

Oklahoma Church Takes Stand Against Glossolalia

By MARVIN L. SUMMERS,
Editor, The Baptist Banner
Richmond, Kentucky

The old term used was "speaking in tongues," or "the unknown tongue." The new word for it is "glossolalia." The old domain for it in religious circles were the Holiness groups. Today it is said to be found among Methodists, Presbyterians, and Episcopalians. Until a few years ago it was unheard of in Missionary Baptist Churches.

would be recognized as a part of the doctrine of the church. The group of approximately 350 members approved the deacon's recommendation that glossolalia not become a part of their doctrines and that members refrain from preaching, teaching, and speaking in tongues in all church-sponsored activities.

To this, we say Amen! Thanks be to God that we have men who will take a stand against such foolishness.

In the same issue of The Western Recorder, Editor C. R. Daley, Jr., writing in the editorial section first admits, "Speaking in tongues is a highly divisive issue wherever it appears among Southern Baptists. It splits every congregation where it becomes an issue and every pastor I know of who admits the experience has been ousted." However, after stating that the ousted pastor felt he was now finished as a Southern Baptist pastor, he (Daley) goes on to write, "I shudder at the thought of his loss to Southern Baptists. I know of no man with more commitment for pastoral leadership."

This writer cannot find any way to agree with Mr. Daley's feelings. I would shudder at the (Continued on page 8, column 3)

In the October 18, 1969 issue of The Western Recorder, state paper of the Kentucky Baptist Convention, there is an article to be found on page 9, captioned, "Former Kentucky Pastor Fired Over Glossolalia." The man involved is William D. (Bill) Sanders. He was formerly pastor of a church near Bradenburg, Kentucky and later in Louisville. According to this published report he left Kentucky two years ago to pastor the Brookside Baptist Church of Tulsa, Oklahoma. This is the church from which he was dismissed. The meeting of the church in which the pastor was relieved of his duties had been called for the membership to vote upon whether or not the practice of speaking in tongues

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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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ECUMENICALISM . . . SATAN'S DEVICE

FERRELL KENNEDY
Grafton, Ohio

In 2 Cor. 2:11, Paul reminds us that God's people are not ignorant of Satan's devices. To be able to make this claim, we must be of God's elect. In Matt. 24:24, Christ warns us of the emissaries of Satan, the false prophets and false Christs who, if it were possible, would deceive the very elect. Thank God it is not possible. Nevertheless, it is wise to acquaint ourselves with his devices, that we be not led away from our own steadfastness, and fall into error. Often in the Scriptures we are exhorted to watchfulness, to beware of wolves in sheep's clothing, who, with enticing words of men's wisdom would seek to make merchandise of us. The devices of Satan are many. But in this age of unionizing and apostasy,

here is one device which he is using quite successfully. It is an old device, but here in the twentieth century, it has taken on a new and inviting appearance. Men call it the New Ecumenical Movement, which is nothing more nor less than a union of all sorts of beliefs, unbeliefs, and downright atheistic philosophy, a conglomeration of everything unscriptural and worldly, but piously claiming to be doing the will of God, and whose destiny is absorption into the Roman Catholic church.

In the Old Testament, Jezebel, an idolatrous queen, had led King Ahab and his people into idolatry and spiritual adultery. Jezebel had been scornful of her subjects, and had held herself haughtily aloof from them. Later, she came into disrepute and feared for her life. So she tied her head, painted

her face in an effort to make herself more attractive, and appeared to the public view at her window. For centuries the Catholic church has held herself aloof from all others, a grimly murderous institution that had only hatred for others. But today she has laid aside her haughty attitude, tied her head, painted her face, and presented herself as a smiling woman of love and good-will. Now she hopes to make herself more attractive to men. But underneath that mask of pretended good-will, she is still the great whore, Babylon the great, Mother of Harlots and abominations of the earth. She is still the same evil adulteress who down through the ages has shed the blood of fifty million Christians. She is the same cruel murderess who vented her spleen (Continued on page 7, column 4)

THE SPIRIT OF GIVING AS RELATED TO THE BAPTIST EXAMINER

O. B. BAKER
Verona, Ohio

"It is more blessed to give than to receive."

There are many parasites in our churches. And many churches are in a like condition; always willing, but willing for someone else to do the giving.

Surely, no child of God who has met the Lord Jesus in the concert of the above text will ever be willing to let another do what he himself knows he ought to be doing. Of course, we are well aware that too many of the Lord's people have not experienced the grace of giving to such a degree.

The ideal of Christian thought and practice should not be "What can I get? but what can I give?" This does not, by any means, rule out the concept of reward for faithful service. However, reward for reward's sake, is not the principle which should govern our Christian service.

It is true that our God is both Holy and Just, and as such, He necessarily will reward His faithful servants. It is also true that His servants are not faithful in order to obtain reward, just for the sake of reward.

"... and cast their crowns before the throne, saying, thou art worthy, O Lord, to receive glory and honour and power." —Rev. 4:10b-11a.

So, the Christian attitude is to serve God for what He is rather than for what He has. But,

"How can we love (serve) God. Whom we have not seen, if we love (serve) not our brother whom we have seen." See I John 4:20.

At this season of the year (so-called Christians), our people are prone to lavish gifts upon their loved ones, most of which meet no physical or spiritual need, simply luxuries which make no vital contribution to one's welfare.

This sort of giving does not match that of apostolic days, for we read:

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power (ability), I bear record, yea and beyond their power (ability) they were willing of themselves; praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." —II Corinthians 8:1-4.

This surely doesn't sound like the motto of modern Christendom:

"If I have anything left, I'll give."

These Christians gave until it hurt, in fact, while it hurt — "Their deep poverty," and "beyond their ability" — "They were willing of themselves." No body had to twist their arm, or

persuade them to sign a pledge card. Their object in giving was to assist the poor saints in Jerusalem, with no hope of any monetary remuneration. Just a heart yearning to assist those saints in need.

We seem to forget, or refuse to accept the Scripture which says:



O. B. BAKER

"Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." —II Corinthians 8:9.

You see, our Lord was not concerned with serving His own interests, but that of others. So, He could say:

"It is more blessed to give than to receive."

Someone has so aptly said, "Not what we get, but what we give, measures the worth of the life we live."

Like our Lord and the Christians of Macedonia, our giving will be freely bestowed upon others, in spite of our seeming inability. We are reminded of the man who pitied himself for having no shoes, until he met a man who had no feet. Yes, if we look at our own miserable plight, and and wait until we think we can afford it, we will seldom, if ever, give.

Our Lord said, "Thou shalt love thy neighbour as thyself."

Do you love yourself sufficient to avail yourself of spiritual nourishment? If so, you should love your neighbor to the degree that you would want to supply his spiritual food, especially when he may not be able to avail himself of it by any other means.

This leads us to say that our churches are limited primarily to our own little locality, and except for an occasional out-of-town service rendered by its

pastor, it serves a limited congregation.

Why are we localized? The obvious answer is insufficient finance as a result of too few unselfish Christians.

There is one way by which we can have a greater outreach in providing food for the spiritually hungry. A way opened to all of our localized churches. We can financially help to carry the message of truth through the Baptist Examiner. We can also be the dispenser of spiritual food

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by contributing articles to the Editor of this paper. It is in this manner that each and every local assembly can contribute to the spiritual welfare of others.

We would not be so presumptuous to say that THE BAPTIST EXAMINER is a preacher of the gospel, for that function belongs to a man who has been called of the Lord, commissioned by a church, under the direction of the Holy Spirit. But we will say, it is a vehicle through which the message of the churches is carried to the people of God all over this land.

So, it behooves us, not only to (Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"A SWARM OF BEES"

"Be ye therefore perfect, even as your Father which is in heaven is perfect." —Mt. 5:48.

I remember when I was a boy, that a swarm of bees alighted in a tree in the corner of our tobacco patch, and my father and brother and I undertook to get that swarm of bees out of the tree and into a hive. I remember how many stings I got as a result thereof. From that time on, one thing I have known about bees is that they know how to sting.

As I turn through the Word of God, I find that there are a number of "Bees" in the Bible, and every one of them has as much

of a sting about it as that little fellow that sits down on you and starts drilling with his stinger. I think you will find that every one of these Bible "Bees" carries a stinger.

BE SOBER.

We read:

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour." —I Pet. 5:8.

I don't know of anything that needs to be said to the children of God any more than this. We ought to be sober. I know a lot of Christians that are

anything but sober. I know a lot of preachers that are nothing but clowns.

