

Few enjoy money, because they cannot get enough.

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

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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SEMINARY NEEDS TO GET ON THE BALL

ELD. EDWARD BAKER
Dayton, Ohio

I read with a great deal of interest, and no little concern, an article by the president of the Seminary at Louisville, Ky., Duke K. McCall.

The second point discussed by Bro. McCall concerned the percentage of dollars given through the cooperative program, that went for theological education.

In my opinion (and I have been preaching in Southern Baptist churches for over a quarter of a century), our people are tired of

educational leaders teaching that one can be eternally lost, after he has been eternally saved.

They are fed-up with students coming from the Seminary and teaching that, "one church is as good as another." We have listened too long, to those boys, as they have said, "one doesn't have to believe in the virgin birth of Christ Jesus in order to be a Christian." And, too, the constant rumble we hear, is: "We do not believe that all of the Bible is inspired."

Recently I was in a revival

with Chestnut Grove Baptist Church, in Casey County, Ky. A young man — a graduate of the University of Kentucky, told me, "Our preacher is preaching that one can be lost after he has been saved, and that one doesn't have to believe in the virgin birth, in order to be a Christian."

This young man went on to say, that men of the church talked to that young man (a student of the Louisville Seminary) and told him that he must stay with the Bible. It is not the fault of (Continued on page 8, column 4)

Importance of the Church From A Business Standpoint

By O. B. BAKER
Verona, Ohio

In the business world we hear men talk of receipts and expenditures; costs, and values; debits and credits. So leaving off our



O. B. BAKER

Spiritual obligations, we propose to discuss the Church as a business man talks of receipts and expenses.

It is our conviction that very few people have an intelligent

conception of the true relation of Christianity to the world. We are of the opinion that the Church is more often looked upon as a luxury, and as an expensive charity. We are sure that this is largely the conception of the world, and of far too many professing Christians. To them, the church is an organized appeal to benevolently minded people. In the meanwhile, those same people look differently upon other expenses — such as the expenses of government, insurance, rents and grocery bills. These are not paid as a matter of charity, but of obligation and honor, and as a matter of business. We must conclude, therefore, that the expenses of the Church are just as much a matter of business.

Let us present THREE business aspects of the CHURCH.

1

THE SOCIAL VALUE OF THE CHURCH

All our civilization is due to Christianity, and we cannot think of Christianity apart from the organization called the Church.

As we look over the world today, we see Russia, China, Spain, Cuba, and many other Communistic nations. And we ask our-

(Continued on page 7, column 1)

True And False Fellowship In Baptist Churches

By ROY MASON
Aripeka, Florida

The Bible speaks of what we term Christian Fellowship, and a very precious thing it is, but like all other good things of the Bible, Satan has his counterfeits for it. Let us first consider the truth



ELD. ROY MASON

about fellowship, then note some of the substitutes devised by Satan.

1—CHRISTIAN FELLOWSHIP BELONGS ONLY AMONG BORN-AGAIN CHRISTIANS. (I Jno. 1:3): "And truly our fellowship is with the father, and with his son, Jesus Christ." It begins when one is saved and comes to (Continued on page 8, column 1)

"The Pearl of Great Price"

PREACHED AT CALVARY'S CONFERENCE IN 1968

DAN PHILLIPS
Bristol, Tenn.

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls; Who, when he had found one pearl of great price, went and sold all that he had, and bought it." —Mt. 13:45, 46.

Tonight, by the leading of the Spirit of God, I'll try to preach to you what I see in this parable. The Arminian view, or the popular view, that I have heard, is that Christianity is like unto one who earnestly desired, and diligently sought salvation, and the efforts were rewarded by his finding Christ, the Pearl of Great Price. This is the most popular interpretation of the day, that having found Him as presented in the Gospel, the sinner sold all that he had, surrendered his will, gave up his bad habits and dedicated his life to Christ. In that way, he secured salvation. Now this does not magnify or glorify our sovereign God.

I would ask you the question, does the sinner seek salvation? Does he ever? Man cannot save himself. Within himself he has no part in his salvation. He needs salvation, and apart from salvation he is going to Hell to spend

eternity. But he cannot attain it within his own merits.

The Bible says, "Seek ye the Lord while he may be found," but it does not mean that we can seek the Lord within ourselves. We that are saved certainly need to seek the face of the Lord, and



DAN PHILLIPS

to seek His guidance in our everyday lives, but we often find ourselves seeking something else, and hiding our face from God, rather than seeking God. (Continued on page 4, column 3)

BAPTISTS SHOULD NEVER UNIONIZE

Baptists have no relation whatever with other ecclesiastical bodies. Their principles automatically separate them from all other ecclesiastical bodies, and for this there is no remedy short of the renunciation of those New Testament principles, which from John the Baptist until now have held Baptists in their church isolation. Baptists have been, from the first, distinctive people, made so and kept so by their loyalty to Christ and to His Word. Sir Isaac Newton well said that "Baptists are the only body of Christians which have not symbolized with the church of Rome." Their principles would not allow them to do it. An impassible barrier separates Baptists from the Roman hierarchy and all its ecclesiastical branches. — J. B. Gambrell.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SPIRITUAL DROPOUTS"

"And the two disciples heard him speak, and they followed Jesus."—John 1:37.

This is a reference to the ministry of John the Baptist, who was the first Baptist preacher—the first one that ever lived within this world. He had baptized Jesus a little while previously as well as multitudes of others. Now he stands with two of his disciples. As Jesus Christ walks by, he points to Jesus, and probably nodded to the disciples, and said concerning Jesus, "Behold the Lamb of God!" As he spoke thus, the Word of God says that those two disciples heard what John the Baptist said, and they

followed Jesus.

A long time ago, I wrote in my Bible: God grant that every time we speak, hearers will want to follow Jesus." I think it would be well for you if you would write that same thing in your Bible, to remember that comment relative to my text. God grant that every time we speak, our hearers will want to follow Jesus.

1.

TOO MANY ARE NOT FOLLOWING JESUS.

The saddest thing I know of today is that not enough hearers are following the Lord Jesus Christ. That is true even in our

churches. There are too many who are not following the Lord Jesus Christ.

Sometime ago, I was reading in a magazine that every business man in the country had from one to half a dozen ulcers that bothered him. The reasons that were given were high prices for material that was bought, high wages that had to be paid, and unfair competition on the part of an opposing firm. As I read it, I began to think from the standpoint of a Baptist preacher. Suppose that businessman had 100 workers working for him and that 50 per cent of them were all that (Continued on page 2, column 1)

CHRISTIAN GROWTH

I saw a man at Earl's Colne who in his younger days was accustomed to hear my grandfather. To him I said, "And what kind of preacher was the old gentleman?"

"Why," said he, "I used to leap into heaven before he had been long at it."

"Well, well," I said, "why did you not stop there?"

"Ah!" said he, "you may well ask me that; but you know, as well as I do, how soon we find ourselves in the world again, however much we rise. Still, such was the power of the good man's preaching that my wing-feathers used to grow six inches every time I heard him."

"That was splendid growth! What would you soon have done with such wings?"

(Continued on page 8, column 5)

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"Spiritual Dropouts"

(Continued from page one)

ever came any day to go to work. Suppose out of the remaining 50 per cent that they never did come to work with any degree of regularity. Then suppose only one out of five came to work after they had had lunch—that is, for the evening church service. Suppose of that group that every one that had a headache, or had company, took the day off. Suppose of that group that whenever there was a flash of lightning, or a peal of thunder, or two or three drops of rain to fall, that 75 per cent of the group would go back to sleep and fail to show up for work at all that day. Suppose that group only worked when they felt like it, and the boss had to be nice, and never fire a one of them, and he must plead, and coax, and beg to get any response from them at all. Then suppose that business man was in competition with a shrewd competitor, the Devil himself, who has such wonderful things to dangle in front of a fellow by way of temptation — fishing rods, soft pillows, TV sets, golf balls, motor boats, ball games, and God only knows what else that appeals to the flesh. Beloved, if a business man had that to put up with like the average Baptist preacher has to put up with, he would have more than one to half a dozen ulcers bothering him every day.

