

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 1577

There Is Need Of A Revival Amid Independent Baptists

PREACHED AT CALVARY'S 1968 BIBLE CONFERENCE

WILLARD PYLE
Chesapeake, Ohio

"Who hath bewitched you, that ye should not obey the truth?"—Gal. 3:1.

I want this message to be a

(Read I Thess. 1.)

Please understand, as I am sure you do, that when we talk about a revival, we are not talking about reformation. There isn't any doubt about the need of a revival. We do not have to look very far to see the worldliness, modernism, and unionism which has rolled over our churches like a gigantic tidal wave. I am not talking about the Arminian Baptists; and I am not talking about the Freewill Baptists; and I am not talking about the off-brand Baptists; I am talking about the need of a revival among Missionary Baptists.

We need a revival among Independent Missionary Baptists. We need a revival, I believe, among the churches that attend this Conference. Casting no reflection on some of the greatest churches I know of in this world, I still believe we need a revival among our churches. On every hand there is jealousy, envy, pride, strife, division, and carelessness, and such like. When I see these things, I am reminded of the Scripture which says:

"For ye are yet carnal . . . and walk as men?"—I Cor. 3:3.

personal message. I want each of us to examine ourselves individually, and ask the question, "Is it I?"

We need a revival that would (Continued on page 5, column 2)



WILLARD PYLE

SATAN'S COUNTERFEIT RELIGIONS

By ROY MASON
Aripeka, Florida

The false idea exists that Satan is opposed to religion. He is not only NOT opposed to it — he is highly in favor of it. In fact, he has started more religions than any one in existence. It has been said that "man is incurably religious." There is something about a human being that inclines him to worship something or somebody. Satan understands that instinct, and he attempts to satisfy it. He has provided all sorts of heathen peoples with false gods and false religions. These false religions may be numbered by the hundreds.

But What About The More Civilized? Satan readily adapts himself to different situations and different peoples. Civilized peo-

ple come to lose faith in gods of wood and stone, so, Satan devises religions to meet the need of the educated, the refined, and the



ELD. ROY MASON

highly civilized. Notice how he deals with different groups:

1. The Athletic Type — The Cultured. He makes his appeal to this class by means of beautiful

and stately buildings. The worship in such places comes to be of a ritualistic nature. Pomp, and beauty and show, lacking utterly in life and spirit is the order. Elegantly dressed parishioners attend religious services where dignity and form is the main thing. They listen to a brief watered down homily by a modernistic minister, then they go out to live for the flesh as heretofore. Multitudes of the large fashionable churches of today are like this. Christ is lost in forms and ceremonies and ritual.

2. The Superstitious Class. There are those who hanker for the mysterious, and Satan furnishes them with Spiritualism. God's ban in Old Testament times against Spiritualism was death. Today Spiritualism assumes to (Continued on page 8, column 4)

ONLY 6 MONTHS AWAY!

Great Nationwide Missionary Bible Conference Sponsored by Calvary Baptist Church to be held on beautiful Morehead University Campus, Morehead, Kentucky, Labor Day weekend, 1969

Navajo Missionary Keeps Faithfully At His Task

BILL BURKET
(Missionary to Navajos)

Dear Brother Gilpin, fellow members of Calvary Baptist Church, and friends of T.B.E.: The following is a report of a



BILL BURKET

visit made to the Bisti area on February 4th. This turned out to be a most unusual day for us, but one not too unusual in the life of a missionary.

The first three houses we stopped at, we didn't find anyone at home. At the Arvisos we found Mrs. Arvisos' sister visiting with her. The children were quite busy running around, so Jessie gave a reading lesson to the two women and I tried my best to hold on to the oldest child. This little girl can't talk, so she runs around snatching our glasses and making noises.

We did have a short service with them and managed to get

some pictures taken. Their houses are so dark that even with flash bulbs the pictures didn't turn out very good.

It is always a blessing to visit with Grandma Begay. She loves to sing with us, and listens attentively to the reading of the Word. When we go there, she immediately goes out and rounds up her three daughters and brings them in. This time her son was there too so we had quite a good service. As we were leaving, Grandma and one of the women came outside, so we asked Grandma to pose for a picture. She obliged but the daughter ran into the house. However, Jessie caught another one of the women coming over (Continued on page 6, column 1)

Six months ago, we had our annual Bible Conference for 1968 and here we are announcing our Conference for 1969. The date for the Conference this year will be August 29 through September 1 —four days. The program of speakers will be announced later when completed.

In 1968, we rented the facilities, including auditorium, dormitories, and dining room, of Morehead State University, Morehead, Kentucky, and we have already done the same for 1969.

All the costs of the Conference are paid by Calvary Baptist Church, and if you wish to spend four of the most relaxing days as our guest, in study and meditation relative to the Word of God, then we certainly invite you to come to visit us this year.

Please allow us to reserve a room, meals, and a comfortable seat in the spacious auditorium for you from Friday evening through Monday noon.

Brother Joe Wilson of Wins- (Continued on page 8, column 5)

Campbell's Testimony As To The History of Baptists

EDITORIAL NOTE: This article by Mr. Alexander Campbell (1788-1866), the instigator of Campbellism and founder of the Campbellite Church, is taken from the book entitled, "Campbell - Walker Debate." This debate was held in 1820, a few years prior to Mr. Campbell's complete departure from the Faith. It is to be regretted that Mr. Campbell thus departed from the Faith, but we are happy that he left this printed testimony as to the history of Baptists.

The portion of the book from which this article is taken, was added to the printed debate by Mr. Campbell, in reply to a Mr. Ralston, a Presbyterian, who had made some erroneous

statements as to Baptist history. This is a portion of Mr. Campbell's reply to Mr. Ralston, the purpose of which was to show how ignorant Mr. Ralston was of the history of the Baptists.

This book can be ordered from us for \$3.50.

While the Protestant church must date its origin from the nineteenth of April 1529 — that memorable day on which fourteen cities of Germany PROTESTED against a decree of the Diet of Spire, which met in the March preceding; while the Presbyterian Church must date its origin from the autumn of 1537, the year in which John Calvin published his Confession of Faith, had a PUBLIC DEBATE with Peter Caroli, and constituted a church in Geneva; whilst the Scotch Presbyterians must date their origin from the arrival of John Knox in Scotland from Geneva, who arriving there Anno Domini 1558, and becoming a champion in the cause of Presbyterianism, was denominated the "Scotch Apostle John Knox"; while the English Presbyterians must date their origin from Nov. 20, 1572, "when a small Presbyterian church was erected at Wandsworth, a village near London"; whilst the Seceders must date their origin from August, 1733, when Messrs. E. Erskine, W. Wilson, A. Moncrief, and J. Fisher, were deposed and excluded from the communion of the Presbyterian church, and became the founders of a new sect; while the Unionists or Scotch Burghers, must date their origin from the year 1747; the Methodists from John Wesley, 1729; the Quakers from George (Continued on page 6, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"IN THE SCHOOL OF GOD"

"The testimony of the Lord is sure, making wise the simple."—Psa. 19:7.

All my life, I think I could say, has been spent as a student. When I was five years old, I went to school for my first day. The teacher in the little school, in the town where I lived, told my older sister on the first day of school, since she didn't have too many pupils that year, that if I would learn my ABC's, she would let me come to school that year, even though I was just barely five years of age. So I got busy and learned my ABC's, and then the next Monday, which

was the second week of school, I enrolled as a student, at five years of age. I guess most teachers have enough pupils in school without sending out to round up any further children to teach, but my first experience in school was when I was five years old.

I went through grade school. I went through high school. I went through college. I went through the seminary—that is, through the front door and out the back door. I didn't stay too long there. I spent two months at the seminary, and I might say this, if my eyes had not "worn out" on me, I suppose I

would have stayed on. I rather imagine if I had stayed on, I would have been like most of the seminary students today. I am frank to say that there are mighty few seminary graduates today that know the Bible. They know a lot about the Bible, but they don't know the Bible. They study books about the Bible, but they don't study the Bible.

At any rate, I spent all those years in school. Then after I got out of the seminary, I spent quite a few years in the school of hard knocks and practical experience, and some of them were (Continued on page 2, column 3)

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The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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A Few Real Old Bound Volumes For Sale

Through a few of our readers, we have been able to secure a few bound volumes of years gone by — 1953, 1954, 1958, 1959, 1962, 1963. If any of our readers are interested in securing a bound volume of either of these years, we'd appreciate hearing from you and we'll be glad to tell you what we have.

