

The Baptist Examiner

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

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WHOLE NUMBER 1584

Heresies Of Roman Catholic Doctrine

By ROY MASON
Aripeka, Florida

The doctrines of the Roman church are in the main both erroneous and deadly. There are doubtlessly saved Romanists, but they are saved IN SPITE of the church — not BECAUSE OF IT. Let us look at some of their doctrines as set forth in their literature. Cardinal Gibbon's book, "Faith Of Our Fathers," is perhaps the best popular explanation of Roman Catholic doctrine.

1. The Roman Catholic view of salvation.

The church makes baptism the instrumental cause of justification. The grace purchased by Christ's death according to their view, can only flow through the hands of the priesthood. To the contrary, the Bible teaches that Christ's work on the Cross is complete and sufficient for all

who will trust in Him, and no mention is made of any priesthood. (See Rom. 3:24-26; Coloss. 1:14; Acts 13:19).

2. The Roman Catholic Doctrine of Purgatory.

The church teaches that



ELD. ROY MASON

Christ's work on the cross does NOT clear up one's whole sin account. One must go to a place called "purgatory" and there

must suffer for sin. This doctrine was not introduced until late in the sixth century, and was not made an article of faith until the Council of Florence 1439 A.D.

There is no such place as purgatory mentioned in the Bible—it is a figment of the imagination. The only purging taught in the Bible is the purgation of our sins by Jesus in His death. (See Heb. 1:3).

Purgatory is a graft carried on by the church. Money is charged for masses said for the dead, so as to shorten purgatory for them. Several things are wrong here, as follows:

1. There is no purgatory.
2. If there were a purgatory, the chattering of Latin wouldn't get one out.
3. If there were such a place, (Continued on page 8, column 1)

THE HOME

INSTALLMENT NUMBER TWO

MILBURN COCKRELL
Dorsey, Mississippi

I would now like to call your attention to the position the husband should fill in the home. In doing this I shall not appeal to the concepts of marriage counselors, nor to the books of social science, but to "the law and the testimony."

The Scriptures teach that the husband is

The Head Of The Home

Before the fall of man, husband and wife were co-rulers. But because of sin, woman was put in subjection to her husband. The Lord God said to Eve: "Thy desire shall be to thy husband, and he shall rule over thee." (Gen. 3:16). This truth is further explained in I Tim. 2:11-14: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." So woman was made inferior and forbidden to usurp authority because she was first in the transgression. See also I Cor. 14:34.

As God is the head of Christ, and Christ the head of man, even so man is the head of the two

sexes. I Cor. 11:3 says: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." Here the Bible plainly



MILBURN COCKRELL

teaches that man has a superiority and headship in the home; therefore his wife must be subject to him. In Eph. 5:23 it is written: "For the husband is the head of the wife, even as Christ is the (Continued on page 6, column 1)

"God Is A Jealous God"

R. L. WHEELER

Ashby Parva, Rugby, England

"The Lord Whose Name is Jealous, He is a Jealous God."

"I the Lord thy God am a jealous God." This is the first declaration of the moral law, the ten commandments, ordained through angels on Mount Sinai. It is God's first official unveiling of His own perfection, and thus regulates all His dealings with those in covenant relationship to Himself. Hasty rationalistic thought ridicules such a statement. To them it is the perverted viewpoint of a self-centered Judaism. If, however, we stop to consider this startling declaration we must indeed reach the conclusion that God's character could not be otherwise. Divided worship, divided affection, could not be countenanced by One Who was to be to Israel a husband and a friend. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," is the first and greatest commandment, and embraces all others. Deut. 6:4, 5; Mark 12:29, 30.

And lest it be thought that this first declaration of God's character was only emphasized in this manner for those of old time under the law, we find words of similar import coming from the lips of Him, Who likewise asked from His redeemed children the obedience and devotion of their poor hearts. "He that loveth father or mother more than Me, is not worthy of Me." And again, in even stronger words, "If any man come to Me, and hate not his father and mother... yea, and his own life also, he cannot be my disciple." Luke 14:26. We also are espoused to one Husband, even Christ, and the jealousy of God is emphasized in this very connection. 2 Cor. 11:2.

Throughout Scripture there is no other sphere where the jealousy of God is more stressed than in that which concerns worship and approach to Himself. Under the law, as we know, everything which concerned this matter was divinely given. The tabernacle, the priesthood, the ordinances, had to be strictly in accordance

with the pattern given. Ex. 25:40; 1 Chr. 28:12 (were they not patterns of things in heaven?). Nothing of self choosing, nothing from the nations around however plausible the reason, was to be brought in. If so it would be an affront to God. The altar from Damascus (2 Kings 16:10-16) the strange fire (Num. 3:4) the Lord would have none of them.

Yet the nation of Israel wandered very far from God and His commandments, and brought into His service things which were unappointed and which were of their own choosing. Even things of pagan origin such as the groves, the images, the high places, were found among the nation, and which things, the Lord said, were to Him an abomination. In days of revival under kings Hezekiah and Josiah, who sought to bring the nation back to God and His pure worship, these groves were cut down, the images broken in pieces and the high places removed, and thus God was honoured and sanctified in their midst. 2 Ki. 18:4; 2 Ch.

34:1-3. In other recorded instances of revival, however, we find that recovery was not so complete. Although the groves were destroyed and the images broken, yet the high places remained among the nation. The people still sacrificed there and sought to sanctify them to the Lord, showing us how deeply rooted they had become in the life of the nation. 2 Ch. 33:17.

We rightly transfer these warnings to ourselves for they were written for our instruction and we too, like King Josiah and others, should be zealous for the Lord's honour, lest we countenance things in connection with His worship and service, of our own choosing, without divine warrant, and which, like the groves and high places among Israel, may originally have been connected with pagan idolatry. An enquiry from a Biblical encyclopedia, Protestant or Roman Catholic, would show that Christendom has many accretions borrowed from pagan idolatry, especially in sacerdotal circles, as is confessed by themselves and their followers. We need hardly enumerate the ornate dress and regalia, the ritual, the turning towards the east, the crossing, the festivals, saints days, play acting, etc., much of which

can be traced to pagan rather than Christian origin. As Israel turned aside from the commandments of the Lord, so too the professed Church of God, soon after Apostolic times, departed from the faith and from the simplicity in Christ, and when the Roman Empire became nominally Christian, and even before, existing pagan festivals were adapted and brought into the professed service of God.

The Reformation, in God's grace, through men who hazarded their lives for the truth and freedom of the gospel, swept away much that was idolatrous and sensuous, but much has since crept back.

Play acting and childish and untrue imagery, as in plays of the nativity are now found in circles which, at one time, would have abhorred these misrepresentations of divinity and of sacred things. The celebration of Christmas, also, with its pagan accompaniments, has come back into nearly all Christian circles yet the Reformers were right when they said that this festival was an adaptation of a heathen festival.

The date of the Lord's birth in God's wisdom has not been revealed. Evidently, from Luke 2:1-8, it was not in midwinter.

Many may have no other thought than that it is right and proper to keep it, but there is no word from the Lord to celebrate it in His remembrance. This of itself should cause earnest consideration among those who fear the Lord. Neither is there any record in the New Testament of the early Christians keeping it, and are we more devoted than they? Unlike Judaism, however, Christianity has no appointed anniversaries.

The accompaniments of this festival, as the Christmas tree, the mistletoe, the yule log, the fabled figure of Santa Claus, are all of heathen origin. Likewise Easter eggs and Easter crossed buns, so unwittingly bought by Christians, were also originally parts of idolatrous pagan ritual. Is there not a parallel between these pagan accretions and the high places among Israel which the people sought to sanctify to the Lord? Whatever sentiment or pious feelings we may have regarding them, it does not change their origin and should they have a place in our Christian life and service? Satan's method from the beginning has ever been, and still is, to materialize and degrade the service of God, to adulterate the truth of God and to mingle the worship of God with idolatry, but the Lord would have His people enlightened and not ignorant of Satan's devices. Our worship and service is to be in truth as well as in spirit.

Customs even from childhood have no claim upon the believer's devotion unless there be Scripture precept or practice so to do. Children do not need pagan myths represented to them. Neither need charity be reserved as true to make them happy. for special seasons, although the world may be helped by their particular seasons and events.

We read and meditate with abiding delight on "that wondrous birth, which for our God was meet," and we are to observe all things whatsoever the Lord has commanded us. Matt. 28:20. "Christ's mass," however, is not one of them, and we are not to observe days of our own choosing. Gal. 4:8-10, and how costly sometimes to go against received custom. (Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"STAND FAST"

"So he departed thence, and after Elijah, and ministered unto found Elisha the son of Shaphat, to him."—I Kings 19:19-21.