A man said to me sometime ago "Brother Gilpin, I wish I could go to church and hear the Word of God where it was preached without a lot of jokes and jesting that have no connection with the message. My pastor is nothing but a clown." This man didn't say it out of disrespect to his pastor, but he said it because it was true.

I remember one night years ago, I was holding a revival meeting. A preacher friend here in Ashland came into the services (Continued on page 2, column 1)

Do You Attend A Scriptural Church?

Ask yourself certain questions and be sure to get the true Bible answers. Here are some important questions to ask:

1. Is it a church true to the Bible? Does it hold the Bible in its entirety to be the Word of God and uphold it as such in all things?

2. Does the minister explain the Bible plainly in his preaching (not just take a text from it), and does he emphasize the death of Christ on the Cross, the shedding of His blood, as necessary (Continued on page 8, column 3)

Appreciated Letter

Enclosed you will find a small offering for the paper, THE BAPTIST EXAMINER. Wish it could be more, but maybe this will help some.

I have received THE BAPTIST EXAMINER for twenty odd years and have really enjoyed reading it. I never put it away until I have read all, so hope it will continue to come weekly for I enjoy it so much. It is refreshing to one's spiritual life.

Yours in His precious name, Herbert Nugent Cannelton, Ind.

JOHN R. GILPIN Editor

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(Continued from page one)

As I say, I knew a preacher whom one of his laymen said was a clown. I knew another preacher who was even worse. There wasn't a text of Scripture that he ever preached from, but that he would tell a joke about it. Or if he were talking to you in private conversation, he was always telling you a joke about

This is my first "be." Did you get stung? I wouldn't be a bit surprised but that this "be" flitted around you a little, for I am satisfied that all of us are sometimes guilty of being flighty. All of us are guilty of a lack of sobriety concerning God, and God's Word, and the things of the Lord.

We read:

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."
—Eph. 4:32.

I am wondering how much you and I need this text of Scripture applied to our own lives. I deal with a lot of people, by correspondence particularly every day, and growing out of my own experience, and in the light of this text, I am wondering if there is very much forgiveness — Scriptural, Biblical forgiveness — manifested in the lives of the majority of God's children.

Has God forgiven you for Christ's sake? Has God forgiven you because that Jesus Christ died for your sins? Then if He has, you ought to be forgiving toward others in the same measure, that God has forgiven you in Jesus Christ. Listen:

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but Until seventy times seven." — Mt. 18:21, 22.

Here is the law of forgiveness as it was laid down by the Lord Jesus Christ. Simon Peter said, "Lord, if my brother sin against me, should I forgive him?" Jesus said, "Yes, forgive him." Simon said, "Suppose he wrongs me seven times. Should I forgive him?"

To the Jew, the number seven meant completion. I suppose Simon Peter thought, "If I forgive him seven times, that ought

Someone says, "Brother Gilpin, I am always in a spirit of forgiveness. I have already forgiven him. He has done me wrong, but I have already forgiven him." Bosh! You can't forgive anybody until the person asks for forgiveness. You might be in a mood to forgive. You might have the spirit of forgiveness about you, but you can't forgive anybody until that individual asks for forgiveness.

Listen:
 "Take heed to yourselves; If
 thy brother trespass against
 thee, rebuke him; and if he re-
 pent, forgive him. And if he tres-
 pass against thee seven times in
 a day, and seven times in a day
 TURN AGAIN TO THEE, say-
 ing, I REPENT; thou shalt for-
 give him."—Luke 17:3, 4.

When does it say to forgive him? When he turns in repentance and asks for forgiveness. I get so disgusted with these individuals who are so sweet, and try to appear to be so exceedingly nice, who say, "Oh, I have already forgiven him in my heart. He did me wrong, but I have already forgiven him."

I say to you, there is not a bit of use lying about it. You haven't done any such thing. Jesus says that you can't forgive anybody until the individual asks for forgiveness. You may be in a spirit to do so, but you certainly can't forgive anybody until that one asks for forgiveness.

We are living in a day when God's children are "scrapping" among themselves, the like of which I never saw in my life. I look back across my ministry and I think in all the years of my ministry (and I have been preaching over forty-five years) I have never seen people "scrapping" in the ministry, and in churches, like they are at the present time. It just looks like that people are so full of themselves, and so selfish, and so fleshly, and so flesh-centered.

that they just have troubles on top of troubles in churches, and pastors and churches are fussing and splitting. As I said to one man of recent day, "Independent Baptists are entirely too independent."

Brother, sister, we need to be forgiving. I am wondering if we have that forgiving spirit that we ought to have. This little "be" says, "Be forgiving." Did you get stung?

We read:

"Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them."
—Josh. 1:6.

This is in the very beginning of the book of Joshua. The book of Deuteronomy is ended, Moses has died, and Joshua is beginning to lead the children of Israel over into the land of Canaan. He is leading them out of the wilderness into the promised land. Moses had been leading them out of the land of Egypt and out through the wilderness for forty years, but now Moses has died, Joshua is taking over, and Joshua is leading them over the Jordan River and into the land of Canaan. As he begins to do so, God says to him, "Be strong and of a good courage."

I like to read this text of Scripture. It means a great deal to me, especially being a preacher. I don't say a preacher has any business being wishy-washy about anything that he does. I think a preacher ought to be strong and of good courage, and he ought to take his stand for the things of the Lord.

There are a lot of things, when you heard them for the first time, you didn't like them. But suppose the preacher hadn't been strong and of good courage. You never would have known the truth you know today. I say that a preacher ought to study this Word of God, get his convictions from the Bible, and then take his stand in regard to it. He ought to be of good courage and he ought to preach the Word of God. He ought to preach it fully and faithfully and freely, and he ought not hide one single thing.

Years ago, a good friend of mine, who was a layman, Brother Joe Willis, was conducting a Bible study on Thursday evening. One Thursday evening

they studied from the 13th chapter of I Corinthians. After the service was over, he said to the pastor, "Next week we are going to be studying the 14th chapter, and that is the chapter that has to do with the women. How would you suggest handling that?" The pastor said, "If I were you, I would just skip it." Well, Brother Willis didn't heed the words of the pastor. He didn't skip it. He went ahead, and taught it just as it is in God's Word.

Now that was a pastor who wasn't strong, and who wasn't of good courage.

This reminds me of a church that was looking for a pastor. One day a fellow came to preach for this church on a particular Sunday. Just after he had gotten up to the rostrum, a deacon pulled him by the coat sleeve and said, "That woman that just came in, her husband runs the saloon in this town. Don't say anything about whiskey this morning."

In a few minutes, he pulled him on the sleeve again, and he said, "That man that just came in is a Campbellite. Don't say anything about the Campbellites."

That went on three or four times and finally the preacher turned to the deacon and said "Who can I talk about?" The deacon looked around and said "I don't see any Mormons here give it to them this morning."

There are a lot of people just like that. They look around to see if there are any "Mormons" present, and they give to the crowd that is not present. But the Word of God tells us to be strong and of good courage.

I tell you, I want to stand up for the Word of God, regardless of what it costs. I ought to preach to you the truth as to the church that Jesus built. When I preach it, I say that Jesus built a Missionary Baptist Church when He was here in the days of His flesh. I ought to preach to you the five great doctrines of grace, as held by Baptists. I ought to hold up to you the five cardinal truths of God's grace that Baptists have held through the years. I ought to preach to you all of the Word of God. I ought to be strong and of good courage. I ought never to flinch. I ought never to waver. I ought never at any time to hold back in what I believe that God has taught within His Word. "Be strong and of a good courage" was God's message to Joshua.

(Continued on page 3, column 1)

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"A Swarm of Bees"

(Continued from page two)

We had a man preach for us in our Bible Conference a few years ago. I'll not call him by name, although I think perhaps I should. I really think that it would be a good idea to expose him. He preached at our Bible Conference a few years ago a great sermon on the doctrines of grace, and I found out afterwards that that fellow wouldn't preach on the doctrines of grace in his own home church, or if he did, it was as weak as branch water. What was wrong? When he was here where there was a crowd of people that stood for the doctrines of the grace of God, he would stand; he was strong and of good courage. But when he was back home with a crowd of weaklings — with a crowd of sickly Arminians that needed the teachings of the Word of God, he was wishy-washy in regard to what he had to say. He just didn't have courage when he was preaching at his home church.

I say to you, we ought to be strong and of good courage.

IV

BE HUMBLE.

We read:

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—I Pet. 5:5, 6.