Many times through the years, our readers have asked if there were any bound volumes for previous years, and this is the first time that we have had such available. Let me suggest that they are on a first-come, first-serve basis and they will not last long. Therefore, if any of our readers are interested in securing one of these bound volumes, please write us at once.

It may be that there are others, who on account of death, old age, or for other reasons, who have bound volumes that they wish to dispose of. If so, may we ask that you write us at once and let us know what you have, as we are sure that we would be able to easily find a buyer for the same.

APPRECIATED LETTER

May it please the Lord to permit T.B.E. to be published and sent out until His glorious return; each issue seems to reach deeper depths in opening up God's Word. I am thankful for the Grace of God that exposed me to it.

I pray that the members of Calvary Baptist Church truly thank the Lord for giving them such a pastor as you.

Spencer Randolph
(Illinois)

Bro. Gerald Price To Do The Work Of An Evangelist

In a special called business meeting on December 22, 1968, the Temple Baptist Church of Bristol, Tennessee voted unanimously to send Bro. Gerald B. Price out from this church to do the work of an evangelist. This authority includes, meetings for



ELD. GERALD PRICE

edifying and reviving the saints, making disciples and also baptizing them and organizing new churches where the Lord opens the door. He will also be available for Bible Conferences and pulpit supply, where churches need this until they call a pastor. We will lay hands upon him and set him apart for this ministry with complete authority.

Our church also voted to give a regular missionary offering to help Bro. Price as to support and the expenses of this ministry. He will need support for traveling expenses to young churches who are not able to help him — also to start new churches as the Lord opens the door. He would like to be able to spend two or three months in the area working with people in getting these churches started in places where they are needed. Wherever there are from three to five real Baptist families who believe in the true grace of God and a true new Testament church, Bro. Price believes a church should be started. He will also need help in the winter months when the work of an evangelist is slowed and hindered by the weather.

We will give a report every three months to each church that supports him. He has pastored ten churches in three states during the past 27 years and understands the work of a pastor well, and will be of help to him, and the local church. He has preached and taught in revivals and Bible conferences in over 30 states during this same time, therefore he understands the work of an evangelist. Many souls have been saved under his ministry, without high pressure methods. He gives Scriptural invitations. Five churches have been organized under his minis-

try, and he has assisted in organizing four others. Under his ministry, over twenty preachers have announced their call, and most of them are now pastoring churches. Bro. Price is willing to be gone from his family and home for weeks, and even months at a time, when necessary. Are you willing to help him? May God be pleased to lead you to help and use him in this ministry.

Signed:

B. F. Goodman
Church Clerk
Temple Baptist Church

Signed:

Lee Henderson, Pastor

Signed:

Roy Worley, Treasurer
50 Crescent Dr.
Bristol, Virginia



"School of God"

(Continued from page one)

pretty hard, too. I have learned a lot as I have gone along through life, but I have only learned three outstanding lessons. There are a lot of things that I have learned as I have gotten older, but so far as I am concerned, there are three things that are outstanding.

I was born a sinner, but I didn't know it, just like you. You can take up that little baby that God has given you, and hold that little baby in your arms, and you can think of it as an angel, although it isn't an angel. Even if it were to die, it wouldn't be an angel. That little babe that means so much to you isn't pure, and it isn't perfect, but that little babe has a sinful nature. It doesn't know it, and the majority of parents don't know it either.

They tell me that evidence of my sinful nature began to manifest itself by the time I was three days old, and I don't doubt but what that is true. You can take most any child and spoil him for about three days, and he will act just about like his daddy does sometimes. Then you spoil him about three days more and he will act like his mother does sometimes. As I say, evidence of my sinful nature began to manifest itself by the time I was three days old, but I didn't know it.

I do know one thing, the first day I went to school I had a fight, and I know I had a fight every day thereafter, except on the days I had three or four. I used to wonder why it was that I had the nature I had, and the disposition that I had, and why I was always in trouble. I used to wonder about it, but I never did understand why, until I heard a preacher read a text from God's Word, where David said:

"Behold, I was SHAPEN in iniquity; and IN SIN did my mother conceive me."—Psa. 51:5.

Then a little later I read from God's Word, which said:

"The wicked are ESTRANGED FROM THE WOMB; they go astray as soon as they be born, speaking lies."—Psa. 58:3.

When I read these two Scriptures to understand them, I came to see myself as I was—a sinner, depraved and devoid of God, with a nature that was filled with corruption, and with a disposition that inclined away from God and right, rather than toward God and toward right. Beloved, I had learned my first lesson in life—that I was a depraved sinner.

I say to you, nobody will ever learn any lesson that is more worthwhile to him than to learn first of all that he is a sinner.

Just how to get rid of that sinful disposition, I didn't know. In my early days, I went to a Campbellite Church, and of course they told me that if I

Wisconsin Minister Much Interested In TBE Support



ELDER DALE FISHER

We are receiving TBE and truly, it is a continuing blessing with each week we receive it. My prayers are for a long and effective ministry of the paper and its editor. I have in the past, and/or am now receiving various publications, but none of these can hold a candle to TBE. It truly is the greatest source of doctrinal and spiritual truth I have been able to find outside of my Bible; so, I wish to thank you, and all the brethren who contribute the material, for continuing to send this to us.

Brother Gilpin, I feel now that I can no longer justify an insufficient on-again off-again support for the paper, so by God's grace, I hope to be a regular contributor to the paper's financial needs.

I certainly missed being with you folk last Labor Day. There were some reasons why I wasn't there, which I felt were sufficient at the time, but believe me when I say that I missed the Conference so much that weekend. It was hard to realize that I could let any reason stand between me and the blessings which can be had at the Bible Conference. If you have another this year, and my prayers are that you will, we plan to be there as God wills.

We keep praying for your steadfastness in the Gospel and that we may meet again soon.

In His precious name,
Elder Dale Fisher
Platteville, Wisconsin

wanted to be saved, I could be baptized, and have my sins washed away in the water. But the sad thing about it was, it just wasn't practical, because I saw other people who were baptized and apparently the cure didn't come. They still had their sins. Their sins were not washed away in the water. They still were possessed with the same kind of a nature, and still did the same things they had done before, and as time passed by, they even increased in the intensity of doing them. So I knew what they had to offer was wrong.

I heard other ways that were given as to how I might get rid of my sins and my sinful nature. You know, beloved, there was not a one of them that worked until one night in a Baptist Church, as I sat in the exceedingly far corner from the preacher, the farthest away from him that I could have been to be inside the building, I heard him read a text from God's Word, which said:

"The blood of Jesus Christ his

Son cleanseth us from all sin."—I John 1:7.

Like a drowning man grasping at a straw, I laid hold of eternal life that night in Jesus Christ and was saved. It was the most glorious experience that I ever had in my life. God was real. I knew my sins were forgiven. I had learned my second lesson—I was a sinner saved by the grace of God.

Beloved, I learned something else. I'll never forget the next day I was so happy that I said to myself early that morning, "This is too good to last. This can't last." Now I don't mean to say I haven't had lots of burdens since then. I don't mean to say I haven't had lots of trials and problems, for I think I have had my share. I am not complaining, but I say this, in spite of all the burdens and trials and problems that I have had, that joy that I had the next morning after I was saved has never left. I still have it. Long ago, I learned my third lesson, that when God saves one, He doesn't (Continued on page 3, column 1)

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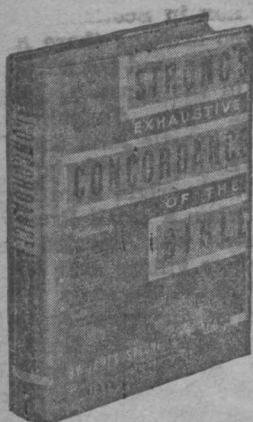
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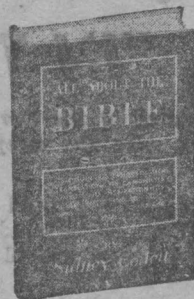
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THE BAPTIST EXAMINER

MARCH 1, 1969

PAGE TWO

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POSTPAID

"School of God"

(Continued from page two)

save him for a little while, but He saves him for time and for eternity. So I came to realize that I was not only saved, but I was kept saved by the grace of God.

Beloved, I say to you, these are the three greatest lessons that I have ever learned. I didn't learn them in grade school. I didn't learn them when I was learning my ABC's getting ready to go to school. I didn't learn them when I was a boy in high school, nor in college, nor in the seminary. Rather, I learned them alone with God.

I take a moment to tell you this as an introduction to my text, which says, "The testimony of the Lord is sure, making wise the simple."

Let's go to school this morning in the school of God, and see if we can learn something from the Lord.

I.

THE SCHOLARS.