This is a marvelous passage of Scripture relative to the call of Elisha. I think I can truly say that when I was about four years of age this passage began to impress itself upon my mind. We had what was called a scroll, in our home. It was a device whereby you could crank it, and it would show Bible pictures, one after another. Of course when you got to the end, you started cranking in the opposite direction and the pictures came back the other way. On this scroll was a picture of Elijah when he called Elisha to be his successor. As I

say, I remember seeing this when I was four years of age, and from that time on, this Scripture has always been of much importance in my own life.

Elijah had just had a marvelous experience. Of course, all of Elijah's life was one marvelous experience after another. Finally, Elijah got disturbed and he ran from Jezebel for forty days. He had gone out the day before and faced 850 false preachers, but when one woman shook her finger and said, "I'll have your head before tomorrow about this time," he began to run, and he ran for forty (Continued on page 2, column 1)

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JOHN R. GILPIN Editor

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Colored Charts Are Now Available On The Trail Of Blood

On pages four and five of this issue is a photo of the chart entitled "The Trail of Blood," which chart is found as an appendix to all copies of the book by the same name.

This is a wonderful historical chart tracing Baptist history, and showing it to be one of suffering and bloodshed down through the ages.

Mrs. Cletus Snyder is now making these on sign cloth, beautifully printed in colors, very much larger than the one that appears in this paper — enlarged six or eight times the size of the one appearing on pages four and five.

Mrs. Snyder sells these at \$15.00 each, at which price they are a genuine bargain. Every church ought to have one of these charts and every pastor ought to teach it at least once every year.

Please write Mrs. Snyder direct. Her address is Wharton Ave., Winston-Salem, N.C.

"Stand Fast"

(Continued from page one)

days' time. Elijah lost his grip on God. He lost his faith. He said, "It is enough Lord take my life, for I am not better than my fathers."

If Elijah had really wanted the Lord to take his life, why didn't he just wait back there forty days previously, and let Jezebel do it? She would have accommodated him. She said she would. She said, "I'll have your head before this time tomorrow." If he had meant what he said, all he had to do was quit running, stand still, and Jezebel would have done the very thing that he wanted done. He told the Lord he wanted death. He was

worn out and tired, and discouraged. He lay down under a juniper tree and God fed him and took care of him.

Finally, when he got to feeling better, God said to him, "I have taken you at your word. You said you were through. I want you to anoint Elisha to be the prophet in your room." So Elijah went to the place where Elisha was plowing.

I might pause to remind you that Elisha was what we would call a big time farmer. He wasn't any ordinary farmer. He wasn't working with maybe an oxen, or a yoke of oxen. Instead, Elisha was really doing things on a big scale. He was plowing with twelve yoke of oxen.

As Elisha was working, Elijah came along and put his coat over top of Elisha, as if to say, "My mantle has fallen upon you. You are going to be a prophet in my place." When Elijah thus spoke to Elisha he realized that the ministry wasn't something that was to be lightly entered upon, and unadvisedly entered into. He went back thinking the thing over, with the result that he said, "If I am going to be a preacher—if I am going to be in the ministry—if I am going to be a prophet—if I am going to take Elijah's place, I'll just sever all relationship with the past.

The Word of God says that Elisha took one of those yoke of oxen and killed them for an offering unto the Lord. He took the plow and the instruments that the oxen were wearing and used them for wood in order that he might be able to offer a sacrifice unto the Lord. With the oxen placed upon the fire and the instruments for plowing used for firewood, it was thus that Elisha separated himself from the past. It was thus that Elisha cut all corners as far as his relationship to the past was concerned. It was thus that Elisha burned the bridges behind him. He has now severed all relationship between himself and his past. The Word of God says that after he did this, he went after Elijah and ministered unto him. He thus became Elijah's understudy.

I wish you would notice how it was that Elisha cut loose from the past, and how thenceforward God became first, and how he was mightily used of God. See him as he went along for days and weeks and months and years in the service of God, and how steadfastly and unwaveringly Elisha served God. More miracles were performed at the hands of Elisha than were ever performed by any other man. Other men had performed miracles, but not a man had as many miracles recorded in the Bible as was true of Elisha. See him as he never fails, and never falters, and never falls by the wayside, but continues, as I say, unwaveringly, steadfastly, continuously for the Word of God.

That ought to be true of every one of us. Just like Elisha cut loose from the past—just like Elisha began to follow the Lord and put God first, and just like Elisha continued steadfastly in the Lord, so it ought to be with us. There ought not to be any

wavering on our part. There ought to be no switching about as to doctrine. There ought to be no wavering like the wave of the sea. Rather, we ought to stand firm so far as the things of God are concerned.

Every once in a while I am brought face to face with the fact that people change in their doctrine and position. I am brought face to face with the fact that people quite often in the ministry change entirely as to their friends, their relationship, their doctrine, and everything pertaining to their past, to start out on a new course so far as their life is concerned. Beloved, I say to you, that ought not to be true of any of us. Elisha sat down and counted the cost when he first started. He separated himself from the past then. He burned his bridges behind him and went forward without any hesitancy and without any wavering on his part. I am of the opinion that the thing that was true of Elisha ought to be true of every preacher, and it ought to be true of every Baptist. It ought to be true of every church member. We ought to count the cost, decide what we are going to do, and then do it. Without any wavering, without any fluctuation, and without any turning back, we ought to keep persistently and everlastingly to the task of serving God.

I

THE PRINCIPLE STATED.

The Bible tells us the way that God would direct His people to go. Let's notice a number of Scriptures to show you how this principle is stated in the Word of God.

"And the priests that bare the ark of the covenant of the Lord STOOD FIRM on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan." — Joshua 3:17.

This was at a time when the Jordan River was at flood stage. The children of Israel, who had wandered in the wilderness for forty years, were getting ready to go into the land of Canaan and it was necessary that they cross over the Jordan River. The result was that God miraculously held back those flood waters and allowed those Israelites to pass over dry shod. Then the Word of God says that those priests that bare the ark stood there within the Jordan River until all the Israelites had passed over Jordan. I imagine there must have been at least three million of those Jews, and when those priests bearing the ark stepped down into the waters, the waters flowed on one side and started piling up on the other side, until all those Jews had passed to the other side.

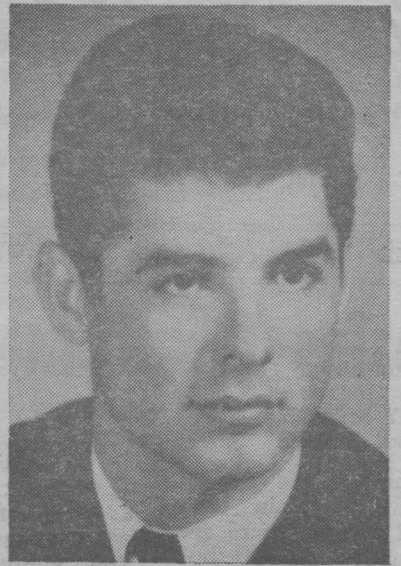
If I understand my position as your pastor, I, like these twelve men who bare the ark of the Lord, am to stand still and to stand firm until all of God's people are passed to the other side. I have no business wavering. I have no business fluctuating in regard to my doctrine. I ought to stand still until all of God's people have passed over to the other side.

Let's notice this principle as it is laid down elsewhere in God's Word:

"His heart is as firm as a stone; yea, as hard as a piece of the nether millstone." — Job 41:24.

Without taking time to offer an explanation of this Scripture, may I say that it certainly stands as a marvelous illustration of how a preacher ought to stand in the service of God. It says that his heart was firm as a stone. That doesn't mean that the preacher is to be as hardhearted as a stone, but it does mean that he ought to stand with a purpose of heart, just as firm as any stone that we have.

Why I Want To Attend The 1969 Bible Conference



ELDER LARRY COX

Concerning your latter letter, WHY I WOULD LIKE TO ATTEND THE CONFERENCE AT ASHLAND: I have never had the privilege to attend the Conference at Ashland for this reason alone look forward to going and being in fellowship with those of like faith. Then, I look forward to hearing the truth expounded. It is a time when one is strengthened in the faith by meeting people from over the country who believe the truth of God's Word. We sometimes begin to think that Elijah did that we stand alone but when we attend these conferences we soon realize that there are churches all over the nation who hold up the banner of truth high. How rewarding to make new acquaintances in the Lord!

ELD. LARRY COX, Pastor
Woodlawn Terrace Baptist Church
Memphis, Tenn.

Did you ever stop to think why it was that General Jackson of the Civil War was called Stonewall Jackson? That name that was tagged upon him just didn't happen to fall upon him. One day when the bullets were flying about him, and when the muskets were being loaded as rapidly as possible, and were being shot at him, General Jackson stood firm in spite of the bullets flying around him. Somebody said, "Look at him. He is standing there like a stone wall." From that time on, he was known as Stonewall Jackson.

