

The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 2131

A HISTORY OF FOREIGN BAPTISTS

By G. H. ORCHARD
Steventon, England

The Baptists have often been represented as unknown before the sixteenth century, and some are still so disingenuous as to ascribe their origin to the "Anabaptists of Munster." The term "Anabaptist" or rebaptist, has been applied to all who baptize such as others believe baptized already, but more especially, to those who deny the validity of infant baptism. Some of the enthusiasts of Munster did so, and they have on that account been called "Anabaptists." But this peculiarity has existed in connection with almost every shade of religious faith and practice, and sometimes, as in the case of the Anabaptists of Munster, with fanaticism and wickedness.

The great peculiarity of the Baptists is, that they immerse such, and such only, as, professing faith in Christ, give evidence of conversion from all ungodliness. It does not appear that in any thing but the rejection of infant baptism the Anabaptists of Munster bore any resemblance to the present Baptists, and their agreement with them in this is but an accidental coincidence. Long before that time, and from the very first ages of Christianity, there have existed vast numbers with whom the Baptists really agree in their distinguishing practice.

The historian Mosheim, a pedobaptist, says, that the "true origin of that sect which acquired the denomination of Anabaptist is hidden in the depths of antiquity."

Cardinal Hosius, chairman at the Council of Trent, 1555, said, "If the truth of religion were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinions and persuasions of no sect can be truer or surer than those of the Anabaptists; since there have been none, for these twelve hundred years past, that have been more grievously punished."

The Baptists ascribe their origin to John the Baptist, Christ, and His apostles (John 1:33; Matt 21:25; Acts 2:41-42; Gal. 4:26). The New Testament neither records the existence of, nor countenances, any other churches than those constituted of believers voluntarily immersed (Rom. 6:3-4; Gal. 3:27; I Cor. 12:13; Eph. 4:4-5; I Peter 3:21); and all credible historians affirm that the same practice continued through the first three centuries. During that period, all Christian communities consisted of Baptists, united together by love to God and one another. They admitted and dismissed members by suffrage, and supported their churches by voluntary offerings.

Persons of aspiring dispositions soon originated new distinctions of office in these churches, and the love of preeminence occasioned divisions among the brethren. Those who adhered to the spirit and model of the gospel seceded from the degenerated bodies, and, by raising new societies, aimed at restoring Christianity to its native simplicity. So general were secessions of this kind, that in the

third century the ancient churches were exceedingly enfeebled by them; the eastern provinces were at that time full of dissenters. In Greece this kind of nonconformity can be traced at a very early date.

BAPTISTS IN THE EAST

The first dissenters in Greece, distinguished by name, were the Euchites, i.e., a praying people. This was the root from which sprang all nonconformity throughout the east and west. They can be traced through provinces and kingdoms in succeeding ages by the disallowance of human inventions in the affairs of religion, by administering immersion on a profession of faith, by dispensing with all orders of clergy, and by reject-

(Continued on page 5, column 5)

FROM A READER CONCERNING BIRTH CONTROL

DAVID E. DARRAGH
Piketon, Ohio

In regard to the Forum, in July 9, 1977 Baptist Examiner, I would like to add a few comments.

The question should have been reworded. Rather than "Does the Bible permit Christians to practice birth control?" It should have read: "Does the Bible permit MANKIND to practice birth control?" I do not believe that this should be confined to Christians, but this should include all mankind.

In Ecclesiastes 12:13 we read: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Now, when Solomon wrote this he didn't write that this was the whole duty of God's elect. He said: "For this is the whole duty of man."

In Genesis 3:16, God said to Eve: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children." (Continued on page 8, column 3)

TUNE IN TO
THE INDEPENDENT
BAPTIST HOUR
EACH SUNDAY

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

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

What It Means To Be A Disciple Of Christ

AARON WEST
Charleston, S.C.

"And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:57-62).

We find in these verses man's way of thinking and doing things. We many times have something more important we think instead of following Christ and doing His will. But Christ says, "Follow me." When the Lord calls we are to follow. We are not to go do this and do that. He says, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Once we are saved, we are to work, work, work.

We are not to put even our families ahead of serving Christ. "Well," you say, "I don't put my family ahead of serving Christ." We should examine ourselves and be sure, "I go to church every Sun-

day and Wednesday and read my Bible." Brother, you have only begun to serve Christ.

I believe in the 12th chapter of Romans is a good starting point for all the saved, whether in the church or out of the church, whether a pastor or preacher. It should be understood that the church is the best place to obey these commandments. It would be very hard to do them outside the church. God is far more pleased for His children to be with the church than away from her.

"Let love be without dissimulation" (Rom. 12:9). Webster very plainly states that dissimulation is (Continued on page 5, column 3)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE PROGRAM OF SATAN

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11).

The expression "the wiles of the devil" requires our attention. The word "wiles" is literally "schemes sought out." It would seem the reference is to the different methods, means, plans, schemes, and machinations which Satan uses to deceive, entrap, enslave, and ruin the souls of men. The wiles of the Devil are the different phases of his program by which he assails

men, and believers most of all.

The doctrines of the woman Jezebel in the church at Thyatira were pronounced by Christ to be "the depths of Satan" (Rev. 2:24). The reference here is most likely to the early beginning of Gnosticism, a false religious system which claimed the most profound secrets of divine wisdom. Jezebel and her followers thought their doctrines were from God, while all the time they were deceived by Satan. These deceived souls were entrapped in one of the wiles of the Devil.

United States Ambassador Visits Halliman In N.G.

By FRED T. HALLIMAN
Missionary To New Guinea

Greetings to each of you once again from Papua, New Guinea. Grace to you and peace from God our Father, and the Lord Jesus Christ.

It is with thanks to our God that we are able once again to report to you regarding the work here in Papua, New Guinea. Like

great privilege to be counted worthy to serve Him on this mission field. Should our precious Lord tarry His coming for another 17 years, we would count it even a greater privilege to serve Him here for that time also. Sometimes, you note people that seemingly are really on fire for the Lord and I am of the opinion that they surely must have been on fire, but, evidently the flame got out of control, as many of them seem to burn out over night.

The "hart" as mentioned in the above Scripture is a member of the deer family and most likely lived in desert country and while no doubt it quenched its thirst frequently in the cool waters of some brook, there was ever a need to have that thirst quenched over and over again, hence, the hart panteth after the waterbrooks. Beloved, while I live in a land where there is almost daily physical water by way of rain, my soul is ever panting after God. Each day I drink at that fountain of the water of life and while my thirst is quenched, each time I drink therefrom, I find that longing and new desire for more each day.



FRED T. HALLIMAN

Mission Entertains Important Guest

David of old, we can say, "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Psa. 42:1).

As we are well into our 17th year as a missionary here in Papua, New Guinea, we count it a

Seldom do we ever see anyone out this way other than the local people. Occasionally, one of the government officers will come out this way, but now, with only one exception, all the government officials (Continued on page 4, column 5)

IN CATHOLIC STRONGHOLD . . .

CBC Organizes New Church In Upstate New York

On July 8, 1977, Elders Harry Balmer, Willard Pyle, Oscar Mink, and the editor traveled to Liverpool, New York. We arrived in the late afternoon at the home of Bro.

On Saturday morning we gathered at the meetinghouse for some brief remarks about baptism from Acts 8:26-40. Those to be baptized were present along with visitors



THE MEETING HOUSE OF THE NEW CHURCH

Richard Eckstein. The purpose of our visit: to organize a New Testament Baptist Church in the Syracuse area and to ordain its new pastor.

from other places. After the message on "The Five Essentials of Bible Baptism," there was the questioning of the candidates to be baptized.

We then retired to the Seneca River where the editor baptized nine candidates under the authority of Calvary Baptist Church. The righthand of fellowship was extended to the baptized. After dismissal prayer, we went to Bro. Bernard Bradt's home for an excellent meal and a time of good fellowship and discussion.

On the Lord's day we assembled at the meetinghouse for the purpose of organizing a New Testament Baptist Church. The editor began the service by speaking on "How To Organize A Church." The church covenant and articles of faith were read. The group to be formed into a church joined hands. After signing the covenant and the articles of faith, we were led in prayer. The mission was then declared to be a New Testament Baptist Church with all (Continued on page 8, column 5)

SATAN'S IMITATION MINISTRY

The Old Serpent is not an originator, but an imitator. Being a supernatural being, he especially delights to work in the religious realm. His favorite pastime is to enlist men in religious enterprises which are contrary to the Word of God.

The Prince of Darkness has churches in the world which pretend to be churches of Christ. Revelation 2:9 and 3:9 speak of "the synagogue of Satan." His church-

(Continued on page 2, column 1)

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Baptist People

MILBURN COCKRELL — Editor

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Program Of Satan

(Continued from page one)

es have beautiful buildings, and
they are found all over the world.
They all had origin on this side of
the personal ministry of Christ.

These false churches have a
form of godliness, but deny the
saving power of Jesus Christ (II
Tim. 3:5). They promote forms of
religion based on selected Bible
texts which are perverted in their
meaning. The Devil presides over
these false churches which carry
out his program. They serve his
interest in the world, and he re-
ceives a horrid homage and honor
from them. These synagogues of
Satan are guilty of blasphemy, for
they dishonor Christ by using His
name to promote and patronize the
interests of Satan.

It is not below the dignity of
Satan to use the name of Christ
and Bible terms to deceive peo-
ple. His churches offer opportuni-
ties for Bible study, promise
higher wisdom, and speak often
of such lofty principles as love,
truth, and God. These irregular
churches engage in psychological
and spiritual kidnapping — they
employ spiritual brainwashing.
Through these corrupt organiza-
tions Satan holds the minds and
hearts of men captivated to his
lie.