Who are the scholars in the school of God? Beloved, God's scholars are those who go to school to God.

Those who are enrolled in the school of God are, described as being simple. I don't mean to insult you, and I don't mean to cast any reflection upon your mentality, but I say that before you were saved, you were a spiritual simpleton. Before you became a child of God you were simple minded.

Now you don't like to think that. Boys and girls like to go to school and come home with A's on their report cards. They like to show a perfect report card with all A's at the end of the year for what they have learned. Though you may be an A student when it comes to English, Geography, and History, in the school of God you are a spiritual simpleton, because you are simple minded, before you learn the things of God.

Let's see just what your spiritual mentality is in God's sight. Listen:

"Having the UNDERSTANDING DARKENED, being alien-

ated from the life of God through the ignorance that is in them, because of the blindness of their heart."—Eph. 4:18.

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

Notice, you don't even have a sound mind until after you are saved.

We elect men to Washington to represent us because they are supposed to be wise and intelligent. Believe me when I tell you that every one of those men who is not a personal believer in the Lord Jesus Christ is a spiritual simpleton, and he needs to go back to the very first principles—he needs to be taught the very "milk" of the things of God. I tell you, every man outside of Jesus Christ is a spiritual lunatic and he remains such until Jesus becomes his Saviour.

This text tells us that God gives us a sound mind. In other words, you don't have a sound mind until you are saved.

You remember the maniac we read about in Mark 5. God tells us that that maniac of Gadara lived in the cemetery, cutting himself with the stones and making horrible sounds at night. In those days they didn't have asylums as we have today, but those who were mentally deranged were driven by brutal force away from their home, and were kept away by force. This poor fellow lived out there in the tombs all by himself.

One day Jesus came by, and healed him, and he got a new mind. I can see him as he walked home. I can see his wife as she looked out and saw him coming. I can imagine that she said to her children, "Run, hide, for your daddy is coming home." I can see those little children as they rush into the house screaming that their father was approaching the house. They hide and cower in fear. But as they look, it is a different daddy than the one they last saw. His walk is different. He has a different look on his face. When he walks into the house, he is a different man altogether. You say he has a new mind. Yes, beloved, but before he got his right mind, he

got a right heart. He has met the Saviour and it has changed him in every particular. He has a good mind now—a mind he never had before.

People look differently when they are saved. They act differently when they are saved. They talk differently when they are saved. In fact, in every respect, they are different.

The Apostle Paul tells us that the scholars in the school of God are simple minded ones like you and me. How is it that we come to understand the truth of God? Listen:

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man."—I Cor. 2:13-15.

This tells us that the natural man can't understand spiritual things. I can sit down and talk to an unsaved man, or a natural man, about how he can advance his wealth, or how he can make an investment, or I can talk to him about his business, or I can talk to him about material things; but let me try to talk to that individual about spiritual things, and unless the Spirit of God is directing him and me, that man will soon get a faraway look in his eyes, and he will shrug off what I have to say. The natural man just doesn't learn the things of God. He has to be taught them by the Holy Spirit.

You can go to school and learn Geography, and English, and History with the brain you have, and you can even take the Bible and learn the history and the geography and the literature of the Bible with the brain you have. But you can't learn the spiritual truth of the Bible unless the Holy Spirit teaches you.

How does the Holy Spirit teach you? He takes the truth of God's Word and compares it with Himself, thus teaching us. It says, "Comparing spiritual things with spiritual."

I ask you, how far have you gone in the school of God? My text says, "The testimony of the Lord is sure, making wise the simple." Beloved, if you have learned anything about spiritual truth, then you have learned it from the Lord, as you are one of those simple ones.

That is the scholar in the school of God.

II.

THE TEXTBOOK—GOD'S HOLY WORD.

You can't have a school unless you have a textbook. We have a textbook in the school of God. What is our textbook? It is the Bible.

In Psalm 19, there are many ways to which the Bible is referred. In verse 7, it is referred to as "law" and "testimony"; in verse 8, "statutes" and "commandment"; in verse 9, "judgments." Here are five different expressions which are used to describe the Word of God.

Beloved, what is our textbook

in the school of God? It is the Bible. That is why when I make a statement, I turn to the Word of God, and read you a Scripture, because I realize that God isn't going to teach you on the basis of what I have to say, but rather God is going to teach you on the basis of the Word of God.

We have a sure textbook. A lot of things that are studied in school are not sure. In fact, some of the things which are taught are more fiction than fact.

When I was in college they tried to teach me evolution. One day, in an argument with the teacher, he admitted to me that it was not sure, but merely a theory, and many of the things that are taught today in the educational realm are nothing more than theories; they are not sure.

To give you an example, when I was a boy, they taught me my ABC's before they taught me anything else. Teachers today laugh at that, in view of the fact that the children are taught to read before they learn their ABC's. Lots of changes have been made in teaching, and I wouldn't be a bit surprised if some of these days, there will be somebody come up with a different style of teaching, and instead of teaching children the ABC's, or teaching them to read, there will be something else probably before they even begin to read.

Beloved, the Word of God that we have in the school of God is sure. There is no change about it. It will remain the same. You can be certain of one thing, it will still be the same for your children, and your children's children, and your great, great-grandchildren will still have the same Word of God as a textbook, by which they are to learn.

Solomon said:

"Every word of God is pure; he is a shield unto them that put their trust in him. ADD THOU NOT unto his words, lest he reprove thee, and thou be found a liar."—Prov. 30:5, 6.

Notice, the Word of God is final, and you are not to add to it. If you do, God is going to prove you to be a liar.

When John finished the book of Revelation, near to the very end he said:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man SHALL ADD unto these things, GOD SHALL ADD unto him the plagues that are written in this

book; And if any man shall TAKE AWAY from the words of the book of this prophecy, GOD SHALL TAKE AWAY his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. 22:18, 19.

Without taking time to go into a detailed exegesis of this passage, may I say above everything else, it teaches that the Word of God is final. You are not to add to it and you are not to take from it. We are to accept it as such. That is the textbook in the school of God.

Textbooks that are used today won't be in use 20 years from now. The ones we used when I was a boy are not considered good textbooks today. In those days, we had the McGuffey Reader. Now the McGuffey Reader is not even considered a good reader. When you ask the educators why they took the McGuffey Reader out, and put in another type of reader, they say that the McGuffey Reader didn't stimulate the imagination enough. Beloved, children don't need anything to stimulate their imagination; they need something to repel it. They need a represser for their imagination. As I say, the books which are today used in school, will change. Twenty years from now they will be thrown out, and new ones will replace them. But when the ages have rolled away, and when time shall cease to be, and when eternity shall begin creeping in, the Word of God will still be our textbook.

III.

THE TEACHER.

We read:

"The testimony OF THE LORD is sure, making wise the simple . . . the commandment OF THE LORD is pure, enlightening the eyes . . . the judgments OF THE LORD are true and righteous."—Psa. 19:7-9.

I insist that as the textbook is God's Holy Word, so the teacher is the Holy God Himself. That is what Paul meant when he said:

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are SPIRITUALLY DISCERNED."—I Cor. 2:14.

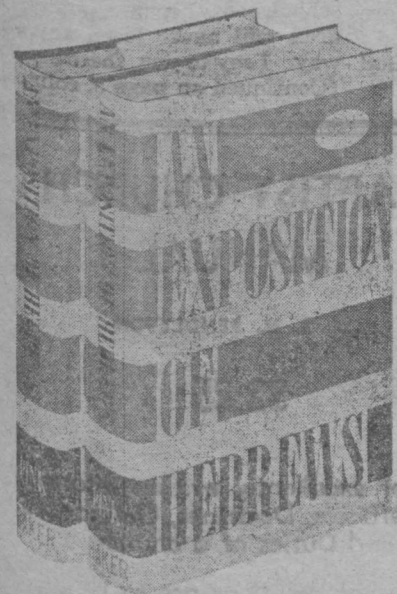
Beloved, believe me when I tell you that God is your teacher, and if God doesn't teach you, you will never know anything at all. (Continued on page 4, column 4)

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"Agreeing with you that it is wrong for a woman to preach, teach men, make motions, or usurp authority over men in the church, please advise if it is wrong for a woman to sing a solo or for two women to sing a duet in public worship services?"

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



I believe it is just as wrong for us to deny women the privileges that the Bible does not deny them, as it is to help thrust them into the doing of things that the Bible prohibits them from doing. I do not find anything in the Bible that prohibits women from singing, whether it be congregational singing, solos or duets. There is no usurping authority, nor is there any violation of what the Bible teaches is a woman's place in the church that I can see.

