show the solemn weight with which the ministry pressed on their spirit. Those whom God calls to the work, He usually so strips and empties, so pulls down, humbles, and abases, so shows them what the ministry is, and their own unfitness for it, that they shrink back from so arduous and important a work, and can scarcely be persuaded that they are called to it. We need hardly remark how different this is from the forward, pushing, bold, if not presuming spirit which so many manifest in their ambitious aim almost to force their way into the pulpit.

2. Usually, too, there are strong and marked leadings in providence. A train of circumstances has been long at work, which, however, obscure at the time, becomes cleared up when the moment arrives for unfolding the secret purposes of God. Hindrances of various kinds, such as business engagements, occupation or employment in life, fixed habitation where there was no door open for the work, opposition of wife or relatives, repeated disappointments when the prospect seemed a little clearer, inability to move forward until the pillar and the cloud moved — these and similar hindrances are gradually or suddenly removed, and what was yesterday a mountain becomes today a plain. All the difficulties are taken out of the way in so marked a manner, and the hand of the Lord so clearly seen, that what once seemed almost impossible is now accomplished in a moment.

3. Usually, too, it entails not only suffering, but sacrifice. The labourer is worthy of his hire, and those who sow spiritual things may lawfully reap carnal things; but to go into the ministry for a piece of bread, to attain a respectable position in life, to feed a secret thirst for popularity and applause, to occupy a somewhat higher place in the church than a private Christian, to exchange a wearisome, irksome employment for comparative ease, to have the pleasure of hearing himself talk, to shine as a light, and be a teacher and a preacher instead of being taught and preached to — all such base, unworthy motives stamp a man a hireling.

God may, after a season of suffering and sacrifice, honour His servants by giving them such a high standing in the church of Christ as shall elevate them above their original position. Bunyan was raised from the tinker's barrow, and Huntingdon from the coalbarge, to an honoured place in the church of God; but we know through what sufferings, privations, and sacrifices these men of God passed in the first exercise of their ministry, and that though honor followed, it was not their aim nor objective in the first instance. Many, if not most of God's sent servants have had to come down before they went up, and to sacrifice good situations and employments, which, if not lucrative, were either likely to become so, or at any rate exceeded in value anything which they could expect from the ministry, especially in our connection, where the people are usually so poor, and the ministers so indifferently paid.

4. Generally, too, where there is a call to the ministry, there will be some peculiar impression fastened unexpectedly on the mind concerning it; or some secret, inward persuasion that it is the

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Write Brother Halliman frequently. His address is:

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will of God he should stand up in His name; or some promise applied to the heart strongly looking that way; or some remarkable season experienced in prayer, when access was given to spread all his desires before the Lord, and there sprang up a humble petition to be made use of for His glory, which seemed to enter the ears of the Lord of Sabaoth; or some intimation in hearing the Word preached, or reading it in private, from the power which attended it, that a door would be opened to speak in the Lord's name; or some intense longing for the good of souls and earnest desire to be made useful to the church of God, which seemed as if it would not fall to the ground unfulfilled.

These, and other similar impressions and intimations, are like the leaven in the meal which sets the whole mass to heave, ferment, and work. So through these peculiar impressions there will work almost day and night in the mind of one who has experienced them, exercises, desires, longings, cries, breathings, and petitions to the Lord; and mingled with them, there will be many fears of being deceived by false impressions, being deluded by Satan as an angel of light, or being impelled to so great and arduous a work by pride, ambition, lust of praise and distinction, a name amongst men, or other equally base and carnal motives.

But as these fears work, and the cry comes forth, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me," the soul is thus made increasingly honest and sincere, and willing to go or stay, speak or be silent, take up the burden of the Lord or leave it untouched, draw the sword in the van or still tarry among the stuff in the rear.