Satan began early to produce
false religious societies. Some of
his early sects were Gnosticism
and Roman Catholicism. At the
time of the Protestant Reformation
the Great Whore gave birth to a
host of little harlot daughters. The
Reformers never completely cast
off the errors of infant baptism
and baptismal regeneration. The
Baptist churches alone, called by
different names across the centu-
ries, preserved the truth uncorrupt-
ed. They are the true witnesses of
Jesus and the successors of the
apostolic churches.

In more modern times Satan has
raised up Spiritism, Theosophy,
Christian Science, Christadelphian-
ism, Swedenborgianism, huma-
nism, Moranism, atheism, ag-
nosticism, the New Thought, and

Bahaism. These religious systems
display a fantastic amount of Sa-
tanic deception. The same may be
said of such sects as Russellism,
Seventh Day Adventism, and the
Armstrong Church of God. Such
extremist cults as the Hare Krishna
movement, the Children of God,
the Almo Christian Foundation,
the Unification Church of Sun
Moon, The Way, and the Divine
Light Mission are all synagogues
of Satan.

The Devil's churches are skilled
in corrupting the Word of God.
They quote and distort the mean-
ing of many verses of Scripture to
further the program of Satan. An
example of this distortion is seen
in how the Children of God use one
particular verse to foster the alien-
ation of a youth from his parents.
All Children of God have memor-
ized Luke 14:26: "If any man come
to me, and hate not his father, and
mother, and wife, and children,
and brethren, and sisters, yea,
and his own life also, he cannot
be my disciple."

The C.O.G. claims this verse
means children are to hate their
parents. But this is not what
Christ meant in this saying at all.
He was simply showing that serv-
ing God is more important than
any earthly tie. Such twisting as
is done by the C.O.G.'s would con-
tradict the Biblical command to
"honor thy father and thy mother"
and create the kind of confusion
in which Satan delights.

The Prince of Darkness is no
fool. He has more sense than some
theologians who believe in a uni-
versal, invisible church. When Sa-
tan set out to counterfeit the true
churches he did so by the inven-
tion of a number of visible assem-
blies wearing Bible names. Satan
loves to work under the cover of
Biblical names and Christian
phrases. He is so skilled in this
that he can turn Christianity into
a myth and an opiate for the con-
science of deceived souls. Satan's
synagogues are as vital to the
propagating of the deep things of
the Wicked One as the true church-
es are to teaching the deep things
of God.

THE DOCTRINES OF DEVILS

In I Timothy 4:1 the Apostle
Paul traces all doctrinal deception
to its ultimate source in the in-
visible demons who serve Satan:
"Now the Spirit speaketh express-
ly, that in the latter times some
shall depart from the faith, giving
heed to seducing spirits, and doc-
trines of devils." As the Spirit of
truth guides "into all truth" (John
16:13), even so the "spirit of er-
ror" (I John 4:1) and his demon-
helpers lead men into doctrinal
corruption. James writes of per-
verted wisdom which "belongs to
the earth, to the unspiritual na-
ture, and to evil spirits" (Jas. 3:
15, Weymouth).

The program of the Devil is to
pervert the whole body of revealed
truth. Today the world is witness-
ing a departure from the faith be-
cause the ministers of the Devil
have devoted their attention to
misleading and pernicious doc-
trines instigated by demons. These
fallen spirits work through the
"many false prophets" who are
"gone out into the world" (I John
4:1). These dupes of deluding de-
mons are actively engaged in de-
ceiving others. Paul referred to
them as "speaking lies in hypoc-
risy; having their conscience sear-
ed with a hot iron" (I Tim. 4:2).
Such false teachers go out to pre-
sent spiritual humbuggery.

Satan and his demons are the
originators of the diverse sects
and isms in professing Christian-
ity, with all their conflicting doc-
trinal views. The Satanic strategy
is to wrongly divide the Word of
Truth. Satan wants to turn men
away from the truth unto fables
(II Tim. 4:3-4). Peter wrote about
false prophets who bring in
"damnable heresies" (Greek,
"haireseis apoleias" — "sects of
perdition").

MISLED MINISTERS

The Devil has his own preach-
ers. They are "blind leaders of the

"They said therefore unto him,
What sign shewest thou then, that
we may see, and believe thee?
what dost thou work? Our fathers
did eat manna in the desert;
as it is written, He gave them
bread from heaven to eat."

"Then Jesus said unto them,
Verily, verily, I say unto you,
Moses gave you not that bread
from heaven; but my Father
giveth you the true bread from
heaven. For the bread of God is
he which cometh down from
heaven, and giveth life unto the
world."

"Then said they unto him, Lord,
evermore give us this bread."

"And Jesus said unto them, I
am the bread of life; he that
cometh to me shall never hunger;
and he that believeth on me shall
never thirst. But I said unto you,
that ye also have seen me, and
believe not. All that the Father
giveth me shall come to me; and

blind" (Matt. 15:14). The Bible
calls them "idol shepherds," "false
apostles," "deceitful workers,"
"hirelings," "false teachers," and
"false prophets." Even in ortho-
dox circles Satan has his pastor-
called, evangelist-called, par-
ent-called, and self-called preach-
ers. These servants of Satan flatter
and exalt man. Their message
has no effect on the human heart
and leaves men to grope in the
darkness of sin.

The messengers of the Evil One
are a prolific family in the reli-
gious world. Centuries ago the
Apostle Paul warned: "For such
are false apostles, deceitful work-
ers, transforming themselves into
the apostles of Christ. And no mar-
vel: for Satan himself is trans-
formed into an angel of light.
Therefore it is no great thing if
his ministers also be transformed
as the ministers of righteousness;
whose end shall be according to
their works" (II Cor. 11:13-15).
According to this passage, there
are some people in the world who
pose as the ministers of righteous-
ness who are in reality the serv-
ants of Satan.

There seems to be a growing
number of these agents of Satan.
These messengers of death and de-
ceit are usually sincere and full
of humanitarian zeal, but they are
strangers to the grace of God.
Many of them are highly educated
and able to speak with authority
on every aspect of human knowl-
edge, yet their judgment in spiri-
tual matters is worthless and mis-
leading. They are earnest in teach-
ing the best thing the Angel of
Light, their energizing power, is
pleased to reveal unto them.

Before taking leave of a Satanic
world who sought to resist His
mission, Jesus Christ said: "For
there shall arise false Christs
and false prophets, and shall show
great signs and wonders, insomuch
that, if it were possible, they shall
deceive the very elect" (Matt. 24:
24). This warning from our Sa-
viour indicates there shall be such
great deception in the world, that
if it were not contrary to God's
elective purpose, the elect would
be misled by the Prince of Dark-
ness.

Jesus said that these false pro-
phets would even work miracles
in the sight of men. The Egyptian
sorcerers performed great mir-
acles by the power of Satan in the
presence of Moses. The False
Prophet will bring fire down from

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



"MANNA—A TYPE OF JESUS"

him that cometh to me I will in
no wise cast out" (John 6:30-37).

"I am that bread of life. Your
fathers did eat manna in the
wilderness, and are dead. This is
the bread which cometh down
from heaven, that a man may
eat thereof, and not die. I am the
living bread which came down
from heaven: if any man eat of
this bread, he shall live for ever:
and the bread that I will give is
my flesh, which I will give for
the life of the world" (John 6:48-
51).

Previously, I have preached to
you whereby I said that the
manna was illustrative of the
Word of God. However, today I
want to show you that the manna
is typical of the Lord Jesus
Christ.

I
THE MANNA CAME DOWN
FROM HEAVEN.

The manna was not a product

of the desert, but it came down
from Heaven. The manna is a
type of the Lord Jesus Christ,
and certainly the Lord Jesus
Christ came down from Heaven.
I will not take time to read to you
the various prophecies that are
to be found; but if I were to do
so, I could overwhelm you with
the number of Scriptures how
that Christ was to come down
from Heaven. When we come to
the New Testament, certainly we
have abundant evidence that
would cause us to believe that as
the manna came down from
Heaven, so the Lord Jesus Christ
likewise came down from Heaven.

If you will stand around the
birthplace of the Lord Jesus
Christ, you will see the angels
as one of them came saying:

"Fear not; behold I bring you
good tidings of great joy, which
shall be to all people. For unto

(Continued on page 3, column 1)

A NOTE OF THANKS

Dear Friends in Christ,

All praise and glory be to our
great God and Saviour, Jesus
Christ, who, according to His
abundant mercy, doeth exceeding
abundantly above all that we ask
or think! In answer to your pray-
ers and ours, He so healed my
wife that her doctor, after making
all tests and examinations, told
her that she did not need to have
any kind of treatments, only to
come back to see him after three
months.

We wish to take this opportunity
to express our deep gratitude and
thanksgiving for your prayers and
offerings to help us in this time
of need. Also, if anyone sent of-
ferings to help pay for treatments
for my wife, since she will not
need the treatments, we will glad-
ly refund any such offerings to
anyone who wishes, and still be
thankful that such offerings were
sent to help us.

I have had a battle with asthma,
but am now out of the hospital and
able to travel again, though I am
still under the doctor's care and
treatment. My wife is doing fine
now, thank the Lord. Pray for us
that we will be able to return to
Brazil, and to the work to which
the Lord has called us, before the
end of the year. If anyone would
like to write to us, our address is:
Dempsey Henderson, care of Opal
Scarborough, Route 3, Mayfield,
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THE GOSPEL OF SATAN

The Devil is such a good imi-
(Continued on page 4, column 3)

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Manna, A Type Of . . .

