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## JUSTIFICATION

By WILLARD WILLIS  
Pastor Northland Baptist Church  
Abington Road  
Columbus, Ohio

"How then can man be justified with God? or how can he be clean that is born of a woman?"—Job 25:4.

One will find this precious doctrine taught throughout the entire range of Scripture. One, for example, can glean from the life of Abraham some very great truths relative to the doctrine of Justification.

Who is He that justifies? Paul answers this question in Romans 8:33 when he declares that God is the one who justifies.

"Who shall lay anything to the charge of God's elect? It is God that justifieth."—Romans 8:33.

We read in Luke 10:29 of a

abomination in the sight of God."—Luke 16:15.

We have known of cases where parents tried to justify their children and friends tried to justify their friends. The Roman Catholic church tries to justify her members, but when all is said and done, it will be found that only God can justify.

"Who shall lay anything to the charge of God's elect? It is God that justifieth."—Romans 8:33.

We even read in Isaiah 5:23

of some who try to justify for money.

"Which justify the wicked for reward, and take away the righteousness of the righteous from him!"

What is the meaning of the word justification? This word is a legal term and means that one has been declared righteous. The term has to do with how a person stands before the law. We may say that the word justification is the very opposite of condemnation. (Continued on page 5, column 4)

## A New Exhaustive Bible Study As To The Gospel

By MILBURN COCKRELL  
Mantachie, Mississippi

PART III

The Lord's church has been entrusted with the work of preaching the glorious gospel of the Son of God. I Thessalonians 2:4 declares: "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." What an ex-

alted privilege to be allowed of God to be put in trust with the good news about Christ; It is God's gospel, but He has commissioned His churches and ministers to declare it to all people. It behooves us to be faithful stewards.

Not Ashamed Of It

The child of God must not be ashamed of the gospel. Paul said: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). There were many things which Paul may have been ashamed of. He may have been ashamed of his persecuting the church of God in his unconverted state. But he was not ashamed of the glad tidings of his Saviour Jesus Christ. While the gospel was contemptible to the carnal

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## Special Announcement As To New Guinea

Dear friends:

This is the first letter that I have written you since returning to the states in June of this year. My visit to the states has been a joyful one and I have been privileged to visit several of the churches and in some individual homes, for all this I am most thankful.

The above paragraph was easy to write; however, this that I have to say now is not so easy. Things have begun to happen in New Guinea since I left there on the sixth of June that have changed the situation, and perhaps the entire future of the mission work in New Guinea.

As I write this it is September 4. By September 29 I expect to be back in New Guinea. All speaking engagements have been canceled after this week and I will then return to Paducah, Kentucky and make final plans to leave. I deeply regret to have to make this announcement but I know of no other way out.

About the first of March this year the third House of Assembly in New Guinea opened. The House of Assembly is the legislative body of the government there. Soon after the new House was opened, they elected a leader. This man, whom I do not know personally, but have heard much about, is a rank Catholic.

After returning from a recent trip I had several letters from the folk in New Guinea, among which was one from one of the pastors there. In this letter he informed me that there had begun to be developments taking shape in the government (local government) that did not look too good. These developments briefly are: There is a move to make all missions and churches to unite in one big organization. The leader of the government there, of course, is engineering this move.

This pastor said, "We will never unite with these other groups regardless of the cost, even if it means that our heads will be laid on the chop block." Therefore it is for this reason that I feel that I must cancel all appointments at this time and return to New Guinea to see if there is anything that I may be able to do. I would not even want to comment on the situation further at this point, inasmuch as I do not have enough definite information to do so in the right manner. Actually the situation may not be nearly as bad as it sounds, but then on the other hand it could be a lot worse than I think. I would like to think that it is not very bad. It may be that before I leave, I will have more definite information to supply you with, and if I do, I will surely inform our readers.

I would suggest that you watch THE BAPTIST EXAMINER for news relative to this situation and all other news in regard to the New Guinea mission work. I will be writing again before I leave for New Guinea on September 26. May God bless each of you.

FRED T. HALLIMAN

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "THE LORD WILL NOT FORSAKE HIS PEOPLE"

"For the Lord will not forsake his people."—I Sam. 12:22.

This is strictly a Jewish prophecy. He is not going to forsake the Jewish nation. This text particularly was spoken to the Jews. I do it no damage when I apply it to you Gentiles, but actually, this was spoken to the Jews. Samuel said that "the Lord will not forsake His people for His name's sake: because it hath pleased the Lord to make you his people." So, beloved, God has promised that He is not go-

ing to forsake the Jews.

I believe with all my heart that the Jew is still the apple of God's eye. He is not doing the thing that he ought to do. The majority of the Jews are out of their place. The majority of the Jews are not serving the Lord in any sense of the word. Nevertheless, in the purpose of God, they are still His people, and someday they are going to repent and turn to Him, and God is going to set up a nation whereby He will rule the world through the Jews. I would

say then, that He is not going to forsake the Jewish nation.

He certainly will not forsake us as individuals who are saved. I have a feeling that He takes care of us physically, materially, and spiritually. The Psalmist says:

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Psa. 37:25.