Do you know what it means when it says to be humble? Humbleness is not something you can buy in a package in a department store. It doesn't come already packaged. Humility is not something you develop by practicing humility.

A deacon in West Kentucky went to a pastor whom I knew and said, "You are not as humble a man as you ought to be." The pastor very wisely admitted that that was true, but that he wished he were more humble than what he was. He said to the deacon, "I take for granted that you are a humble man." "Oh, yes," he said. "I am humble, and I take pains to show it too."

I am afraid there are a lot of people just like that. They take pains to show their humility. But that is not the meaning of that word "humble." That is not the meaning of humility. You don't become humble by practicing humility. Do you know what makes you humble? Listen:

"Humble yourselves therefore under the mighty hand of God that he may exalt you in due time."—I Pet. 5:6.

What makes a man humble? You don't become humble by practicing humility, but you become humble automatically when you observe the sovereignty of God — when you realize the mightiness of God Himself — when as this Scripture says, you observe the mighty hand of God.

I am wondering how much we need this message. I realize my lack of humility, and I am sure you realize yours. I am certain that if there is anything that can make you more humble, it would be to get a greater picture of God in His sovereignty.

Notice again:

"And thou shalt remember all

the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no."—Deut. 8:2.

What does this tell us? It says that the Lord led them for forty years in order to humble them. I tell you, there is nothing like a vision of the sovereignty of God and the mightiness and the majesty of Almighty God to produce humility in the life of the child of God.

I won't ask you if you got stung on that one, because I am afraid that there is not enough humility on the part of any of us.

V

BE SPOTLESS AT HIS COMING.

The Word of God tells us to be spotless at the coming of the Lord Jesus Christ. Listen:

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."—II Pet. 3:14.

If you will read the entire chapter from which this is taken, you will find that Peter is talking about the return of Jesus Christ to this earth. He says relative to His return that we are to be spotless, and blameless, at the second coming of the Lord Jesus Christ.

Beloved, I am a firm believer in the second coming of the Lord Jesus. I am a Pre-millennialist from the crown of my head to the sole of my feet. I believe in the pre-millennial return of Jesus Christ back to this world. I believe He is coming back some day. He is going to set up His kingdom, and He is going to reign and rule here in this world. I am looking forward with a great deal of anticipation and expectancy to the premillennial reign and rule on the part of Jesus Christ here within this world. Whenever I read this text of Scripture, I say, "Lord, help me to be spotless when you come." In view of His coming, we are to be without spot and blameless.

Would you want the Lord Jesus Christ to come and find you all spotted with the things of the world? Would you want the Lord Jesus Christ to come back to this world and find you completely spotted with the things of this life?

I remember, years ago, my first trip up the Big Sandy River. The roads were very poor in those days. About the only way you could go was on a train. In those days, there used to be three or four trains daily go up Big Sandy, and three or four to come down. The trains were always crowded, and sometimes it was difficult to get a seat. The first time that I ever rode that train there was a girl who lived here in Ashland who was going to Elkhorn City to be married. Her husband-to-be was working at Elkhorn City and she was going there to marry. It happened that day that I got a seat and this girl sat with me. She told me where she was going, and why she was going, and the fact that she was going to get married. Of

course, in those days, they didn't have air-conditioned trains, and if you got any air, you had to open a window. By the time we got to the headwaters of the river, I am sure that I looked like one of the descendants of Ham. I know she did. By the time that we neared Elkhorn City, I know that our faces were exceedingly soot-covered.

She said to me, "Have you been on this train before?" I said, "No, this is my first time." She said, "I wish you would help me. Tell me when we get within ten or fifteen miles of Elkhorn City." I didn't know, but I asked the conductor and he told me when we were nearing our destination. I told her, and she slipped off to the Ladies' Room, and when she came back, she was all washed, and powdered, and looked so pretty. What was she doing? She was getting spotless. She was going to meet a man in a few minutes that was to be her husband, and she wanted to be spotless when she saw him.

When I think about that experience, I remember that I want to meet a Man someday—Jesus Christ. He is coming back to this world, and when He comes, I want to meet Him spotless. This text says, "Be spotless at His coming."

I think of the things that I want to do in the next year if it is the Lord's will. I want to do a good job for Brother Halliman. I want to do a good job for

Brother Burket. I try to do so every day. I want to do a good job to the best of my ability to be the pastor of this church. I want to do a good job editing THE BAPTIST EXAMINER for the glory of God, and for the blessing that it is to the thousands of people who read it every week, who have no place to go to hear the Word of God preached. I want to do a good job in regard to our Bible Conference, if God leads us to have another. But as much as I want to do a good job in regard to these things, I would be glad if I never edited another paper; I'd be glad if I never took care of another letter to Brother Halliman or Brother Burket; I would be glad if I never preached to you again; I would be glad if I never conducted another Bible Conference —if I could meet Jesus Christ tonight in the air. He said, "Be spotless at his coming."

I wonder how much there is about you and me that is anything but spotless? We are so contaminated by the things of the world. We are so given over to the world. We are so mixed up with the things of the world. God help us to try to the best of our ability to be spotless in view of the fact that Jesus is coming, and that He might come even in this hour.

VI

BE OF GOOD CHEER.

We read:

"But straightway Jesus spake

unto them, saying, Be of good cheer; it is I; be not afraid.—Mt 14:27.

Are you always of good cheer? Are you always happy regardless of what you are facing? These disciples didn't know what to think. The Lord Jesus Christ was walking on the water and the disciples were fearful. They thought it might perhaps be a ghost. They didn't realize the full import of it, and they were fearful. But Jesus said to them, "It is I; be not afraid."

I tell you beloved, there is no need worrying about the things that come in this life. We have a God who is on the throne. He is a sovereign God and He isn't going to allow one single thing to take place except that which is according to His will. He is the one who says, "Be of good cheer."

Listen again:

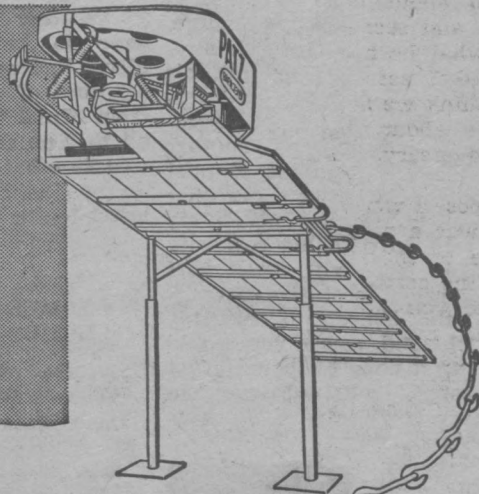
"And we know that ALL THINGS work together for good to them that love God, to them who are the called according to his purpose."—Rom. 8:28.

"In EVERY THING give thanks: for this is the will of God in Christ Jesus concerning you."—I Thess. 5:18.

The further I go in life, the more convinced I am that everything that takes place is according to the will of God, and that same God whose will is being done, says, "Be of good cheer."

I grant you sometimes in view (Continued on page 5, column 3)

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THE BAPTIST EXAMINER

DECEMBER 20, 1969

PAGE THREE

The Baptist Examiner FORUM

"What is Christian liberty? Where, if anywhere, can you find it? I have heard it preached several times to refer to worldly living. Also when a Baptist preacher belongs to a Baptist Church, but is not the pastor, should he have church authority to go preach for another church?"

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



Christian liberty is that liberty, or freedom which Christ obtained for us when He gave Himself for us on Calvary's tree. In Titus 2:14 the Wuest version says, "Who gave Himself on our behalf in order that He might set us free from every lawlessness." In I Pet. 1:18 the New English version says, "Well you know that it was no perishable stuff, like gold or silver, that bought your freedom from the empty folly of your traditional ways." In John 8:36 Jesus says, "If the Son therefore shall make you free, ye shall be free indeed." And in Gal. 5:1 the Williams version says, "This is the freedom with which Christ has made us free. So keep on standing in it, and stop letting your neck be fastened in the yoke of slavery again."

So, as Christians we are free from the bondage of lawlessness, or sin. We are free from the bondage of our old ways. And we are free from the bondage of legalism and ceremonialism. And, yes, so far as our salvation is concerned, we are free to live like the old devil if we are willing to pay the price. But let us remember, our heavenly Father knows how, and where to spank in order to make it really hurt.