I am just saying that it is a grief to me that many people who profess to be Christians, and especially Baptists, do not do as this text says: "And the two disciples heard him speak, and they followed Jesus." God grant that every time we speak, may our hearers want to follow Jesus.

At the Union Depot in Cincinnati, during World War II, a couple of military police came in with a man that was half clad in civilian clothes and the other half military clothes. They had him bound so he could not get away. It only took a glance to see that he was a deserter. It was the first time that I had ever

heard the expression, "A. W. O. L.," for when I talked to one of these military police, he told me that this fellow was A.W.O.L. As you are aware, it means "Absent Without Leave." This fellow was thus, and they had gone out to find him. When they did find him, he was dressed half and half, and he was brought back bound and handcuffed. I am satisfied that it was very embarrassing to that young man to be seen in public.

Nearly thirty years have passed since that experience, and I have seen a lot of Baptists that ought to be chained and handcuffed and in disgrace led to their church on Sunday morning and presented to the pastor of the church, and it ought to be said concerning them, that they have gone A. W. O. L.—absent without leave. My text says, "And the two disciples heard him speak, and they followed Jesus." I think it ought to be thus today. I think when you hear about Jesus, you ought to come to church. You ought to follow Jesus. You have no business to be absent without leave.

There is a new term that has come into existence during the past few years relative to schools. It is said that if an individual goes to school for a year, or a year and a half, and then quits, he is a "dropout."

Beloved, we have a lot of dropouts in Baptist Churches. The fact of the matter is, we have entirely too many dropouts. There isn't anything new about that, for they had spiritual dropouts in the day of the Lord Jesus Christ. One day, Jesus fed 5,000 men. The next day He preached to them and He lost them all, for they turned their back on Him. We read:

"Then said Jesus unto the twelve, Will ye also go away?"—John 6:67.

In other words, they had 5,000 spiritual dropouts that day.

The Word of God gives us another example of a spiritual dropout, for it tells of the experience of a young man, of whom it is said that he was a rich young ruler. Jesus told him to sell his riches and give to the poor and come follow Him. This man said that he couldn't do it, that it was too great a cost. His gold, which might have been a golden key to unlock the gates of Heaven, became a golden bar that closed Heaven fast against him. Then we read:

"And he was sad at that saying, and went away grieved: for he had great possessions."—Mark 10:22.

Unlike the two disciples that heard John speak and followed Jesus, this man was a spiritual dropout.

My prayer to Jesus is that every time you and I as Christians speak, we might be the means of men and women wanting to follow Jesus.

Jonah was a spiritual dropout. God gave Jonah a definite commission and he went in the opposite direction. He paid to try to get out of doing the work of the Lord. He was willing to go twice as far to get out of doing the service of the Lord, as he would have gone in the service of the Lord. He was a spiritual dropout. Of course you recognize the fact that in the providence of

God, God brought him back, but that doesn't excuse Jonah, and that doesn't prevent me from saying that Jonah was a spiritual dropout, just like lots of Baptists today.

I say to you, when Sunday morning, and Sunday night, and Wednesday night come, I believe that every member of Calvary Baptist Church ought to be present for the services unless you have a reason—not an excuse, but a reason—that would be approved by a good conscience before God. But, beloved, you are not all here. Somehow I have a conviction that somewhere along the way I am either failing in preaching Jesus to you, or else you are failing in the following of the Lord Jesus Christ. My text says that the disciples heard John speak and they followed Jesus. May I always speak in such a way that you will always want to follow Jesus, and when service time comes, you will find your way to the house of God.

Another man in the Bible who was a spiritual dropout was Simon Peter. He denied His Lord three times. He said that he didn't know Him, and to prove that he didn't know Him, he cursed in front of the crowd.

Then after Jesus' death, Simon Peter was the very man who said, "I go a fishing." He was the man who led the rest of the apostles astray and caused them to go a fishing with him. I rather imagine that Simon Peter said, "Now, boys, we thought we were doing right by following Jesus, but evidently He is gone; He is buried, and we will never see Him. So I go a fishing. I know how to fish. I'll go back to my old trade." The Word of God says that they said, "We will go with you."

You can see there the influence of a strong personality. My text says that the two disciples heard John speak and they followed Jesus. In this instance, all the disciples heard Simon Peter speak and they followed Simon Peter. Simon Peter not only became a dropout, but he caused all the apostles to become spiritual dropouts.

Too many times people follow anything and everything that comes along except the truth relative to the Lord Jesus Christ. Did you ever have a cat or a dog that would just as soon follow someone else as to follow you? Sometime ago, a cat came into the printing shop. It wasn't the prettiest cat I had ever seen, nor was it the ugliest. It immediately made up with me and I took the cat over to my farm. I have some rats and mice on my farm, the same as anyone else, and I figured that this cat would be the means of at least scaring those rats and mice away. But that cat that came to follow me, soon followed someone else; and a cat or a dog that will follow anybody isn't any good to anyone.

Too many people are like a cat or dog—they will follow anybody. I repeat, if they will follow everybody, they are no good to anybody.

I ask you, are you walking as close to Jesus as you want to walk? Are you living as nearly by His side as you want to? Do you come to the services as often as you want to?

Through the years as I have been watching TV (and that is a very small percentage of time for me), I have noticed a hair preparation advertisement: "A little dab will do you." I think a lot of Baptists have this kind of religion—a little dab will do you. A little dab will do them on Sunday morning, and they are perfectly content to stay home on Sunday night and Wednesday night. They are perfectly content with a little dab of religion.

My text says, "And the two disciples heard him speak, and they followed Jesus." May God grant that every time you and I

Why I Want To Attend The 1969 Bible Conference



ELDER EDWARD D. BAKER, Sr.

There is no doubt, in my mind, that some of the best preaching, that is to be heard anywhere, in the world, is at the annual conference, at Calvary Baptist Church, Ashland, Ky.

Every one of these conferences, that I have attended (And, by-the-way, one misses a great blessing, when he misses one of the conferences) has been one of that year's high-lights in my life.

Have you gotten in a spiritual rut? Go to the conference at Calvary Baptist Church.

Have you become undernourished spiritually? Go to the conference, at Calvary Baptist Church.

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In general, if you desire to know more about God's great plan of redemption, and His marvelous electing grace, try going to the conference, at Calvary Baptist Church.

Yours because of Calvary,

Elder Edward D. Baker, Sr., Dayton, Ohio

speak, it might be the means of starting men and women to follow the Lord Jesus Christ.

II.

SOME EXHORTATIONS.

We are exhorted to be a witness for Him. Listen:

"And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."—Acts 1:8.

A witness is one who knows, and we are exhorted to be a witness for the Lord Jesus Christ, "unto the uttermost part of the earth."

Several years ago, I knew a man in the South who was called of God to be a missionary, and I know God did call him. He was a young medical doctor and had a great future before him as far as America was concerned. In his senior year in medical school, he worked with an elderly doctor, and during that year he made some twelve thousand dollars while he was still in medical school. He was promised half the practice with this elderly doctor, and at the doctor's death or re-

tirement, he was promised the entire business. However, God called him as a missionary. He went into a room and read his Bible and then dropped down on the bed beside his Bible and said, "Lord, here is my life; you decide it." It meant giving up the comforts of home, a salary, that he might have had, and all the joys that might have been his by living in a civilized land to go as a missionary to China.