I have known many preachers who utterly ignored what the Bible says about woman's place in the church, and most preachers are in that class today. On the other hand, I have known some preachers who seemed to have animosity toward women such that they didn't seem to want them to do anything. Some such seemed to have their wives cowed. This is an extreme to which we should not go.

Away back there in Israel we find Miriam leading the women in singing. (Ex. 15:21) We read, "And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously." I don't read about any one rebuking her for this.

L. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



There is so much about the Scriptures that I do not know. And I have a horror of misleading some of our Lord's saints. I certainly do not want to see our godly women denied anything that the Scriptures do not deny them. On the other hand, I do not want to see them do something that the Scriptures prohibit them from doing. Like the man, if a woman wants to hear that wonderful "Well done, thou good and faithful servant," she must be faithful to the Word. By that I mean, she must do what the Word says do, and she must refrain from doing what the Word tells her not to do.

As I see it, there are three specific things which the woman is commanded not to do in I Cor.

4:33-35 and I Tim. 2:11-12. She is commanded not to teach men. Then she is further commanded not to usurp, or exercise authority over the man. To go beyond these three limitations would, I fear, be going beyond the Scriptures. If I were a woman, I would be afraid to serve the church as song leader, or music director. I would be afraid that when I told the men what number to sing my Lord might call that exercising authority over them. But I would have no fear of standing before the church and singing praises to my Lord, simply because I see nothing in either the denotation or the connotation of the above mentioned Scriptures that would deny a woman that privilege. If our Lord had not wanted the woman to sing His praises before the men He could have had Paul tell them so just as easily as He had him tell them not to teach men. As I see it, women are to be silent in the churches in regard to the above three limitations. I see no reason for going beyond that.

JAMES
HOBBS

Rt 2 Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.



This is not a new question. I have been asked this same question many times.

As we consider a question of this type we find it necessary to try to decide which answer would best glorify God. The reason is, as far as I know, there is no Scripture that gives us a direct answer. Let me also say that in answering I assume that you know my position on the woman's place. The Bible very clearly shows us that a woman must not speak or pray publicly. It also teaches us that she is not to assume authority over the men or to teach them. When she is in the worship services she is to wear a covering (hat or veil) if she wants to be in the will of God.

Now, what about singing? I have heard a few who tried to say that if she can't speak she cannot sing but most of them were just trying to be sarcastic. Most of the people that I know agree that when a woman sings she is not assuming authority over the man, nor speaking out as one who is preaching or testifying. We know that they are to take part in the worship by being reverent, praying silently, and I believe in the singing. (I would not permit a woman to lead the singing or direct the choir because that would be tak-

ing authority.) I have never heard anyone objecting to a woman singing in a choir.

As for solos or duets I am of the opinion that under certain circumstances it would be permissible. Let me give my reasons.

I believe that the ability to sing is God given. If God gives a person the special talent of singing with a beautiful voice it should be used. The parable of talents in Matthew 25 very clearly shows this.

Remember a woman who loves the Lord is going to glorify God even in this. I don't think she would go up on the pulpit but rather stand by the piano. She would not announce the name or her song or say anything about it — just get up, sing, and sit down. She would dress conservatively, without much (if any) jewelry, and act like a Christian — not an actress. (I have seen women sing hymns and use body motions and facial expressions to the extent it detracted from the message of the song.) Frankly, I am of the opinion that if a church has a choir one of the rules should be that the women remove such things as earrings, flashy necklaces, bracelets, and other jewelry that would flash around and be too prominent. The women should also be careful that their dress is not too short or of such design as to tend toward distraction.

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church
Arabia, Ohio



It is my belief that a woman can sing a song of praise to God the same as a man. I am basing this on the fact that under the dispensation of the law, women were given special privileges of singing.

"Beside their maidservants and their maidservants, of whom there were seven thousand three hundred thirty and seven; and they had two hundred forty and five singing men and singing women." Neh. 7:67.

You will notice that this choir consisted of both men and women whose duties were to sing at the dedication of the wall and the temple. The women were as important as the men. Thus, the women under law were given the right to sing the same as men, and the women's position under grace has not changed.

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

There are certain instructions that the women are placed under, and God has clearly revealed these instructions so that we need not err regarding the woman's place in the church.

She is forbidden to preach (I Tim. 3), and no woman can meet this qualification for she can only be the wife of one husband — not the husband of one wife. She is forbidden to speak in the assembly.

"And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." I Cor. 14:35.

Nowhere, can I find God restricting her singing.

I have never heard a woman that could preach, pray, or testify in church, though I will admit I have heard them try. God did not give to the woman the necessary equipment to lead His church.

Brethren, I have heard them

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sing — some with the most beautiful voices I have ever heard. Surely the equipment to sing with beauty is God-given. Shall we (men) take the God-given talent of singing from the women and bury it in the ground?

"Speaking to yourselves in psalms and hymns and spiritual song, singing and making melody in your heart to the Lord." — Eph. 5:19.

I would have you notice that this verse does not say that we men only are to make a joyful noise unto the Lord. This has reference to all of God's children, and the women who have been quickened by the Spirit, and to whom Christ has revealed himself as their Saviour, are as much the children of God, as the men. Therefore, they would have as much right to sing for God's glory as the men.

If she is limited in her singing, I do not know what the limitations are, since I am unable to find any restrictions on her singing. If I were to place any limitations, I would have to contend that she has no right to sing whatsoever. Until I have more proof than I have at the present moment, I believe she has every right to sing, and she should not be restricted in the talent that God gave her.

"School of God"

(Continued from page three)

I may sit down with you, and do the best I can to help you understand spiritual verities, but if God doesn't open your heart, I'll never be able to put a thought therein. I insist that the man who knows the most about the Bible can never teach an individual anything unless God's Holy Spirit enlightens the heart.

That puts evangelism on an entirely different basis from what most people think of it. Most people think of evangelism as a mob-psychology proposition. If you get church members on the basis of mob-psychology, thereby getting people to make a profession, you get ecclesiastical corpses. If people are saved, you have to have God to teach them, and if God doesn't do the teaching, all you will have added to the body will be unsaved hellions.

I say then, the scholars are the saved, the textbook is God's Word, and the teacher is God Himself.

IV. THE PROGRESS.

When God teaches out of God's Book the simple minded scholars whom He has chosen, what progress do they make? Do they learn anything? My text says, "The testimony of the Lord is sure, making wise the simple."

Teachers have a hard time in school, and I extend my sympathy to every teacher, for I think they have a tremendous task. In the main, he or she has a task in which there is mighty little appreciation shown for what is done.

Those teachers have a hard time teaching, but God doesn't have a bit of trouble teaching the simple, for the Psalmist says, "making wise the simple." God can take us in all of our simplicity, as the worst simpleton-sinner in the world, and when we are saved, He can make us wise concerning the testimony of the Lord.

They tell me that the ancients used to have a club that was possessed of magical powers, that you could take a fellow, no matter how dumb he was, and hit him a pretty good jolt on his head, and you could teach him anything you wanted to teach him. I wouldn't doubt but that the teachers in our schools have wished for such a club as that. I wouldn't be a bit surprised but that many times they have wished that this magical club of mythology really existed and could help them along in the matter of teaching.

I won't tell you that God doesn't use a club to teach us, for sometimes He does, but there is one thing certain in the school of God, as we study the Bible, God is our teacher and He makes wise the simple.

Sometimes God has to use the club. It is true sometimes that we learn better when God uses the club. I have often thought of the Psalmist who said:

"Before I was AFFLICTED I went astray; but now have I kept thy word. It is good for me that I have been AFFLICTED; that I might LEARN thy statutes." — Psa. 119:67, 71.

Some children that go to school have to be whipped into learning. Whenever the time comes that the paddle is removed from the schoolroom, the teacher might just as well lock up the schoolroom, because, many children will never learn any other way. I say to you, there are some

(Continued on page 5, column 1)

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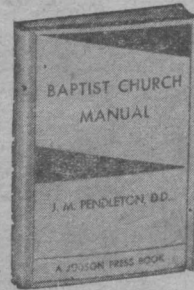
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"School of God"

(Continued from page 4)

of us that will never learn in the school of God except on the basis of affliction. God has to afflict us sometimes. I came to this conclusion years ago, that when I have an ice cap on my head, and a hot water bottle at my feet, I am a whole lot better scholar in the school of God than when I am up walking around in good health. When I don't have any money in my pocket, but maybe even have a hole in my pocket, I have found that I live a whole lot better than when God blesses me materially. I tell you, God has to afflict us sometimes for us to learn in the school of God.