(Continued from Page Two)
you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10,11).

There, you will see not only the angel that came announcing His birth, but the angels that came to sing the first Christian song that was ever sung, when they joined together to sing:

"Glory to God in the highest, and on earth peace, good will to-ward men" (Luke 2:14).

If you will still pause there at the place of Jesus' birth, you will see the shepherds as they in their lowly homespun garments stood there and worshipped and revered the Lord Jesus Christ. If you will tarry just a little while longer, you will find the wise men coming from the East, and they, likewise, are there for one purpose — to worship the Christ child.

I say to you, beloved, as the manna came down from Heaven, so the Lord Jesus Christ came down from Heaven. He wasn't a product of this earth. He had no human father. Though Joseph was looked upon as being the earthly father of the Lord Jesus Christ, actually he was nothing but a foster father. The Lord Jesus Christ was thus born.

So I say to you, as the manna came down from Heaven, so Jesus came down from Heaven. Of this we are assured when we read:

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3:13).

II

THE MANNA WAS A VERY SMALL THING.

We read:

"And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground" (Ex. 16:14).

You will notice that the manna is said to be a "small round thing."

Behold, the Lord Jesus Christ's birth was a very insignificant thing, and when the Son of God came to this world, certainly we would be compelled to say that He didn't make a great impression. As the manna was small, so the birth of Jesus Christ was a very small thing. Listen:

"For he shall grow up before him as a tender plant, and as a root out of a dry ground" (Isa. 53:2).

Whenever you see ground that is just real dry, and a root that is growing, and maybe making a little growth, you know that that dry ground certainly isn't going to produce a great deal. In fact, you would be surprised if it were to produce much. It would be a miracle if that dry ground were to produce a great deal.

Beloved, it says concerning the Lord Jesus Christ that He grew up as a root out of a dry ground,

and as the manna was a small thing, so the Lord Jesus was small as compared in the eyes of men.

For example, when we come to the New Testament, we find that the crowd looked upon Jesus as He began to preach, and the Word of God says that as they observed Him, they said concerning Him:

"Is not this the carpenter, the son of Mary the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him" (Mark 6:3).

Even when Jesus began to preach, they said "That is just the carpenter's son."

As the manna was small in the eyes of the Israelites, so Jesus was a very small, insignificant person in the eyes of the Jews when He was born into this world. As you stand there beside that manger in which the Lord Jesus Christ was laid after His birth — as you would stand there and look upon Him, I wonder if you could see anything that would remind you of God. I wonder if you would see anything that would remind you of a world ruler there. No one would look upon that little baby to know that baby was God, or think that baby was going to die for the sins of the world. When He was just a babe in His mother's arms in Bethlehem, no one looked upon Him and thought about Jesus as one day being a world-wide ruler and all the world bowing at the feet of the Lord Jesus Christ. Beloved, though He was small in His appearance, the Lord Jesus Christ was thus destined to be a ruler of the world, the Saviour of the elect of God. He was destined as God in the flesh for great things in the days to come. I say, beloved, the manna was a very small thing in its appearance to the Israelites, and the Lord Jesus Christ was only very small in His appearance in the eyes of the world.

III

NOTICE HOW THIS MANNA WAS PREPARED.

Isn't it strange how you read through the Word of God and sometimes you never come to understand a passage until after you have read it maybe dozens and dozens of times? It is thus that this thought came to me. I just always assumed that the manna was picked up and they ate it about like you would eat breakfast food. I never thought about it being prepared or being cooked as we would say, to be used in that manner, yet these people went out and gathered it and ground it in mills, or else they beat it into a mortar, and they make it into cakes and baked it. It is thus that the manna passed through several different processes of what we might say would even be equal to pain, in order to become the bread of these Jews. It was gathered, it was ground in the mill, it was beaten with a pestle, and it was baked in a pan. Certainly, it would tell us that the

IS "THAT" IN THE BIBLE?



Question:

"WHAT WAS THE NAME OF THE CEMETERY FOR STRANGERS AND WHY WAS IT SO NAMED?"

Answer: It was called both "the potter's field" and "Aceldama," which means "the field of blood." The former name is used in Matthew and the latter in Acts. In Matthew 27 it is stated that Judas, repentant, returned to the priests the thirty pieces of silver which they had paid him to betray Jesus. Verse 7 states: "And they took counsel, and bought with them the potter's field, to bury strangers in." Evidently it was a plot of ground near Jerusalem owned by a potter, but Matthew, with his usual passion for connecting current events with ancient prophecies, must needs bring in (verse 9) a quotation from "Jeremy the prophet," which really comes from Zechariah 11:12-13, and obviously has no reference to the case in hand.

The other name for the cemetery for strangers, "Aceldama," is stated in Acts 1:18-19 to have derived from the fact that after Judas bought the field "with the reward of iniquity," he fell headlong, "burst asunder in the midst, and all his bowels gushed out." So it was called "the field of blood." But there is good manuscript authority of "Aceldamach," which would mean, "the field of sleep," which was probably the real name of the cemetery. It would therefore be easy for anyone desiring to connect the cemetery with the Judas to drop the final "ch."

Lord Jesus Christ went through some painful experiences in order to become the Bread of Life for us.

As this manna was gathered off the ground, and as it was ground in the mill and beaten with a pestle and a mortar, so the Lord Jesus Christ passed through some hard experiences when He was at the cross. If you look at the life of the Lord Jesus Christ, it was one of suffering from the very beginning. Look at Him as a child, all the male children of Bethlehem were killed in an attempt to seek out and destroy the Lord Jesus Christ, yet God preserved Him and allowed Him to escape. Look at Him later on how that the very tail of the Devil, figuratively speaking, was wrapped around the cross of Christ. Look at Him before He came to Calvary, how that He was beaten in Pilate's judgment hall. I see that pestle and mortar as the manna was ground fine therein. I can see that manna as it was thus prepared, and I look then at Jesus Christ as He was whipped in Pilate's judgment hall, and I can see that as this manna was placed into an oven to be baked, the fires of Hell itself got hold of the Lord Jesus Christ. The Son of God had His very soul tried in the fires of Hell when He tasted Hell for His elect.

He suffered, I say, the punishment that everyone of us should suffer in Hell. As this manna was ground in the mill, or beaten in a mortar, or else was baked in the fire in a pan, so the Lord Jesus Christ suffered for our sins.

IV

THERE WASN'T ANYTHING PARTICULARLY BEAUTIFUL ABOUT THE MANNA.

THE BAPTIST EXAMINER

JULY 30, 1977

PAGE THREE

The Word of God would indicate to us that there was no beauty there. The Israelites came out of their tents and looked out and saw it, and they said, "Manna, manna," meaning what is it? There is not one time that you ever find within the Word of God that they ever attributed any beauty to the manna. It was life-giving, it was life-sustaining. It sustained them throughout the entire forty years in the wilderness, but not one time did they ever speak of it as a thing of beauty.

Beloved, do you realize that the Lord Jesus Christ is never spoken of as a person of beauty? We read:

"For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him" — Isa. 53:2.

Let's get another illustration of this. Go back in the book of Exodus to the time when the tabernacle was built — the place of worship whereby the Jews met to worship God. It was a two-room affair. The room outside was called the Holy Place and the inside room was called the Holy of Holies. It was ornate, to say the least, in beauty. Inside was gold. Inside were beautifully embroidered, decorated curtains. Inside was the purest acacia wood, with some of it overlaid with the purest of fine gold. You would never think of that as being on the inside if you were to look at that tabernacle on the outside, for while there were beautiful curtains to be seen as you stood inside and looked up, if you were on the outside, all you could see was some old drab, windblown, dust-covered badger skins that covered the outside. There was no beauty there. Nobody would ever look upon it and realize that there were perhaps two million dollars tied up, so far as money was concerned in that tabernacle. Nobody would ever think of it as being a thing of beauty.

Look at those old badger skins, the cheapest of skins. If you were to sell a badger skin on the market, you would get less for it than any other skin that you could sell. Look at it when it becomes windblown. Look at it when it becomes storm beaten. Look at it as the dust becomes a part of it. See that badger skin, which had no beauty to start with, become defiled by the elements. What are you compelled to say? Inside is beauty, outside is none, and the book of Isaiah says that "When we shall see him, there is no beauty that we should desire him." Nobody that would look on the outside of that tabernacle would ever think of any beauty on the inside. Nobody that looked at this manna ever saw any beauty to the manna.

Nobody that ever looked at the Lord Jesus ever saw any beauty in the Son of God. There is no beauty that we should desire Him.

V

THE MANNA GAVE ONLY A TEMPORARY LIFE WHEREAS

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I can see those Jews in the wilderness for forty years as they gathered the manna in the daytime and ate it, but ultimately those Jews died in the wilderness. Beloved, the Lord Jesus Christ who is the anti-type of the manna and who fulfills the type of the manna — the Lord Jesus Christ went to Calvary and died for our sins, with the result that those of us who believe on Him — who believe that He died for our sin debt, don't die spiritually. What a blessing to know that the man who is in Christ lives forever, whereas the man who ate the manna died ultimately within the wilderness.

VI

THE ISRAELITES ATE THE MANNA THAT WAS GIVEN THEM OF GOD THE FATHER.

The Lord Jesus said:

"All that the Father giveth me shall come to me" — John 6:37.