I would say then that the Lord will not forsake us as individuals. (Continued on page 2, column 1)



MILBURN COCKRELL

eye, to Paul it was the only way of salvation for sinners. It was the great charter by which salvation was conveyed to them that believe. The gospel to Paul was "the arm of the Lord," the power of God to heal spiritual maladies.

Are you, dear fellow-believer, ashamed of the gospel? Do you declare it to your friends and neighbors? Are you constantly going to hear it preached in a New Testament church? Or do you speak to people about the weather or politics? If you must bear news to others, be sure it is the good news of how a sinner is saved by faith in the death, burial and resurrection of Jesus Christ.

Ready To Declare It

It is the duty of every believer to be ready to witness of the saved. (Continued on page 4, column 4)

### I JUST DON'T UNDERSTAND . . .

Yes, that is what I said. I just don't understand why our offerings have been so poor for the support of all of our mission work during the months of June, July and August.

I might add that I don't understand why God gives us the offerings in the first place for the carrying on of the work, but I certainly praise Him because He has done so through the years.

At the same time, I don't understand why our offerings have been so very much less during the last three months — enough so that they have put us in a terribly bad financial position.

May you remember us particularly in prayer and give as God enables you.



WILLARD WILLIS

man who tried to justify himself. "But he, willing to justify himself, said unto Jesus, And who is my neighbor?"

You may recall that our Lord charged the Pharisees with trying to justify themselves.

"And He said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is

## How To Identify Both True And False Preachers

By PASTOR FRANK B. BECK  
(Now In Mansions Above)

"Beware of false prophets," warns our Saviour (Matthew 7:10). "For there are many . . . deceivers." (Titus 1:19), adds the Apostle Paul. They are "false apostles" who transform themselves into "apostles of Christ . . . as the ministers of righteousness" (II Corinthians 11:13-15). And John, the apostle of love, adds: ". . . Many false prophets are gone out into the world." (I John 4:1). To this collection zealous Peter adds still further: "There shall be false teachers among you" (II Peter 2:1). Now you have been duly and amply warned. Or do you think that all the deceivers and false prophets, apostles, and teachers, died out in the first century?

Where do you think the Devil would rather be, in the gutter, or in the pulpit? In the pulpit! I never read in any place in the Scriptures where the Devil got drunk. He is too smart for that. But I do read where he said: "I will ascend into heaven . . . I will be like the most High" (Isaiah 14:12-14). The Devil is a religious rascal! I mean in a vain sense. Who do you think the Devil was more proud of, and who accomplished his greatest work; the drunken sot, Belshazzar, king of Babylon, with his many wives, praising the gods of gold, silver, (Continued on page 7, column 4)



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JOHN R. GILPIN.....Editor

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## "Lord . . . Forsake"

(Continued from page one)

We can be certain of one thing—He is not going to forsake us. He is going to keep you day by day, week in and week out, year in and year out, for you are in His hands.

There is a second way whereby He is not going to forsake us, and that is the Bible—His Word. He is not going to forsake us so far as His Word to us is concerned. Listen:

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

You can be certain of one thing, God's Word isn't going to fail. There is going to come a time when this old world is going to be burned over, and the heavens that likewise suffered as a result of sin also will be judged. Though heaven and earth shall pass away, the promise is, "My words shall not pass away." Beloved, His Word is going to be here forever.

Notice again:

"But the word of the Lord endureth for ever."—1 Pet. 1:25.

Notice, not for a little while, but forever.

Some people are afraid that the modernist, the higher critics, the infidels, and the near-infidels are going to destroy this old Book. I am not a bit afraid of that. I have a feeling that God's Word is going to last right down to the time when the Lord Jesus Christ takes out of this world the last child of His. I couldn't believe otherwise, in view of what He says, when He declares, "Heaven and earth shall pass away, but my words shall not pass away." It is going to last.

As the poet said:

"Last eve I paused beside a blacksmith's door,  
And heard the anvil ring the vesper chimes;

Then looking in, I saw upon the floor,  
Old hammers worn with beating years of time.

'How many anvils have you had,' said I,

'To wear and batter all these hammers so?'

'Just one,' said he, and then with twinkling eye,

'The anvil wears the hammers out, you know.'

'And so,' I thought, 'The anvil of God's Word

For ages skeptic blows have beat upon,

Yet, though the noise of falling blows was heard,

The anvil is unharmed, the hammer's gone.'

There is a third way whereby the Lord will not forsake us, and that is, He is not going to forsake His church. He said:

"I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

When He gave the Great Commission, He said:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."—Mt. 28:20.

To whom was He talking? He was talking to His church, the only organization that could have existed until the end of the age. He certainly wasn't talking to these apostles as preachers, because they were going to die. He was talking to them as a body, and He said, "I'll be with you always, even to the end of the age." His church, beloved, is going to last.

I am not worrying one particle about the church ever coming to an end. I know that there are brethren that say the church has failed, and I suspect that many individual churches have failed, yet His church is still here.