Beloved, I say to you, that is the way every Baptist preacher ought to stand for the things of God. I don't want to preach to you one doctrine today, and then next Sunday have a different message, or a contrary message. I want you to know that the message that will go out from this pulpit today will be the same message tomorrow, and the same message next Sunday, and the same message next year.

Let's notice again:

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the OLD PATHS, where is the good way, and WALK THEREIN, and ye shall find rest for your souls. But they said, We will not walk therein." — Jer. 6:16.

Notice what he said. He didn't say to lie down. He didn't say to take a nap. He said, "Stand

in the ways, and ask for the old paths." Beloved, God meant Jeremiah to stand.

It is so much easier to sit than it is to stand. It is so much easier to lie down than it is to stand. It is just so much easier to recline than it is to stand. But God doesn't call upon us for a life of ease. God doesn't call upon us to do the easiest thing. God calls on us, and says, "Stand."

Listen again: "And it came to pass, that 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 plough, and looking back, is fit for the kingdom of God." — Luke 9:57-62.

Here were individuals who wanted to follow Jesus, so Jesus put them to the test. To the first man who said, "I'll follow

(Continued on page 3, column 1)



MORNING AND EVENING

By

C. H. SPURGEON

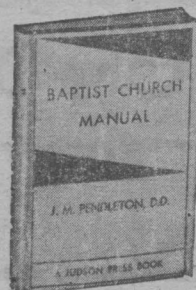
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APRIL 19, 1969

PAGE TWO

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POSTPAID

"Stand Fast"

(Continued from page two)

"You withersoever you go," Jesus said, "Do you know that the foxes have holes? Do you realize that the birds of the air have nests? If you follow me, you may not have any place to lay your head."

To the second one He said, "Follow me." The man said, "But let me first go bury my dead." He didn't mean that his father was dead. In all probability, his father was getting along toward what we would say reclining years. He said, "Just let me wait until my father is dead so I can take care of the necessities as far as his burial is concerned. Then I'll come follow." Jesus said, "No, let the dead bury the dead. There will be plenty that can take care of the burial of the ones who have died physically. If you are alive spiritually, you come follow me."

A third one heard him preach and said, "That sounds good, and I want to follow you, but let me go home and bid my father and mother goodbye." Jesus said to him, "Man, I have a better message. No man ever put his hand to the plow and looked back that was fit for the kingdom of God."

Beloved, when a man starts out in the service of the Lord, he ought to find what the Word of God teaches, and having learned what the Word of God teaches, he ought to stand for it. Having put his hand to the plow, he ought to go forward and not backward. He ought not to turn around. He ought not to go to the right nor the left. He ought not to waver. Rather, he ought to stand firm when once he puts his hand to the plow and never cease.

Let's notice this principle

stated again:

"And they **CONTINUED STEADFASTLY** in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—Acts 2:42.

Notice, this group of early disciples that were saved on the day of Pentecost — about 3,000. They were saved and added to the church that day. It says that they "continued steadfastly in the apostles' doctrine and fellowship."

I have often said that you can't have the apostles' fellowship unless you have the apostles' doctrine. You have to have the right kind of doctrine to have the right kind of fellowship. Beloved, this crowd had the right kind of fellowship because they had the right kind of doctrine, and the Word of God says that they continued steadfastly in regard to the matter.

I like to see a person that is steadfast. That ought to be the middle name of every child of God. Every child of God ought to be steadfast. The trouble with most of us is that we are something else. Lots of us act like we are steadfast, but God says that we are to be steadfast, we are to continue, and we are to stand. We are not to go backward, but we are to go forward. We are to continue steadfastly in the apostles' doctrine and fellowship.

Notice another statement of the same principle:

"Watch ye, **STAND FAST** in the faith, quit you like men, be strong."—I Cor. 16:13.

Notice those verbs that he used. You are to watch and keep your eyes open. You are to stand fast. You are to act like men. You are to be strong. In other words, don't be like a child. A child fluctuates, but you are to continue like a man. You are to be

strong.

I think if God would have you and me to be anything, it would be to rejoice for the faith, and to stand fast.

Listen again:

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, **TO STAND**."—Eph. 6:13.

The Apostle Paul is telling us about the warfare that is out before us. He tells us how that every Spirit-filled believer is going to have such warfare. He tells us about the armour that the warrior is to wear. He tells us about the foes that the warrior is going to have. Then he says, "Having done all, stand."

Sometimes, beloved, you can't do anything else but stand. There have been many times in my life that I didn't know which way to go. I didn't know what to do, except this: I knew that I could stand. I knew there wasn't going to be any retreat.

I have been, many times, like Napoleon's little drummer boy. When Napoleon was losing the battle one day, somebody called upon this drummer boy, and said to him, "Beat a retreat," but he stood still." They gave the second command to this drummer boy to beat a retreat. This drummer boy said, "I have never been taught to beat a retreat, but I can beat a march that will cause the dead to rise." They said, "Beat the march," and Napoleon's army won the battle because a drummer boy refused to beat a retreat.

I tell you, beloved, sometimes all you and I can do is just stand. God doesn't say for us to retreat. If we can't do anything else, He wants us to stand.

The Apostle Paul gives us again the same principle how we are to stand firm, for he says:

"Therefore, my brethren dearly beloved and longed for, my joy and crown, **SO STAND FAST** in the Lord, my dearly beloved." Phil. 4:1.

If you will study closely, you will find that this book of Philippians in all probability was written while Paul was in jail. Doubtlessly, they wrote to Paul and told him about how things were coming along in the church. They said, "We have had a split." How it must have grieved the heart of this great man of God to know that the church at Philippi had had a split.

You remember the time when Paul first went to Philippi, how God directed him out to the river bank where he found a crowd of people having a prayer meeting. It wasn't legal for them to pray in the city of Philippi. Prayer was outlawed in Philippi. They were to pray outside the city. Here was a crowd that was having a prayer meeting and Paul went out there and preached to them — and a woman named Lydia was saved. How did Lydia happen to be there that day. I'll tell you why. God sent her there. God directed our steps and our paths, and God had sent Lydia over to Philippi as a seller of purple. She was there at this prayer meeting, and she was saved.

Then a day or two later they caught Paul and Silas and gave

them a terrible thrashing until their backs were bleeding. As they were there lying in that cold, damp, dirty jail at Philippi, at the midnight hour they prayed and sang praises unto God. I don't know what they sang, but I know that though their feet were in the stocks, and though their backs were bleeding, their hearts were in the sky, and they started singing the praise of God. Then it was that God, who in eternity past had timed the event, saw to it that a rock gave way and an earthquake came, and that old jail toppled over. I can see the Philippian jailer how God gloriously saved him that night, and he became one of the charter members of that church.

Oh, what a crowd it was! This woman Lydia from Thyatira was a wealthy woman. She has been saved. Now the Philippian jailer is saved. They become charter members of that church at Philippi. Then Paul left Philippi; and as usual, he got in jail.

This was a common experience of Paul. More or less, every time he left a town, he told them, "If you want to write me, you can address me in care of the city jail," because he knew that sooner or later, in the next town, that would be the place that he would end up. Now Paul is in jail, and the church back at Philippi which had had such a wonderful start, and which had been blessed so marvelously of God—that church had a split.

Paul said, as he wrote them, "Those two women shouldn't have done it. I entreat thee to help those women."

What is he saying? He is saying, "Stand fast in the Lord. Regardless of the troubles, regardless of the problems, and regardless of the split, you are to stand fast in the Lord."

Beloved, I just believe that we might get a message from this for ourselves. I don't know what God may have in store for me. If God gives me grace in the future as He has in the past, and if God deals with me in the days to come as He has in the past, I rather imagine that God would have us to stand fast regardless of what else may come.

Let's notice this principle again:

"For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and **THE STEADFASTNESS OF YOUR FAITH in Christ**."—Col. 2:5.