As the Jew came to receive the manna and to eat thereof, so those who have been given of God the Father as a love gift to God the Son before the foundation of the world, shall all come to the Lord Jesus Christ. What a blessing it is to know that those of us who are saved were a love gift! Just as the manna was a love gift to those Jews, so we are a love gift to the Lord Jesus by God the Father.

I want you to notice the security that is ours as a result of Christ being our Saviour. We read:

"And him that cometh to me I will in no wise cast out" — John 6:37.

What a promise! There is security for us. He says, "Him that cometh to me I will in no wise cast out." Literally, He says, "I will never cast him out."

What a blessing it is to realize that if you are in Christ Jesus you have security, a surety, an assurance, a safety that you can (Continued on page 5, column 2)



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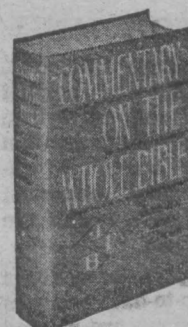
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"Where in the Bible does it say that Jesus preached three and one-half years?"

PAUL
TIBER
PASTOR,
NEW TESTAMENT
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9272 Euclid-Chardon
Road
Kirkland, Ohio



I am not aware that the Bible specifically states that Jesus preached three and a half years, but by piecing together the chronology of the gospels one will come to the conclusion that our Lord was about 30 years old when He began His public ministry and about 33 years old when He was crucified — a period of about three years.

It is far more important, I think, to know that He did preach and lay down His life for His people than to be overly concerned about how long He took to do it.

ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



I have read the Bible through time and time again, but I do not recall any passage that stated that Jesus preached three and one-half years. Bible scholars sometimes do some ingenious figuring with reference to the things that happened in the Bible. Sometimes they find out some interesting things. Some of these estimate that Jesus had a ministry that lasted for three and one-half years, but I can't prove it.

JAMES
HOBBS
Rt. 2, Box 182
McDermott, Ohio



We must realize that there are some things that God does not reveal to us. The actual date of Christ's birth is not known because

it is not important for us to know. Thus those who practice "Christ-mass" and claim it to be the date of Christ's birth are going beyond what Christ teaches us to do.

As far as certain timetables are concerned, God expects us to use the intelligence that He gave us to find certain answers.

If we study the gospels and note such things as passover events and so on, we know that Christ spent three to three and one-half years after His baptism. During this time He started His church, preached the gospel, and performed miracles.

E. G.
COOK

781 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



That is what I would like to know. I am able to come up with the time from the creation of Adam to the flood. It was 1650 years. And my figures are in agreement with the chronology found in the Scofield Bible. However, from the flood to the time the children of Israel entered into Canaan I come up with 982 years while the chronology in the Scofield's Bible has it only 902 years. So somebody is wrong on that score. And for that reason I am afraid to trust either one of us when it comes to determining any era of time from the time the children of Israel entered into Canaan until well after the time of the crucifixion of our Lord. It is fairly easy to determine when some things transpired. In Daniel 7:1 we have a specific year in which Daniel had his first dream. And in Daniel 8:1 we are given the year in which his second one took place. But when it comes to determining how long it was from one of his dreams to Pentecost for instance I am utterly unable to handle the job.

In our day in order for a check to be of any value it must have the date on which it was written put in the face of the check. That is true of any and all legal transactions today. But that was not the case in ancient times. I am not able to determine the year in

which our Lord was born. Luke 3:23 would probably indicate that Christ began His ministry at about the age of thirty. But in what year He was thirty I do not know. I hope the brethren who labor with me in the Forum will be of more help than I am on this subject.

Program Of Satan

(Continued from Page Two)

tator that he has his counterfeit gospel. This is the gospel of which Paul wrote to the Galatians: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:6-9).

The gospel which Paul preached to the Galatians was a glorious display of Divine grace and mercy in Christ. Shortly after Paul's departure from them, Judaizing teachers came and sought to draw them away from the gospel of God's grace. The spurious gospel of these false teachers was no gospel at all. It was Satan's perversion of the saving message of Christ. The expression "another gospel" signifies in the original "another sort of gospel or a gospel differing in kind from that which Paul preached."

This second gospel is one which imperils the salvation of men and obscures the grace of God. The theme of this imitation gospel is good works for salvation. It seeks to make men their own saviours apart from the redemptive work of Christ. It ignores justification by the righteousness of Christ, pardon by His blood, and atonement by His sacrifice. The perverted gospel contains no joyful sound, no good news, and no glad tidings. It brings no solid peace and joy to distressed minds. The Apostle says to let such false teachers be "Anathema, Maranatha" (I Cor. 16:22).

Satan's gospel does not seek to make a new man by regeneration, rather it aims to improve the old man by reformation. The social gospel ignores the fact of man's fallen nature and alienation from the life of God. It fosters the fraternal spirit whereby the human race is regarded as one great brotherhood. Its goal is to lift up man by education, legislation, sanitation, and cultivation. Satan's purpose is to make the world such a comfortable place that God will be made an alien in the life of man. Satan's program makes a man so occupied with this world that he forgets about the world to come.

The Devil's servants are not dope-peddlers, gangsters, slave traders, and bartenders. Instead, they are ordained clergymen with theological degrees, holding high positions in ecclesiastical places. Rather than magnify the enormity of sin and its eternal consequence, they minimize it by reducing it to a disease or a guilt complex. Instead of preaching blood redemption in Jesus Christ, they point to the man Christ Jesus as the great example of serving humanity. Of them it is written in Romans 10:3: "For they, being ignorant of God's righteousness, and going about to establish their own righteousness,

have not submitted themselves unto the righteousness of God."

"A WAY" — NOT "THE WAY"

In Proverbs 14:12 the Bible says: "There is a way which seemeth right unto a man; but the end thereof are the ways of death." There is a way that appears to be the right way which ends in eternal death; that is, it is the Devil's delusion. The gospel of grace presents Christ as "the way" (John 14:6), while the gospel of Satan presents "a way" of salvation by human attainment. Satan's message appeals to the carnal man. It says that you can be saved by your works and justified by your deeds, but the Bible says: "By grace are ye saved through faith . . . not of works lest any man should boast." The way of religious deception is the way of the hypocrites and Pharisees who despised Christ's righteousness. Thousands of Baptists have grown up in church and Sunday school with a faith in the historicity of the Person of Christ, but "have believed in vain" (I Cor. 15:2). It is not enough to spasmodically endeavor to live for Jesus Christ and to think this is all there is to salvation. The mere acceptance of an orthodox doctrine about Christ without receiving a new nature is not Bible salvation. To do such is to go in "a way" which leads to spiritual ruin.

Those who are trusting to an outward form of godliness, such as baptism and charitable deeds, are believers in Satan's gospel. Those who unite with a certain religious denomination because they are told it is a step in becoming a Christian are self-deceived and shall suffer eternal death. Such persons are sincere and earnest, yet they are sincerely wrong. Dear friend, don't be one of the Devil's deceived dupes! No one has ever been saved by believing the gospel of the Prince of Darkness.

Multitudes believe they are saved because they signed a decision card in a religious crusade, or prayed the sinner's prayer, or sat on a mourner's bench, or gave some preacher their hand during an evangelistic invitation. Thousands are deceived into supposing they have accepted Christ as their personal Saviour, when they are still on the road to Hell. God has never performed a work of grace on their hearts. They have no hatred for what displeases Christ. They are not relying wholly on Christ's righteousness and blood, but they trust to a religious experience with the Devil. They have embraced another gospel, which is not the power of God unto salvation, but rather the power of Satan unto damnation.

SATAN'S SNARE

Beware of Satan's agents and his false gospel! Don't be gullible enough to assume somebody is right because he has a pious face! Don't be so foolish as to believe someone is right because he has a

soft and smooth voice, or because he dresses differently from you! Don't assume that a person is God's messenger, and not Satan's tool, because he says, "The Bible says." Don't take for granted that all who preach righteousness are ministers of Christ, for some are "false apostles."

It is written in II Timothy 2:24-26: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil who are taken captive by him at his will."

As a minister of Christ it is my solemn duty to tell you in love and humility about the snare of Satan. This message has been delivered with a prayer that it will please God to give you repentance. This repentance is God's gift which results from a working of the Spirit upon the heart of a man (Acts 5:21). God can change the most violent opposer of the gospel of grace. Only by such a Divine change in the moral disposition does a person attain full knowledge of the gospel of Christ.

Are you caught in the Devil's religious trap? The gospel of Satan is designed to hold you in your sins. May it please the God of all grace to release you from the intoxicating heresy of Satan and bring you to the knowledge of the truth.

Halliman . . .

(Continued from page one)

cers are those from Papua, New Guinea. The one exception is a man from England who serves both as a Magistrate and an id-visor to the Local Government Council. However, on June 3 and 4, it was different. We had a unique experience. The Ambassador of the United States of America to Papua, New Guinea spent part of the day of June 3, that night, and part of the 4th here at the Mission Station.

I would say that this was not only unique for us, but for the whole of Papua, New Guinea. For, while there have been others of equal rank that have visited various parts of the island on other occasions, they always stay a couple of hours at the most and then either go to some high ranking government official's house to spend the night or else to some hotel, therefore, for an ambassador, any ambassador to spend the night at a Mission Station was history for Papua, New Guinea. Come to think of it though, there has been an ambassador residing in this same location for over 15 years. The Bible tells about this in II Corinthians 5:20.

There were reasons why, of course, that the American Ambassador came out here. First of all, there were a couple of matters of business that I wanted to talk to the Ambassador about which was of a personal nature and I won't go into those details. But, one of the main reasons was that we were having an official opening of the Primary School and the Ambassador was asked to come to officiate in that opening.