I know a preacher friend that was in China at that time, who was visiting this medical missionary. This missionary said to the preacher, "Would you like to see an operation?" and he took him into a room at eight o'clock one morning. With the smell of ether, and the sun beaming down on the low roof, and without proper circulation and ventilation, this preacher became ill and he went outside four or five times during the operation. The doctor kept on with his work and at three o'clock in the afternoon, after seven hours of operating on several different patients, he walked out of the room. The

(Continued on page 3, column 1)



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JULY 5, 1969

PAGE TWO



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"Spiritual Dropouts"

(Continued from page two)

preacher asked him how much he would have gotten from that last operation if he had been in the United States. He said, "Three or four hundred dollars." The preacher said, "How much did you get?" The doctor said that when the woman walked in she had one small coin in her hand and she said, "Doctor, this is all I have to give you for my life." This preacher said that the missionary said that he pushed the coin back. Then he said to this preacher, "All I got out of this operation was the gratitude of her heart and my Master's smile, but if she lives, that is more than all else."

I think it is time for us at Calvary Baptist Church to awaken to realize that there is something more in life than the things that we get out of life by way of pleasures. We need to realize that our place is in the house of the Lord. Sunday morning, Sunday night, and Wednesday night, we need to realize that our place is in God's house and not promoting the things of the world, but rather the cause of the Lord Jesus Christ.

Notice again:

We are exhorted to be a light.

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Mt. 5:14-16.

Talk about exhortations, this is a great one. Are you letting your light so shine that your influence may be seen before men? Is your light shining in such a way in the world that it will glorify your Father which is in Heaven?

Notice another exhortation:

We are exhorted to be His friends.

"Ye are my friends, if ye do whatsoever I command you."—John 15:14.

Notice, He says you are His friend if "ye do whatsoever I command you."

I ask you, are you one of His friends? Where were you Wednesday night? Where were you last Sunday night? Where were you last Sunday morning? He said:

"Not forsaking the assembling

of ourselves together, as the manner of some is."—Heb. 10:25.

He said, "Ye are my friends, if you do whatsoever I command you," and He said "Not forsaking the assembling of ourselves together." I ask you, were you His friend Wednesday night, Sunday night, and Sunday morning?

We are exhorted to do everything for God's glory.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—I Cor. 10:31.

No matter what we do, God's glory ought to be the goal of each of us. Some of you teach, some of you work in stores, some of you work for other people. Regardless of what you do, your ultimate goal should be to glorify God.

As a result of Brother Burket's labor with the Navajo Indians, I have been especially thinking of Indians of recent date, and have read a number of books. I picked up a magazine the other day which I thought as interesting as anything I have ever seen. A preacher had preached, and an old Navajo Indian had been saved. The preacher preached a second time on Consecration. After he had preached, here came this Indian chief with a pair of moccasins to present. The preacher said, "No, no, you don't understand the message." The Indian thought that he meant something bigger and better, so he went back to his tepee and brought a pair of snow shoes, which were more expensive. The preacher said, "You still are not getting the truth. If Jesus has saved you, He wants more than shoes." Presently, the old Indian went back to his tepee. This time he brought a well-oiled Winchester rifle, his prize possession, and offered it to the preacher. The preacher said, "No, God is wanting more than material things." The chief threw the gun down and said, "Chief give himself."

I think that is exactly what this text means. No matter what you do, you are to do it for the glory of God. They heard John the Baptist, and they followed Him. My desire as you hear me preach is that you might be willing to follow the Lord Jesus Christ.

There are other Scriptures that I might read by way of exhortations. Listen:

"Behold, to obey is better than sacrifice."—I Sam. 15:22.

"Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

"My beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord."—I Cor. 15:58.

"What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."—I Cor. 6:19, 20.

Notice, you are not your own if you are saved, but you belong to Christ. If you belong to Christ, then you are to glorify Him in your body and your spirit.

Notice again:

"Teaching them to observe all things whatsoever I have commanded you."—Mt. 28:20.

Beloved, that is my business to teach you the all things, and it

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

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is God's exhortation for you to learn. My text says concerning the preaching of John the Baptist that they heard him, and the two disciples followed Jesus. I'd like to preach to you—I'd like to teach you—I'd like to train you—I'd like to tell you the things of the Lord in such a way that you would be willing to follow Jesus Christ.

CONCLUSION

Preachers are human beings and sometimes we get discouraged. Sometimes I wonder, what is the use? Through the years gone by I have tried to preach the Word of God; I have tried to be honest yet some folk don't seem to pay too much attention to it.

I remember an incident some years ago. There used to be a man in Wilmore, Ky., by the name of Morrison. He was the head of the school there. He was the first hippie I ever knew, for he wore his hair down on his shoulders. He was a Methodist preacher, and all the Methodist preachers from Wilmore wore their hair hanging down on their shoulders. Brother Morrison was given six months leave of absence from the college. A lot of things he taught and preached were wrong, but he had a love for Jesus Christ in his heart. The school gave him six months leave of absence, and gave him money to spend on a trip around the world to represent the school. He looked into the faces of the people of India, the people of China, the

people of Japan, and Africa, and other nations of the world. His six months ended and he came home.

It so happened that Brother Morrison came home on the same boat that Teddy Roosevelt came home on. Roosevelt had been on a big game hunt in Africa and was coming home with various animals which he had killed. Brother Morrison was coming home on the same boat.

Thousands of miles of ticker tape were dropped out of the windows in New York when Teddy Roosevelt landed. People lined Fifth Avenue, and he and his sister rode in an automobile up Fifth Avenue. She said to him, "You are a great man today." He said, "Yes, but I might be a bum tomorrow, according to how public opinion changes."

Brother Morrison said that when the ship docked he went on top deck and began scanning the crowd to see if anybody was there that he knew. There was a quarantine at Wilmore, Ky., and nobody could have gotten out of the school if they had wanted to. Anyway, there wasn't one single person there to welcome him home, whereas there were thousands to welcome Teddy Roosevelt. Brother Morrison said that he went down to his room and fell down on his knees and said, "Lord, after I have looked into the faces of all these people and have preached Jesus to them, is it possible that this man gets all the honor for all the worldly

things, and I come home, and there is not one single person to meet me?" Brother Morrison said that the Lord spoke to him as if He were right beside him, and said, "You are not home yet."

That is the way I feel sometimes when I get discouraged. When Sunday night comes, and some of you don't come to church—when Wednesday night comes, and some of you don't come—Sunday morning comes and some of you don't come. I think about my text where they heard John the Baptist preach and followed Jesus, and I say, Is it my fault? Am I failing, or is it on your part? This crowd heard John the Baptist preach and they followed Jesus, and that is what I want you to do.

Yes, I get discouraged sometimes and think, What is the use? Then I think about Brother Morrison and I remember that I am not home yet. There may be some out yonder after while when we do go home to be with the Lord—there may be some there to welcome me and to appreciate the message that I have preached, and my stand for the Word of God.

I think about THE BAPTIST EXAMINER, how we have sent it out by the thousands and millions of copies over the years, and I think how few appreciate the messages even today. I think that some of these days when we come home truly to be with the Lord, there may be hundreds of people there to welcome us. (Continued on page 8, column 5)

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PAGE THREE

The Baptist Examiner FORUM

"Should the women of the church go out on visitation to witness to the lost (at night) when the male members or even the deacons are not doing any visiting at all?"

E. G. COOK

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Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



I know of no Scripture that would even permit such a thing as this much less command it. The public ministry of the Word has been committed to the men of the church. And church visitation to witness to the lost is a part of that public ministry of the Word.

If a woman desires to know just what the Lord would have her do, let her turn to Titus 2:3-4. There we are told that the older women are to teach the younger women. And we are told just what the younger women are to be taught. The New English version says they are to be taught, "to be loving wives and mothers, temperate, chaste, and kind, busy AT HOME, respecting the authority of their own husbands. Thus (or in this way) the Gospel will not be brought into disrepute." The inference here is that for the women to go "traipsing" around day, or night in a visitation program would bring the Gospel into disrepute. Since doing her work at home does not bring the Gospel into disrepute, does this not infer that her doing church work somewhere else would bring the Gospel into disrepute?