Sometime ago, a man had an article on the subject, "Ten Ways to Kill a Church," and they were all good ones. Stay at home, don't pray, don't give . . . I don't remember what they all were, but they were ten good ways to kill a church.

We read:

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end."—Eph. 3:21.

I say, beloved, there are three ways whereby the Lord will not forsake us. As individuals, He will not forsake us physically, materially, or spiritually. He will not forsake the Jewish nation. It is the apple of His eye. It is going to be here forever. The Bible, He is not going to forsake. It is His Word. He is not going to forsake it. His church will never come to an end. Thank God, He will not forsake us in these three ways. As my text says, "For the Lord will not forsake His people."

• I

SOME BIBLE ILLUSTRATIONS OF THIS PRINCIPLE.

Just think of that little boy by the name of Joseph that was sold

to be a slave in the land of Egypt. I can't imagine anything much more pathetic than to see that lad tied by his own brothers, sold to the Ishmaelites, who in turn led him away and took him down into the land of Egypt where he was re-sold to become a slave in the house of Potiphar. I can't think of anything much more pathetic. Hasn't God made a revelation to him already? Hasn't this lad already dreamed about the sun and the moon bowing to him, and the eleven stars bowing to him? Hasn't he already dreamed how his sheaf of grain stood upright and the other sheaves, representing his brothers, bowed their heads to his? Haven't they already realized, as a result of these dreams, that someday he is to be supreme, and that the father and the mother and all the balance of the brothers are going to bow their heads to him in submission? They know that, but they sell him into Egypt, where he is re-sold to Potiphar, to become a slave in the house of Potiphar.

I say, beloved, there is not anything that is more pathetic than that. Are they thwarting the purpose of God? No, no, beloved, they are not going to do so.

There in the home of Potiphar, Mrs. Potiphar cast designing eyes at Joseph. You remember the

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story as to how he fled out of the house. She lied on him. When her husband came home, she told a deliberate lie.

Beloved, listen, if you take the story of Mrs. Potiphar out of the life of Joseph, the entire thing would collapse. It is a part of the providence and the predestination of God for Joseph's life. God is having His way. God had His way when that boy was sold to the Ishmaelites. God had His way when He was sold to Potiphar. God had His way when Mrs. Potiphar lied on him. I can see Joseph down there in the dungeon, for two years, before he got out, yet God had His way.

When Joseph came out of the jailhouse, the Word of God tells us that he became the prime minister throughout all the land. I can see his brothers come from Palestine and bow down in his presence. I can see him as he visibly and audibly reveals himself to his brothers. Don't tell me that the Lord will forsake His people. God may lead His people through strange experiences, but God will never forsake them. God had given a revelation to Joseph that he was to be supreme over his father and his mother and his brothers. That had to come to pass. He had to be sold to the Ishmaelites. They had to re-sell him to Potiphar. Potiphar's wife had to lie on him. He had to go to jail for two years. He had to have all this experience in order that he himself might become the prime minister of the land of Egypt.

When I see him riding throughout all the land of Egypt in his chariot and everybody bowing to him as the prime minister of the land, I come back to my text which says, "For the Lord will not forsake his people." I suspect Joseph said, "I don't understand why that woman lied on me." I suspect when he got down there in the dungeon he thought, "I don't understand why God is letting me go through this." Time passes by and the man whose dream he had interpreted forgot all about him. He had promised that he was going to help him out

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and get him out of there, but he forgot all about him, and Joseph stayed in jail two years. I understand why the fellow forgot, because God made him forget. It all adds up to one thing—the Lord will not forsake His people. God ultimately has His way.

Let's look at Moses at the Red Sea. Exodus 14 tells us how Moses led the children of Israel out of the land of Egypt. I tell you, if ever they had a terrible experience, it was there at the Red Sea. They looked behind, and saw Pharaoh's army coming after them. They looked out front and saw the Red Sea with its waves rolling up before them. No possibility of getting over. No boats or anything whatsoever whereby they could cross the Red Sea. There is Pharaoh's army hot in pursuit behind them. What are they going to do? Moses said, "Stand still, and see the salvation of the Lord." God said, "Wait a minute, Moses. You have given the wrong command. Say to the children of Israel, 'Go forward.'" Beloved, God never did tell His children to stand still. God's orders for His children are always to go forward. He always wants us to make a forward step. I can see the children of Israel as they took that forward step and the waters cleared away within a night's time. They walked across dry shod and when the Egyptians tried to do so, what had been solid ground for the Israelites became a bog or morass unto the Egyptians. God took their chariot wheels off and they died there within the Red Sea.

God said, "Moses, you just go on. Don't you tell them to stand still. I'll take care of the Egyptians. I'll look after the enemy. I'll take care of them." Beloved, I think that is the way God takes care of us. I think God says to us as a church, "You

go ahead. Don't you worry about your enemies, I'll take care of them for you."

I say to you, the Lord will not forsake His people. He didn't forsake Joseph in Egypt. He didn't forsake Moses and the children of Israel at the Red Sea.