Certainly if a Baptist preacher is a member of a sound, New Testament Baptist Church and in good standing with his church, he has authority to preach anywhere any time. Of course, his being such a member would certainly require that he not be under the discipline of another sound, New Testament Baptist Church. The fact that a preacher is not a pastor has absolutely nothing to do with his authority to preach. You will recall that there were at least five preachers in the church at Antioch, Acts 13:1. And surely you would not say that none of them except the pastor had authority to preach.

ROY
MASON

Radio Minister
Baptist
Preacher

Aripeka, Florida



Christian liberty involves a number of things. For instance there is liberty from the Law. The Jews of Paul's day were in bondage to the Law. They strove in vain to keep it and always failed. He found liberty from that bondage in Christ, and he was distressed when he found the Galatians who claimed to be followers of Christ going back to the Law. He wrote and said to them, "Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage." (Galat. 5:1).

Many have sought to be saved by DOING, and there was never any satisfaction or peace. Then they turned to Christ and found salvation through faith in him, and what a relief. They came to live for him — not to obtain sal-

vation, but because of salvation which prompted them internally to seek to do his will.

In I Cor. 10:29 and its context Paul discusses the question of eating meats offered to idols. An idol meant nothing to him — it was just a fake, so it didn't hurt meat for him if it had been offered to an idol. He was at liberty from all superstitious fears, but he teaches that if in a situation where his eating such meat would harm his weaker brethren, he would curtail his liberty and refrain for the sake of others. (V 28).

The principle Paul lays down has wide application. Often we are free to go certain places or do certain things, but if we learn that in so doing we are a stumbling block to others, then we ought not insist on our liberty. For instance, when I was a pastor in Kentucky, I attended a football game. A couple of young men had learned that there was gambling going on at such high school games, and they expressed disappointment that I had been seen at the game. The game harmed me in no way, but I found that I had endangered my influence with those young men. I told them that I had not known of the gambling, and expressed my regret that I had attended. Moreover I never attended another game. My action restored the confidence of the young men, and I was able to greatly influence their lives. One is never warranted in living a worldly life on the ground of Christian liberty. We may be able to do a good many things without harm to ourselves, but if the weaker brother is harmed, it is better to refrain for his sake.

As regards the last question as to whether a preacher should have to have authority to go places and preach, I do not think so. First of all, he has authority from Christ to preach to any and all that he can contact. Secondly, that is what he was ordained to do by the church that set him apart to the ministry.

JAMES
HOBBS

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RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church

South Shore, Ky.



The words "Christian liberty" are not found in the Bible, but the thought or idea behind the word is in the Bible.

When the Lord Jesus began His ministry He went to the synagogue and read from Isaiah 61. "And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4:17-19). He then closed the book and told them, "... this day is this Scripture fulfilled in your ears." (Verse 21).

This liberty comes with the

Spirit of God. "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." (II Cor. 3:17). We have it in Christ Jesus. "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." (Gal. 2:4).

What is this liberty? It is freedom. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1). We are delivered from the bondage of corruption, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. (Rom. 8:21). We are also delivered from the penalty of the law. "For sin shall not have dominion over you: for ye are not under the law, but under grace. What then, shall we sin, because we are not under the law, but under grace? God forbid." (Romans 6:14, 15).

Now, as you have seen by the last verse, this liberty is not an excuse to sin. Many people claim that we use our security and liberty as a cloak to sin. We are warned against it. "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." (Gal. 5:13). "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God." (I Pet. 2:16).

We are to make certain that our life is a testimony before men. "But take heed lest by any means this liberty of yours become a stumbling block to them that are weak." (I Cor. 8:9).

From these passages I would assume that liberty refers to being made free from sin and the law. This liberty would separate us from the world and therefore we would not want to conform to the world in their way of life. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:2).

We need to say with the Psalmist, "And I will walk at liberty: for I seek thy precepts." (Ps. 119:45).

Your next question regarding a preacher is concerning church authority. Let me explain the way we do at our church. When we ordain a preacher we are sure he is called of God and ready to go into His service. "Lay hands suddenly on no man..." (I Tim. 2:22). We therefore believe that he will do as we would want him to. The preacher will report to our church that he has been asked to preach in another church and request our prayers for this service.

Whenever I am asked to preach at another church I know that I have been given authority to accept it. If by any chance I feel that the church might not want me to preach at this church, I would ask the church before accepting. The church has the right to authorize a man to preach wherever he has an opportunity.

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



Christian liberty is the state of freedom under grace whereby one can partake of the meats offered unto idols, and many other such like things, which the Scriptures do not condemn. There are many things that my conscience, enlightened by grace, can partake of without it becoming sin. The Holy Spirit explains our liberty in Christ.

"Howbeit there is not in every man that knowledge: for some (Continued on page 5, column 1)

New Guinea Photo Story



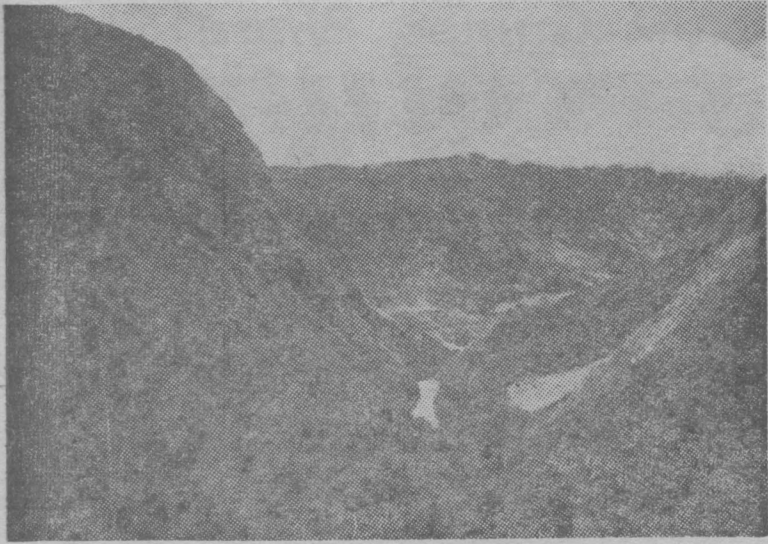
These two fellows are typical Pogaian men. The man on the left I had seen before but the one on the right was new to me. The fellow on the right would be envied by all his fellow men because of the many things he has to decorate his body with. Beginning with the headband let us note a few things about his make-up. The headband is made of snake skin and to this is sewn a border of tiny shells with a piece of mother-of-pearl shell attached to it and hanging down his nose. Through his nose spectrum is a large wild boar tusk. At the very top of his nose are the claws of a small animal — these are pierced through from the inside and protruding out. His face is encased with what looks like small red buttons strung together, but they are a type of berry that grows on a small tree and when picked and dried they become very hard. Just above where this meets his headband is a tassel made of a certain type of grass. The large object apparently lying partially on his shoulder is actually a piece of bamboo that has had elaborate carving on it and this is not actually touching his shoulder at any place but only appears to be. The bamboo is dangling like a pendulum from the lobe of his ear. At first they pierce a small hole through the ear lobe and then gradually put larger objects through it stretching it until eventually they can put objects like this through the hole quite easily. Besides the net bag around his shoulder there are at least two belt-like strands of what looks like beads but again these are a type of berry that grow on trees — these are black, grey, and white. He also has a strand of cowry shells around his shoulder. These came up via the trade route from the ocean. On his left arm is a large plume made from sprigs of various colored grass. Swinging from his neck under all the shells and beads is a little pouch woven from bark fibers that he has several "good luck charms" in. This to him is the equivalent to the Catholic Cross, the Protestant Rabbits Foot, and some Baptists Horse Shoe to ward off the evil spirits. He is no more lost though than anyone else that is trusting in anything other than the Blood of Christ.