There is one thing certain: we make some progress. Whether He uses affliction or regardless of what method He uses, we learn the Word of God, we make some progress, because the testimony of the Lord makes wise the simple.

If you go to the school of God, and study the textbook that God has laid down in God's school, there is one thing certain: it will make you too wise to be a Modernist. It will make you too wise to ever have any praise for modernism in your theology. It will make you too wise to ever be an Arminian. Rather, you will be a genuine, five-point grace believer, if you ever go to school in the school of God.

I'll go further and say that if you go to the school of God, it will take all the Feminism out of you, and it will bring you to the place where there won't be any Feminism left. When I say Feminism, I mean the idea of women out of their places in the churches. I think God's Word is very, very plain regarding it.

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

Paul never taught anything except what the Lord taught, and "the testimony of the Lord is sure, making wise the simple." You will never be an Arminian, nor a Modernist, nor a Feminist, nor a Unionist if you go to the school of God.

I have a very definite conviction that when our Lord Jesus was here in the days of His flesh that He established a Missionary Baptist Church. I have just as great a feeling that He still has His churches—Baptist Churches. In view of this, I don't think we have any business to unionize with these heretics—these Arminians, and Modernists, and Feminists—these individuals who believe in salvation by works or salvation by the city's waterworks. I don't think we have any business unionizing with them at all, and I am perfectly willing to follow along in the light of what God says within His Word.

That is why I don't have any-

thing to do with union meetings. That is why I am not a Unionist. That is why I don't go into union revivals. I tell you, you had better stay away from the Bible if you don't want to change lots of things you are doing now. A man just can't be comfortable in a union meeting where there is everything spoken and nothing really preached.

"The testimony of the Lord is sure, making wise the simple." Beloved, it will make you wise.

It will make you too wise to accept alien immersion.

It will make you too wise to accept the universal church.

As I bring this message to a close, may I say to you what I have said for years: Give every man a clean heart and an open Bible and the result will be a Baptist civilization." God will take that man that has a clean heart, and will teach him, and will instruct him, and if this verse of Scripture is true, and I know it is true, God will bring you to the truth.

May God bless you!

Need of a Revival

(Continued from page one)

bring us to a confession of our sins and forsaking of our sins.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—I John 1:9.

This is talking about the sins of God's people, and not the sins of an unbeliever or an unregenerate individual. If we as God's people acknowledge our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. We need an acknowledgment on the part of God's people of our sins.

"Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice. And at the evening sacrifice I arose from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God, and said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens."—Ezra 9:4-6.

I believe that in all of our lives there is sin that needs to be acknowledged and forsaken. It needs more than just saying, "Lord, forgive us our trespasses." It means that we recognize and realize and abhor our sins. It means that we understand that we have neglected to do the things that we ought to do, and have allowed things of this world to crowd out the things of Almighty God. We criticize other denominations because of a lack of knowledge of the Word of God, but I am persuaded—at least, in my own life—that with all the opportunities we have had to

learn the Bible, we have fallen far short of taking the opportunity that God has put at our disposal. When you think of the sound churches that exist, that we have been privileged to be associated with, we must admit we have neglected to listen to the Word of God as we should.

"And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."—Gen. 35:1-3.

I used to go rabbit hunting. I know that by going rabbit hunting lots of burrs get on you. It is mighty easy to get them on, but it's awfully difficult to lay them aside.

Sin has so easily beset God's people that we need by the grace of God to lay aside the jealousy, and the pride, and the envy, and the self-righteousness, and all that we have in our hearts that hinder us from glorifying and magnifying Almighty God. Yes, we need a revival that will cause Baptists to acknowledge and forsake their sins.

II

We need a revival that would bring us to the feet of the Triune God in adoration and praise.

"But ye are a chosen genera-

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tion, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."—I Pet. 2:9.

How we need a revival that God's people will spontaneously rise up in praise and adoration and magnify the Triune God! How we need to lift up our voices together and magnify the God of Heaven! We need to praise His Name. It reminds me of the Israelites, how they came across the Red Sea when God had miraculously delivered them. God opened up the sea and led them across on dry land and closed the sea on their enemies. The Israelites looked back and began to sing God's praises, but they marched just a few miles beyond that and began to murmur, and grumble, and complain, and forgot to adore the Name of Almighty God.

I feel like we have about reached that place in most Baptist Churches. You hear very little of praising and thanking the Lord. About all you hear is the murmuring and grumbling and the complaining and the bickering and the strife among God's people. We need to get back

to praising and adoring Almighty God. When we get back to praising His Name, we will have better services.

"Oh come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth; the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker."—Psa. 95:1-6.

Where are the Baptists with their alabaster box when they come just to adore and magnify and praise and give thanks unto God? We need to get back to praising God. We need a revival that will energize us on the inside, until our voices sound out His praises. How long has it been since you have given God thanks for all things, and adored His Name? How long has it been since you have gone to church just to bow down and worship His name? Brethren, I say we need a revival.

"Then Hezekiah answered and said, Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank offerings into the house of the Lord. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings."—II Chron. 29:31.

Oh, how they filled God's house with sacrifices! God says to us, "Ye are a spiritual household, that ye might offer spiritual sacrifices unto God." How many of us fill God's house with thank offerings and praise unto His Name? They brought the morning sacrifices and the evening sacrifices. They brought daily sacrifices. They brought all kinds of sacrifices. Should they do more than we do, spiritually? Ought not we to praise the Name of the Lord of Heaven?

III

Then we need a revival that would bring us back in communion and fellowship with God.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."—I John 1:3.

How we need to communicate with God! I am not talking about our talking to God necessarily. I am talking about letting God speak to us in His service. Do we hear the voice of God as He speaks to us from His Word?

We say, "Well, I have heard most of that. I heard that several years back." You know sometimes we get so smart we know it all, when the Bible says we know nothing yet as we should. I have had little babes in Christ tell me things that I

had overlooked for years. Let me tell you something, you can learn if you will listen as these brethren read the Word of God. Don't take for granted that you know more than somebody else. God can use a little lad with five loaves and two fishes to feed you until you overflow.

We need a revival of fellowship not only with God, but with each other. We need a revival among Baptists. We need fellowship today. We are here at this Conference, but are we going to fellowship, or we just going to criticize? I tell you, I think we can fellowship. I am not asking you to compromise the Word of God, and I am not asking you to lay aside those convictions that you believe God has for you in His Word. But I say we need fellowship today.

Baptists talk about the Campbellites getting divided over music, and we are worse than they are, a lot of times. Well, that's going pretty far! Brethren, we need fellowship today. We have gotten to where we are isolationists. We think we are the only ones left that stand for the truth. Beloved, we are not the only ones left. There are a few more around that love the Lord Jesus.

IV

We need a revival that would produce compassion.

"Ye which are spiritual, restore such an one."—Gal. 6:1.

Do you know such a brother or a sister that is overtaken with a fault? What is the normal reaction among Baptists? Cut him off. Have you ever gone with a Bible and tried to convert an erring brother? We need compassion today. We need a revival of compassion.

Do you remember the story of Abraham and Lot? Lot went off, and got in trouble. Did Abraham say, "Let the rascal go"? No, Abraham, at the risk of his life, and at the expense of personal feelings, went out to rescue Lot.

Have you ever done that? We need compassion on the wandering backslidden child of God.

V

We need a revival that will cause us to walk by faith.

Too many of us are walking by sight.

I think about David as he went out to face that giant. He climbed up and looked that giant in the eye and said, "I have won the victory. Why? I am up in God. I climb up in God that makes me better and higher than you are, a giant."

I say we need to live by faith in this world, not by sight.

VI

We need a revival that will cause us to go, and stand, and seek the things of God.

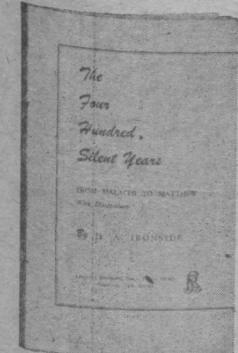
We need a revival that will cause us to make Jesus the center of our preaching. If our preaching doesn't center in the Lord Jesus, (Continued on page 8, column 5)

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To bring all of creation into being, God had only to speak; but, to save us, His Son had to die.

Navajo Missionary

(Continued from page one)
to the house and got her picture also, with her two sons. This particular woman would never talk to us, nor allow us to come



GRANDMA BEGAY
(One of His own)

into her house, until New Year's Day when we took the clothes out, and one of the children invited us in. When she found



Grandma Begay's daughter with her two youngest sons.

out that we weren't trying to sell the clothes to her, she became friendly, and now makes sure that she never misses us when we are around. She is often amused at my wife trying to converse with her in Navajo. You can tell that they all enjoy it.