I look at the three Hebrew children when they were cast into the fiery furnace. That was quite an experience. All they had to do to escape the fiery furnace was to nod their heads when they passed that image of the king that was set up in the plains of Dura. It would have been a simple thing for them, but they wouldn't do it.

You say, "They were proud." No, beloved, they just loved their Lord enough that they wouldn't compromise. The Word of God says that the old king said, "All right, we will throw you into the fiery furnace."

Beloved, they heated that fiery furnace seven times hotter than it was ever heated before. When the men took them up to throw them in, it was so hot that it killed the men who threw them in the furnace.

The king looked down and saw three men walking round loose. There wasn't anything on them so far as fire was concerned. They weren't being burned, and their clothes were intact. He said, "I told you to throw three men in, but I see four. The fourth one has the form of the Son of God."

Beloved, those three men walked in the midst of a burning fiery furnace unharmed. When they came out, you couldn't even smell the fire upon their clothes. Their hair wasn't singed. Their clothes weren't burned. As I have often said, it is a lot better to walk in the fiery furnace with the Lord Jesus Christ than it is to walk (Continued on page 3, column 1)

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### "Lord... Forsake"

(Continued from Page Two)  
on the outside without Him. The Lord will not forsake His people.

I look at Daniel. They put him in a lion's den one day. It was quite an experience for Daniel. He could have stayed out of it. The Word of God says that Daniel had a habit of praying with a window open, facing Jerusalem.

You say, "When the king told Daniel not to pray publicly and not to pray to any god except Him for thirty days, why didn't Daniel just pull the shades? That was all that was necessary."

You know, beloved, the Bible is a very wondrous Book, and when Solomon dedicated the temple, he said to the people, "If at any time you go into captivity, you look back toward this place and you pray with your windows open and face toward Jerusalem." Daniel, in captivity in Babylon, did exactly what King Solomon had said to do.

I can see Daniel as he prayed. It would have been a simple matter to have pulled the shades so that crowd of people would never have seen him. They wanted to get rid of him. They had said, "We can't find anything wrong about him. He is so good and righteous in all of his acts that we have to find something against him in so far as the way he served his God." So they said to the king, "Don't let anybody pray to anyone but you for the next thirty days."

The old king passed this law. Then they got outside and watched. They think, "Now we have him. He is praying before that open window, looking toward Jerusalem." They hurried and told the king about it. When the king heard about it, there wasn't anything he could do except take Daniel out and drop him over into the lion's den. I guess they thought, "We have won now," but those old lions sent a reception committee out and they looked at Daniel; then went back in and reported to the rest of them. They said, "There is not a beef steak on him; he is all backbone."

You say, "Is that in the Bible?" Well, not exactly, but nevertheless, Daniel was all backbone. He dared to stand up against that crowd of people that

was wrong.

Daniel lay down and I wouldn't be surprised but what he had a lion for a pillow that night, a lion to keep his back warm, a lion to keep his feet warm, a lion maybe to curl up against him and keep his "tummy" warm. I tell you, that was probably the best night's rest he ever had in his life.

The old king worried all night long about what he had done. In the morning, he ran out and peered over the den and said, "Daniel, is the God that thou servest able to protect you?" Daniel said, "Oh, king, live forever." That was the best news that that king had ever heard. This man Daniel was alive. Why? Because the Lord will not forsake His children.

Beloved, I say to you, God did not forsake Joseph in Egypt. He didn't forsake Moses at the Red Sea. He didn't forsake those three Hebrew children in the fiery furnace. He didn't forsake Daniel in the lion's den.

I look at Jeremiah. What a character he was! How he dared to stand up for the things of the Lord! He even dared to write a book that condemned his king. His king didn't like him in the least, nor what he had written. When they took this book of Jeremiah unto the king, as he sat before the fireplace, and he had read a few pages, he took his penknife, cut the pages out and cast them into the fire. He would read a few more pages and cut them out and cast them into the fire. Finally, the whole book was burned up. How the king hated it! I tell you, beloved, there never was a man that was hated quite the same as this king hated Jeremiah.

The king wanted to kill Jeremiah. Why didn't he kill him? The answer is found in the Word of God. Listen:

"But the Lord hid them." — Jer. 36:26.

Beloved, the Lord hid Jeremiah. I see Jeremiah as he writes this book and the king destroys it. The Lord hid him and took care of him. The king couldn't kill him because of the fact that the Lord will not forsake His people.

I look at Simon Peter that we read about in the New Testament. I see him, one night, asleep

in a jailhouse. You say, "That is a strange place for a Baptist preacher to be." Well, Simon Peter was there. He was there lots of times. I used to say, and I think it is pretty well true, that when Paul left one town on a mission tour, he said, "If you want to write me at the next town, address it to the city jail and you will get me." That was about where he always ended up. Simon Peter was in jail and they were getting ready to kill him the next day. He had no chance to get out.