I think it might be proper at this point to tell you a little about the American Ambassador to Papua, New Guinea. The person is a lady, I would guess in her early to middle 50's. Her name is Mary S. Olmsted and she hails from the GREAT STATE OF TENNESSEE, Chattanooga being her home. You learn in the first few moments after meeting her, that she is well qualified for such an important job, but at the same time, you somehow feel that you have known her all your life. She is a person that would know her way around in a King's palace and would know how to make herself at home and make one feel that she was (Continued on page 7, column 3)

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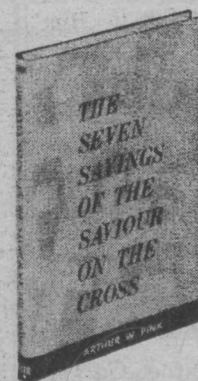
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PAGE FOUR

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THE DAUGHTER OF JEPHTHAH

By JUDY NAFTZER
Tucson, Arizona

"And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon shall surely be the Lord's, and I will offer it up for a burnt offering" (Judges 11:30-31).

Jephthah was a Gileadite, the illegitimate son of Gilead and a concubine. Driven by the legitimate sons from his father's inheritance, he became the head of a company of freebooters in a debatable land probably belonging to Ammon. He was a bold and successful captain. As so often happens with men made heady with power, he rashly made this vow to the Lord, unmindful of the consequences.

The Spirit of the Lord was with him in battle and he overcame the Ammonites with great slaughter. On his return to his home, happy and confident over his victory, he had probably forgotten the vow he had made. How his happiness must have vanished when the first to welcome him back was his only child, his beloved daughter. Jephthah was heartstricken. He seems to have had a rude and barbarous education, having been banished from his father's home but it stands out clearly, in spite of his gross stupidity, the warm and tender love for his daughter.

Not only had he made this incredible vow with his mouthy boasting, but intends to carry out this monstrous act. In the Bible there is no word of approval that such a sacrifice was acceptable to God. The vow and the fulfillment of it were the mistaken conceptions of a rude chieftain, not acts pleasing to God.

The old writers evidently didn't figure this child to be important enough to even record her name, but oh, how faithful was she. She had eagerly and fearfully waited

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for her father's return from battle. But, instead of joyous celebrations, she is informed of his terrible vow.

"And it came to pass, when he saw her, he rent his clothes, and said, Alas, my daughter: Thou hast brought me very low, and thou art one of them who trouble me; for I have opened my mouth unto the Lord, and I cannot go back. And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon. And she said unto her father, Let me alone two months, that I may go up and down the mountains, and bewail my virginity, I and my companions" (Judges 11:35-37).

Here we see the incredible love of this young Christian girl toward her father and her God. She never once bewails her approaching death, only her virginity, and the fact she will leave no children and is being excluded from the great privilege of increasing the holy seed, and contributing to the birth of the Messiah, who was to be born of an Israelitish woman. She thinks only of saving her father from the transgression of not fulfilling the vow he had promised.

How many times have we all, in times of trouble and distress prayed, "Please God, if you do this and that, I PROMISE to do so and so?" How many of these vows have we kept? Do you not know we have to answer for these rashly uttered promises?

"Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few. When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools. Pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin, neither say before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?" (Eccl. 5:2-4-6).

Jephthah made his vow to God and God held him to it, but God hadn't asked such a sacrifice from him. Let us all be extremely careful in our prayers to God and not promise things that God doesn't ask of us. Never has God been slack concerning His promises toward us. Can't we try to do the same and be faithful to Him? "Let us hold fast the profession of our faith without wavering for He is faithful that promised" (Heb. 10:23).

Manna, A Type Of . .

(Continued from page three)
never have in any other way. The man who is trusting in Himself has no security. The man who is trusting the waters of the baptistry has no security. The man who is trusting in anything so far as this world is concerned by way of church membership, or any of the ordinances of the church, or any religious ritual — that individual has assurance in himself; but the man who is in Christ Jesus knows assuredly that Jesus has said, "Him that cometh

to me I will in no wise cast out." How I thank God for the manna which sustained the Jews in the wilderness, and how I thank God for Jesus Christ who sustains and gives assurance to us today!

If you are saved, may you go out of this place rejoicing for Jesus as the fulfiller of the type of the manna. You who are unsaved, may God help you to trust Jesus Christ as your Saviour, and may you go away with the fullest assurance that you have a Saviour in Jesus — a Saviour who will keep you, and keep you permanently forever saved because of the fact that Jesus Christ was God in the flesh and He came, as He said, in order that no man would be able to cast us out. Thank God for this blessed truth!

A Disciple Of Christ

(Continued from page one)

to be under pretense or hypocritical in your thoughts and feelings. So our love should not be under pretense or deceiving. Notice that the Scripture does not say, "Let hatred be without dissimulation." We are not to show our hatred for one another. As a matter-of-fact, a Christian should not have the slightest amount of hatred on their hearts or minds.

We are not excused to have hatred for another person though we may think they have hatred for us. I John 4:20 says, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God

And I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:27-29).

Oh, isn't it wonderful to have a God with power like that? Surely, we have an eternal salvation. We must thank God our Father for His mercy toward us.

Since Christ knows us we are never forgotten by Him. We see plainly in John 10:14, "I am the good shepherd, and know my sheep, and am known of mine." We should not be as though we know not Christ, but that we know Him and follow Him. Christ is the good shepherd and gave His life for us, and He will never forget us. For this we can certainly praise Him.

Since we are the disciples of Christ we must live by His commandments or we cease to be followers of Him. I am not saying here that we lose our salvation. May God have mercy on the one that believes such a doctrine! Could we, such frail beings as we are, take something away that has been given us. We are not to count ourselves above Christ. Matthew 10:24 very plainly states this fact. "The disciple is not above his master, nor the servant above his lord." But we are to be obedient to Christ as He was obedient to His Father in Heaven. Heb. 5:8 says, "Though he were a Son, yet learned he obedience by the things which he suffered." He was obedient toward His death on the cross. So we are to obey Christ, not only because we are commanded to, but also because we have the desire. Joshua 24:24 says, "And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey." As Paul says in Romans 6:16-18, we are the servants to whom we obey. We have been made free from sin and have become the servants of righteousness and not servants of sin.

We must have faith in Christ and not forsake Him. We find in Matthew 26:56 the disciples forsook Jesus and fled. Let us not forsake the One whose blood was shed for our sins. We are to have great boldness because we can overcome the world through Jesus Christ. We see in I John 5:3-5 that whatsoever is born of God overcometh the world. The commandments of God are not grievous; so let us obey Him with joy in our hearts.

We must be able to say that we have kept the faith so that we will be His true disciples. II Timothy 4:7 says, "I have fought a good fight, I have finished my course, I have kept the faith." Let this be so in our hearts. We must fight a good fight. I Timothy 6:12 says, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast pro-

fessed a good profession before many witnesses."

We show others that we are His disciples because of our love toward each other. Christ says, "By this shall all men know that ye are my disciples, if ye have love one TO another." Notice the word "to." This shows that the love that we have must be an act on our part toward another. The Scripture says, "In deed and truth."

So let us be Christ's disciples indeed: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed." Let us love one another that we might love Christ more.

History Of Foreign . .

(Continued from page one)

ing the Old Testament as a rule of discipline in the church. They were in after times, and in different places, variously named.

In the eastern empire they disagreed with one another on speculative points, but they all immersed penitents on a profession of faith, and reimmersed proselytes; and were, on that account, called Anabaptists. The Novatian Baptists (A.D. 251) of Italy became very numerous in the east, particularly in Phrygia.

These puritan churches, after some ages, were revived by the Paulician brethren (A.D. 654), who derived their name from studying and pleading Paul's epistles. "In their practice they confined the words of the gospel and the sacraments to the faithful" (Gibbon). Their communities maintained their standing for ages. Their importance awakened the emperor's displeasure (A.D. 850), and one hundred thousand suffered death in every form. Many were driven into Italy, France, and other kingdoms of Europe; and notwithstanding the bitterness of the persecutions they endured, a succession of them continued to the Reformation (A.D. 1520).

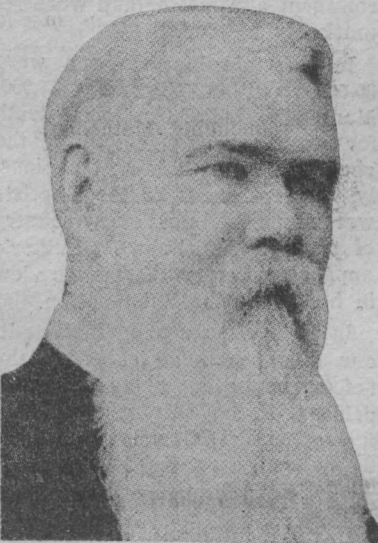
BAPTISTS IN AFRICA

The northern part of this continent was at an early period covered with professors bearing the Christian name. The Manicheans very early occupied a considerable portion of the soil (A.D. 250). Whatever doctrinal sentiments these people embraced, one thing is certain, they, with all denominations of Christians in Africa, immersed their converts, and reimmersed those who came to them from other professing bodies.

These dissenters were succeeded by the Donatist Baptists; who maintained, says Du Pin, "that the church ought to be made up of just and holy men." After enduring for ages, every opposition, and having planted churches in almost every town in Africa (Jones), they were by severe measures, dispersed, destroyed, (Continued on page 6, column 1)

AN INTERPRETATION OF THE ENGLISH BIBLE

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History Of Foreign . .