Since it seemed that no one else was at home that day, we left that area and went across the canyon to visit with some others. As soon as we drove into the yard, the man came out and was glad to see us. When we went in the house, the woman was half sitting—half lying on the bed, asleep. Her husband started to wake her, but we ad-

vised him to let her sleep, and we would come back later. My wife asked him if she were sick, and he said, "sick." He indicated her ears, then her chest. We went out with the intention of leaving, but Jessie went back to give him his bit of candy, and met him on the way out after us. When she got to the door, she saw the woman sitting up on the edge of the bed with hand stretched out toward her. Jessie went over to her and took her hand and then noticed that the woman was having difficulty getting her breath. She had a rasping sound to her breathing, and when I came back in, my wife said that she thought that the woman had pneumonia, and should see a doctor. We tried to find out from her husband where the closest doctor was but he just kept saying, "Yeah, yeah," and nodding his head. After some time we told him we would



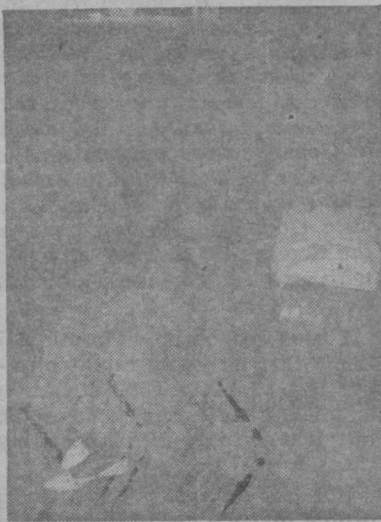
This little girl acts almost wild and makes animal sounds. We love her very much and she seems to like us a lot. This is Mrs. Arviso's daughter.

come back, and pointed to some hogans in the distance. He nodded again, so we left in search of someone who could interpret for us. The first house seemed to be vacant, so we went on to the next one. The man there spoke very little English so we asked him if there was someone around that could talk for us. He pointed down the road and said, "Grace Benally, two miles." This lady answered the door at the first house we came to and when I told her the story she agreed to go with us. She said that she would drive her car to her father's house, and then accompany us to the house of the sick woman. Her little two-year old girl got into our car with us much to our surprise and my wife's delight. When we got to her father's house, it turned to be the same man that had directed us to her.

She conversed with him briefly, and then accompanied us to the house of the sick woman. When we arrived there, the

woman was sitting on the bed all dressed and ready to go to the hospital. Through the interpreter, we learned that she was to go to the Navajo hospital about forty miles away. The young lady agreed to go with us and show us the way as the husband said he must stay and care for the livestock.

Wrapped in her bright Navajo blanket, the lady was helped into the station wagon and soon we



Mrs. Arviso's sister.

were bouncing our way to the hospital.

If you have ever ridden the roller coaster, then you know the kind of a trip that we had, for there were many dips in the road and sometimes we came on them without any warning resulting in a jarring bump. Jessie said later that she wondered if the woman would survive the ride, let alone the illness.

However, we reached the hospital in good time and soon the woman was in the examining room. The doctor told us that it was her heart, and that she would have to remain there at



Mrs. Arviso and two children.

the hospital. Soon we said our goodbyes, and were on our way back to the Bisti area to give the husband the report, and deliver the young woman and her child to her father's house again.

Then we started our long trip home. I asked my wife to drive since I was pretty tired, and she agreed. Soon we were speeding along as fast as road conditions would allow. It was dark by this time and she was uneasy about the children being alone, so she came into a curve pretty fast and discovered that the brakes weren't working. However, she managed to keep the wagon under control. When we reached the hard surface road there was a big steer standing on the edge of the road. She had to drive around him and then about five miles down the road I said, "Look out!" There was a horse standing broadside in the center of the road. Again the brakes didn't hold, so there was nothing to do but go around him, but in doing so the car swerved all over the road. Again she got it straightened out and I advised her to slow down. What we didn't realize at the time was

that the headlights were covered with mud and sand from the trip to the hospital and visibility was poor.

My wife drove down through the canyon slowly and then pulled off the road. She said, "You can have it. I can't go any farther tonight."

She still claims that all she saw of the horse was his tail moving from side to side. Brother Massey asked her what color was the horse and she said that she didn't see it. Well, in spite of all this we did arrive home safely and was glad to be home.

We have some prayer requests that we would appreciate your interest in. We would like to be able to move out either on the reservation or close to it for the summer. This would give us much more time with the people, and we know of many that we haven't been able to reach yet, because of the distance and time involved in looking for them. It isn't easy to get on the res-



Mrs. Arviso and baby.
(We believe she knows the Lord)

ervation, as we would have to appear before the Tribal Council, and this takes such a long time. There are areas that are not part of the reservation and are owned privately and perhaps we could get permission to camp there. We would need a tent, or camper, to sleep in and to keep our clothes in. We could cook in the open or build a brush shelter as the Navajos have.

This would save a lot of expense in the way of transportation as we would just need to come to Farmington once or twice a week for drinking water and for laundry purposes, and pick up the mail. We could even make arrangements to have our mail picked up at the trading post.

Also please pray about the matter of an interpreter and Navajo preacher. Even though I can learn some Navajo at school, I can't learn enough in three weeks to be able to teach and preach in the Navajo language very soon.

I know that some of the folk that we have been visiting are born again and they need to be taught sound doctrine. This type of teaching can not be found in any Navajo text book. We want to thank all of you again for your

prayers and financial support. May the Lord be pleased to bless you for your part in the work here in New Mexico.

Your missionary to the Navajo
BILL BURKET
and Family.

This manuscript was sent us by Sister Burket, while Brother Burket is still in language school. She says, "I must tell you how much I enjoy your message. It is next best thing to being there. You can be sure that the paper is read here and enjoyed."

Testimony

(Continued from page one)
Fox, 1655:—I say, while these sects are of recent origin not one of them yet 300 years—not one of them able to furnish a MODEL of their peculiarities, or antiquity, greater than I have mentioned, the Baptists can trace their origin to apostolic times, and produce unequalled testimonies of their existence in every century down to the present time; and the MODEL of their peculiarities the Scriptures themselves afford, as the name BAPTIST is discerned.

It must be acknowledged that each sect is distinguished by some peculiarity which is generally expressed in the name of it. The history of a sect is the history of a people adhering to one general system of peculiarities, which distinguishes them from all others. The date of the origin of a sect must, then, be the date of the origin of its grand peculiarities. Were we to adopt any other method we should be obliged to describe sects by their names which is not peculiar to the Baptists which would be impossible, first all sects would then be alive. The grand peculiarity, for which the Baptists have chosen their name, is found in the Scriptures as a part of Christian baptism, and is simply this—To receive faith or repentance, as prelude to Baptism; and to immerse in water, in the name of the Father, or into the name of the Father, Son, and Holy Ghost.

This is the peculiarity which Baptists have their names all that believe and practice this way, are Baptists; and that do not are not Baptists. Now proceed to show that Baptists have existed in every century from the Christian era to the present day.

The First Church

First Century, Anno Domini. We read, in a well attested history, of a large Baptist church which was formed and exhibited as a GRAND MODEL, by the immediate agency of the Holy Spirit. On the day of Pentecost, 3,000 souls were illumined, to repentance, converted, baptized, and added to the church. The history of this church, (Continued on page 8, column



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The steepness of the mountainside,
The roughness of the way;

He knows it all—the haunting fear,
The doubtings that distress,
The wond'ings and perplexities,
And all the strain and stress.