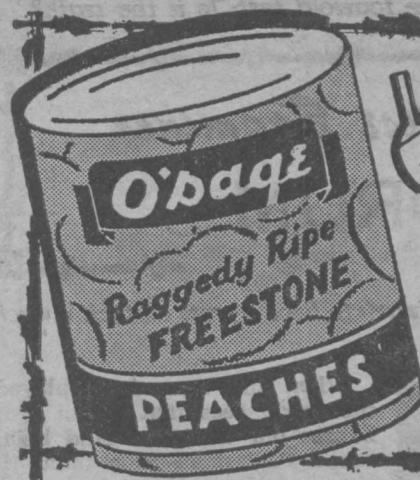
You say, "Why didn't the church go see the judge and get the judge to free him?" There wasn't anybody in that church that had any "pull" so far as the judge was concerned. You say, "Why didn't they put up bail for him?" There wasn't anybody who could do that. No hope! Oh, yes, beloved, there is hope. What is it? The church met in prayer.

I can see them praying, the men to themselves and the women to themselves. Two prayer meetings — a woman's prayer meeting and a men's prayer meeting going on in behalf of this man Simon Peter who was there in jail. He didn't know what was going on. He doesn't know that he was going to be killed tomorrow. He didn't know that the women are praying for him in one place and the men are praying for him someplace else. He didn't know that, but they are having prayer meetings for this man. That is all they can do.

In between Simon Peter and liberty are four quaternions or sixteen soldiers guarding him. There are three gates, two chains, and sixteen soldiers between him and liberty. How is he going to get out? The only hope he has is that the men are having a prayer meeting and the women are having a prayer meeting. That is all the hope he has.

You say, "It looks like Simon Peter is going to be killed tomorrow." Yes, it does. It looks like when sun-up comes Simon Peter is going to be gone. But look! The angel of God came by and smote Simon Peter, and the chains fall off his hands. He stands upright. He walks out and the gates open one by one. He walks out through those gates and the sixteen soldiers stand helplessly by and allow him to escape. I look at it and say that here is a man and between him and liberty are sixteen soldiers, three gates, and two chains. All the hope he has is the fact that the men are having a prayer meeting and the women are having a prayer meeting, and tomorrow morning he is going to be killed. But he doesn't die. Why? Because the Lord doesn't forsake His people. God led him out.

Somebody asked me how I knew there were two prayer



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meetings going on. When Simon Peter got out, he went to the home of a little girl by the name of Rhoda. When Rhoda went in where the women were praying and told them that Simon Peter was outside, Peter was admitted and he said, "Go tell James and the brethren." This shows that James and the brethren were someplace else. Two prayer meetings were taking place.

Let's get another illustration. In Revelation 11, we have the story of two witnesses that prophesy for forty-two months. The Word of God tells us that nobody can hurt these two witnesses. Fire would proceed out of their mouths and this would kill their enemies. They could shut up heaven that it didn't rain for this period of time. They could turn the waters into blood, and they could smite the earth with plagues.

You say, "Did the people love them?" No, they didn't. They hated them. They wanted to kill them, but they couldn't. Why? Listen:

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." — Rev. 11:7.

When did they kill them? When they had finished their testimony. That leads me to say that every individual is immortal until his work is done.

Later on, we find that Simon Peter was put to death. Daniel dies ultimately. The three Hebrew children ultimately die. Moses died. Joseph died. But just like these two witnesses, they were immortal until their work was finished.

I say to you, beloved, the Lord will not forsake His people. He has a work for you, and He has a work for me. He is not going to forsake us. He didn't forsake Joseph in Egypt. He didn't forsake Moses at the Red Sea. He didn't forsake the three Hebrew children. He didn't forsake these two witnesses until their testimony was finished. I say to you, God will never forsake His people until His work with us, His plans for us, and His purpose for us are all brought to completion.

### II SOME PERSONAL EXPERIENCES.

As a young man, a young preacher, I thought I could make everybody love me. In my first pastorate, I was a popular young man. I thought I could get everybody to love me. I had heard preachers talk about the fact that they were hated, and I thought, "Well, it is their fault. Everybody ought to love his preacher."

I moved from that church and became pastor of a church in Cincinnati, Ohio. It wasn't long until I realized that there were problems in this life that a preacher had to face and he is going to have to take his stand on some things. If he took his stand, he wasn't going to be popular. The church of which I was pastor was connected with the Northern Baptist Convention, one of the most corrupt organizations that God ever permitted to come into existence. The question

came to my mind, "What am I going to do?" I knew things were wrong so far as the Convention was concerned. What was I going to do?

One cold November afternoon I sat in my study thinking. "What am I going to do? I can quit the ministry, and if I am an honest man, I'll do it; or I can compromise and go on and have an easy time; or I can be honest and fight from now on, each inch of the way, and stand for the Word of God. There were the three alternatives: I could quit. It would be an easy matter to just step aside and quit. I could say, I am never going to preach again. Or I could compromise and go along with the crowd. That was what most preachers did then, and are doing today. Or I could take my stand and say, 'I am going to stand for what is right, come what may. Hell or high water makes no difference; I'll take my stand for God.' That cold November afternoon in my upstairs study, all by myself, I came to this conclusion, and I said, 'The Lord God helping me, I am going to stand for what I believe this Bible teaches, regardless of what it costs, until the day that He calls me home.'"