(Continued from page five)
or driven into obscurity (A.D. 750).

BAPTISTS IN ITALY

General departure from the institutions of the gospel in the old Italian churches occasioned so many to withdraw from them, that in A.D. 250 Italy was full of dissenters. However multifarious the errors of these people in opinion and practice, no infant baptism was known among them for the first three centuries.

In 251, Novatian arose to restore Christianity to its original simplicity and purity. "The Novatians considered the church of Christ," says Mosheim, "as a society where virtue resigned universally." They admitted none to their communion without immersion on a profession of faith in Christ. They never readmitted delinquents, yet their severity of discipline was approved by many, and they became very numerous (Lardner), so much so, that churches (A.D. 300) maintaining their order were planted all over the Roman Empire (Jones).

They were at first caressed by Constantine, but afterwards bore a noble testimony to the truth under his bloody edicts. These puritan communities continued to flourish (A.D. 320) until the fifth century, when they were driven into obscurity.

The patience manifested under cruel measures gave rise to the gognomen Paterines (A.D. 455), i.e., patient sufferers, in which name they gloried (Acts 5:41). These afflicted people were greatly encouraged by the Paulician Baptists, who very early came into Italy. The Paterines and Paulicians agreed in religious duties, and their united exertion increased their churches greatly (A.D. 1030).

They were additionally strengthened and enlarged by Gundulph, whose followers were very numerous in several provinces; and by Arnold of Brescia, a bold reformer, who appeared publicly against popery (A.D. 1110), and was followed and admired by many disciples.

The Italian Baptist churches, during the tenth and eleventh centuries, sent out so many of their teachers into other kingdoms, as almost to inundate the European provinces (Mosheim). The body of these Paterines continued in Italy till the Reformation (A.D. 1520), under the name of Waldenses.

BAPTISTS IN FRANCE AND SPAIN

At an early period these kingdoms were blessed with the gospel. "In the third century, divers holy men (Novatians) planted churches at Toulouse, Tours, Paris, Clermont, and in other cities and towns (A.D. 254). In the fifth century (A.D. 430), these apostolic churches were encouraged and enlarged by emigrants from Germany: Goths, Goodmen, or Vandals, who settled at Lyons and Vienne, and originated the Vaudois.

The Vaudois were a people who sought freedom (A.D. 500), and the Pyrenean Mountains afforded them a refuge. Here dissenters lived in thousands and tens of thousands, all free. "The churches in Spain in early times," says Mr. Allix, "always united with those of south of France." Dissenters went under various names in Spain, and here they were innumerable (Robinson). All religious parties baptized penitents by immersion; they also reimmersed proselytes. The Vaudois of Spain resembled closely the Donatists of Africa.

In A.D. 729, many thousands of these Baptists emigrated over the Pyrenees, from the Spanish to the French foot of the mountains, and

became known by the name of Albigenes. In 1003, the Paulician Baptists appeared in France, and thirteen of these suffered death at Orleans (A.D. 1083). These churches were resuscitated by flocking emigrants of the same stamp from Bulgaria. "These Albigenian churches admitted persons to baptism after an exact instruction" (Allix).

In 1091, Berenger, head of the Anabaptists, advocated gospel truths, and became the leader of a vast party. He was succeeded by Peter De Bruijs, and Henry of Toulouse, "two Anabaptist doctors, whose preaching and efforts infected a thousand cities" (Gilles). Peter taught "that persons baptized in infancy are to be baptized after they believe, which is right baptism."

The Baptists were computed, in round numbers, to have been eight hundred thousand in 1160 (Clark). "They formed by degrees such a powerful party," says Mosheim, "as rendered them formidable to the Roman pontiffs, and menaced the papal jurisdiction with a fatal overthrow" (A.D. 1206). To prevent this overthrow, the popes engaged the crusading armies, and the Albigenian churches were drowned in blood about A.D. 1230 (Sismondi).

BAPTISTS IN PIEDMONT

We have no early records of these people. They were at first, as religionists, called Credenti, believers. They differed from the old Vaudois of Spain, in the admission of penitents after apostasy, in having elders, in having a creed, and in being all trinitarians; but in every other respect they were substantially the same in religious sentiments as the Puritans of Italy, the Paulicians, the Paterines, and the Albigenes. They administered immersion to believers only, and for rebaptizing were called Anabaptists; they resembled closely the modern Dutch Baptists.

The Waldenses or Lyonists in these valleys were but few, compared with the Baptists in other kingdoms. After holding the truth consistently for ages against Rome, they were comprehended at the Reformation in Calvin's and Luther's churches.

BAPTISTS IN GERMANY

The pious people of this empire were, at an early period, called Begherds, i.e., earnest in prayer. They were the same class of persons, who in other countries were named Waldenses. In Bohemia and Moravia they had extensive establishments of a religious character, which maintained a high reputation for ages. The same sort of people abounded in Poland (A.D. 1150). The Begherds had no separate order of priests; they required all candidates to profess their faith before baptism, and proselytes they immersed anew in water (Wall).

In 1315, Walter Lollard, a learned and eloquent man, was raised up and became chief of the Begherds on the Rhine. He agreed with the Waldenses in religious views and practice; and from him they were called Lollards. His labors on the continent and in England were remarkably blessed.

In Bohemia his brethren were 80,000, and in Germany 24,000. Many with Lollard suffered death for denying the sacraments of the church. People holding tenaciously the sentiments of the Baptists were found in almost every country of Europe (Mosheim). Luther's appearing, brought them into view in furthering the Reformation.

In Luther's absence, Carlostadt, one of the reformers, began the reform church by rebaptizing. The princes of the empire disapproving of this proceeding, Luther wrote against anabaptism, and disputed with Baptists all over the empire.

The deficiency of argument was amply made up by the edge of the sword (A.D. 1535). Dreadful slaughter ensued both of men and

women, who paid the price of life for preaching that the servants of Christ are free, as to religion, from the dominion of men. "This is true, indeed," says Mosheim, "that many Anabaptists suffered death, not on account of their being considered rebellious subjects, but merely because they were judged to be incurable heretics; for, in this century, the error of limiting the administration of baptism to adult persons only, and the practice of rebaptizing, were looked upon as most flagitious and intolerable heresies." The number of Baptists who suffered death at this period has been computed at 150,000 (A.D. 1536).

Admired this carnival of death Menno appeared. On renouncing the errors of popery, he united with the Baptists (A.D. 1537). After one year's study he was called to the dangerous post of a minister of the gospel among them. His itinerating efforts called forth the thousands who had, from previous severities, concealed their opinions, and added a prodigious number of proselytes to the Baptist community. Under his prudent guidance, their churches were formed into scriptural order before any other body of Protestants

became distinguished as a society.

"The Mennonites formed their creed in the words given by the Holy Spirit, and their confessions will admit comparison with any" (A.D. 1540). "The constitution of this sect," says Mosheim, "was founded on this principle — that practical piety is the essence of religion; and that the surest mark of the true church is the sanctity of its members. This principle was always universally adopted by the Anabaptists. The kingdom which Christ established upon earth is a visible church, into which the holy are alone to be admitted; and it is consequently exempt from all those institutions and rules of discipline invented by human wisdom. They admit, therefore, none to the sacrament of baptism, but persons that are of the age of reason, because infants are incapable of binding themselves, and it is altogether uncertain whether, in future years, they will be saints or sinners."

These societies were greatly augmented by emigrants. From Spain, Germany, and other provinces, Baptist flocked into Holland to enjoy the privileges of Christian communion. The views, however, of a body composed of

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materials so various, were too discordant to permit its members to be long united; the subject of discipline occasioned a separation, and the Mennonites were divided into two classes distinguished by the terms "moderate" and "rigid." Among those who became conspicuous was David George; after his decease, his followers were formed (A.D. 1544) into the Family of Love by a person of the name of Nichols, whose zeal disturbed the continent and England.

Menno, after twenty-five years of incessant and harassing labor, in travelling with his family from kingdom to kingdom, was received to his rest and reward in 1561, and was succeeded by Theodoric. The Mennonite brethren received the commendations of Commensius Scultetus, Beza, Copenberg, Cassander, Erasmus, Heyden, Cocceius, Hosius, and others.

A few years after Menno's death, the strict discipline of some of these churches declined, and their sentiments changed (A.D. 1572). Faustus Socinus, the founder of Socinianism, succeeded, in Poland, in becoming a member of a Baptist church without baptism, and the pernicious example (A.D. 1577) of this church was followed by others. In 1619, Socinian views so prevailed, as to raise the extensive community of the Collegiants.

"All were admitted to the communion of this sect who acknowledged the divinity of the Holy Scriptures, without regard to the nature of Christ and the truths of Christianity" (Mosheim). Baptism was administered agreeable to the candidate's views, and the society comprehended persons of all sentiments, who professed themselves Christians.

The long debates between the Mennonite brethren were brought to a close in 1630 by mutual association. In 1637, the Uckewallists endeavored to restore the Baptists to Menno's order and discipline. By the preaching of Haan, the Waterlandians were led to embrace the wide views of Arminius, and to deny justification by faith alone (A.D. 1670). The number of persons who at this time passed under the name of Anabaptists on the continent is beyond calculation (Brandt). The Mennonites, as a whole, were now scarcely better than state professors; but the Uckewallists and Apostoolists still maintained a primitive simplicity.