It may be some years perhaps, before the way is made sufficiently plain — years of anxious waiting and watching, years of delayed hope till the heart is made sick, years of disappointment and vexation, but all working to a determined end, and gradually preparing (Continued on page 8, column 4)

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The New Institution

(Continued from page one) for the same things. It is thoroughly unique in doctrine, in membership, in its ordinances, in its lofty mission, with Christ as its one Head and Sovereign. It serves as a monument to commemorate what He was, what He taught, and what achievements He wrought among men.

It was a new organization, thoroughly new from first to last. It was not here when Christ came, but He left it here when He ascended on high. It was not the remodeling of something that had been; not the putting of new wine into old bottles or of new cloth into old garments; it was essentially and radically different from Judaism, which was in no sense a church.

Christ committed His church to His disciples and to the ages — a new institution with new membership, new conditions of membership, new ordinances and offices, a new mission and work. It commemorates the resurrection of Jesus; gets its inspiration and power from that glorious achievement, and bears testimony — throughout the ages has borne unbroken testimony — to the risen Christ.

So much so that a devout and learned German rationalist (Kiem) has said: "It is upon an empty tomb that the Christian Church is founded." This is true as a statement of fact, though not true as he meant it. Had not the tomb been empty on the morning of that third day, then the church would not have been builded; and had there been no risen Christ, there would have been no church then, and much less now. As an institution, visible, material, majestic, the church of Christ in the world today is a monument to His resurrection and the expression of His life and power and glory. Here is the inscription:

"The church of God which he hath purchased with his own

Yes, it would be wonderful if everybody behaved like he thinks the other fellow ought to behave.

blood." "To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God."



X-Ray View Of Xmas

(Continued from page 4) created for the purpose, came and sought out the Saviour to pay him homage" (Smith, Bible Dictionary, Vol. II, pp. 1349, Hackett's ed.) These Magi were held in high esteem by the Persian court. They were advisers to the kings and often followed the camps in wars to give counsel.

WHAT BROUGHT THEM?

The Magi arrived in Jerusalem inquiring: "Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him."

How did they know about the birth of Christ by the appearing of a star? Probably by the prophecy of Balaam which read: "There shall come a Star out of Jacob and a Scepter shall rise out of Israel" (Num. 24:17). Concerning Balaam's prophecy the Jewish rabbis wrote in their Talmud: "When the Messiah shall be revealed there shall rise up in the East a star flaming with six colors" (R. Frey, Messiah, p. 137). Even the Jews today believe a star will appear as a sign of the Messiah's advent.

WHY DID THEY COME?

The Magi came to see the King of the Jews and to worship him. The people of the East never approached the presence of kings without presents in their hands. These men gave Christ gifts because He was the King of the Jews. They did not exchange or trade gifts among themselves. They gave Christ gifts. They did not do this on Christ's birthday as I have

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already shown. There is no suggestion here for the exchanging of gifts among one another at Christmas time.

The gold which the wise men gave to Christ enabled His parents to make the flight to Egypt. Joseph and Mary were poor and probably without this gold they could not have gone to Egypt to escape from Herod.

WHAT ABOUT GIVING GIFTS?

No doubt, someone would like to ask at this point, "What about giving gifts at Christmas? Is it wrong to give a birthday gift?"

The Bible only mentions two birthday parties. The first was Pharaoh's when he hanged his chief baker (Gen. 40:20-22). The second is Herod's when he murdered John the Baptist (Matt. 14:6-10). Nevertheless, I know of no Scripture which forbids the giving of birthday gifts. But no where in all the Bible are we commanded to give one another gifts on December 25 and claim to be honoring Christ's birthday.

From time immemorial, birthdays have been the occasions for parties and gifts. But there is one great exception to this rule of giving presents to people on their birthdays. It occurs at Christmas when the world exchanges gifts with people without regard to the date of their birth. They are not birthday presents, but Christmas presents. On what the religious world calls the birthday of Christ, everyone receives a gift but the Saviour. Sad to say, but Jesus Christ is missing at His own birthday party.

Suppose you wanted to honor someone who had a birthday. Would you buy gifts for everyone else, trading gifts back and forth with your friends, but fail to have a gift for the one whose birthday you were honoring? You most certainly would not do this! But this is what people do at Christmas time each year!