If the women do what they are told to do here in Titus 2:3-4, and do it where they are told to do it, they will be on the safe side. God has put the responsibility of the church work on the shoulders of the men of the church. And they, and they alone will have to answer to Him for the manner in which this work has been done.

ROY MASON

Radio Minister

Baptist Preacher

Arlpeko, Florida



I believe heartily in Christians witnessing no matter whether they be man, woman, boy or girl, and I see no reason why the women of a church should not go out and visit in homes in an effort to win the lost to Christ. It is to the shame of the men of a church, if they do nothing and let the women do all the witnessing. The admonition of the apostle Paul applies to them. He wrote on one occasion and said,

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"HELP THOSE WOMEN!"

The Lord desires that the men shall take the lead in the work of a church, but if they show themselves too lazy and indifferent, then it certainly is to the credit of the women that they try to do something for the Lord. You may remember that Deborah of the Old Testament wanted Barak to lead some troops into battle against Sisera, but he must have had cold feet for he said, (Judges 4:8) "If thou wilt go with me — but if thou wilt not go with me I will not go." Deborah said in substance, "Yes, I'll go with you, if you are afraid to go by yourself, but remember this, you won't get any honor out of it, for the credit will go to a woman." (Read Judges 4 and 5)

AUSTIN FIELDS

610 High Street
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PASTOR,

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Arabia, Ohio



When I first read this question I was sure that my answer would be "No." At that time I could not see how a church could prosper when the men were so occupied with their own selves, that they would not witness for the Lord. It was while reading it the second and third times, that I changed from the negative side to the affirmative. This affirmative answer is based on a similar situation which took place in the First Baptist Church of Jerusalem.

We read that during the trial and crucifixion of Jesus that the men all forsook Him. "Then all the disciples forsook Him, and fled." Matt. 26:56.

The Apostle Peter in forsaking Him went so far to say that he never knew Him. The women of the church stayed with Him during the mock trials, followed Him through the streets of Jerusalem up to Calvary where He was crucified. Read Luke 23:27. They were there when He died, and they followed His body to the sepulchre.

"And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices, and ointments and rested the sabbath day according to the commandment." Luke 23:55-56.

After watching the burial (they returned to their homes, for it was the beginning of the high sabbath (Thursday). The next day (Friday) they (women) were busily engaged in preparing spices to anoint the body of the Lord. The next day (Saturday) they rested. This day was the regular sabbath. The following day (Sunday) as they ap-

proached the sepulchre to anoint His body they saw the stone rolled away, and two men in shining garments.

"And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments." Luke 24:4.

I would remind you that the men are not present, having withdrawn themselves from the scene. It was at this time that Jesus revealed Himself to this group of women. What a blessing it must have been to these faithful women, when they looked upon their risen Master. Their labor was one of love, care and concern, and they were duly rewarded for it. Then men took no part in this work, yet these women labored without them, and because of their faithfulness, they were given the honor of carrying the message of the resurrection to the unfaithful men. These women did not speak in the church, as some would have us believe, for the church was not assembled, the apostles were in hiding.

Not only did the Lord honor these faithful women with the first sight of Him after the resurrection, He commanded them to carry the message to the apostles. He also had their names inscribed in Holy Writ, so that all of His children may know that He is not unrighteous to forget their labor of love.

"It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles." Luke 24:10.

It is truly a deplorable condition for a church to come to when the women are the only ones who show forth their love for Jesus, yet it is not new, as I have pointed out the same thing took place in the first church, where the men missed the blessing because of unfaithfulness, while the faithful women were blessed for their labors.

So, to the women of the church in question, I would advise you to pattern your witnessing after the women of the first church, who worked when the men refused to work, even though it seemed from the human side that all things were against them and as the women of the first church were blessed for their labor of love, I believe that Christ will also bless you.

The Pearl

(Continued from page one)

Did the first sinner seek the Lord? Did he seek the Lord after he had sinned? We find that he did not. He saw that he was a sinner and that he had broken with God. I ask you, did he run to meet God and cast himself down and cry for mercy? In Genesis 3:8 we read these words:

"And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden."

They did not seek God when they saw themselves naked and lost, but rather they hid themselves. The Lord God called unto Adam and said unto him, "Where art thou?" Of course God knew where they were, but He called unto them, and we find that Adam said, "I heard Thy voice in the garden, and I was afraid because I was naked, and I hid myself."

We find that every sinner in the sight of God is naked. He has no righteousness, and the only way his sins are covered is by the righteousness of God. When Adam ate of the forbidden fruit, he saw that he was naked and unrighteous, and he hid himself from God. He did not seek God, and certainly he had no desire to do so. Thus, we find that the

first sinner did not seek the Lord. Did Abraham seek God? The Bible says nothing about his seeking God. We read in the Word of God that he was a heathen and his parents were idol worshippers, and he did not seek God.

"And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor; and they SERVED OTHER GODS. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac."—Josh. 24:2, 3.

So we find that Abraham did not seek the Lord, but the Lord called him out instead.

You say, "I remember when I sought the Lord." Certainly, when we were first saved, we thought we had sought the Lord, and we thought that we had chosen the Lord. We thought that we could not have been saved unless we had yielded ourselves unto God. But as we study the Word of God, we find that we had no part in it, and that we did not seek the Lord. The truth is, you sought the Lord only because He made you willing in the day of His power.

"For it is God which worketh in you, both to will and to do of his good pleasure."—Phil. 2:13.

Certainly, we sought the Lord after we were brought under conviction by the sovereign Spirit of God, and we were made willing to receive Him.

"For the Son of man IS COME TO SEEK AND TO SAVE that which was lost."—Luke 19:10.

So we did not seek the Lord first, but He sought us out.

"Ye have not chosen me, but I HAVE CHOSEN YOU, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."—John 15:16.

"And YE WILL NOT COME TO ME, that ye might have life."—John 5:40.

Certainly man is depraved and does not seek the Lord. It is the Lord seeking out His sheep, and He brings them to a place of repentance.

"But Esaias is very bold, and said, I WAS FOUND OF THEM THAT SOUGHT ME NOT; I was made manifest unto them that asked not after me."—Rom. 10:20.

We cannot claim any of this for ourselves, but we must give all the glory to God. It is not the sheep that seek the Shepherd, but the Shepherd that seeks the sheep. He calls them out. To make this parable teach that the natural or unconverted sinner is seeking God, is twisting the Scripture, and dishonoring the grace of God.

The Bible tells us that people seek pleasure, and certainly they do. We know when we were lost that we loved pleasure rather than the things of God. We had no

desire to talk to a preacher, and certainly we couldn't pray because God's Word says:

"Ye are of your father the devil."—John 8:44.

We had nobody to pray to, because the Word of God says:

"Now we know that God heareth not sinners."—John 9:31.

It wouldn't do us any good to pray to Satan. Certainly we find that we must give all the glory to God, and we must try to read this parable in this light, seeing that God is a sovereign God.

Ofttimes we find ourselves seeking other things, but we should not do this. We should seek the face of God, and ask God to guide our steps and supply our needs. He certainly does supply our needs—not our wants, but He does supply our needs.

The Arminian says that the sinner finds Christ, the pearl of great price, and sells all that he has and buys his salvation. Imagine the sinner having something that he could sell, and then buying this great pearl of great price. This was not an ordinary pearl. It was not something that you could tie around your neck. But this is something of great value. This was a pearl of great price, and certainly man had nothing to sell, to buy this great pearl. This could not be sold because Isaiah 64:6 tells us:

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf, and our iniquities, like the wind, have taken us away."