During the seventeenth century the Mennonites were very greatly diminished; and during the eighteenth were almost swallowed up by worldly or heretical societies. Efforts on the part of the English brethren to revive the Mennonite churches have proved of no spiritual service. They appeared indifferent to all missionary efforts, though they abound in wealth, learning, and talent (A.D. 1820). They amounted in 1820, to 30,000, but are every year lessening in number.

Other Baptist churches, sound in faith, and strict in discipline, have recently been planted in various parts of the continent, and, though they have had to meet with much opposition, prove, by their patience, continuance in well-doing, and the success which attends them, that God is with them of a truth.

(Taken from a tract put out by the Baptist Tract Society in 1842).

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

Elder Robert Burnett is pastor of the Maryville Missionary Baptist Church, Maryville, Illinois. Burnett is the star pupil of Elder Austin Fields, pastor the Arabia Missionary Baptist Church, Arabia, Ohio. These brethren some time ago embarked on an adventure of spiritualizing the Scriptures.

The editor feels it is in the interest of our readers to inform them of the latest new-lite doctrine hatched up by Burnett. In **THE DELIVERER** (Jan. 1977) Elder Burnett writes on the Lord's Supper: "As the Spirit causes us to understand that it is the Lord who prepares the spiritual bread and provides the spiritual wine that the servant serves to church, it becomes more and more unbearable to consider eating of unleavened literal bread which is prepared by a literal woman in a literal oven, and the thought of drinking unleavened literal wine as a memorial in regard to Christ's shed blood is also repugnant."

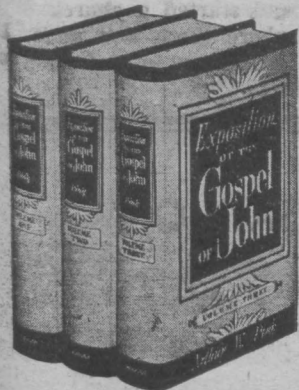
Burnett continues to state his heresy thusly: "As reported to the brethren in the last issue of 'The Deliverer,' Maryville considers a literal passover feast (Lord's Supper) as observed by Baptist churches, to be comparable to Rome and her doctrine of transubstantiation. The thought of partaking literally (naturally) when we have been caused to know that Christ IS our passover, and we partake of Him spiritually, makes our (spiritual) stomach upset..."

Many times through the pages of this paper the editor has warned that by spiritualizing the Scriptures you can teach any heresy under Heaven. Robert Burnett is a classic example of this, for he has by this method denied the need to observe the Lord's Supper in our Baptist churches. With reference to the memorial supper Christ said: "This do," but Burnett would reverse what Christ said. "Let God be true, but every man a liar" (Rom. 3:4).

Centuries ago Paul told the church at Rome how to deal with heretics like Burnett: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them."

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For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17-18).

On Tuesday, July 5, the Vatican urged the bishops of the Roman Catholic Church for the first time to seek government funds to support their parochial school systems.

Church attendance is down to about one per cent of the population in Cuba, according to a report in **NATIONAL GEOGRAPHIC** (Jan., 1977). Here is more proof that when Communism comes in religion goes out.

Baptists of the world continued their long upward trend in numbers this past year, registering a gain of 381,797 church members and bringing their new figure to 33,269,319, the Baptist World Alliance has announced. The number of Baptist churches grew in the past year by 1,055, and the number of places with regular preaching places by 5,149.

The Baptist community figure jumped nearly 2.5 million for the year, reaching the current number of 46,221,039. BWA statistics include all Baptists that the Alliance can find, whether they have an affiliation with the BWA or not.

The largest Baptist populations are: the United States, 28,773,731; India, 810,327; U.S.S.R., 545,000; Brazil, 432,436; Burma, 321,525; Zaire, 248,593; United Kingdom, 247,968; Canada, 195,085; Romania, 164,000; Nigeria, 147,371.

Poet LeRoi Jones urged the 400 graduates to join the Marxist-Lenin struggle in his commencement address of the Camden High School, in New Jersey on June 13. In the address Jones said, "Your ignorance will cause you to flap around in the big toilet bowl that is America."

Class President Samuel Capers introduced Jones as "the architect of the black arts revolution." In frequent strident tones, Jones quoted lines from songs made popular by such rock artists as Harold Melvin and the Blue Notes and the Isley Brothers, urging the graduates to join a revolution to replace capitalism with socialism.

It is a sad hour in American history when a Communist can deliver such an address in a public school. You might also note that he used rock and roll music to promote Communism.

In 1972 this black Communist was the featured speaker in the Triennial Assembly in Dallas, Texas, of the National Council of Churches.

Premier Menahem Begin of Israel has asked his colleagues not to smoke at Cabinet sessions.

The Egyptian state-run radio said on Sunday that the Arabs confronting Israel may soon face an outbreak of "either limited or total" armed action in the region. A commentator made the remark while speaking of the widening gap between the Arabs and Israel since Premier Menahem Begin's rise to power (**THE JERUSALEM POST**, 6-28).

ECONE, Switzerland (EP) — A seemingly mild-mannered Roman Catholic French archbishop, Marcel Lefebvre, 71, challenged the authority of the Pope by defying his express orders as thousands of cheering supporters watched him ordain 14 young priests at his seminary here.

Most observers believe that Pope Paul VI must now respond to Le-

febvre's challenge either by excommunicating him or defrocking him as a priest in order to preserve papal authority.

The Pope severely attacked the traditionalist prelate, who opposes reforms of the Vatican II Council, during an earlier speech in which Pope Paul created five new cardinals. The pontiff charged Lefebvre with "contumacious insubordination" and said the rebel cleric's acts constituted "disobedience as obstinate as it is pernicious."

The new cardinals include Giovanni Benelli, 56, the under-secretary of state and archbishop of Florence. Benelli is generally believed to be the Pope's choice as his successor.

MONTREAT, N.C. (EP) — Responding to stories in the Charlotte Observer about an alleged "secret fund" connected with his organization, Billy Graham said in a hastily prepared statement that the accounts were "grossly misleading."

A report in the newspaper June 26 said that the World Evangelism and Christian Education Fund of Dallas, which is associated with (Continued on page 8, column 4)

Halliman . . .

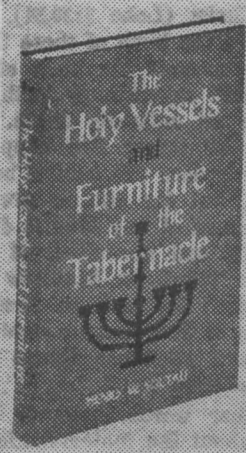
(Continued from page 4)
just one of the family, in the lowest peasant's home.

I had been corresponding with the Ambassador for about five months trying to negotiate her coming out here for this occasion. Being a very busy person and having many other engagements, it was hard to pinpoint a date. We finally had to settle upon any time she could come, we would try to fit into her schedule — as a result, we only had one week's notice. As this was to be a big day for the entire community, there was much preparation to be done and so we held a meeting of the leaders of the community on Saturday and got things organized to start making preparations on Monday for the occasion.

By late Thursday afternoon, the entire area had been gone over,

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cleaned and polished. Decorations had been put along the road leading to the Mission Station and on to and including the school grounds. My house had had the best cleaning that it had had perhaps since my family has been gone. Everything looked fine. On Friday morning, just before I was to go into Koroba to meet the plane that would bring her, I made a last minute inspection and found everything in order.

The plane arrived on time and there were several people from the government station to meet her and give her a welcome including a salute from the Koroba Police. When all the formalities were over, we got in my vehicle and started for the Mission Station. As the road was rough, I would go first and drive a little slower and the other folk would follow.

At the entrance to the Mission Station, there were approximately 1,000 natives there to meet us and give the Ambassador a welcome. They were dressed in their traditional fashion including their drums, bows and arrows and war paint. They put on a traditional show for us.

We drove on to my house where lunch was prepared. Besides the ambassador for lunch, we had three members of Parliament, the officer in charge of the Koroba Police Station, two men from Australia who are presently employed by the Papua, New Guinea Government to make a documentary film, and who came to film our event, plus a few other people.

As soon as lunch was over, we drove over to the school and as soon as we were out on the road, we were escorted by several hundred natives singing and dancing all the way up to the school building. It was an unusual sight to say the least.

A platform for the speakers had been built and so, shortly, the head teacher, who was the M.C. for the occasion, introduced the Ambassador as the first speaker and she officially opened the Tanggi Primary School. While the school has been in operation for over seven years, there had never been an official opening of the school. I was the third speaker on the program and so the speeches went for about an hour and a half.

Name Of School and Community Changed

Close to the end of the speeches, the Ambassador was called back to the rostrum, this time to announce that as of now and all future times hereafter, the Tanggi Community School would be known as the "Halliman Community School." This, of course, had been decided on quite some time before by the people of the community. A deep silence fell over the entire crowd for a brief moment, then shouts and cheers began to ring out until the echoes bounced off the mountain sides. I was then called back to say a few words, but about all I could say by this time, was thank you and I'm too full to say more. Needless to say, I felt highly honored to have the school and community named after me. I felt that I did not deserve such honor, but was happy that the people of this community thought enough of me to do this.

While, at this point, all the speeches were over with, there were a few things that remained to be done yet. One of them was to present all the Government Officers and heads of departments, etc., with gifts from the people of the area. Most of them received like gifts, which included a sharp pick originally used in hand fighting and a live chicken. The Ambassador was the first to receive her gift and the best looking rooster and the largest in the bunch was given to her, along with the pick but with the addition of a stone axe. I had previously told her that they would be presenting some sort of gifts,

Eld. Fred T. Halliman Missionary To New Guinea



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Write Brother Halliman frequently. His address is:

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

but I did not know what, but to be ready to expect anything from a live hog to a small animal they might trap from the bush.