There is a difference in the church at Colosse and the church at Philippi. The church at Philippi knew to stand fast; the church of Colosse was standing fast. The church at Philippi had had a split, and that split had almost caused the church to be destroyed. Paul had to write them and tell them to stand fast. The church at Colosse, though they had their problems, and though they had much opposition, yet they were still standing. (Continued on page 5, column 4)

At Least Five People To Whom You Can Send TBE

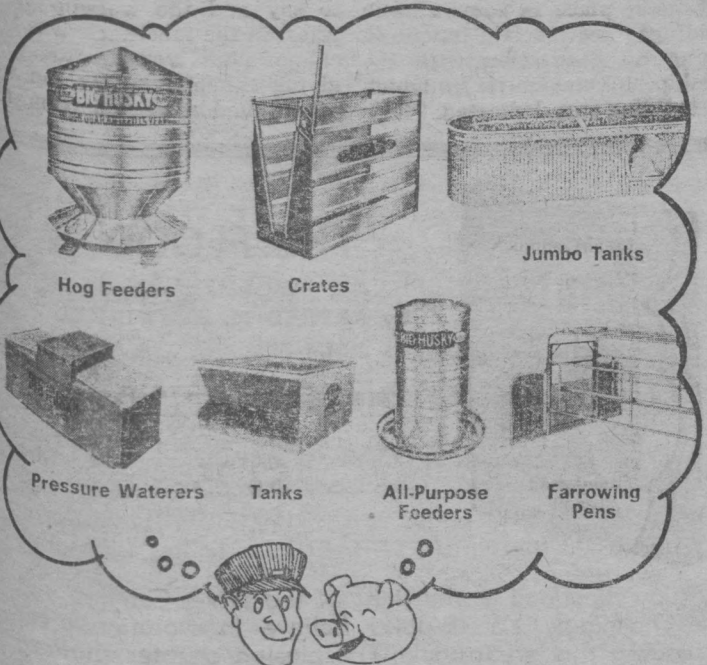
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THE BAPTIST EXAMINER

APRIL 19, 1969

PAGE THREE

The Baptist Examiner FORUM

"Is it right to have suppers in the church building, particularly in the basement thereof? Does I Cor. 11:22,34 prohibit this practice of eating in God's house?"

E. G.
COOK

761 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



like, what those people were doing would be an excellent way to start it.

But, if a church invites other saints from other parts of the country to come and feast with them for a few days on the precious Word, and there is no other convenient place in which to take care of the physical need of these visiting saints, then I see no Scriptural reason why the food could not be served in the church building. Our Lord willing, I plan to attend Brother O. C. Harris' Bible Conference in California the first four days in April, and I must admit that it would be rather inconvenient and time consuming as well as expensive if I had to come back to Birmingham to eat my meals. To serve the food in the church building in a case like this would enhance the fellowship of the saints. But an incident like we see in I Cor. 11 would destroy any fellowship that might already exist. So to sum it all up, I did not learn any Bible at the so-called church suppers I attended years ago, and I do not know of anyone else who has learned any.

ROY
MASON

Radio Minister

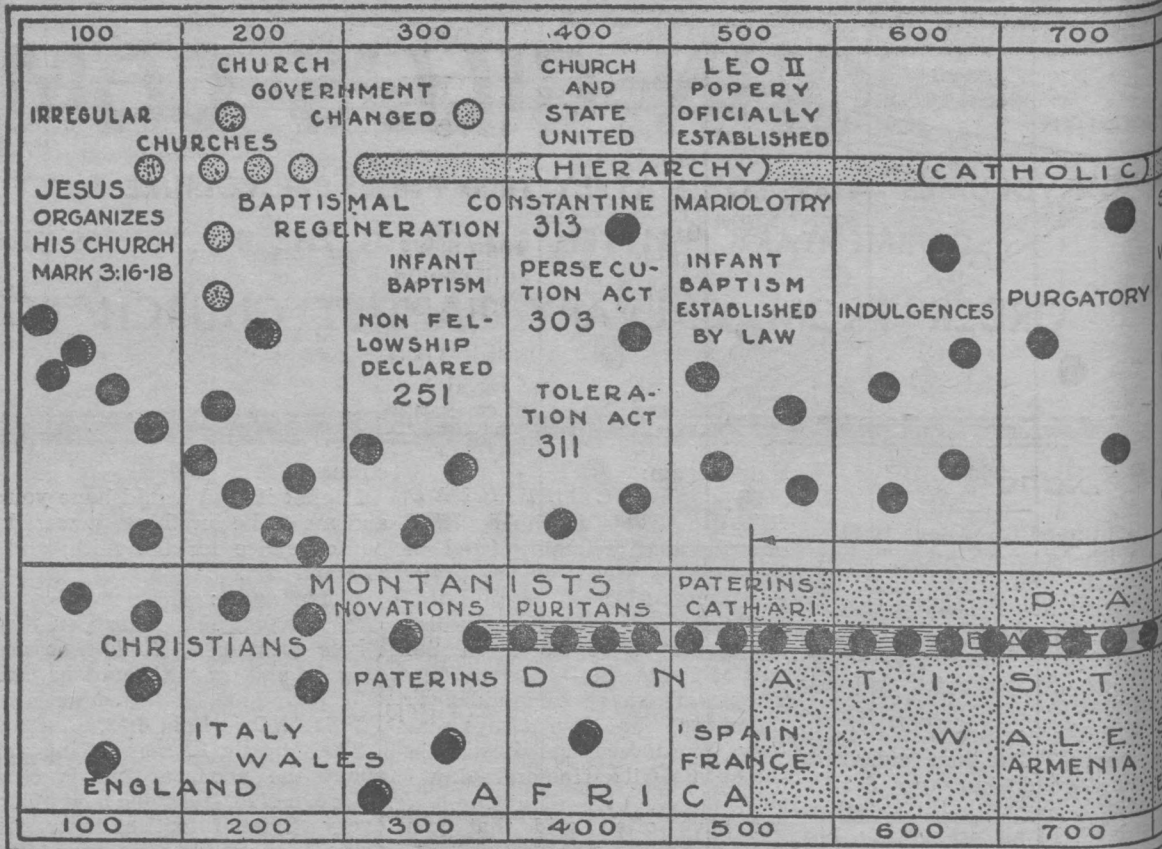
Baptist
Preacher

Aripeka, Florida



No it isn't right to have suppers in the Lord's house. Many church leaders ease their conscience by not having suppers in the "sanctuary" as they call it. They have them in the basement or in some other portion of the church buildings, but that is just begging the question. I think the Scripture mentioned above, in the question, is pertinent to this question. Some of the Corinthians came to the church meetings and stuffed their stomachs and guzzled the wine until they got tipsy.

(Incidentally, if they used grape juice for the Lord's Supper, how did it happen that they got drunk?) Plainly, those Corinthians did not remember the Lord's death, they used the occasion to satisfy appetite. It is just as true that the people who attend parties at the church house and stuff themselves don't remember the real purpose of a church—they are concerned about having a "good time." Paul's words in I Cor. 11:34, "If any man hunger



EXPLANATION OF THE CHART

By J. M. CARROLL

ILLUSTRATING the History of the Baptist Churches from the time of their founder, the Lord Jesus Christ, until the 20th Century.

1. The purpose of this book and chart is to show according to History that Baptists have an unbroken line of churches since Christ and have fulfilled His prophecy — "I WILL BUILD MY CHURCH AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT." In the irregular churches is clearly seen the growth of Catholicism and Protestantism. Baptists are not Protestants since they did not come out of the Catholic Church.

2. The numbers at the top and bottom represent 20 centuries.

The first vertical line is A.D.

3. The horizontal lines are nicknames given to Baptists: Novations, Montanists, Paulists.

4. THE BOLD CIRCLES beginning with the first Church during His early ministry, in Judea, Antioch, and others. The second and third centuries in the bitterest opposition found in every age. The first of the next Ana-Baptists, and ages are represented by a d

let him eat at home" should be sufficient to keep people of today from repeating the blunders of the Corinthians.

But there is something else to consider, namely the attitude of Christ. Like church people of today, including Baptists, the Jews back there had turned the temple into a place for most everything. They bought and sold, and money changed and cheated. Jesus on two occasions, at the beginning of his ministry and again near the end, went into the temple and drove the whole gang of desecrators out, saying, "It is written, mine house shall be called an house of prayer." In other words, it was to be a place of worship. He not only drove the gang of desecrators out, he carried things so far as to refuse to let people even carry a vessel through the temple. Read Mark 11:15-18. Which is most meaningful — the temple of the Jews or a church? A church founded and commissioned by Christ, is of far greater significance than the ancient temple. Therefore, IF CHRIST OPPOSED THE DESECRATION OF THE TEMPLE WOULD HE GIVE CONSENT TO DESECRATE A CHURCH BUILDING? In the light of Christ's cleansing of the temple, a person is blind indeed who can't see that he is opposed to desecration of the Lord's house of today.

Many churches of today use their buildings far more for eating and drinking than for worship. Some even pay a hostess to oversee parties and feasting.

"But can a church hold the young people, if they don't give them feasts and parties?" Maybe they can't hold the unregenerates who were rustled into the church by way of decision days and things of that sort, but if they are truly saved young people they don't have to be partied and stuffed to "hold them." Speaking out of my own experience, through a lifetime in the ministry I always had flocks of young people, and I never tried to hold anybody by means of feasts and parties.

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



No, it is not right to have suppers in the church building. The house of God is a building that we have dedicated to God. It is therefore separated from the things of this world, for the purpose of worshipping God's Son and our Saviour Jesus Christ. It is called the house of prayer and it is never referred to as a Dairy Queen, Steak House Restaurant, or an Amusement Center.

"And He taught, saying unto them, is it not written, My house shall be called of all nations the house of prayer? but you have made it a den of thieves." Mk. 11:17.