Beloved, that is pretty well the position that every preacher finds himself in sooner or later. I think the majority of preachers in the Southern Baptist Convention know the Convention is a hellish thing from the beginning to the end. They know they have no business supporting things that they are supporting. A man told me a short time ago that he supported the Southern Convention, but he said, "It is a worse organization than Roman Catholicism."

Beloved, I said, "I can't do it. I am going to stand for what God says in His Word, and I am going to continue to stand until He calls me home." I found out shortly thereafter that a preacher need not expect everybody to love him. I have had lots of problems. I don't reckon any preacher in the country has had much more. But I know one thing — the Lord will not forsake His people.

I remember when I resigned as pastor at Russell, Kentucky. Oh, my enemies clapped their hands all over the country. They were tickled to death, and I suspect some of them even went far enough to throw their hats in the air and rejoice over the fact that I no longer pastored the church. A man came to Brother Joe Wilson in Winston-Salem and said, "I see where your 'little god' up in Ashland, Kentucky is in trouble. What is he going to do now?" Well, beloved, I would just like to ask that man, who has since been forced completely out of the ministry, to come to Ashland, Kentucky, and observe Calvary Baptist Church — not just our building, but observe our church and observe the work that goes out of our church. (Continued on page 6, column 1)



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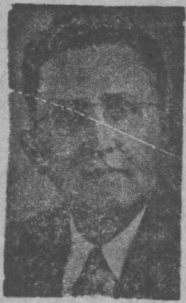


# The Baptist Examiner FORUM

"Is it right for a Baptist church to have a cross on their church building?"

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



One hundred and ten times NO!

Old pope Paul ought to sue every Baptist church that steals his church symbol.

Through centuries of time the cross became the Catholic Church symbol, and if the Catholic was in a strange town or city and wanted to attend his church, he looked for and located a cross on a church building. But nowadays the poor old Catholic may locate the cross and then find out that he is inside a Baptist church. I think of a large city "Fust Church" (Baptist) that put a cross on their new building, back before very many Baptist churches did such. One Sunday night a Catholic somewhat the worse from his liquor, ambled into this church. He sat for a while, got restless, and decided he would amble on. As he arose to leave, he was heard to half mumble the words, "Good night Father, I've got to go now, but I'll be back some other time."

Baptist churches ought not adopt a symbol that will identify them with the Catholic Church.

I have noticed that the more liberalistic churches become in their beliefs, the more saturated with Modernism, the more inclined they are to use symbols. The Methodists are great users of the cross and other symbols, and yet the whole denomination has just about gone down the drain theologically speaking. Some people were recently passing a big Methodist church building, crowned with a large cross. It was noted for its modernism and unbelief, and one of the passersby said, "Look at that big cross. The man who preaches there no more believes in the atoning death of Christ on the cross, than does the rankest infidel."

Beware of the use of symbols! Go ahead Pope Paul and sue these people who have stolen your symbol!

JAMES  
HOBBS

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



I do not see a thing wrong with it. It would be wrong if the cross were worshipped as an idol. Many people wear a cross on their person as a necklace to be a "good luck charm." This is wrong. I would object to using the Catholic cross with the words printed on it that they have, but I think the cross itself looks good on a church building.

The cross should be recognized as a symbol of the death of the Lord Jesus Christ. As Paul said, "But forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto Me, and I unto the world." (Gal. 6:14).

When the cross is displayed, the world sees that which symbolizes our Saviour. "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." (Phil. 2:8). It represents the way of peace. "And having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven." (Col. 1:20). It reminds us that our sins are nailed to the cross. "And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." (Col. 2:13,14).

We see another symbol in the cross. "Then said Jesus unto His disciples, If any man will come after me, let him deny himself, and take up his cross and follow me." (Matt. 16:24). Luke said in Chapter nine, and verse 23 that it should be taken up daily. He also said, "And whosoever doth not bear his cross and come after me, cannot be my disciple." (Luke 14:27).

Yes, the cross is a symbol of the way of life and peace and shows that Jesus suffered for us. When we see the building that has been dedicated to the Lord Jesus Christ and topped with the symbol of His suffering we should be made humble and at the same time made to rejoice. I know that many people use it who do not follow His precepts but that shouldn't hinder us from using it.



AUSTIN  
FIELDS

PASTOR,  
ARABIA BAPTIST  
CHURCH  
610 High Street  
Cool Grove,  
Ohio

Yes, I see nothing wrong with placing a cross on a church building. In fact I am very much in favor of this symbol (cross) of our redemption. I would very strenuously object if one were to place a figure on this cross to represent the body of the Son of God. The cross is a symbol of the death of Christ, but we are to look at an empty cross. It would lose its teachings if the sacrifice remained on the altar (cross), for our justification before God would not be complete. The removal of His body from the cross to the tomb, and then the finding of an empty tomb are but emblems of the finished work of Christ for they (empty cross and tomb) teach us the gospel of how Christ died for our sins, was buried and raised again the third day for our justification.