When they gave her the rooster, she only held it for a moment when it started flopping its wings and I soon rescued her by taking the fowl and giving it to one of the native men to look after. All the other men received either roosters or hens and by the time it was all over, several of the native men were keeping the chickens for the government officers.

After the gifts were given out, the food that had been prepared in the ground was made ready to eat and all other activities ceased for the time being. One of the outstanding things of the day was the fact that the rain did not come. Every day for a week or more, the rain had started in about mid-afternoon, but on this day, the rain came as far or close as the edge of the mountain side and suddenly stopped and did not come all the way to the school. About 7:30 that night, it began to pour and rained almost all night.

Other than the fact that we had a quiet evening here at the Mission Station and talked over some business, nothing else important happened and the next day I took the Ambassador back to Koroba where she caught the plane to go back to Hagen and on to Moresby.

I have recently received a letter from the Ambassador in which she states that she felt she had a royal welcome out here and the gifts she received were greatly appreciated. The rooster she received stayed here. The people from out this way are still talking about the "Queen from America" coming out to the Mission Station and spending the night here. It will be a long time before we forget this occasion.

Well, the most of this letter has been taken up with the Ambassador's trip here, and while we have more to write about, lest we take up too much space in **THE BAPTIST EXAMINER**, we will save the other news for another letter.

May the God of all grace richly bless each of you.

THE BAPTIST EXAMINER
JULY 30, 1977
PAGE SEVEN

A Strange But True Story

A wealthy farmer, who cultivated some thousands of acres, had by his benevolence endeared himself greatly to his large staff of laborers. He had occasion to leave the country in which his property was situated for some years; but, before doing so, he gave his people clearly to understand that he wished the whole of the cultivated land to be kept in hand, and all the unreclaimed moor and marsh lands to be enclosed and drained, and brought into cultivation; that even the hills were to be terraced, and the poor mountain pastures manured, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called very many years. Those whom he left children were men and women when he came back, and so the number of his tenantry and laborers was vastly multiplied. Was the task he had given them to do accomplished? Alas! no. Bog and moor and mountain waste were only wilder and more desolate than ever. Fine rich virgin soil, by thousands of acres, was bearing only briars and thistles. Meadows after meadows were utterly barren for want of culture. Nay, by far the larger part of the farm seemed never to have been even visited by his servants.

Had they then been idle? Some had, but large numbers had been industrious enough. They had expended a vast amount of labor, and skilled labor, too; but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection, that the

workmen had scores of times quarrelled with each other because the operations of one interfered with his neighbor. And a vast amount of labor, too, had been lost in sowing the very same patch, for instance, with corn, fifty times over in one season, so that the seed never had time to germinate, and grow, and bear fruit; in caring for the forest trees as if they had been tender saplings; in manuring soils already too fat, and watering pastures already too wet.

The farmer was positively astonished at the misplaced ingenuity with which labor and strength, had been wasted for no result. The very same amount of toil and capital expended according to his directions would have brought the whole demesne into culture, and yielded a noble revenue. But season after season had rolled away in sad succession, leaving those unbounded acres of various but all reclaimable soil barren and useless; and as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these laborers act so absurdly? Did they wish to labor in vain? On the contrary, they were forever craving for fruit, coveting good crops, longing for great results.

Did they not wish to carry out the farmer's views about his property? Well, they seemed to have that desire; for they were always reading the directions he wrote, and said continually to each other, "You know we have to bring the whole property into order." But they did not do it. Some few tried, and ploughed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got dis-

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couraged? Oh, no! The yield was magnificent, — far richer in proportion than they got themselves. They clearly perceived that, but yet they failed to follow a good example. Nay: when the labors of a few in some distant valley had resulted in a crop they were unable to gather in by themselves, the others would not even go and help them to bring home the sheaves. They preferred watching for weeds among the roses in the overcrowded garden, and counting the blades of grass in the park, and the leaves on the trees.

Then they were fools, surely, not wise men? — traitors, not true servants to their Lord?

Ah! I can't tell! You must ask Him that! I only know their Master said, "Go ye into all the world, and preach the gospel to every creature"; and 1875 years after, they had not even mentioned that there was a gospel, to two-thirds of the world!

(THE BAPTIST MISSIONARY MAGAZINE, Oct., 1875, pp. 444-445).

Birth Control

(Continued from page one)

row thou SHALT BRING FORTH CHILDREN." I believe that this is the duty of the woman, to bring forth children from her husband. I believe that this is a commandment of God.

Too much birth control is going on in this world today. But, birth control belongs to God! God controlled the birth of Isaac (Gen. 18:9-15). God controlled the birth of John the Baptist (Luke 1:13), and God controlled the birth of Jesus Christ (Luke 1:30,31). God controlled the birth of these three, and He controls the birth of all. There isn't an untimely birth, nor is there an untimely death. God controls all things that happen.

Not only does this control belong to God, but for one to practice birth control of any kind is doubting God, and doesn't trust Him and His Word. In Matthew 6:33 we read: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

In other words, beloved, don't worry about the materialistic elements of the world, don't worry if you have ten kids, don't worry about a thing, for "seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." Do you believe the Bible?

The second point I would like to discuss, is that the practice of birth control leads to fornication. I believe that this is the number one cause of fornication in existence in this world right now. Our Lord forbids the thoughts that lead to this in Matthew 5:28: "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with

her already in his heart."

The Bible doesn't condone fornication. It speaks of it clearly in I Corinthians 6:18: **Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.** Again in I Thessalonians 4:3 we are told: **"For this is the will of God, even your sanctification, that we abstain from fornication."** Not only is this the Christian's duty for purity in the body, but I firmly believe that this is **"the whole duty of man"** (Eccl. 12:13).

One who condones birth control, condones sin, and for a Christian to condone it, or even to practice it is following a multitude to do evil. And God says: **"Thou shalt not follow a multitude to do evil"** (Ex. 23:2).

I firmly believe that the Bible speaks against birth control, for in Genesis 38:8-10 we read that **"the thing which he did displeased the Lord."** Beloved, let us live by the Bible! For **"this is the whole duty of man"** (Eccl. 12:13).

What's Happening

(Continued from page seven) the Billy Graham Evangelistic Association, has amassed almost \$23 million over the past seven years in holdings that have been "shielded from public view." The holdings are in land, stocks, bonds and cash, the newspaper reported.

Graham branded as "ridiculous" the Charlotte Observer's assertion that the former owner of 1,100

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acres known as the Porter's Cove Tract, which the Graham agency bought for the Bible school, had ties with Bahamas "mobster" and underworld figures.

PLAINVIEW, Tex. (EP) — A Wayland Baptist College art instructor, dismissed for allegedly serving alcoholic beverages to students, will receive no further compensation from the college.

President Roy C. McClung said J. D. Whitaker's "severance is final" and he will not be paid under terms of a two-year contract signed before his dismissal in late May.

NEW YORK (EP) — A translation of the Gospel of Matthew in Gheg, a dialect of modern Albanian, has been published with special helps for Muslim readers by the United Bible Societies.

Although banned in Albania, 15-

000 copies of the translation have been published in Yugoslavia for circulation among the one million Albanians living there.

NASHVILLE, Tenn. (EP) — Southern Presbyterians, ending their 117th General Assembly here, approved a hold-the-line budget of \$7.38 million for next year, more than half earmarked for foreign missions.

CBC Organizes New

(Continued from page one) the rights, privileges, and power of an apostolic church. This was followed by a message on "The Responsibility to the Church," by Elder Oscar Mink.

The newly organized church served the noon meal in the backyard at Bro. Lee Greenfield's. The meal was delicious. The evening was given over to a time of Christian fellowship.

At 7:00 p.m. we gathered with the church to carry out its wishes expressed in its vote to ordain Bro. Deryl E. Merritt, who was licensed and called as pastor that morning. Following congregational singing, the candidate was questioned as to his experience of grace, call to ministry, and doctrines. The ordaining council recommended that he be ordained since his answers were in order, and the church approved the recommendation of the council.

Elder Willard Pyle delivered a charge to the candidate, and Eld. Harry Balmer a charge to the church. After the ordination prayer, the candidate knelt as the ordained ministers laid hands upon him. Then Bro. Merritt was declared fully ordained to the gospel ministry. The services concluded by prayer.

The editor will long remember the glorious experiences of this weekend. The church chose the name of Calvary Baptist Church the same name as the mother church in Ashland. The church was constituted with thirteen charter members. Elder Ray Bennett from Ithaca, N.Y. attended the services along with his wife and son.

The work in Syracuse was commenced by the efforts of Bro. Richard Eckstein and his wife, Kay. Through personal work and Bible classes in their home the Lord added until it was possible to organize this mission of Calvary Baptist Church into a New Testament Baptist Church. The Ecksteins, who are members of Calvary Baptist Church in Ashland, did not go into the new organization because they plan to move to Ashland soon.

The cause of Christ needs more men like Bro. Eckstein who go busy and started a church in an area where there was none. Let us be missionary in profession and practice.

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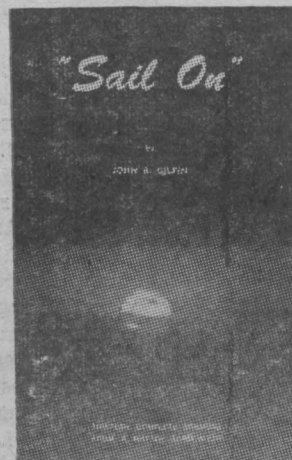
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