The suppers and amusement that takes place in some church buildings are social functions, having no connection with the worship of Jesus Christ for which the building was dedicated. There

are houses which are erected for the purpose of eating and drinking, but the house of God is not one of them, and the Comforter made this quite clear when He says:

"What? have you not houses to eat and to drink in? or despise you the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not." I Cor. 11:22.

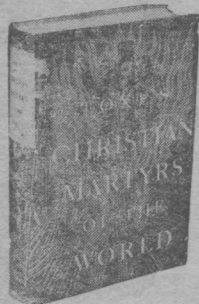
The Lord has commanded that His people be a separated people, and has emphasized that one cannot worship Him with fleshly energy.

"For God is a Spirit; and they that worship Him must worship Him in spirit and in truth." Jn. 4:24.

Because they (suppers) are of the flesh, I am opposed to the idea of using God's house for their activities. The Spirit of God has definitely prohibited us from using God's house for anything else other than the worship of Jesus Christ.

The tabernacle which was God's first dwelling place on earth, pictures what I am trying to say and the worship of the priest in the tabernacle was typical of our worship today. In giving the pattern for the wor

(Continued on page 5, column 1)



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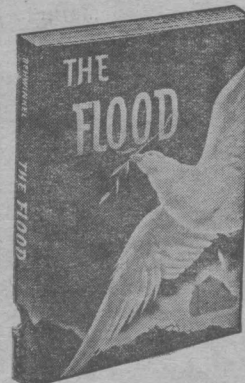
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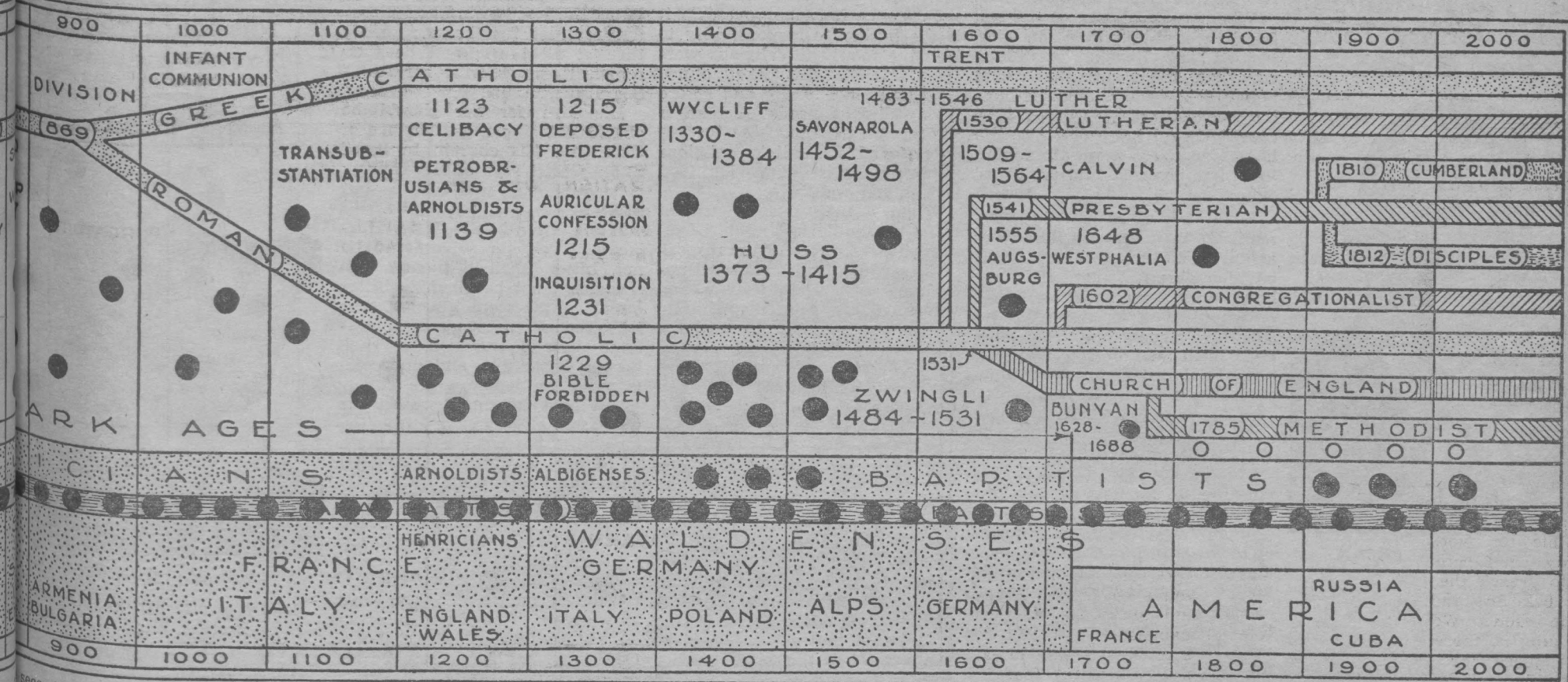
APRIL 19, 1969

PAGE FOUR

The only difference between a buzzard and a gossip is that the buzzard waits till the person is dead before it tears him apart.

THE TRAIL OF BLOOD

By J. M. CARROLL



second, A.D. 100, and so on. They have been between them the passing years and ages — Waldenses.

ENT BAPTIST CHURCHES which came from the first, they were persecuted. In spite of the fact that Baptist Churches are given them was Christians, you will notice that the dark Even during this time you

will notice a continual line of churches called Ana-Baptists. They were continually and bitterly persecuted even unto death by the Catholics. Near the first of the 16th Century the Ana was dropped and they were simply called Baptists.

5. THE EIGHT SHADED CIRCLES OF THE FIRST, SECOND AND THIRD CENTURIES REPRESENT CHURCHES INTO WHICH ERROR CAME AND ARE THEREFORE CALLED—IRREGULAR CHURCHES. The first error was in church Government—Pastors assumed authority not given them by Christ. Pastors of larger churches claimed authority over other smaller churches. Thus in the 3rd Centuries the Roman Hierarchy was established. The Emperor Constantine issued a call in 313 inviting all churches to send representatives to form a council. The bold churches — that

is Baptist Churches, refused the invitation but the irregular churches responded. The Emperor was made the head and thus the group of churches known as irregular churches became the State Church. The Emperor continued to head the churches until Leo II claimed authority as the successor of Peter. Thus is seen how the error in church Government developed into Popery. In the 16th Century the Protestant Churches began to come out of the Roman Catholic Church. They are called Protestant because they protested against the errors of Catholicism.

6. It was in the year 251 that Baptist Churches declared non-fellowship with the irregular churches. They refused to accept Baptism administered in infancy or for salvation and thus came the oldest nickname—Ana-Baptists which means rebaptizers.

The Forum

(Continued from page 4)
ship service, God provided a table called the table of show-bread. This table was laden with 12 loaves of bread, which was renewed ever Sabbath Day. This bread was food for the priest, and it typified the true bread sent down from Heaven, which was the sinless Son of God. There were no fancy dishes on this table such as ice cream, potato salad, pies and cakes — nothing on the table in God's house but bread. Brethren, when the table is set in God's house today it should have nothing on it but bread, the Word of God, and the living Word, and the written Word. We who are saved and are members of the church which Jesus founded, have been made priests, we most certainly do not need any fancy dishes or side dishes to attract the flesh. It is the inner man that we feed in God's house, and his diet consists only of the true bread which cometh down from the Father. Read Jn. 6:31-35.
Should the priest in the service of the tabernacle bring any food other than the unleavened bread, it would have been in violation of God's command and brought upon them His chastening hand. It is my firm belief that the same holds true today. If we use God's house for social activities, I would be looking for

God to chasten me, because I have despised His house.

To the young people who read this article, may I speak to your hearts. There are many places in this world where you can go for fun, amusement and good clean recreation, but the house of God is not one of them.

The church house was built from the tithe that belongs to the Lord, and we should never take that which was given to the Lord, and spend it on the flesh.

JAMES HOBBS

Rt 2 Box 182
McDermott, Ohio
RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.



Actually we do not need to go any farther than to look at I Cor. 11 to find our answer. Obviously, these passages are showing that we are not to use the Lord's house (the church building) as a place for meals of any kind. As you can see the Corinthians were being rebuked for not taking the Lord's supper properly. They were making a feast of it and this was wrong. Now, what is wrong with using

the building for church suppers? The wrong comes with using the building that has been consecrated as God's house. Christ was very angry when he threw the money changers out of the temple. "... Take these things hence; make not my Father's house an house of merchandise." (John 2:16)

Many people say that they have these suppers in order to make money for the church. If the members of a church give their tithes like they are supposed to they wouldn't have to lower their church to the level of a beggar. (Don't kid yourselves, the only reason why most people buy tickets for those suppers is because they hate to refuse a church. Shame on you lowering your church standards like that.) When Christ spoke of the people paying their tithes and omitting the other things He said, "... these ought ye to have done, and not to leave the other undone." (Matt. 23:25)

The church has three things that Christ told them to do. (1) Preach to the lost, (2) baptize the saved, and (3) teach the saved. (see Matt. 28:16-20) If a church spends time doing what it's supposed to do, it won't have time to do what isn't necessary.