We see that we have no righteousness. We have nothing to sell. We are poor and we have nothing whatsoever with which to buy this great pearl.

This teaches us something else: we would be dishonoring our God. We were unclean: we were like filthy rags in the sight of a sovereign God.

"As it is written, There is none righteous, no not one."—Rom. 3:10.

"For all have sinned and come short of the glory of God."—Rom. 3:23.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God."—Eph. 2:8.

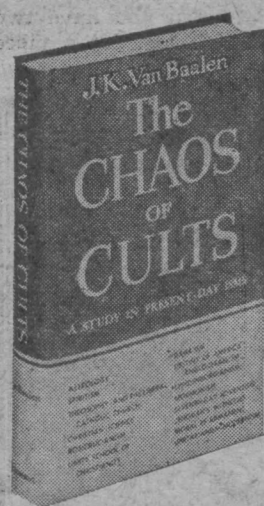
Just think, if you had something you could sell, to buy the pearl of great price, it would be of works then, and no more of grace. This text says that it is of grace and that even our faith was given unto us. We have nothing to boast of, praise the Lord!

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."—Isa. 55:1.

We don't need a price. We don't need money. We don't need anything. All we need is the salvation that God gave us.

"Salvation is of the Lord."—Jonah 2:9.

"Not by works of righteousness which we have done, but according to his mercy he saved us, (Continued on page 5, column 1)



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The Pearl

(Continued from page 4)
by the washing of regeneration, and renewing of the Holy Spirit—Titus 3:5.

He saves us by His mercy. He saves us because we were lost and undone. We could not save ourselves. But He saved us because He chose us even before the foundation of the world.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1:4.

What is the true interpretation of this parable then? I believe it is like this: Christ desired a goodly pearl. He sold all that He had and bought it. He left His home in ~~Galilee~~ ^{Glow}. He had everything, but He came to this world. He was born in a stable and laid in a manger. He was born in a way that nobody else was. He was set apart from the people that had money and things of great price. He said:

"The fowls have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."—Mt. 8:20.

We find that He sold all that He had. He gave His blood that we might have eternal life.

I think the pearl represents the elect of God. Jesus was seeking a pearl and found one, and He sold all for the elect's sake.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."—1 Pet. 1:18, 19.

Thus, we find that our redemption, our salvation, came from the mind of God. Not only did He choose us in the Lord Jesus Christ before the foundation of

the world, but in the mind of God, Jesus Christ Himself was a lamb slain from the foundation of the world.

He desired us so much that He sold all. What was in us hell-deserving sinners that was worth the price of Himself? We cannot understand it now, and we'll not understand it until we get to Heaven.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. 8:28.

Many things happen in our life and we say, Wonder why? Why did it happen? We can't understand many things, but one day we'll find that all these things were working for our good. Probably Luke has the answer, when he says:

"Even so, Father; for so it seemed good in thy sight."—Luke 10:21.

It seemed good in His sight to choose out a hell-deserving sinner like me and set my feet upon the solid rock, and head me in a direction where there is a city whose Maker is God. There is a city where I am going to be with the Lord Jesus Christ one day. There is a place where I shall be with Him forever more. It seemed good in the sight of a sovereign God. He desired us so much that He sold all that He had.

Notice that He sought the pearl. He is seeking out the pearl, or the elect of God, every day. Every one that is called out, and the Lord Jesus Christ is revealed unto him as his Saviour, he becomes a new creature in Christ Jesus.

The pearl, I am told, is one gem that cannot be broken without destroying it. They say that if you cut a pearl that it is totally destroyed. You can cut a diamond in two and you have two diamonds. You can cut a piece of gold in two and you have two

pieces of gold. But if you cut a pearl in two, it is said that you have nothing.

There will not be one of the elect that was given to the Lord Jesus Christ misused. This pearl will not be broken into. This pearl will not be destroyed. The imps of hell cannot take one of God's chosen ones. Satan cannot destroy one. There will not be one of the sheep in Hell. Those that go to hell are goats. They never were sheep, and neither was a sheep ever a goat; they were sheep always. They might have thought they were goats, and they might have been eating tin cans, but they were the elect sheep, but didn't know it until the Lord Jesus Christ was revealed to them.

We find then that He is seeking out the elect every day. There is not going to be one missing. There will not be a mansion in Heaven with a vacancy sign on it, because one day, someday, every one of those that were given to the Lord Jesus Christ shall be there, and they are going to occupy the place that God, before the world began, ordained that they should.

A pearl, it is said, is a product of a living creature. The Lord Jesus Christ is a living creature. He died, and was buried, and arose again the third day, and is now at the right hand of God. He lives. He is not a dead Saviour, but He lives today, and He reigns today and He intercedes today. He is calling out His people.

Just as the pearl is a product of a living creature, the Lord Jesus Christ lives. We are the results of His dying, being buried, and rising again. And because He lives, we live. Since He conquered both hell and the grave we do not have to go there. He has made a way for us.

The pearl is also a result of suffering. It comes from an oyster and is a very good type of the Lord Jesus Christ. It is said that a grain of sand gets into the shell of the oyster and pierces the side of this little creature. The pain is so great that the oyster throws out a slimy substance and covers the wound. This little oyster that lies in the bottom of the sea, God has supplied with protection that it might soothe its pain by throwing out this substance, repeating the process over and over, one layer after another, until the pearl is made and the suffering is over.

When the sword pierced the side of the Lord Jesus Christ, the blood and the water flowed out, and I see the suffering of the Lord Jesus Christ. This certainly brings us to see that we are

Three Great Obstacles As To Real Spiritual Revival

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I. The want of a proper sense of personal responsibility among professed Christians, constitutes another obstacle to a revival of religion. You all know how essential it is to the success of any worldly enterprise, that those who engage in it should feel personally responsible in respect to its results. Bring together a body of men for the accomplishment of any object, no matter how important, and there is always danger that personal obligation will be lost sight of; that each individual will find it far easier to do nothing, or even to do wrong, than if, instead of dividing the responsibility with many, he was obliged literally to bear his own burden. And just in proportion as this spirit pervades any public body, it may reasonably be expected either that they will accomplish nothing, or nothing to any good purpose.

Now let this same spirit pervade a church, or any community of professed Christians, and you can look for nothing better than a similar result. True it is, as we have already had occasion to remark, that, in a revival of religion, there is much of divine agency and of divine sov-

a product of suffering, just as the little pearl is a product of suffering.

Making that pearl is a slow process. So is the saving of all of God's elect. We read in II Peter 3 that there were some people worried about the second coming of the Lord Jesus Christ. Some of them said, "Maybe He is not going to come back." However, God has set a time to call out the last one of His elect. He set a time to call out those of the tribulation period. God has set the time that He is going to close out this day. It is a slow process in our sight, but we find that God is doing it as He sees fit—He is taking His time in calling out His people.

Just as God is taking His time in calling out His elect, we are to be faithful to the Word of God and let the Holy Spirit call out whom He will, so we won't have any reprobates in our church. We can get people to make decisions. We can get a lot of people in our church and build a big membership, but it does not honor God. It does not honor the pastor, because oftentimes there is trouble. The natural man cannot understand spiritual things, so when you preach to him the things of God, he will not hear, and he will not obey, and he will not live right. We should be like God Himself in calling these out. We should be faithful to the Word of God, and the Spirit will call out the elect of God.

ereignty too; but there is human instrumentality also; and much of what God does is done through His people; and if they remain with their arms folded, it is unreasonable to expect that God's work should be revived. Let each professor regard his own, personal responsibility as merged in the general responsibility of the church, and the certain consequence will be that the church as a body will accomplish nothing. Each member may be ready to deplore the prevalence of irreligion and spiritual lethargy, and to acknowledge that something ought to be done in the way of reform; but if, at the same time, he cast his eye around upon his fellow professors, and reflect that there are many to share with him the responsibility of inaction, and that, as his individual exertions could effect but little, so his individual neglect would incur but a small proportion of the whole blame—if he reasons in this way, I say, to what purpose will be all his acknowledgments and all his lamentations? In order that God's work may be revived, there must be earnest prayer, but where is the pledge for this unless, His people realize their individual obligations? There must also be diligent and persevering, and self-denied effort; but where are the persons who are ready for this, provided each one feels that he has no personal responsibility? Who will warn the wicked of his wicked way, and exhort him to turn and live? Who will stretch out his hand to reclaim the wandering Christian, or open his lips to stir up the sluggish one? Who, in short, will do any thing that God requires to be done in order to bring about the revival of His work, if the responsibility of the whole church is not regarded as the responsibility of the several individuals who compose it? Wherever you see a church in which this mistaken view of obligation generally prevails, you may expect to see that church asleep; and sinners around asleep; and you need not look for the breaking up of that slumber, until Christians have come to be weighed down under a sense of personal obligation.