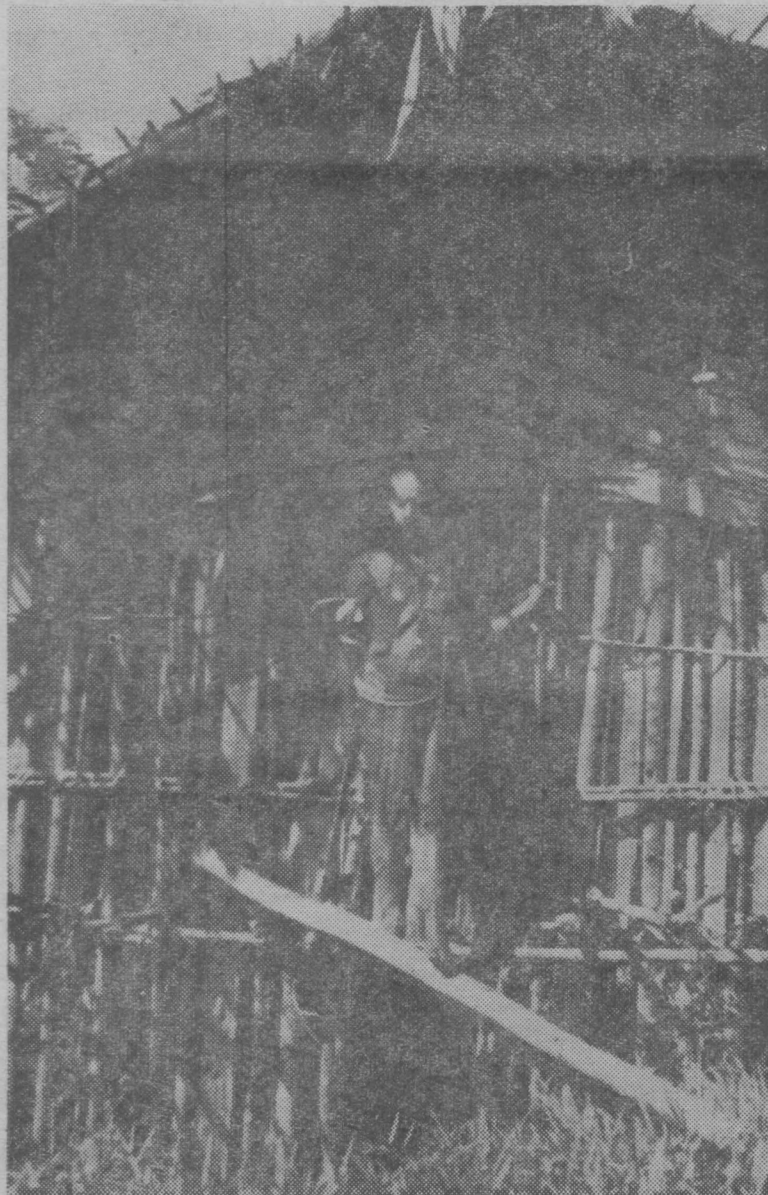
This was the first group of people that I preached to after entering the Pogaia area. There are eleven in this group but one more joined them later. These folk live in a jungle only a short way from the Strickland River. Some of them heard the gospel for the first time.



The seven people in this picture (two women sitting on the ground and the five men sitting and standing on and by the log) all heard the gospel for the first time. The two fellows in the background are my carriers. The three young men on the left in this picture are the three that we took by surprise in their garden. The first one from the left came back with us and is at the Mission Station now. We spent a night here at this place.



These two pictures show two different views of the Strickland River and they were made several days apart and several miles apart. They are calculated to give you some idea of the type of country we travel through on these patrols in search of God's elect. While there is not a house visible and it does not look as though anyone could live in country like this, there are houses hidden away down there among those jungles along the river as well as some on the very tops of the mountains.



This fellow is standing on his front door step and lives the life of a hermit. There was not another soul that lived for miles around insofar as I could determine. This fellow had a floor in his house and therefore slept up off the ground.

The Forum

(Continued from page 4)
with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not are we the worse." (1 Cor. 8:7, 8).

Christian liberty is based upon knowledge of the Scriptures.

Verse 7 reveals that not all men have knowledge; therefore, all do not have the same amount of liberty. Because of the lack of knowledge, some are offended or considered to be sinning, while with others there would be no offense or sin. Though we know what we are engaged in does not constitute sin, and there is no Scriptural condemnation of it, yet this liberty should not be used if a weaker brother is offended,

and is made to stumble, and fall through our liberty.

"But take heed lest by any means this liberty of yours becomes a stumbling block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died?" —1 Cor. 8:9-11.

It is commendable to have clear views of Christian liberties, but when they are exercised without love and concern for a weaker brother, they become forces of destruction. Read Rom. 14:13.

Ofttimes we hear men say, "It is nobody else's business what I do." This is not true for it is our business not to make our liberty in Christ, an occasion to cause a weaker brother to fall.

Yes, I believe that every true preacher must have church authority to work for the Lord. The reason that he must have this authority is that God does not bless any work outside of His church. While Jesus was here, He was the light of the world, but now that He is gone, He tells us that the church is the light of the world.

"Ye are the light of the world. A city that is set on an hill cannot be hid." —Matt. 5:14.

For a preacher to go without church authority, he would go without the light, and therefore, would walk in darkness.

He not only would be without light, but also without power. Our Lord, in addressing His church said,

"But you shall receive power after the Holy Spirit is come upon you." Acts 1:8.

From His words, we gather that His body (Baptist Church) was powerless until the day of Pentecost when she was baptized with the Spirit. We know that the church did not engage in any missionary activities during the interval between the ascension of Christ and the coming of the Spirit; therefore, the church is God's power station in this world. The Holy Spirit has revealed that God's glory and power lies in the church, and it is therefore imperative that one have authority to labor in God's vineyard.

"In whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:22.

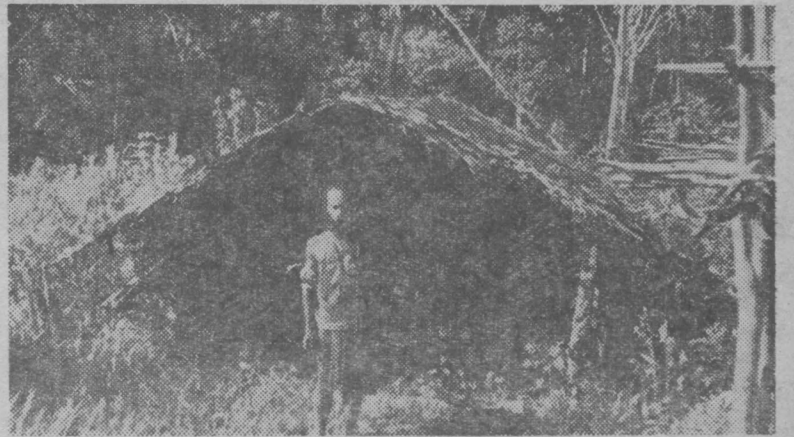
Were one to go without church authority, he not only would be without light and power, but also without the Spirit. I am not referring to the Spirit in salvation but to the Spirit as the Comforter who leads and guides into all truth.

In this verse, the Lord promises the church the Comforter, which was fulfilled at Pentecost. Only the Baptist — no other denomination — has this comforter, for the Lord said, "Whom the world cannot receive." May I ask of you who is this world, that cannot receive the spirit. It is the world of false churches or churches founded by men. These worldly organizations cannot receive the Comforter for He is given only by means of birth. A preacher may be a member of a body of Christ and desire to go preach for another Baptist church, but for him to go without authority from his own church, the Spirit would not be with him. It would be like trying to work with our hands separated from our body, which is impossible.



"A Swarm of Bees"

(Continued from page 3)
of the things that happen in this life, you certainly need for the Lord to tell you to be of good cheer. There are some things which take place, that you can't understand how the Lord can get glory out of it. Lots of problems have come in my life and I wonder about how the Lord is going to work them out — how He is going to get glory out of them. I look back



This fellow is just one step above being a pigmy and unlike the one in the other picture his house is low and the ground is his floor and his bed. He lived, in a place chopped out just large enough for his house, in the midst of a huge forest. He had never been contacted before and had never heard of the Lord. Your gifts to the Sovereign Grace Baptist Mission has made it possible for this man to hear about the Lord. Whether he is ever saved or not we will probably never know this side of eternity but you have made it possible for me to go and I have preached to him, therefore, his blood is no longer on our shoulders.



This picture may be hard to distinguish just what it represents but this was the river crossing where we had to cross on a makeshift bridge with one end on one bank that was about 15 feet higher than the other one, making the crossing quite treacherous. One of the carriers with his pack is about half way across in this picture.

across the years that I have been trying to preach the Word of God and I have often said to myself, "How can God get glory out of many of the things that I have said and done—my speech and my actions? How can God be glorified?" I know one thing: He said to be of good cheer and there isn't anything going to take place in this world, and nothing is going to come into your life, but what He says to you, "Be of good cheer."

I have had, as you well know, a facial condition, for the last two and one-half years. I might as well be honest and say that it is worse than it was. Before I get through preaching, I am in considerable misery, and it is almost impossible for me to finish the sermon. To tell you frankly, as far as my face is concerned, I have one advantage that I never had before in my life. I can be just as sassy as I want to be, and just as nasty to people as I want to be, and they can swat me here on this side and I would never feel it. Even

though this old face causes me an awful lot of pain and grief on one side, I come back to this fact, I am going to keep right on trying to serve Him, because He said, "Be of good cheer."