Many people seem to think that it is necessary to have young folk programs, ball teams, dinners, bowling clubs, and many other allurements. Their cry is, "we've got to do something for the young people." I agree, we have to do something for the young people, the middle aged people, and the old people. But we don't have to provide the things mentioned above. What we are responsible to provide for them is the message of God—the message of eternal salvation. THIS IS WHAT THEY NEED. This is far more important than ball clubs, etc. Most of the people that are attracted by those superficial, fleshly activities are not interested in spiritual things.

What I am trying to show you is that we are not to use the place of worship, God's house, for anything that pertains to the flesh. This includes suppers as

well as the various physical activities mentioned above.

"Stand Fast"

(Continued from page three)
ing for the truth. Paul says to them, "I behold your order and the steadfastness of your faith in Christ."

That is the way I think that God would like to see our church today. That is the way I think God would like to see every church—just standing fast in the Lord.

Notice another Scripture in this respect:

"For now we live, if ye STAND FAST in the Lord."—I Thess. 3:8.

Paul is writing to this church of Thessalonica where he had been previously some months before, and he says, "Brethren, if you will just stand fast, I'll still live; for as long as you stand fast for the things that I have taught you, then I'll live."

Beloved, I can say the same to you. As long as you stand up for the things that I have taught you in these years that have gone by, and as long as you remain faithful to the Word of God, I'll live through you. I rather have in mind that if God tarries and this old body goes down into the ground—I rather imagine that I'll still live for a

little while. I think we are going to see people who have been blessed by what we have preached, that will still contend for some of the doctrines that we have contended for. I'll live as long as any individual stands fast in the faith that I have preached in the years of my ministry.

Listen again:
"Therefore, brethren, STAND FAST, and HOLD THE TRADITIONS which ye have been taught, whether by word, or our epistle."—II Thess. 2:15.

The word for "tradition" as used here is not an ordinary word that is used relative to tradition in other places, but it is a word which means "doctrine." He is saying "You stand fast and hold the doctrines that you have been taught, whether you have been taught them by word of mouth, or whether you learned them from my epistles. It makes no difference how you have gotten these doctrines, you stand fast and hold the traditions which you have been taught."

I like to see people stand fast. I like to see people hold on to the doctrines. It is a grief to me when anybody fails to do so. The fact of the matter is, I look backward across my ministry and I think of several individuals that I have known who one day stood for the things of the Lord, who today are not standing. I think I can truthfully say that of all (Continued on page 7, column 1)

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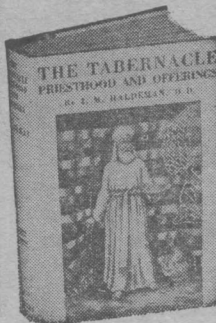
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The Home

(Continued from page one)
head of the church." This metaphor, "the husband is the head of the wife," is taken from the head of the natural body. Now the natural body is the fountain of sense and motion. So this metaphorical expression suggests that man as the head of the home must govern his household and make all the important decisions.

When a marriage takes place, the wife takes the husband's name as her name, and they become one flesh. Every move that he makes affects her, and God holds him responsible for every move his family makes because he is the head of the home. Throughout the entire Bible this is the case. Under the law a husband was empowered, if he pleased, to disannul the vows made

by his wife (Num. 30:6-8).

When God blessed Abraham, Sarah was blessed. When God blessed Isaac, Rebekah was blessed. When Achan stole that which belonged to God, he and his family were stoned. The men who caused Daniel to be cast into the lions' den, were themselves with their families cast into the lions' den.

Thousands of men have never realized their responsibility or assumed it. Some men have shirked their responsibility, and they have run off and left their wives. It would have been better for such men if they had never been born. God will create a special place in Hell for such duty-shirking, demon-controlled men.

In the Christian home man is

The Breadwinner

The head of the home is to provide for the material needs of his household. He is responsible to provide for the temporal needs of his wife. In Eph. 5:29 it is written: "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." A man's wife is his own flesh. He must be industrious to supply her with food and clothing. The manner in which this is to be done is "as the Lord the church." Christ nourishes and cherishes the church; He furnishes it with all things needful and good. So must the husband do for the wife.

It is enjoined upon the husband to provide for his children. We are told in II Cor. 12:14: "For the children ought not to lay up for the parents, but the parents for the children." The husband is to provide "all things honest," decent, convenient and suitable to his state, condition, circumstances and abilities (Rom. 12:17). The Bible also says in I Tim. 5:8: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." God pity the man who lays around and lets his wife make the living. May God have mercy upon the man who spends his pay check on alcoholic drinks. His family would be better off if "a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

In God's plan for a successful home man is

The Spiritual Leader

In Eph. 6:4 fathers are commanded to bring up their children "in the nurture and admonition of the Lord." "Nurture" means "to train by chastening when needed." "Admonition" "to train by words." This discipli-

line and verbal training must be such as the Lord approves. So it is the husband's responsibility to lead the family in religious worship. No father has a scriptural right to rear a family and ignore their religious needs. A man is just as much responsible to provide for his family's religious needs, as he is to provide food and shelter for them.

When a man says he cannot bring his family to church, he reveals his ignorance of the responsibility which God has placed upon him. Heaven help the husband who sends his children to church, when he stays home to read the Sunday paper. In II Chron. 20:13 we read: "All Judah stood before the Lord, with their little ones, their wives, and their children." The husband of the twentieth century ought to bring his whole family to public worship as the men of Israel did in olden times.

The man who does not attend church is leading his family to Hell by his example. In II Chron. 27:2 it is said that King Jotham "entered not into the temple of the Lord." Then in chapter 28:1 it is said of Ahaz, his son, that he "did not that which was right in the sight of the Lord." Father are you leading your son to Hell like King Jotham? It will be sad indeed if you die and go to Hell,

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but it will be a terrible shame if you lead your family there by your Christless life. Remember, Ex. 20:5 declares that God visits "the iniquity of the fathers upon the children unto the third and fourth generation."

I would to God that every father would say with the intestinal fortitude of Joshua of old: "As for me and my house, we will serve the Lord" (Josh. 24:15).

Now let's turn our attention to the husband's

Responsibility To His Wife

He is to love her with a pure, ardent and constant affection. Eph. 5:25 says: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." The husband is to love his wife with a love which resembles that of Christ for His church. He is frequently exhorted to do this because men as a rule are often prone to fail to express their love. It is said of Isaac that "he loved" Rebekah (Gen. 24:67). In Gen. 29:18 it is written that "Jacob loved Rachel." So it should be with every man who has a wife.

A man is to love his wife with a love superior to that shown to any creature. A man is to love his neighbor as himself, but one's wife is himself. Loving her is loving himself (Eph. 5:28-29). Parents are to be loved, but a wife is to be loved before them, for a man is to leave his father and mother and cleave to his wife (Gen. 2:24). Children are to be loved, but the wife comes before them. Elkanah said to Hannah in I Sam. 1:3: "Am not I better to thee than ten sons?"

The husband is to love his wife to the extent that he will take pleasure in her person. In Prov. 5:18-19 we read: "Let thy fountain be blessed: and rejoice with

the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love." See also Eccl. 9:9.

His love for her should be chaste and single, as the love of Christ for His church. In S. of S. 6:9 Christ says of His church: "My dove, my undefiled is but one."

It is written in Col. 3:19: "Husbands, love your wives, and be not bitter against them." The man must not be given to bitter language, threatening words, sour looks, etc. He must never be given to bitter blows which are cruel, barbarous, brutish and unbecoming to a gentleman.

The husband must protect his wife from all abuses and injuries, for she is the weaker vessel. He is to expose himself to danger and even risk his life in the defense of his wife. This is seen in I Sam. 30. Verse 5 says: "And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite." Then in verse 18 we read: "And David recovered all that the Amalekites carried away: and David rescued his two wives."

The man should do all within reason to contribute to the pleasure, peace, comfort and happiness of his wife. In I Cor. 7:33 we are told that "he that is married" is to care "how he may please his wife."

He is to seek her spiritual welfare because they are heirs together of the grace of life. The man should join with his wife in family worship, in reading, in praise and in Christian conversation.