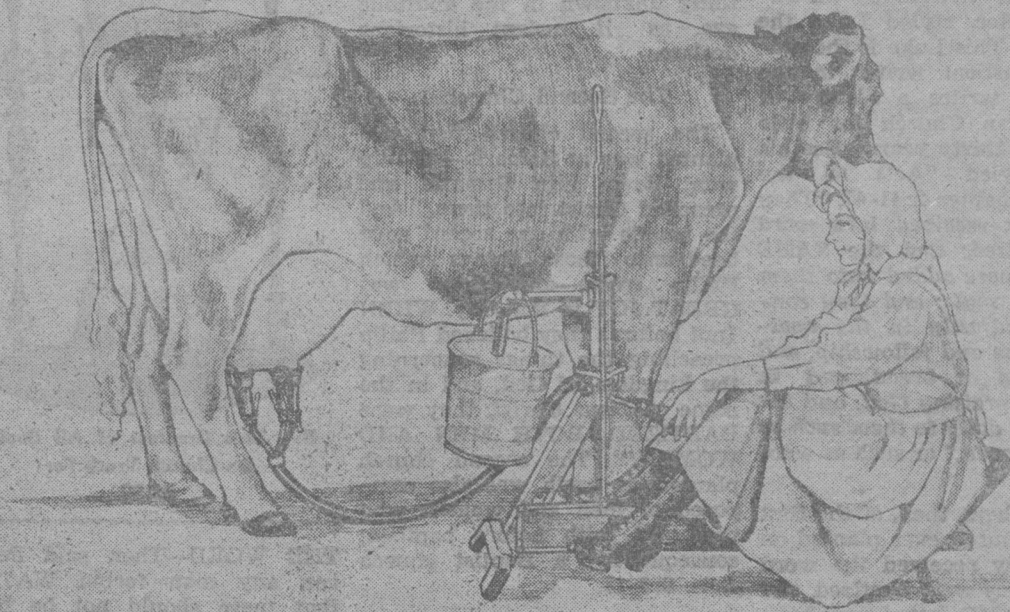
He knows it all—each troubled thought,
Each anxious wave of care,
And every burden, every grief,
Or cross that thou dost bear;

He knows it all—thy weight of woe,
Thine often tear-dimmed eye,
The stabbing pain, the slow, dull ache,
And sorrow's broken cry.

He knows it all—be His to choose,
And thine to take His choice!
He knows it all! He planned it so!
Then trust Him, and rejoice!

—E. MARGARET CLARKSON.

WE HAVE COME A LONG WAY IN THE LAST FIFTY YEARS



Times have surely changed since the picture above was made. Sun bonnets, long dresses, and high-topped shoes for women such as this milk maid is wearing, have long been relegated to the past. Even the milking machine which she is using is a far cry from the modern milking parlor of today.

Yes, we have come a long way in the material realm. However, the Word of God still carries the same message and always will, since with God, there is no change.

"Heaven and earth shall pass away, but my words shall not pass away."—Mt. 24:35.

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."—1 Pet. 1:24, 25.

"Jesus Christ is the same yesterday, and today, and forever."—Heb. 13:8.

"For I am the Lord, I change not."—Mal. 3:6.

Answers To Objections As To Close Communion

By W. J. PUCKETT
(Now In Glory)

"Line upon line; precept upon precept." This is the method that must be used by teachers of the Word. We would be glad if we could let primary principles rest awhile. But, no, we are compelled to teach them over and over again; as the non-Baptist world persists in not understanding us clearly, and each generation of Baptists must be taught the first principles of the once-delivered faith.

With renewed energy and vigor, then, let us consider these objections to one of the primary principles of the Baptist people.

1. "Close Communion looks selfish and bigoted," it is said. Why does barring other Christians from voting in a Baptist business meeting look selfish? Who would think of asking the privilege of voting with us? No one blames us for doing our own voting. Why blame us for doing our own communing? But one will

say, voting belongs to the church, while communion is not a church but a Christian ordinance. Let's see: Paul says to "the church of God which is at Corinth," etc., "Keep the ordinances as I delivered them to you." 1 Cor. 11:2; and every reference to the supper, when rightly interpreted, will show it to be a church ordinance.

But for the sake of argument let's grant that close communion looks selfish and bigoted. Suppose the Bible teaches it. Are we going to settle a matter of this kind by what the Word of God says or by sentiment? O, sentiment, thou hast slain thy thousands, and mutilated God's Word! If sentiment is to be our guide, what becomes of the rite of circumcision? How does it look for a Jewish widow to spit in her brother-in-law's face when he refuses to marry her? Yet that was God's law, Deut. 25:9. Sentiment settles nothing. What does the book teach? That is it. We Baptists most solemnly protest that selfishness

and bigotry do not guide us in our practice of communion. A spirit of unyielding obedience prompts us in the matter. No one could persuade us so to do, if we felt that it was not the will of God.

2. "Close Communion unchristianizes other people." I deny the statement for the Baptists in toto for the ten thousand one hundred and fourteenth time. Barring people from the communion has no more to do with unchristianizing them than preventing them from looking at the man in the moon does. It no more unchristianizes folk than preventing them from voting in a Baptist business meeting unchristianizes them. Why will they persist in making this charge? Communion no more unchristianizes Pedobaptists and other groups than rejecting their baptism does. Baptists are the one people, thank God, who stand out and contend that baptism and the supper have nothing whatever to do with salvation. As our accusers seem to be dull at this point, here is an illustration that may help them to understand us:

Brother W. H. Smith, who is now dead, was one of the best Bible preachers in southern Kentucky. He had a very dear friend who was a Presbyterian. They would be in the best of humor and twit each other as to doctrinal differences. At the friend's supper table he said, "Brother Smith, I just can't understand you Baptists. Don't you consider me a gentleman and a Christian?" Brother Smith said, "Yes," "Well, why don't you invite me to your communion table?" Bro. Smith made no answer then. After supper the friend said, "Bro. Smith, you sit and chat with the family, I will step over to my lodge a few minutes." Smith said, "I'll get my hat and walk out with you." When they got to the door that opened into the lodge hall Bro. Smith made as if he was going in, too. His friend said, "You are not a Mason, are you?" "No," said Smith, "but, don't you regard me as a gentleman and a Christian?" His friend said "Yes," "Well," said Brother Smith, "I can't see why you won't let me go in with

you." The friend saw he was caught and said, "You haven't been initiated," and shut the door, leaving the preacher on the outside. He could see very plainly why Bro. Smith should not come into the lodge hall, but was blind as to why for the same reason he was barred from the Lord's table. He had not received the initiatory rite of baptism.

3. "Close Communion is a bar to Christian Union." Again, we enter a most emphatic denial. In the first place, how can truth and right prevent Christians from uniting? It is freely granted that close communion prevents some people from joining the Baptists. It acts as the flaming sword on the East of Eden turning every way to guard the church, the pillar and ground of the once-delivered truth. But as to preventing what is commonly understood by Christian union, it does not and cannot do anything of the kind. The little boy ran in and said, "Mama, make Johnnie behave himself; he cries every time I hit him." Which boy was to blame? One of the unsavory kings of Israel blamed Elijah for troubling Israel, but the burly old prophet put the blame somewhere else. The real bar to Christian union is not close communion, but the adoption of hurtful errors on the part of open communionists, such errors as Baptists in the fear of God can in no way endorse. Again, if close communion is a bar to Christian union, why is it that open communionists do not unite among themselves? As far as we Baptists can see they are about as far from uniting as they were a generation ago. Please show us. Don't talk so much. The proof of the pudding is the eating. Ah, my brethren, sincerity is a great

thing. There isn't as much overflowing love for the Baptists, and desire for Christian union as sometimes appear on the surface. Bro. Armitage, who wrote on Baptist history, was requested by many open-communion preachers to preach close communion. He at first protested, but at last yielded. A fine congregation greeted him. While discussing the point we are now considering he said something like this: "Brethren, there is a little Free-Will open-communion Baptist Church

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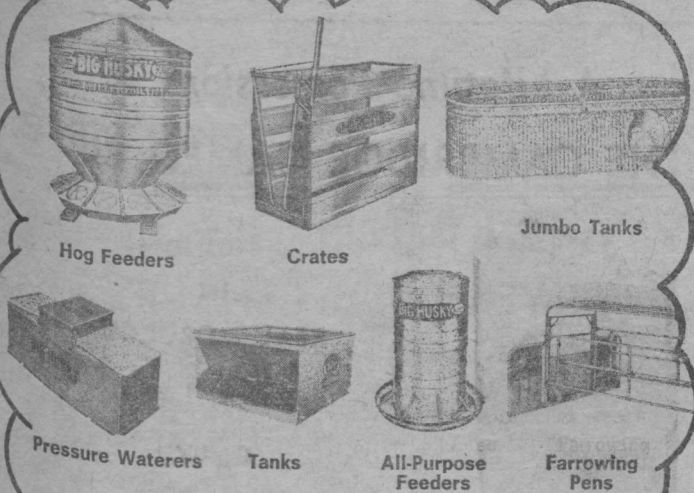
around the corner here that has been struggling for years for its existence, and I never heard yet of any of you brethren taking up a collection to help them." Sure, close communion is no bar to Christian union.

4. "We'll all commune together, in Heaven, why not here on earth." Just a word on this point. A Baptist preacher was once entertained in a home, where the wife was a Campbellite. She broke into the conversation on something else and said, "Brother S....., we will all commune together in Heaven, why not here?" Brother S..... responded, "Sister the Word of God is absolutely silent, and says nothing about our communing together in Heaven," and went on with his conversation. I am told that the Campbellites in that community proverbial there, as elsewhere, for demanding chapter and verse for everything, from that time shut up, and never used that club on the heads of Baptists any more.