Moreover, let it be remembered that the evil of which I am speaking is fitted to prevent the revival of God's work, inasmuch as it has within itself all the elements of a grievous backsliding. Wherever you find professors of religion who have little or no sense of their own obligations apart from the general responsibility of the church, there you may look with confidence for that wretched inconsistency, (Continued on page 6, column 1)

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the large building just below, is the school building (unused now); coming on down the trail to bottom center are the buildings used for their live stock; from the bottom center traveling to the right the two big buildings close together are, a general storage building and the other is their work shop. Here, the saw mill, planers, and other equipment are housed. Traveling on up the hill to the right is the Tanggi Baptist Church building. Going left from the church building where the small clump of trees are, is the Mission Aid Station; just below the house is their car storage shed; other small buildings nearby are a store building and other small storage sheds.

Obstacles

(Continued from page five)
that careless and unedifying department that is fitted to arm sinners with a plea against the claims of religion, which they are always sure to use to the best advantage. And on the other hand, wherever you see professing Christians realizing that arduous duties devolve upon them as individuals, and that the indifference of others can be no apology for their own, there you will see a spirit of self-denial, and humility, and active devotedness to the service of Christ, which will be a most impressive exemplification of the excellence of the gospel, and which will be fitted at once to awaken sinners to a conviction of its importance, and to attract them to a compliance with its conditions. In short, you will see precisely that kind of agency on the part of Christians which is most likely to lead to a revival,

whether you consider it as bearing directly on the minds of sinners, or as securing the influence of the Spirit of God.

II. The toleration of gross offences in the church, is another serious hindrance to a revival of religion. We cannot suppose that the Saviour expected that the visible church on earth would ever be entirely pure; or that there would not be in it those who were destitute of every scriptural qualification for its communion; or even those whose lives would be a constant contradiction of their profession, and a standing reproach upon His cause. He himself hath said "it must needs be that offences come;" though He has added with awful emphasis, "woe unto that man by whom they come." And the whole tenor of God's word goes to show that it is required of the church—of the whole body, and of each particular member—that they keep themselves unspotted from the world;

that they have no fellowship with the unfruitful works of darkness; that they exhibit, in all respects, that character which becomes "a chosen generation, a royal priesthood, an holy nation, a peculiar people." And inasmuch as there was danger from the imperfection and depravity of man, that the church would embody a greater or less amount of hypocrisy and corruption, it pleased the great master to prescribe rules for the maintenance of her purity. Hence Christians are exhorted to stir up one another by putting each other in remembrance; to reprove and admonish each other with fidelity as occasion may require; and in case of scandalous offences persisted in or not repented of, the church as a body is bound to cut off the offender from her communion. In performing this last and highest act of discipline, as well as in all the steps by which she is led to it, she acts, not according to any arbitrary rules of her own, but under the authority, and agreeably to the directions of her head.

reeling under the influence of the intoxicating draught — I say it sometimes happens that Christian professors exemplify some or other of these vices, and still retain a regular standing in the church, and perhaps never even hear the voice of reproof; especially if the individuals concerned happen to possess great worldly influence, is in some measure dependent upon them. But rely on it, brethren, this is an evil which is fitted to reach vitally the spiritual interests of the church; and wherever it exists, it will in all probability constitute an effectual obstacle to a revival of religion.

For its influence will be felt, in the first place, by the church itself. The fact that it can tolerate gross offences in its members, proves that its character for spirituality is already low; but the act of tolerating them must necessarily serve to depress

it still more. It results from a very constitution and from the laws of habit, that to be conversant with open vice, especially where there is any temptation to apologize for it, is fitted to lessen our estimate of its seriousness, and to impair our sense of moral and Christian obligation. If a church tolerates in its members scandalous sins, it must know as a body that it is in the wrong; nevertheless each individual will reconcile it to his conscience as well as he can, and one way will be endeavored to find out extenuating circumstances, and possibly to lower little the standard of Christian character. Thus it will almost course come to pass, that the deep and awful sense of the evil of sin which the Christian ought always to cultivate, which is essential to a high degree of spirituality, will no longer

(Continued on page 7, column 1)

STRONG'S CONCORDANCE

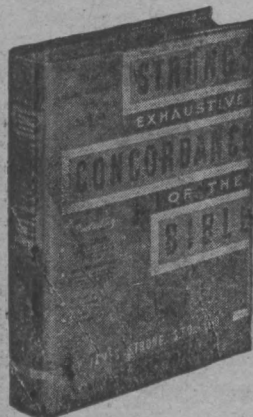
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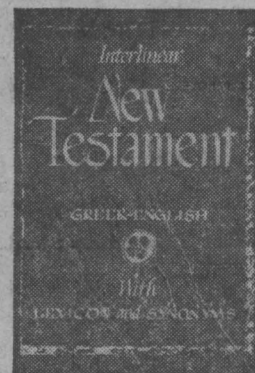
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Now it is impossible to look at the state of many churches, without perceiving that there is a sad disregard to the directions of the Lord Jesus Christ, in respect to offending members. It sometimes happens that professors of religion are detected in grossly fraudulent transactions; that they grind the face of the widow and orphan; that they take upon their lips the language of cursing, and even profanely use the awful name of God; not to speak of what has been more common in other days — their

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JULY 5, 1969

PAGE SIX



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Importance... Church

(Continued from page one)

What makes our nation different? It isn't science, aviation, arts or commerce. It is the influence of Christianity — the influence of the church. But, did great civilizations exist before Christ? Yes, but they were influenced by the writings of Greece, Egypt and others. The influence of the writings of Moses was extinguished. They fell into the cesspools of their own sensualities. Where the church declines today, all that is noble and true declines with it. Paris discarded Christianity. The reign of terror fell upon France. Once men scoffed at sending the Gospel to the heathen before educating them; but now, wherever the Gospel has gone, civilization has followed. It is to the church that we (United States) owe our civilization, and to any system of politics. It has been said that Thomas Jefferson, before the constitution was written, observed that a Baptist democracy had the truest form of government that could be formulated. It was upon these (church) principles that the Constitution of the United States was founded. So, all the teeming blessings of life, liberty, and the pursuit of happiness we now enjoy, have come from, and as a result of,

the church.

II THE COMMERCIAL VALUE OF THE CHURCH

All our temporal riches and blessings are valuable in proportion to their permanence. Security of life and property give to wealth its permanent value. Moral restraints are necessary to such security. Therefore, whatever produces such permanence is the true source of value.

The natural tendency of man is downward — ending in destruction. The only power that can check that downward plunge is the power from above, as exercised through the church. We therefore conclude that the church is the ultimate source of all commercial and property values. What makes for higher value of property in the lands where the church is free? Is it not the influence of a free church?

During the reign of terror in France, we are told that, property values dropped by 80%. Was this an accident? Would any sane man invest a fortune in Russia or China today? Should all the churches be removed from this country of ours, never to return, how much would you desire property here? We cannot deny the truth. Our property value is INSURED by the church.