In closing let us turn our attention to the Father's

Responsibility To His Children

In the average home everything is run by switches except the children. But the Bible teaches that fathers are to discipline their children. The Scriptures give four reasons for doing this: (1) Because they need it — "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." Prov. 22:15; (2) Because it will improve their conduct — "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." (Prov. 29:15); (3) Because we love them — "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." (Prov. 13:24); (4) Because chastisement is a means of delivering our children's souls from Hell — "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from Hell." (Prov. 23:13-14). Fathers should not be like Eli. I Sam. 3:13 declares that Eli's sons were vile and that "he restrained them not."

The father is to teach his children spiritual matters in the home. In Deut. 11:19 we read: "And ye shall teach them your children, speaking of them (the commandments of the Lord)

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when thou sittest in thine house. We must not leave all the spiritual training of our children to a forty-five minute Sunday school period. Blessed is that child who like Timothy has known the Scriptures from an early age (I Tim. 3:15). In Prov. 22:6 we read: "Train up a child in the way he should go: and when he is old, he will not depart from it." We are not to train them up in the way they want to go, but in the way they should go." If we train them the wrong way, when they are old they will not depart from it.

In Eph. 6:4 we read: "Ye fathers, provoke not your children to wrath." Fathers are not to provoke children by unreasonable commands (I Sam. 2:30), nor by loving one more than another as Jacob did Joseph (Gen. 37:8). If a father provokes his children to wrath, they will become discouraged; they will despair in pleasing their parents. (Col. 3:21).

Fathers are to pray for their children. In Gen. 17:18 it is written (Continued on page 8, column 3)

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PAGE SIX

If there were as many idle parts in an automobile as members in the church, the automobile couldn't run down hill.

"Stand Fast"

(Continued from page 5)

the things that grieve me in life, there is nothing that has ever caused me quite as much concern or grief as the fact that some individuals whom I have known, no longer contend for, or no longer stand for the traditions or the doctrines of God's Word.

Let's notice again how this principle is stated:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."—II Tim. 4:1-5.

Paul is saying that we needn't be surprised if some people don't endure sound doctrine. It has been prophesied that they won't. He says we need not be surprised if some people get a preacher that will preach the things that they want to hear. He says we need not be surprised if there are some people who will turn their ears away from the truth, and unto fables, who would rather hear a fable than to hear the truth.

I tell you, beloved, the Word of God says we are to stand fast, we are to preach the Word.

Notice again how this principle is stated:

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)."—Heb. 10:23.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."—II Pet. 3:17.

I say to you, let us beware lest we fall from our own steadfastness. If I know what God wants us to do, it is that we should be steadfast. God doesn't want us to fall from our position that we have taken. He certainly doesn't want us to fall from our position of steadfastness in the Word of God.

II

SOME GENERAL REMARKS.

There are some general remarks that I want to make in the light of this principle.

Not all continue that start out in the service of the Lord. They start well. They begin well. They go along for a while, yet they don't continue to the end.

Paul had that experience with some of his helpers, for we read:

"Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this

present world, and is departed unto Thessalonica, Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry."—II Tim. 4:9-11.

There were some folk who started out with Paul that didn't continue. They started well. There was a time when Paul had a lot of followers. There was a time when he had lots of people in his company. Now Paul is in jail.

Demas has left Paul. He has gone to Thessalonica. Why? He loved the world. He hadn't done anything particularly wrong. He hadn't gotten mixed up so far as immorality is concerned. Demas just loved the world, and he left Paul because it was costing to stand with Paul.

Demas wasn't the only one, for Crescens had gone to Galatia, and Titus had gone to Dalmatia. One of the books that Paul wrote was concerning Titus. Here was a man who got his name in the Bible, who didn't live in the light of it in his last days like he did when Paul wrote the book bearing his name.

So I say, in the light of this principle, we ought to continue.

Also we need to keep everlastingly busy in the service of the Lord.

We read the story of the laborers in the vineyard, how our Lord hired certain laborers at various hours of the day. We read:

"So WHEN EVEN WAS COME, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first."—Mt. 20:8.

When did he call the laborers? When even was come. He had hired them at various times of the day, but they kept busy until evening.

Beloved, God's people ought to keep everlastingly busy in His service. I just don't believe that God wants His preachers to be busy for a little while, and then change over to something else. I think God wants His preachers to be busy. He wants them to stand firm for the Word of God and to keep busy in the service of the Lord.

God wants us not to waver so far as the truth of God's Word is concerned.

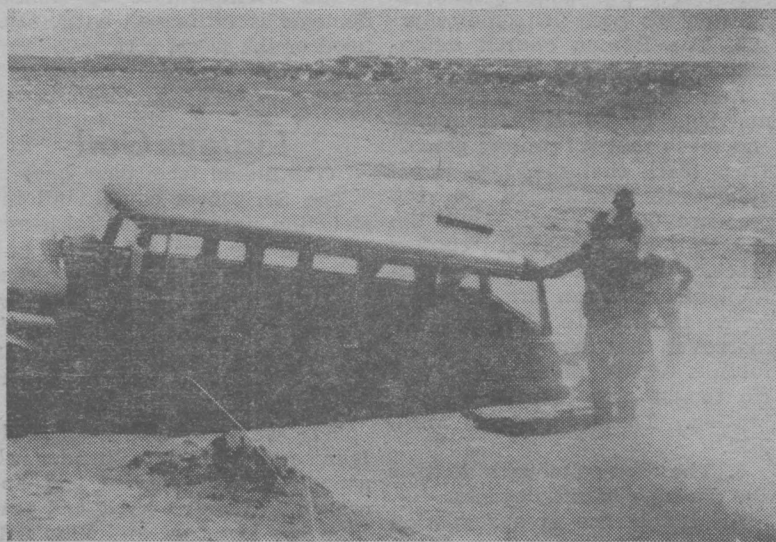
I like to read that Scripture concerning Ruth, which says:

"So she gleaned in the field UNTIL EVEN, and beat out that she had gleaned: and it was about an ephah of barley."—Ruth 2:17.

Ruth had a good ending as well as a good beginning. She went to the field of Boaz and she gleaned all day long until the evening. She had a good ending as well as a good beginning. There wasn't any letting up, but she kept busy until evening.

I think God's preachers and God's churches, ought to be mighty careful to be like Ruth. She didn't quit until evening. I

One Of Burket's Problems —Getting Stuck In Wash



These pictures were supposed to accompany the article by Bro. Burket in the issue of last week. They represent one of Bro. Burket's continuous problems — that of getting stranded in the sand. If anybody ever writes a book on, "How to Cross a Creek Without Getting Stuck," please send the first copy to Bro. Burket.

have no business quitting. I have no business changing my doctrine. I have no business shifting about in my preaching.

It has gotten to the place in America since Social Security became a reality that people think in terms of when they reach their retirement age. Do you know when I am going to retire? I'll tell you frankly. I am going to retire when my Lord either takes me above, or else they throw a spade full of dirt in my face. As long as I am able to do anything at all, there is not going to be any retirement for me. I just don't believe that a preacher ought to retire. I think that a preacher ought to be just exactly like Ruth. The Word of God says that she gleaned until evening. God called me into His ministry. He didn't call me for a little while. He didn't call me until I reached retirement age. Rather, He called me to glean until the evening, and I expect to do so.

Another general remark is that folk justify their wavering with the most flimsy excuses.

Did you ever stop to think that people who waver from the truth

justify themselves?

Every man who wavers from the truth can find some way to justify himself, and he'll do so with the most flimsy excuses.

Do you remember the time when Moses went up on the mountain and left Aaron in charge, and when Moses came

down from the mountain, Aaron had made a golden calf? The Word of God says that Aaron and Moses had a little discussion about this golden calf. As a result of their conversation, Moses broke the calf, ground it into powder and made the people drink their god. Before that took place, Moses said, "How come you to do it?" Aaron said:

"I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf."—Ex. 32:24.

Notice, Aaron said, "I put the gold in the fire and there came out this little calf." In other words, he is saying that he didn't have a thing to do with it, that the calf just came out.

Can you imagine any excuse much flimsier than that? Yes, I can. I have heard some preachers that changed their doctrine who had some excuses that were flimsier than the excuse that Aaron offered.

Poor old Aaron! Moses got there at the wrong time so far as Aaron was concerned, and Aaron didn't have time to think up a good excuse, so he gave him the best that he could think of on the spur of the moment. He said, "I put the gold in this pot and out came the calf."

Another general remark is that those who waver from the truth never have God's approval.

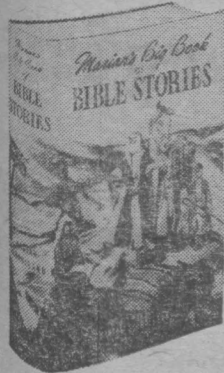
There is not a man in the Bible that wavered from the truth that ever had God's approval or God's blessings. I'll give you one example.

In Acts 15, we have the story of the dispute that came up between Paul and Barnabas, how that Barnabas wanted to take one man with him and Paul wouldn't do it. The dispute became so great that they separated and the Word of God says that when they separated one from the other that they went in different directions. Listen:

"And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God."—Acts 15:39, 40.