Most pastors can testify to the fact that many church members forget to give Christ His tithes during the Christmas celebration. December is a hard month, financially and attendance-wise, for most churches. I have seen churches omit services on Christmas, yet they will tell you they are celebrating Christ's birthday! No wonder the ungodly laughs at modern-day Christianity!

CHRISTMAS IS HERE TO STAY

What should Christians do on Christmas? We should do the job we ought to do all the year. We

should make Christ known to a wicked and an eternity-bound people. We should make wise use of this season, for during this time of the year minds of men are directed toward Bethlehem and the Christ child. This is the ideal time for us to tell the lost about our immortal Christ who died and yet lives. Why not tell our children about the precious Saviour who gave His life as a ransom for many, rather than the Santa Claus lie? Why not encourage them to believe the Bible, rather than about the reindeers of Santa Claus? Why not tell them about God's tree, the cross of Calvary, rather than the Babylonian tree? Why not tell them that the Father decorated His tree, not with bells and lights, but with His own Son?

I don't expect to change the world. I deeply regret the pagan corruption, origin, and superstitions concerning this day. I condemn the commercialization of this season, but there is little that I can do to correct it. Christmas, with all of its abuse, will stand in judgment against those who take part in its celebration but have no part in Him whose birthday they claim to celebrate. Of all times of the year, this is an ideal time to ask yourself this question, "What place do I give to the Lord Jesus Christ?"



What Is Involved . .

(Continued from page seven) ing the man to become an able minister of the New Testament, and not enter the pulpit as a raw recruit, but as one who can endure hardness as a good soldier of Jesus Christ, and contend earnestly for the faith once delivered unto the saints. The church, alas! is overrun with youths and novices who attempt to teach when they need to be taught; and if ever they learn anything or are ever of any use, learn their business as an ill-taught medical student learns at the last a little of his profession — by experimenting on men's souls as he on their bodies, and making a hundred mistakes for one right or successful treatment.

5. There will also generally be, where the Lord has called a man to the work, an impression on the minds of the discerning part of God's people — we say "discerning," for we take no account of the undiscerning and inexperienced who so abound in most churches — that he will one day stand up in His name. This arises sometimes from his peculiar gift in prayer, or his knowledge of and light upon the Scriptures, or his spirituality or mind in conversation, or his

firmness in the truth, or his warmth and zeal in defending the cause of God, or his circumspect walk, his separation from the world and general devotedness of life; and all joined with that measure of mental ability which seems indispensable for a man who has to preach the Word of God, to instruct the ignorant, edify the church of Christ, and convince the gainsayer.

Perhaps none of these things which we have mentioned would be sufficient of itself to be a call to the ministry, but the concurrence of some or many of them, like the flowing of many little rivulets to form one brook, make, by their combination, the purpose of God more plain and clear. Not that all who are truly called to the work can trace out with equal distinctness the marks and proofs of their call, but they can usually record some of those landmarks which have directed their path, and by which they have been led and encouraged to believe that it was by the hand of the Lord.



Brief Baptist History

(Continued from Page One) their associational meetings, and among their leading preachers may be named Dyfrig, Illtyd, and Dinaw. Dinaw was president of a college, and was the chief speaker in a debate with the celebrated Austin in the year 600, on the subject of infant baptism. In the first century Lucien, a Welch king, and many others of the noble rank were added to the Baptists. The Welch Baptists descended directly from the Apostles, and the American Baptists are their successors and hence, descended from the Baptists in Christ's day.

These historic facts, briefly stated, show Baptist connection back to the days of the Saviour. Christ is the founder of Baptist churches.

He sent a Baptist preacher before His face to make ready the material. Christ took this material and organized it into a Baptist church. He said that this church should stand forever. The American Baptists are descendants from this Baptist church, the material of which was made ready by John the Baptist — the first Baptist preacher — and constituted into a Baptist church.

(THE SUMTER DISCUSSION, pp. 177-179, 1903 edition).

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