III THE ECONOMIC VALUE OF THE CHURCH

The church is always the most efficient police force in any community. The evil of society costs more than the churches. Jails and lawyers are far more expensive than churches. Let us illustrate by giving two well known families as proof.

Max Juke lived in the state of New York. He did not believe in the church and what she teaches. He married a girl of like character. From this union the lives of 1,026 descendants have been studied. Three hundred died prematurely, one hundred were sent to the penitentiary for an average of thirteen years each. One hundred ninety were public prostitutes. One hundred were drunkards, and the family cost the State \$1,200,000. They made no contribution to society.

Jonathan Edwards lived in the same state. He believed in Christian training. He married a girl of like faith. From this union has been studied 729 descendants. Three hundred were preachers. Sixty five were college professors. Thirteen university presidents. Sixty authors of good books. Three U. S. Congressmen. One vice-president of the United States. And outside the one grandson, Aaron Burr, who married a questionable character, the family has not cost the state a single cent.

So when you support the church you are preventing crime, and saving some of the money you would have to pay for the support of courts and lawyers. Oh, how we howl when the church asks for our support, but we never give a thought to all we have to pay the courts.

SUMMARY

The church is the only place in your community where the full Gospel is proclaimed. She (the Baptist Church) is the only voice that speaks peace and comfort to the sick and sorrowing. It is to her the penitent sinner goes with his bleeding conscience. She stands as a light-house in the

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community, with out-stretched hands to every passer-by.

Do you, my church-member friend, appreciate her value? Do you realize that your church is efficient in proportion to the time, effort, and money you put in to her?

These are reasonable considerations. . . . What are you doing about them?

NOTE: Our appeal is for born-again saints of God, to associate themselves with Bible-believing New Testament churches, and that in a real and meaningful way they should fully support the full program of such churches.

Obstacles

(Continued from page 6)
er be found and in place of it there will be, if not an exhibition of open vice, yet a disposition to regard iniquity in the heart, and a readiness to partake of other men's sins.

Besides, the neglect of one duty always renders the neglect of others more easy; not merely from the fact that there is an intimate connection between many of the duties which devolve upon Christians, but because every known deviation from the path of rectitude has a tendency to lower the tone of religious sensibility, and to give strength to the general propensity to evil. Let the members of a church do wrong in the particular of which I am speaking, and it will make it more easy for them to do wrong in other particulars. A disregard to their covenant obligations in this respect, will render them less sensible of the solemnity and weight of their obligations generally: in short it will lead by almost certain consequence to that state of spiritual insensibility and death, things, which is characterized by and which is the exact opposite of all that belongs to a revival of religion.

But the evil to which I refer is not less to be deprecated in its direct influence upon the world, than upon the church. For here is presented a professing Christian, not only practicing vices, which, it may be, would scarcely be tolerated in those who were professedly mere worldly men, but practicing these vices, for aught that appears, under the sanction of the church. Wherever this flagrant inconsistency is exhibited, the scoffers look on and laughs us to scorn. The decent man of the world concludes, that if the church can tolerate such gross evils, whatever other light she may diffuse around her, it cannot be the light of evangelical purity. And even those who feel the weight of Christian obligation, and who desire to join in the commemoration of the Redeemer's death, will sometimes hesitate whether they can become members of a community in which the solemn vows of God are so much disregarded. Need I say that there is every thing here to lead sinners to sleep on in carnal security to their dying day?

But observe still farther, that this neglect to purify the church of scandalous offences, is an act of gross disobedience to her head; to Him who has purchased for her all good rights; and whose prerogative it is to dispense the influences of the Spirit. Suppose ye then that He will sanction a virtual contempt of His authority by pouring down the blessings of His grace? Suppose ye

that, if a church set at naught the rules which He has prescribed, and not only suffer sin, but the grossest sin, in her members, to go unreprieved, He will crown all this dishonor done to His word, all this inconsistency and flagrant covenant-breaking, with a revival of religion? No, brethren, this is not the manner of Him who rules King in Zion. He never loses sight of the infallible directory, which He has given to His church, and if any portion of His church lose sight of it, it is at the peril of His displeasure. Disobedience to His commandments may be expected always to incur His frown; and that frown will be manifested at least by withholding the influence of His grace.

III. Another powerful hindrance to a revival of religion, is found in the absence of a spirit of brotherly love among the professed followers of Christ.

Christianity never shines forth with more attractive loveliness, or addresses itself to the heart with more subduing energy, than when it is seen binding the disciples of Jesus together in the endearing bonds of a sanctified friendship. Let it be said of Christians as it was in other days, "Behold how they love one another;" let them evince a strong regard to each other's interests and a tender sympathy in each other's woe, and a ready condescension to each other's burdens, and, rely on it, this kindly spirit will diffuse a grateful influence all around; and even the enemies of religion will not be able to withhold from it at least the homage of their respect and approbation; and there is good reason to hope that it may be instrumental of subduing many to the obedience of the truth. But on the other hand, let the professed followers of the Saviour manifest towards each other a jealous or contentious spirit; let them appear more intent on the advancement of their own personal, or selfish, or party ends, than upon promotion of each other's edification and benefit; and those who see them, instead of taking knowledge of them that they have been with Jesus, will take knowledge of them that they have imbibed the very spirit of the world. The influence of such an example upon the careless, must be to lower their estimate of the importance of religion, and furnish them an excuse for neglecting to seek an interest in it. Oh how often has it been said by infidels and the enemies of godliness, to the reproach of the cause of Christ, that when Christians would leave off contending with each other, it would be time enough for them to think of embracing their religion!

But the want of brotherly love operates to prevent a revival of religion, still farther, as it prevents that union of Christian energy, in connection with which God ordinarily dispenses His gracious influences. It prevents a union of counsel. As the Saviour has committed His cause in a sense into the hands of His people, so He has left much as respects the advancement of it, to

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their discretion. And they are bound to consult together with reference to this end; and to bring their concentrated wisdom to its promotion. But if there be a spirit of alienation and discord among them, either they will never come together at all, or else their counsels will be divided, and they will do little else than defeat each other's purposes. The same spirit will prevent a union in prayer. This is the grand means by which men prevail with God; and the prospect of their success is always much in proportion to the strength of their mutual Christian affection; —for this is a Christian grace; and if it is in lively exercise, other Christian graces which are more immediately brought into exercise in prayer, such as faith, repentance and humility, will not be asleep; and as concentrated effort is the most powerful in all other cases, so it is in this —let the united prayers of many hearts go up to heaven for the revival of God's work, and they may be expected to exert an influence which will tell gloriously on the destinies perhaps of many sinners. But on the other hand, if there be not this feeling of brotherly kindness among professed Christians, even if they come together to pray for the outpouring of the Spirit, their prayers will at best be feeble and inefficient, and their thoughts will improbably be wandering, and

(Continued on page 8, column 3)

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Fellowship

(Continued from page one)

have the fellowship just mentioned. The Modernist claims that all people are children of God and that all men are brothers. If that were true then fellowship could be with any group of people, but it isn't true. A born-again experience is the thing that binds saved people together, a common Christian fellowship is based on their blood redemption, and this is further made plain in I John 1:7. Two things are there mentioned as involved in such fellowship. First, is "walking in the light." Only the saved do this — for the "wicked walk in darkness. They know not at what they stumble." Second, "The blood of Jesus . . . cleanses from all sin."

2—TRUE CHRISTIAN FELLOWSHIP IS IN THE TRUTH. (See 3 John verses 3 and 4) That is why unionism doesn't work. It requires a fake fellowship in which every one is supposed to keep his mouth shut concerning any truth that might be offensive to others. People who have the same beliefs and who rejoice in those beliefs are drawn to others who hold like precious truths.