I say to you, as you face your problems tomorrow, and in the days to come, whatever they may be, be of good cheer. God is on His throne. He knows what is best. He is doing what is best. He is leading you in the best way possible for you. He says, "Be of good cheer."

VII

BE PATIENT UNTO HIS COMING.

This is something that you and I need so much. We are so impatient. We do so many things we had not ought to do because of our lack of patience. But God says to be patient. Listen: (Continued on page 6, column 5)

If you worked for your employer as you serve God how long would you hold your job?

The Redeemer's Return

By ARTHUR W. PINK

The Hope of the Redeemer's Return

"Looking for that Blessed Hope and appearing of the glory of the great God and our Saviour Jesus Christ" (Titus 2:13).

CHAPTER TWO

IN I COR. 13:13 we learn there are three cardinal Christian graces namely, faith, hope and love. Concerning the first and third of these, believers generally are well informed, but regarding the second, many of the Lord's people have the vaguest conceptions. When Christians are questioned upon the subject of Faith they are, for the most part, able to answer promptly and intelligently; but interrogate the average church-member about the believer's Hope, and his replies are indistinct and uncertain. Let Christian Love come up for discussion and we all feel that we are upon solid ground, but when asked to pursue the theme of Christian Hope many step cautiously and hesitatingly.

That there is the greatest confusion of thought and belief among Christians concerning their Hope may readily be proven by questioning a number regarding the *nature* of their hope. Ask the average church-goer what his hope is, and he will say, Salvation — he hopes to be saved when he comes to die. Ask another and he will tell you that Death is his hope, for it is then that he will be released from all the sufferings of the flesh. Ask a third and he would say that Heaven was his hope. Perhaps this last reply would better express the common and popular belief than either of the others. But to say that our hope is future happiness, is to say no more than any heathen would say. There are several Scriptures which distinguish between Heaven and the believer's Hope, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again *unto a living hope* by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, *reserved in heaven* for you" (I Pet. 1:3). Here the "living hope" unto which we have been begotten is separated in thought from the "inheritance" which is "reserved in heaven" for us. Though closely connected, Heaven and the believer's Hope are certainly not synonymous as is clear from Col. 1:5 where they are again distinguished — "For the hope which is laid up for you *in heaven*, whereof ye heard before in the word of the truth of the Gospel." Heaven is not here said to be the believer's hope, for the hope is "laid up" for him "in heaven." What then is our Hope?

It is strange that there should be such ignorance and confusion upon this subject for Hope is made almost as prominent in the New Testament as is either Faith or Love. The Church epistles have much to say upon the subject. In the epistle to the Romans when setting forth the consequences or results of justification, the apostle wrote, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and *rejoice in hope* of the glory of God" (5:1). And again in 8:24, 25 — "For *in hope* were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it" (R.V.). To the Corinthians Paul wrote, "If in this life only we have *hope in Christ*, we are of all men most miserable" (I Cor. 15:19). To the Galatians he wrote, "For we through the Spirit *wait for the hope of righteousness* by faith" (5:5). For the Ephesians he prayed that the eyes of their understanding might be enlightened, and that they might know "what is *the hope of His calling*, and what the riches of the glory of His inheritance in the saints" (Eph. 1:18), and in setting forth the sevenfold Unity of the Spirit he declared, "There is one body and one Spirit, even as ye are called *in one hope* of your calling; one Lord, one faith, one baptism, one God and Father of all" (4:4-6), and there can no more be *two* different hopes than there can be two Lords, or two faiths.

To the Thessalonian saints the apostle Paul wrote, "Sorrow *not*, even as others *which have no hope*" (I Thess. 4:13), and again, "Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace" (2 Thess 2:16). Unto Titus he wrote "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; *looking for that blessed hope*, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13). And unto the Hebrews he said, "And we desire that every one of you do show the same diligence to the *full assurance of hope* unto the end. * * That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon *the hope* set before us: *which hope we have as*

an anchor of the soul, both sure and stedfast, and which entereth into that within the veil" (6:11,18,19).

The apostle Peter found cause for rejoicing in that God had "according to His abundant mercy, begotten us again *unto a living hope* by the resurrection of Jesus Christ from the dead" (I Pet. 1:3); and again, he exhorted his readers to "Be ready always to give an answer to every man that asketh you a reason of *the hope that is in you* with meekness and fear" (I Pet 3:15).

The apostle John wrote, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear we shall be like Him; for we shall see Him as He is. And every man that hath *this hope in Him* purifieth himself, even as He is pure" (I John 3:3,8). Thus we see that the New Testament abounds in passages which speak of the believer's "hope."

In all ages God's people have had a hope set before them, and that hope has always centered in Christ. In Eden God gave to Adam the promise that the woman's Seed should come and bruise the Serpent's head and the anticipation of the fulfillment of this promise constituted the hope of the saints in those far-off days. Said Jacob, "I have *waited* for Thy salvation, O Lord" (Gen. 49:18). The Hope that God set before Abram was that his "Seed" should be a blessing unto all nations, which hope, as we learn from Gal. 3:16, had particular reference to Christ. The Hope which God set before Moses was expressed as follows. "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him" (Deut. 18:18). For the fulfillment of this prophecy see John 12:49; 14:10, etc. The Hope which God set before David was stated as follows, "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy Seed after thee, which shall proceed out of thy bowels, and I will establish His Kingdom. He shall build a house for My name, and I will stablish the throne of His Kingdom for ever" (2 Sam. 7:12,13). And later, through His prophets, God again and again set before Israel the Hope of the appearing of their Messiah. This leads us to inquire now into—

I. THE CHARACTER OF OUR HOPE.

As there is so much confusion and uncertainty respecting this branch of our subject, and in order to clear away the rubbish which human devisings have gathered around it, we will deal first with the *negative* side of the character of our Hope.

1. Our Hope is not the Conversion of the World.

We pray that these pages may be read by many who will be (Continued on page 8, column 4 and 5)

"A Swarm of Bees"

(Continued from page 5)

"Be patient therefore, brethren, unto the coming of the Lord." —James 5:7.

I ask you, do you have very much patience? I wouldn't want you to tell me you had, because the majority of us fail greatly in this respect. However, He tells us to be patient. Why? Because the coming of the Lord draweth nigh.

Every since I have been in the ministry I have been looking for the coming of Jesus Christ. I can remember forty years ago that I made a statement, that I hoped Jesus came soon, because if He didn't, I didn't see how God's children could go on in a world like this world is. Time has passed by. We have come down through the years, and I say to you, there are more signs relative to the soon-coming of the Lord Jesus Christ tonight than I ever saw before in this world. The things that appear in the newspapers, and the announcements on the radio, are but indications how soon the appearing of Jesus Christ is to take place in this world. In view of that soon-appearing, He says, "Be patient."

Are you patient in your work in the services of our church, and in your home? Are you very patient? The coming of the Lord is drawing nigh, and He says in view of that, we ought to be patient.

VIII

BE HOLY IN YOUR CONVERSATION.

We read:

"But as he *which hath called you is holy*, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy."—I Pet. 1:15, 16.

We ought to be mighty careful (Continued on page 7, column 1)

THE BAPTIST EXAMINER

DECEMBER 20, 1969

PAGE SIX

NOW! Shred Up To 10 Tons of Baled Hay Per Hour*

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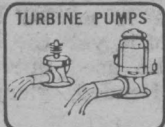
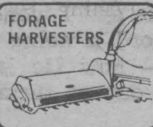
The feeder and the shredder cylinder are designed to take large "Western" bales as well as standard sized bales. The 24" wide shredder cylinder has 18 sharpened shredder knives...the 24" wide hammer cylinder has 60 hammers. Depending on conditions, the

BALE-MASTER requires from 50 to 75 HP.

BALE-MASTER has a 10 ft. extension feeder...additional extensions can be added in 10 ft. lengths. Feeder and extensions are powered by hydraulic motor with variable speed throttle. Operator can start, stop or reverse feeder with fingertip control.

The BALE-MASTER can also be used for fine grinding of alfalfa as well as shelled corn, ear corn and all small grains. Inquire regarding this economically priced machine at your dealer's or send coupon for full details.