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THE BAPTIST EXAMINER

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PAGE SEVEN

Testimony

(Continued from page six)
of many others like it, is clearly and forcibly written by an excellent writer, styled Luke the Physician. This Luke is the oldest ecclesiastical writer in the world. He writes a history of the Christian Church for little better than thirty years. See his Treatise styled "Acts of the Apostles" chapter 2:41-47, "They that gladly received his word were baptized; and the SAME day there were added unto them about 3,000 souls; and they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers — praising God, and the Lord added daily to them such as should be saved," or such as were saved.

The members, then, of the first Christian church ever planted on earth, gladly received the word BEFORE they were baptized, and upon the SAME day of their baptism were added to the church; and thence forward CONTINUED in the above practices. It is then incontrovertibly evident, that the FIRST Christian church planted on earth was, in respect of baptism, as now distinguished, a BAPTIST CHURCH; or a church composed of baptized believers. It is true, it is not called by Luke, a Baptist church, for all the

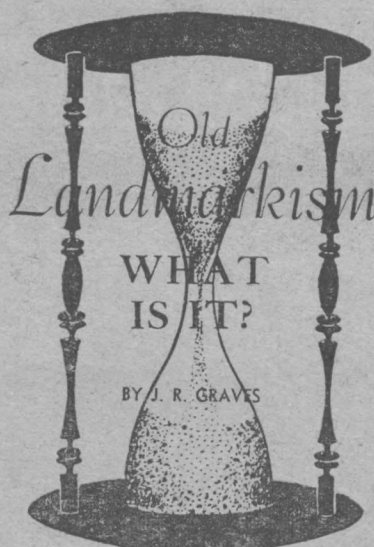
churches were imitators of this first church, and to have called it a Baptist church would have implied that there was a Pedo-baptist church too, which was a thing unknown in the apostolic age, as all ancient historians declare.

The Second Church

The second church that was planted was at Samaria—"Philip went down into Samaria and preached Christ into them. And the people with one accord gave heed unto those things which Philip spake—and there was GREAT JOY in that city. WHEN (not before) they believed Philip preaching the things concerning the kingdom of God, and in the name of Jesus Christ, they were BAPTIZED, BOTH MEN AND WOMEN." The second church planted on earth was also composed of men and women who professed faith before baptism; consequently, a Baptist church Acts. 8:5-13.

The Third Church

The third church of note, and in order of time, was the church of Caesarea, a church interesting to us, inasmuch, as it was a Gentile church, or a Gentile people composed it. This church was evidently a Baptist church—"while Peter yet spake these words, the Holy Ghost FELL ON ALL OF THEM WHICH HEARD



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THE WORD—Then said Peter, can any man forbid WATER, that these should not be baptized, seeing THEY HAVE RECEIVED THE HOLY GHOST as well as we? And he commanded them to be baptized in the name of the Lord." Acts 10:44 to the close.

To these I might add all the churches in the New Testament; for there is something said of the baptism of most of them. Particularly something is said of the church at Philippi, at Corinth, at Rome, at Ephesus, at Colosse, and of the churches of Galatia, with regard to their baptism. Of all of these cities and regions, it might be said, as was said of the Corinthians, viz, "many of the Corinthians hearing, believed, and were baptized." This is the SACRED ORDER of these three words; first, to hear; second, to believe, and third, to be baptized.

The testimonies of the holy oracles reach down to the close of the first century; and these, as has been observed, mention no other kind of churches than those composed of believers, baptized upon a profession of their faith, a fact which should perfectly satisfy the mind of every Christian upon this subject. But there has been a cloud of witnesses in every age attesting the same important truth, viz. that believers are the ONLY proper SUBJECTS and that immersion is the ONLY proper ACTION of baptism. The testimonies of God are the foundation on which our faith and practice rest.

(In other spots throughout Mr. Campbell's reply to Mrs. Ralston we have such statements as the following:)

It would be imposing upon the reader, and an imputation of his understanding, to be more copious in furnishing documents to put to silence the ignorance of foolish men who would assert that the Baptist denomination grew out of the wild, fanatic, enthusiastic Anabaptists of Germany. That men professing Baptist principles have acted in many instances incorrectly, is a very common truth. That some individuals professing Baptist principles might have been in that, or any other insurrection, may be conceded, without at the same time yielding that the Baptists arose from the Anabaptists of Germany. As truly might it be said that the church of Christ in Jerusalem, planted A.D. 33, arose out of the Anabaptists in Germany in the sixteenth century—Yes, Mr. Ralston with truth and honesty might have said that all Christians originated from the Mohamedans, or Socinians, as that the Baptists arose from the Anabaptists of Germany...

Thus I have shown, that even in England, the Baptists have continued from the apostolic times to the present day, as also that there have been in every

century advocates for Baptist principles.

We cannot subscribe to the maxim which saith, "Ignorance is the mother of devotion," nor can we excuse that ignorance of history which caused Mr. Ralston to fix the origin of the Baptists at Munster. If this assertion did not proceed from ignorance, it must have proceeded from something worse. For it is the offspring of either ignorance or malevolence.

(To Mr. Alexander Campbell's contention as to Baptist history, we say "Amen and amen!")

Appreciated Letter

We have been reading T.B.E. for years. We thank God for the great truths printed in this paper.

Mr. and Mrs. M. W. Burge
(Michigan)

Counterfeit Religion

(Continued from page one)
be a religion — a form of Christianity, and people dabble in it, thinking that they are worshipping and serving God.

3. *The Credulous Class.* There are many people who want something sensational — want something that promises excitement, so they are ready to go off after every wonder-worker that comes along. The "healers" appeal to this class, and flock by the hundreds to the meetings of such. That numbers of the "healed" are soon buried, that those who are brought in ambulances are taken away in the same doesn't matter. They co-operate with the healer in making his healing genuine, even when they are palpably a fake. They are sent "strong delusion that they should believe a lie" (2 Thess. 2:11).

4. *The Emotional Class.* There are those who like noise and racket in religion. They want their emotions stirred, and they go where the "rousements are put on." They love it where people are blatting in "tongues" and praying at the same time, and yelling at the top of their voices, and perhaps rolling on the floor. They ignore I Cor. 14:33 which plainly says that God is not the "Author of confusion." If He isn't — then WHO IS?

5. *The Argumentative Class.* There are those who like to argue "doctrine." They are never happier than when downing somebody in a doctrinal controversy. The "Church of Christ" people are illustrations of that. Their ministry is trained in religious debate, and the speaking of their preachers fall into such sameness of pattern that you can scarcely tell one from another when they speak over the radio. There is no spiritual vitality to

their preaching. They are as cold spiritually as a block of ice. They reduce salvation to a sort formula. "Do this, do that, the other" — and add it all and it equals salvation. Like solving a problem.

6. *The Social Minded.* This is a large — a very large class this day. They have little interest in spiritual things, and often they are wholly worldly. They want a church that centers about kitchen with parties and social and amusements and recreation galore. Such ignore Rom. 14:14. Likewise they ignore I Cor. 12:22, "What, have ye not houses eat and drink in?" Such persons are usually interested also in ORGANIZATION. Highly organized churches, filled with social activities — such are multitudes Southern Baptist churches today.

The above illustrates how Satan seeks to adapt a religion every kind and class of people. His purpose in it all is to keep people interested in things that take their minds off Christ and the life He has outlined for every follower of His. True Christianity begins with faith in Christ, this is followed by Scriptural baptism and church membership, followed in turn by the observance of the things that Jesus has commanded. Only as the Scriptures are made to be the guide in matters of faith and practice, will Satan be defeated, and a pleasing to God be lived.

Need of a Revival

(Continued from page five)
we had better quit our preaching. Any doctrine that does not lead us to the Lord/Jesus is not doctrine of the Word of God. Every doctrine dovetails, at centers, and meets in the person and work of the Lord Jesus. We need to get off of our hobby horses, and get our preaching back to dead center in the Lord Jesus, from predestination baptism and every other doctrine that centers in the Lord Jesus.

"O magnify the Lord with us and let us exalt his name together."—Psa. 34:3.

Brethren, we need a revival among God's people.

"Mercy drops round us falling,
But for the showers we plead
May God see fit to give us revival from Heaven."

Bible Conference

(Continued from page one)
ton-Salem, N. C., says this is the greatest spiritual event the side of the Rapture. Others speak most highly and commendation as to our Bible Conference. Therefore, "come thou with and we'll do thee good."

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