3—THERE IS A PRECIOUS CHRISTIAN FELLOWSHIP IN THE GOSPEL. (Phil. 1:5). It is a precious thing to join with others in the spread of the gospel. We have broadcast the gospel every

week for 22 years and scarcely a week has passed without some one volunteering some money to help in this work.

4—A FELLOWSHIP THAT DRAWS PEOPLE VERY CLOSELY TOGETHER IS FELLOWSHIP IN SUFFERING FOR CHRIST. Paul speaks of "the fellowship of his suffering." In times of great persecution two things happen. First, the unregenerate are weeded out — they vanish. Second, those who are saved stick more closely together. The early Christians whom we read about in Acts, pooled their resources. They put everything in a common fund to meet the emergency.

5—CHRISTIAN FELLOWSHIP BEGUN HERE, LASTS FOREVER, for we are going to continue to live forever with the saved people whom we have come to know here. The imperfect fellowship we know here, will become a perfect fellowship in the life to come. "So shall we ever be with the Lord," involves "so shall we ever be with each other."

The Devil's Counterfeits.

1—THE DEVIL LEADS SOME CHRISTIANS TO FIND THEIR CHIEF FELLOWSHIP WITH THE PEOPLE OF THE WORLD.

They join various things and spend more time with those things than with Christian people. Some Christian women belong to a "Woman's Club" where many are among the unsaved, and they

value it more than the church. Some put a lodge or a society of some kind ahead of their church.

2—THE FELLOWSHIP OF EATS. We often hear men talk about "fellowship" — especially in connection with the "Men's Brotherhood." That fellowship and brotherhood is generally based on eats, for they eat and stuff almost every time they get together. It is a shallow fellowship that is based around a banquet table. When the eats give out, the fellowship gives out.

3—THE FELLOWSHIP OF CHURCH ORGANIZATIONS. People often come to put "My Class" above their church. They have fellowship with some members of a class, and that is just about all. Church organizations often serve to bring disunity in a church, for they serve to divide the allegiance of people until they care little for the church as a whole. Their concern, and their interest is all centered in some class, society or auxiliary. Satan is pleased to have it so.

4—AN OUTSIDE DENOMINATIONAL FELLOWSHIP. Some come to be wrapped up in denominational matters until they regard the denomination as the big thing, and their church as a very small subsidiary. Allegiance is given to the denomination, rather than to their church.

The fellowship of a church based on blood redemption, and revolving around love for the Lord, for one another, and for the truth of God is one of the finest things one can possibly know.

"Accept no substitute!"

It would be well if they should inquire whether they are not at as great a distance from you as you are from them; and whether their departure from you does not indicate as great a want of brotherly love as indicated by the fact of your refusing to follow them.

But it may be asked whether a spirit of brotherly love may not exist between Christians whose views on points not fundamental may differ? I answer, yes undoubtedly; it may and ought to exist among all who trust in a common Savior. We may exercise this spirit even towards those whom we regard as holding errors, either of faith or practice, provided we can discover in them the faintest outline of the image of Christ. They may adopt opinions in which we cannot co-operate, and the consequence of this may be a loss of good influence to the cause of Christ, and perhaps positive evil resulting from disunion in effort; nevertheless we may still recognize them as Christians, and love them as Christians, and cordially co-operate with them, wherever our views and theirs may be in harmony. The right spirit among Christians would lead them to make as little of their points of difference, and as much of their common ground, as they can; and where they must separate, to do

bring the message." That man was an associational missionary, and graduate of Southern Seminary. He also said, "I believe that one church is as good as another."

Another one of those boys said, "Preacher Baker, I don't believe that all of the Bible is inspired."

Two of the other fellows that came to help me, from the seminary in Louisville said, "One doesn't have to believe in the virgin birth, in order to be saved."

We are losing some of our best, because there is no challenge. If I tell a person that what he already has, is as good as what I am offering, what will he do? Simple, isn't it? He will simply reject my offer, and turn away. That is exactly what some of those fellows are doing, and being taught to do.

I'm a Missionary Baptist, from the top of my head, to the last callous, on the bottom of my feet, and as I have often said, "If there were a hair in my head that wasn't a Baptist hair, and I knew it, I would pull it out and throw it away!"

Get on the ball boys, or soon the ball will roll off and leave you.

"Spiritual Dropouts"

(Continued from page three) dreds, or even thousands, there to meet us, that have been blessed.

I remind you of my text which says, "And the two disciples heard him speak, and they followed Jesus." I remind you of Brother Morrison—"You are not home yet." May God bless you and help you to be faithful to Jesus and follow Him until He comes!

Christian Growth

(Continued from page one)

"There, again, you see all that I got on Sunday I wanted in the week; for I had a terrible clipping for my feathers all the week long. I needed to mount up with wings as an eagle to live at all!"

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Obstacles

(Continued from page seven)

unchristian feelings towards each other kindling, at the very time they are professedly interceding for the salvation of sinners. And the same spirit is equally inconsistent with a union of Christian effort; for if they cannot take counsel together, if they cannot pray together, they surely cannot act together. Who does not perceive that a spirit of mutual unkindness among the professed followers of Christ, thus carried out into action, must, if anything oppose a powerful obstacle to the revival of God's work?

But suppose some whom you should regard as Christians should adopt measures in relation to revivals, unauthorized by God's word, and to say the least, of very doubtful tendency, and you should decline to co-operate in such measures, and your conduct in this respect should be considered as evincing the want of brotherly love — where in this case, would the blame really rest? Most unquestionably not on you, but on those who accused you. There is nothing in the obligation of good will which Christians owe to each other, to set aside the paramount obligation which they owe to their Master, to take His word as the rule of their practice. Whatever you conscientiously believe to be unscriptural you are bound to decline at any hazard; and if you do it kindly, (no matter how firmly) and the charge of being wanting in brotherly love is preferred against you, you have a right to repel it as an unchristian accusation. If, in such a case, evil results from the want of concentrated action, and the measures adopted are really unscriptural, the responsibility rests upon those who, by the adoption of such measures, (however honestly they may do it) compel you to stand aloof from them. You may indeed, in other ways, give evidence of not possessing the right spirit towards them; and it becomes you to take heed that you do not give such evidence; but the mere fact of refusing your co-operation certainly does not constitute it. And

it with kindness and good will, not with bitterness and railing.

I must not dismiss this article without saying that the Spirit of God who is active in awakening and renewing sinners, is the Spirit of peace; He dwells not in scenes of contention; and we cannot reasonably expect His presence or agency, where Christians, instead of being fellow workers together unto the kingdom of God, are alienated from each other and sell themselves to the service of a party. In accordance with this sentiment it has often been found in actual experience that the Spirit of God has fled before the spirit of strife; and a revival of religion which promised a glorious result has been suddenly arrested by some unimportant circumstance which the imperfections of good men have magnified till they have made it an occasion of controversy. While they are yet scarcely aware of it their thoughts which had been engrossed by the salvation of their fellow men and the interests of Christ's kingdom, are intensely fastened upon another object; and they wake up, when it is too late, to the appalling fact, that the work of grace among them has declined and that sinners around are sinking back into a deep slumber of spiritual death.—Sprague.

Seminary

(Continued from page one)

Southern Baptists that more money isn't going into our educational institutions. It is the fault of those professors and educators, who are teaching things that Southern Baptists do not believe, and that the Bible does not uphold.

I am not speaking from hearsay, I know whereof I speak. I was a missionary with the Kentucky Baptist Board of Missions, for over 8 years. I have been in schools of missions with great men of God.

In one of these, in Ed Cunningham's home, at Campton, Ky., one Seminary boy said, "They came very nearly not ordaining me, on account of the position I take of women in the church. I put a woman in a Baptist preacher's pulpit a little while ago, to

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JULY 5, 1969

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