The church sponsored Paul and Silas. They were under church authority. Paul and Silas had their ministry sponsored by a church. Barnabas just took off on his own. What is the result? Do you ever hear of Paul and Silas anymore? Yes, you hear of Paul and Silas throughout all the balance of the book of Acts. In fact, everything in the balance of the book of the Acts has to do with the ministry of Paul and Silas. But how about Barnabas? Beloved, you have kissed Barnabas goodbye. You have waved him over the hill when you read Acts 15:39, 40. That is the last time you ever hear of him in the Bible.

I tell you, those who waver (Continued on page 8, column 3)



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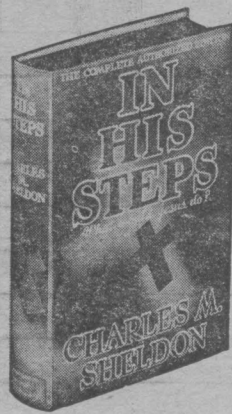
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PAGE SEVEN

Catholic Doctrine

(Continued from page one)
then it would be an inhuman and dirty shame to charge people to help get loved ones out of such a place. What a graft!

3. The Roman church teaches that confession should be made to men.

This perversion was not started until after the Lateran Council in 1225 A.D. This practice gives an often corrupt priesthood opportunity to pry into the most delicate matters, and leads to all sorts of abuses. It is wicked presumption to assume that a sinful man can forgive sin. What does the Bible teach about the forgiveness of sins. (See Acts 8:22; James 5:16; Prov. 28:13. Ps. 32:5). There is the exhortation indeed for Christians to confess to each other their faults and they may mutually pray for one another, but not intimation that confession is to be made to a priesthood, or that man can forgive sins.

4. The Roman church teaches people to do penance.

The Roman Catholic Bible wrongly translates "repent ye," "do penance." There is a world of difference in these two things. If Jesus made a sufficient atonement for our sins—if He paid our sin debt—then why should one need to inflict self-punishment in order to make up for wrong things done? The doctrine of "do

penance" denies the completeness of the atonement of Christ. God gets no satisfaction or glory out of a person wearing peas in his shoes, or doing without meat, or abusing his body in some way.

5. The Roman church manufactures "sacraments."

Among other things they make marriage to be a "sacrament," and teach that it "confers grace." They teach that marriage is invalid unless contracted in the presence of a priest. Thus the church teaches that it "confers grace." They teach that non-Romanist children are in God's sight illegitimate. They teach moreover that marriage is indissoluble. Jesus didn't so teach. He taught that there is an exception. That is given in Matt. 5:32.

6. The Roman church teaches the doctrine of indulgences.

An indulgence is a remission granted by the church to those who are free from the guilt of "mortal sin" of a whole or a part of the punishment due for sins already forgiven. This doctrine was not propagated until 1096 A.D. and it is wholly unscriptural and a colossal graft. The priesthood prescribes how indulgences may be obtained. Such things as visiting certain churches, bowing at certain altars, praying to certain saints, kissing certain crosses, PAYING MONEY and a lot of other things. Saint Peter's Cathedral was largely

built from the proceeds of the sale of indulgences. The Protestant Reformation was partly induced by the sale of indulgences.

The whole fabric of Roman doctrine is infiltrated with falsehood of the worst sort.

Jealous God

(Continued from page one)

The Scriptures contain all instruction necessary for faith and practice for our salvation, and for that life which is well pleasing to the Lord, and to follow or to be bound to Christendom's arrangements is not Christian liberty, nor the liberty of the Spirit.

May we therefore, with godly fear, seek grace to ponder all aspects of our service and approach to One so holy, and One Who has loved us, and Who will love us unto the end, lest unwittingly even thinking to do God service, we grieve the Lord and provoke Him to jealousy.

In England, under the Reformation, the festival of Christmas was forbidden by law, 1644. Charles II revived it, but the Scots adhered to the Puritan view.

The Home

(Continued from page six)

ten: "And Abraham said unto God, O that Ishmael might live before thee!" Hannah said of Samuel: "For this child I prayed." See 1 Sam. 1:27.

Conclusion

Father, have you been born again? Are you saved by God's grace? If not, you can never be the kind of person God wants you to be. Why not acknowledge Christ as your head and submit to His authority? You cannot expect your wife or your children to acknowledge your authority until you bow to God's authority.

"Stand Fast"

(Continued from page 7)

from God's Word, and those who waver from the truth, never have God's approval and they never have God's blessings from that time on.

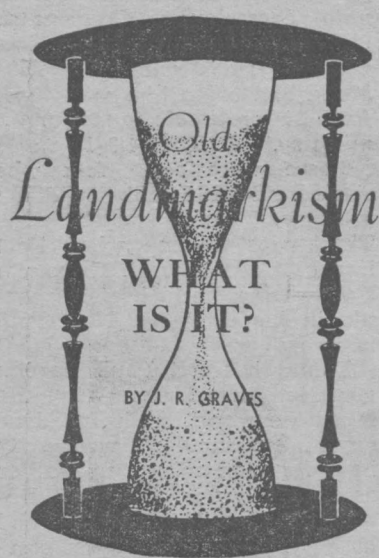
III

THE PRINCIPLE ILLUSTRATED.

I want to tell you about a man by the name of Lot. The Word of God says that he vexed his righteous soul when he was living in Sodom. But that wasn't enough. He should have gotten out of there. He traded and he trafficked and he vexed his righteous soul. He traded and he trafficked a little more and he vexed his righteous soul a little more. He saw the morals and the immorality of the city of Sodom. It vexed him. He should have gotten out, but he stayed there. It was a good place to trade and traffic. The farther Lot went, the farther Lot got from the Lord.

I have often said that there was nothing wrong with Lot living in Sodom; the trouble was, Sodom was living in Lot. There is not anything wrong with you and me living in Ashland, but it is wrong when Ashland lives in us.

Finally, God took Lot out of the city of Sodom. He forced him out, and when Lot got out of the city of Sodom, what did he have. Nothing, for it all went up in smoke and flames. His wife was turned into a pillar of salt. His married sons and daughters were all godless, without exception. His two younger daughters who came out of the city of Sodom had accepted the morals of the city of Sodom. What did he have left. Here was a man that loved God. Here was a man who served God. Here was a man who started out well. When he was with



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Abraham, he got along mighty well, but the time came when he looked off toward the plains of Jordan and saw those plains and said, "Abraham, if you don't care, I'll just go to my right. I'll take the well watered plains of Jordan." Abraham took what was left. He took the hillside. Lot took his choice. What was the result? We read about Abraham, but what do you find about Lot? He vexed his righteous soul.

I tell you, beloved, coming back to this principle that I have offered to you, I say that God's people ought to stand firm for the Lord. Lot ought not to have done what he did. Lot ought to have stood firm, right down to the end. Instead, he wavered.

Look at Daniel as an illustration. The Word of God tells us how when Daniel was a little boy he purposed in his heart that he would not touch wine. When he was in the king's college, wine and pork were the prescribed food. Even though the keeper of the boys in the king's college said, "If you don't drink this wine and eat this pork, you endanger my head," Daniel said, "I can't do it." Daniel didn't do what he knew was wrong.

What was the result? The Word of God tells us how Daniel served as prime minister through three different kingships. There were two overthrows in the government of Babylon. Daniel started out with one group and there were two overthrows and Daniel continued. As an old man, Daniel was still serving as prime minister to the government. Why? Because he purposed in his heart as a lad that he was going to do the things of God and there wasn't any wavering. He stood firm and God blessed and cared for him.

There wasn't any wavering on the part of Paul. He stood firm right down to the end. We read: "Are they ministers of Christ? (I speak as a fool) I am more; in

labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are written out, that which cometh upon me daily, the care of all the churches."—II Cor. 11:23-28.

Paul kept at the task. He preached the same doctrine in his last book that he preached in his first book. He preached the same message in his last sermon that he preached in his first sermon. There wasn't any wavering. There wasn't any changing. There wasn't any switching about from place to place.

CONCLUSION

In the light of the fluctuations and the switching about, and the changing of doctrines, I would like to call upon you, as Moses called upon the people, and ask who is on the Lord's side? I'd like to ask you to stand for the things of God. I pray that God will help you to take your stand for the truth that we have been standing for these many years, that you will still stand for it in the years to come.

Paul said:

"For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves and to all the flock over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of yourselves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."—Acts 20:27-32.

Might it please God today to help you take your stand for the doctrines of God's Word; not only take your stand for them, but to keep on standing. May God help you to be firm; never to waver; count the cost, as Eliasha did. God help you to take your stand, and live for His Word, and to contend for the truths of His Word.

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2 ch. 1, 8.
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