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WESTERN LAND ROLLER CO.
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c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of the Navajo Indians. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Burket frequently. His address is:

Elder William C. Burket
208 E. Tycksen Street
Farmington, N. M. 87401

In the event you have used clothing to send to Brother Burket, which he, in turn, will give to the Indians on the reservation, send it directly to him at his New Mexico address. Under no circumstances, send it to us.

"A Swarm of Bees"

(Continued from page six)
as to what we say, in what we repeat, and in what we talk about. What an unruly member the tongue is! How badly that tongue gets us into trouble! The Word of God says concerning the tongue:

"Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."—James 3:3-6

James says that you put a bit in a horse's mouth, and with that little bit you can turn a horse around. He says you can turn a ship with a very small instrument. He says that the tongue is a little member, but it likewise boasts of great things.

Beloved, your tongue is a dangerous thing. There is in the base of your mouth an animal—a wild, vicious, ferocious animal—living, from which you ought to guard yourself every day. Because of it, we are told to be holy in our conversation.

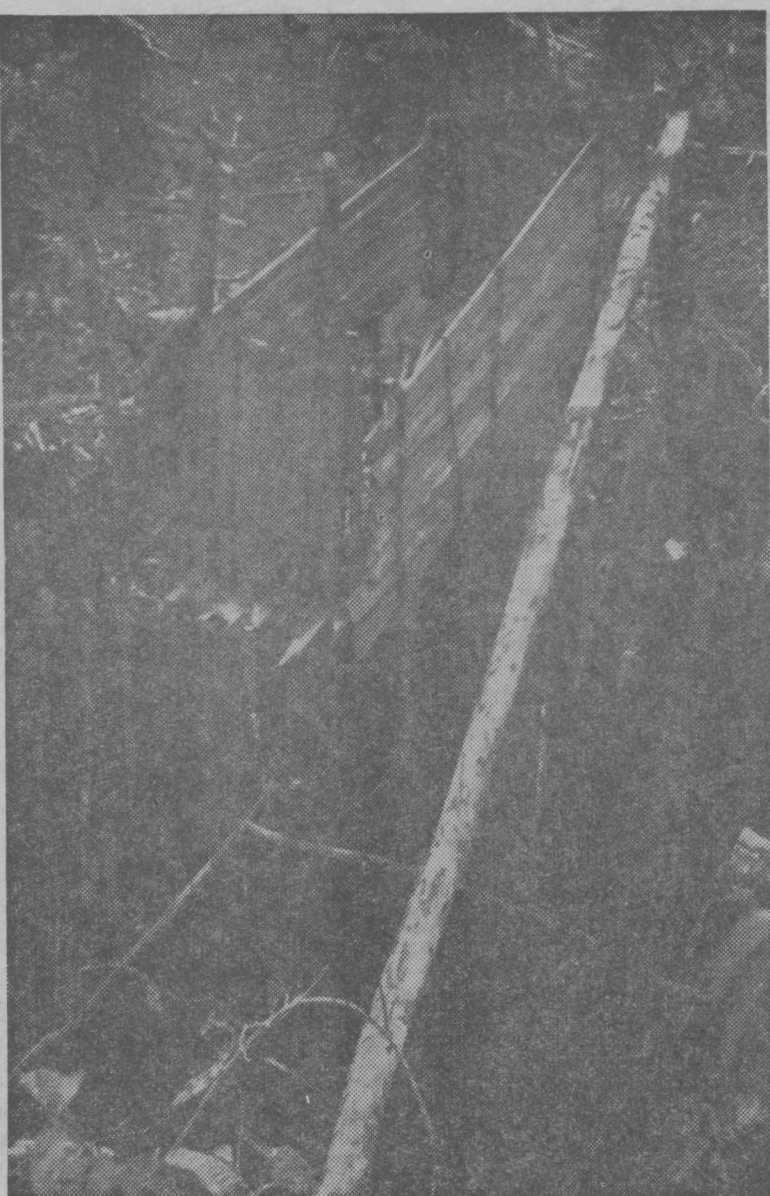
IX

BE PERFECT.

We read:

"Be ye therefore perfect, even as your Father which is in heaven is perfect."—Mt. 5:48.

This doesn't mean a physical perfection. It doesn't mean sinless perfection. It doesn't mean that you are ever going to attain the position that you are sinlessly perfect, but it implies development, growth, and godliness. He says the goal for your



These two pictures tell the story of the funeral and open burial of a woman that had died 3 weeks to a month before I arrived at this place. The closeup shows the crude coffin that she was put in. Her uncovered body was exposed to the sun, rain, insects, and carrion fowls. By the time I arrived, not all but, most of the flesh had left the bones and most of the bones had slid down to the lower end, however, upon close inspection some of them can be seen still lying around in the open coffin. The liquid and rotting remains of the body would slide down and drip through the lower end. Some attempt had been made to keep the pigs away from the dripping remains but a quagmire was soon formed and the wild pigs soon found easy access to the remains — one was there nibbling away while this picture was being made.

Upon closer inspection of this same picture you can gain some idea of just how close this open coffin with its stinking remains was to the house that the rest of the family lived in. Looking right at the top of the picture and almost directly in the center a native is standing at the edge of the house. Now looking at the other picture you get an over all view of the surroundings. In the right hand corner of this picture is the top of the family house. The burial ground can be seen about twenty yards away. A white looking object just to the right of the coffin is the stretcher that the woman was carried on to be placed in the coffin. To get her body in there they layed poles, the long slanting one in the other picture is one of them, from the ground to about the top of the coffin and walked up them with the remains. This was only one body and the stench was so bad I could hardly stand it long enough to make these pictures. Just think of what it is going to be like at the battle of Armageddon.



life is the perfection of God. Just as God is perfect, we are to seek to be perfect too. You'll never be as perfect as God the Father. You'll never come to the place that you will have the perfection that the Father has, but that is to be our goal just the same.

CONCLUSION

I have given you a swarm of "bees": be sober, be forgiving, be strong and courageous, be humble, be spotless, be of good

cheer, be patient unto His coming, be holy in your conversation, and be perfect. All this, I think, grows out of this text which says, "Be perfect, even as your Father which is in heaven is perfect."

I ask you, have any of these "bees" stung you tonight? If you would dare to stand up and say that you haven't been hurt by anything that I have said, and that you haven't felt your

littleness and imperfections in the light of what I have said—if you would say that, I would say that you certainly are some liar. I'll be frank with you, I don't think you or I can read these texts that I have read to you, without getting stung by this swarm of bees several times.

May the Lord bless you, and may the Lord help you as a Christian to let your life be lived in the light of these "bees" that I have given to you tonight.

If you are unsaved, might it please God to give to you His grace tonight to save your soul and to add you to this body.

May God bless you!

Ecumenicalism

(Continued from page one)

upon the elect who refused to wallow in her bed. She is the same scarlet woman whose heartless decrees crowned the fence posts of Germany with the severed heads of Christian martyrs. She is the mistress of idolatry, the substance of which Jezebel of the Old Testament was the shadow. Her evil influence is here, there, and everywhere, and growing, as more and more of professing Christendom clamors to be cast into bed with her. She holds sway over the nations. She manipulates rulers and governments to her own advantage. She controls the press, government, industry, entertainment, racketeering, and to our shame, the sphere of religion here in our country.

In the early days, fear, torture, bloodshed and death were her weapons. She held herself aloof, with no tolerance, no mercy for any who dared to question her ungodly practices. Her false religion was pressed upon other nations by force of arms. Dissenters died by the sword, by the torture rack, by fire, and by every means of execution known to man, until she became drunken on the blood of her victims. Her hatred of the true church fattened on it's sufferings. But to no avail. Persecution became the mother of evangelism. The true church was scattered, but everywhere they went, they continued to preach the true gospel of Jesus Christ. That which had been intended to quench, only fanned the flames, and the Word multiplied. Then as time went on, this murderous institution came into disrepute. Now like Jezebel, she has changed her face, and presented a smiling countenance to an admiring world. She has appeared at her Romish window in all her painted elegance, and is smiling a hypocritical smile of pretended love and brotherhood upon those who formerly were the objects of her hatred. We must not be deceived by her sudden condescension, her mask of love and good-will. We must not be charmed by the richness of her apparel, the lure of her offerings. She is still the Great Whore seeking to allure through the abundance of her delicacies, those who have refused to bow before her cruelties. She hopes to accomplish by hypocrisy and subtlety that which she could not accomplish by force and intimidation. Where Satan once threatened with Babylon's thirst for blood, now he hints at the delights of her embraces. He pictures her as an angel of light. How sad it is, that millions of professed Christians have believed the lie, and through the ecumenical movement are begging for her favors. These are the unwary ones who are taken captive by Satan at his will, and who, as children of the Harlot Mother will be burned with fire. These have known the depths of Satan. These are they who will be cast into bed with her, and who will learn too late that her paths lead down to hell.