As I look at the empty cross, it reminds me of the terrible price it cost the Son of God to atone for my sins, and it also teaches me that if God demanded such a price, and He did, there is no way possible for me, by my own effort, to atone for my transgressions. This causes me to bow my head in adoration and praise to the Son of God who gave Himself for me on an old rugged cross.

Furthermore, the empty cross reveals to me that the law which held me captive, was fulfilled in detail by Him (Jesus), whose body was nailed to that cross. The ransom which hung on the empty cross has been accepted by God, the judge, and every

prisoner (elect) for whom the ransom was paid is delivered from going down to the pit.

"Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom."—Job 33:24.

There is a teaching in the Old Testament which teaches me that it is right to have crosses on our church building. This teaching is found in the pattern of the tabernacle. In this study of the tabernacle, you will find the figure of the cross. The brazen altar constitutes the base, the laver, the golden altar, and ark make up the central shaft; and the golden lamp stand and table of shew bread are the cross member. Thus, God gave Israel a picture of the cross in the pattern of the tabernacle. Brethren, the furniture in the tabernacle was the building in which Israel worshipped God. I know that God was well pleased with Israel's cross (tabernacle) for He came down in shining glory and dwelt within it.

Therefore, I can see no harm if we use a cross (symbol of re-

true as to the death of a sacrifice. Though others use it, yet it does not make Catholics, Holiness or any other denomination out of us Baptists by preaching its truth.

## The Gospel

(Continued from page one)

ing power of the gospel. To the Romans Paul said: "I am debtor both to the Greeks, and to the Barbarians; both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." (Rom. 1:14-15).

Do you pay your debts? If you say yes, what about the gospel debt? Are you striving to preach the whole gospel to the whole world? Are you witnessing to your neighborhood? Supporting the missionaries who preach the gospel? If you must say no to the paying of this debt, then you have not paid the greatest of all your debts! How wonderful if every believer would say concern-

preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me."

Paul did not feel bound to preach the glory of some religious denomination. He did not spend all his time preaching some religious program made by an earthly religious headquarters. He was duty-bound to preach the gospel. He was not at liberty to quit at his pleasure, or retire when he was sixty-five. If he did this duty well, if he did it willingly, he would receive a reward for his labor. Jesus Christ promised: "Whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35).

### Labor To Get It Out

Christians are to labor to get the gospel out. Paul referred to Timothy as his "fellowlaborer in the gospel of Christ" (I Thess. 3:2). To the Philippians he mentioned the "women which labored with him in the gospel" (Phil. 4:3). These women were not ministers of the gospel. They helped Paul in his preaching of the gospel by supporting him and entertaining him in their homes.

It is the privilege of every believer to be what III John 8 calls "fellowhelpers to the truth." We learn from I Corinthians 3:9 that we "are laborers together with God." II Corinthians 5:20 reads: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." We must see that the gospel is preached. We cannot save men; we cannot make them new creatures. But we can declare the gospel unto them.

### Life Should Become It

Our daily life should be such as would cause men to respect the gospel which we believe and declare. We are commanded in Philippians 1:27: "Only let your conversation be as it becometh the gospel of Christ." It is an ornament to our profession when our manner of life is agreeable to the gospel. Those who believe gospel rules must live by gospel promises. By doing this we can "strive together for the faith of the gospel."

### Must Not Hinder It

Believers must not do anything to hinder the gospel. Paul declared: "We . . . suffer all things, lest we should hinder the gospel of Christ" (I Cor. 9:12). All we do should serve the interests of the gospel and promote the salvation of souls. Paul knew the Lord had "ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14). But he renounced this right that he might not hinder the gospel. He said in I Corinthians 9:18: "Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I (Continued on page 5, column 2)

## HOW LONG HAS IT BEEN SINCE



## SENT A SPECIAL OFFERING TO TBE?

demption) on our church buildings for it is a definite fact that God was pleased with it before the crucifixion. I cannot believe that the Lord would be displeased if we used the same symbol in this age.

I am well aware of the objection of some because of the cross usage by the Catholic church. Because the Catholics use it is no indication that we should not place it on our church buildings. Many have branded me a "Hardshell" because I believe that salvation is entirely of the Lord and preach the five points of sovereign grace. Shall I refuse to preach these five points because the Hardshells believe them? The answer is, "no." The same will hold true with the cross as a symbol of redemption. If we use it, it will not make us Catholics anymore than my preaching the five points of grace makes me a Hardshell.

I teach the pre-millennial coming of Jesus Christ; the Holiness also teach this doctrine, but again this does not make me a Holiness. So, it is with placing a cross on our church building. The symbol is good, and its teachings are

ing this debt: "As much as in me is, I am ready to preach the gospel."

The Head and Founder of the church gave her her marching orders in Mark 16:15 when He commanded: "Go ye into all the world, and preach the gospel to every creature." It is not the business of the church to save every lost creature in the world. But it is our business to preach the gospel to every human creature that is capable of receiving it. We are obligated to preach it in all places and to all persons. This we must do in each generation and until Christ comes. According to II Corinthians 10:16 we are to "preach the gospel in the regions beyond." Luke 24:47 says it is to be preached "among all nations" and Acts 1:8 tells it to "the uttermost parts of the earth."