Today, after centuries of Catholic atrocities, the Pope smiles benignly upon those he chooses to call his "wayward brethren." Now the hatred is hidden beneath a mask of pretended good-will. Now the cry "death to the dissenters" has changed to a hypocritical appeal for peace and unity. We must not be deceived. This is only a satanic device to

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman
Sovereign Grace Baptist Mission
Korobá Free Bag, via Mt. Hagen
Territory, Papua, New Guinea

lure into spiritual adultery those who are clean escaped from error. Our answer to his appeal must be the answer of Jehu to a similar plea. "What peace, so long as the whoredoms of thy mother Jezebel, and her witchcrafts are so many?" (2 Kings 9:22).

Satan's present device, the ecumenical movement, is a fad that is being hailed as a cure for all the church's ills. Its propagandists, men who have fallen victim to Satan's wiles, wax eloquent with enticing words, as they speak of the universal fatherhood of God, the brotherhood of man, and the unity that is to come. This persuasion is not from above, but is earthly, sensual, devilish. It is a lie from start to finish, inspired by the father of lies. The entire movement was set in motion for one purpose, to lure all men, believers and unbelievers, and even the church of God into the arms of the Mother of Harlots, the Roman Catholic church. Every thing points in that direction. Everything seems to be moving smoothly. The Pope pretends a reluctance that borders on indifference. But he can afford to wait. In the ranks of professing Christianity are thousands of Reverend Giggles and Reverend Simpers, self-called preachers, put together on the assembly lines of apostate seminaries. These are doing the Pope's dirty work for him, as they lead the ignorant into the Catholic web. Christians beware. Touch not the unclean thing. What communion hath light with darkness? Or what concord hath Christ with Belial? If we lend ourselves to this evil union, we yoke ourselves with unbelievers, idolators, and modernists. We place our stamp of approval on the shedding of innocent blood if we look with desire upon the blood-stained halls of Babylon. We break faith with a multitude of Christian martyrs who "loved not their lives unto the death" if we join hands with their murderers. In the name of Jesus Christ, we beseech you, "Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded; yea, many strong men have been" (Continued on page 8, column 3)

THE BAPTIST EXAMINER

DECEMBER 20, 1969

PAGE SEVEN

Wiping Razor On Bible's Pages, Sceptic Is "Cut" By The Word

By C. H. SPURGEON

A father was about sending his son to college; but as he knew the influence to which he would be exposed, he was not without a deep and anxious solicitude for the spiritual and eternal welfare of his favorite child. Fearing lest the principles of Christian faith, which he had endeavored to instill into his mind, would be rudely assailed, but trusting in the efficacy of that Word which is quick and powerful, he purchased, unknown to his son, an elegant copy of the Bible, and deposited it at the bottom of his trunk. The young man entered upon his college career. The restraints of a pious education were soon broken off, and he proceeded from speculation to doubts, and from doubts to a denial of the reality of religion.

After having become, in his own estimation, wiser than his father, he discovered one day, while rummaging his trunk, with great surprise and indignation, the sacred deposit. He took it out, and while deliberating on the manner in which he should treat it, he determined that he would use it as waste paper, on which to wipe his razor while shaving. Accordingly, every time he went to shave, he tore out a leaf or two

of the holy book, and thus used it till nearly half the volume was destroyed.

But while committing this outrage upon the sacred book, a text now and then met his eye, and was carried like a barbed arrow to his heart. At length, he heard a sermon, which discovered to him his own character, and his exposure to the wrath of God, and riveted upon his mind the impression which he had received from the last torn leaf of the blessed, yet insulted volume. Had worlds been at his disposal, he would freely have given them all, could they have availed, in enabling him to undo what he had done.

At length he found forgiveness at the foot of the cross. The torn leaves of that sacred volume brought healing to his soul; for they led him to repose on the mercy of God, which is sufficient for the chief of sinners.

Church Takes Stand

(Continued from page 1)
thought of one so terribly deceived remaining in the Baptist ministry. But then I am not a personal friend of Mr. Sanders,

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as the editorial states Mr. Daley is.

Surely, this is not representative of the thinking of Kentucky Baptists, either in or out of the Kentucky Baptist Convention.

God is not the author of confusion and it certainly appears there is much confusion over this issue when it splits every church, and causes every pastor to be fired into which it enters.

May the Lord give grace for Baptists to stand for Baptist doctrines and not be engulfed by every wind of doctrinal error, which may blow our way in these compromising days.

Spirit Of Giving

(Continued from page one)
support the paper with our finances, but also with the message of our churches.

Are we benefactors or parasites?

Ecumenicalism

(Continued from page 7)
slain by her. Her house is the way to hell, going down to the chambers of death." We must not be drawn into union with this modern Jezebel, "for her sins have reached unto heaven, and God hath remembered her iniquities." We must reject all hypocritical overtures, for "she shall be utterly burned with fire, for strong is

? HOW LONG ? SINCE YOU SENT AN OFFERING TO THIS PAPER

the Lord God who judgeth her." Let the warning cry that came from heaven become our cry. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Surely it is a time when our adversary is active in the ranks of professing Christianity. Surely it is a time to heed the words of Simon Peter, "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour." (I Peter 5:8).

Scriptural Church

(Continued from page one)
for our salvation?

3. Does he with conviction preach "Ye must be born again," as Jesus did in John 3:3, 7?

4. Does the church have a mid-week prayer service? Do the people actually pray at the services?

5. Is soul-winning constantly emphasized in this church (not just winning members), and are there real efforts put forth in that direction?

6. Is the Deity of Christ and the Trinity of the Godhead believed and preached in this church?

7. Does this church teach Christians to be separated from the world and religious apostasy, as the Bible does? (2 Corinthians 6:14-18); (Romans 12:1-2).

8. Does this church have a home and foreign missionary program to carry out Christ's program of evangelization?

9. Does this church believe in and preach the imminent coming again of the Lord Jesus Christ?

10. You will find the answer to be "YES" to each of the above questions if you attend the church the Lord wishes for you to attend.

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DECEMBER 20, 1969

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The Redeemer's Return

(Continued from page six)

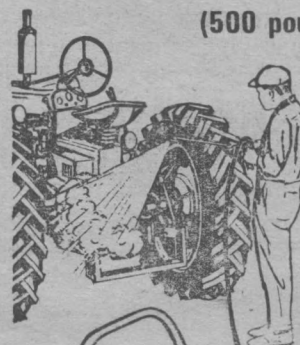
startled by the above statement. A world which shall eventually be saved by the preaching of the Gospel has been the expectation of almost all Christendom. That the Gospel shall yet triumph over the world, the flesh, and the Devil is the belief of the great majority of those who profess to be the Lord's people. In the seminaries, in the pulpits, in the Christian literature of the day, and in the great missionary gatherings where placards bearing the words "The world for Christ" are prominently displayed, has this theory been zealously heralded. It is supposed that anything short of a converted "world" is a concept dishonoring and derogatory to the Gospel. We are told the Gospel cannot fail because it is the power of God, and though the Church has failed, yet, a day is surely coming when this captivating ideal shall be realized. To believe other than this, is to be dubbed a "pessimist," yea, it is to be looked upon as a hinderer and traitor to the cause of Christ. But what are the plain facts?

The Lord Jesus Christ preached the Gospel, preached it faithfully, lovingly, zealously and untiringly. But with what results? Was the world "converted" under His preaching? Should it be said this question is not a fair one because He preached only locally, we accept the correction, but ask further. Was Palestine converted under His preaching? We have only to glance at the four Gospels to find an answer. In the sermon on the Mount, our Lord declared that the "many" were on the broad road that leadeth to destruction and that only a "few" were on the narrow path that leadeth unto life. In the Parable of the Sower He announced that out of four castings of the good seed from His hand three of them fell upon unfruitful ground. Again, we are told, "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not" (John 1:10-11). No, the Gospel as preached by the Son of God Himself held out no promise of a world converted by the proclamation of it, for after three and a half years' ministry such as this world has never witnessed before or since, there was but a handful who responded to the gracious appeals of the Gospel from His lips — there were but one hundred and twenty all told that waited in the upper room for the coming of the Holy Spirit which He had promised to send to His followers (Acts 1:15).

(To Be Continued Next Week — D.V.)

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