### Preachers Must Preach The Gospel

While it is the duty of every believer to preach the gospel, it is the special duty of every God-called preacher to preach it even more so. Paul spoke of this to the Corinthians: "For though I



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## "THE YOUNGER WOMEN"

(Part One)

"That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands that the Word of God be not blasphemed." — Titus 2:4,5.

The older women have a real ministry in the Lord's church. They are not put on a shelf and forgotten. They have a work for the Lord that is vital to the whole church. That of teaching the younger women. The younger women must be taught so they in turn can teach the next generation of younger women. In order to teach anything, we must know it ourselves. We must have read the book, know the script, or experience the incident. The old adage, "Experience is the best teacher," is only true if our experience is backed up with the Word of God.

Let's look at some of the things the young women are to be taught. She is to be taught to be **sober**. A few synonyms for sober are: temperate, calm, serious, quiet, reasonable, and unruffled. This business of being sober must be vital because we see that the aged men are to be sober (v. 2) the aged women, likewise (v. 3), the young women (v. 4), and the young men (v. 6). Yes, it is important that everyone learn to be sober.

The young women are to be taught to **love their husbands**. It is not easy for us to love. It does not come "naturally." In our totally depraved state we love only ourselves. We can be instantly attracted to the opposite sex, but love must be cultivated. Perhaps that is why so many marriages fail. We mistake sex for love. Love is like a tender plant. It must be nurtured and cultivated. It doesn't just happen. So, how do we cultivate love? We might start by getting up in the morning with our husband. Get out of bed and send our husband to work with a smile and warm embrace. We need to learn to talk with our husband. We need to learn to talk calmly and intelligently about our budget, disciplining the children, the Scriptures, current events, etc. Trusting is also a major factor of love. Trust him with those intimate things in our heart that we haven't told anyone. Trust him to be head of the home. Trust his judgment. Trust him concerning other women. Where there is

jealousy and distrust, there is no love. Only suspicion and hurt. Love is realizing that after all these discussions and communications, that he is the head of the house and as such, in the final analysis, we are to yield to him. And when we love, yielding is easy.

The young women ought to know how to **love their children**. Wouldn't you think that this would come naturally? But no. It needs to be taught. Many young women confuse leniency with love. What saith the Lord? "He that spareth his rod HATETH his son; but he that LOVETH him chasteneth him betimes." (Prov. 13:24). "Withhold not correction from the child." (Prov. 23:13). "Chasten thy son while there is hope, and let not thy soul spare for his crying." (Prov. 19:18). These are good verses and teach a needed lesson but they are not a license for us to slap our children around every time they get on our nerves. We are to discipline in love. The purpose of discipline is to teach them, correct and direct them. It is not an escape valve for our anger and frustration. We need to talk with our children when possible and listen to their comments. But here again, we must remember that they are to be subordinate to their parents. They are to yield to parental authority.

Oh, that it might please the Lord to make of our young women obedient wives and acceptable mothers.

(To be continued next week)

## The Gospel

(Continued from page 4)

abuse not my power in the gospel."

### Should Defend It

It is our duty to defend the gospel, for Philippians 1:17 says we are "set for the defense of the gospel." If we are to propagate the gospel in the world, we must defend it against the violence and opposition of its enemies. We must expose those who pervert it as heretics. We must defend it to the death, if necessary.

### Unsaved Cannot Believe It

The gospel is ineffectual to some. We are told in II Corinthians 4:3-4: "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

The problem is not in the gospel, for it will forever remain the power of God unto salvation. Nor is its ineffectiveness in those who preach it. Christ came to save the lost, and the gospel of Christ is sent to save such. If men are not saved by it, they are lost forever. The hiding of the gospel is the cause of the ruin of lost sinners. The devil, the god of this world

worships, blinds the minds of men to the glad tidings of salvation by faith in Jesus Christ. He blinds them to the very gospel by which they must be saved. He increases their prejudice and blinds their understanding lest "the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Satan does this to hinder the gospel from causing men to discover the glory of God in salvation by faith in Jesus Christ. For by the gospel those who are in darkness become lights in the Lord (Eph. 5:8).

Here we are able to see the total depravity of man. The unregenerate man is ignorant of the saving power of the gospel. I Corinthians 1:18 declares: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." Since man is blind to the very gospel by which he must be saved, then I am able to see that unless God does something for him he is lost eternally. Ephesians 2:1 tells us the lost man is "dead in trespasses and sins." Ephesians 4:18 discloses he is "alienated from the life of God through the ignorance that is in him, because of the blindness of his heart." Romans 5:6 says he is "without strength."

The condition of man necessitates the quickening work of the

Brother Milburn Cockrell is to be at Philadelphia Baptist Church of Birmingham, Alabama for a revival meeting the last week of September — beginning September 25.

In view of the fact that Brother Cockrell has held a similar meeting at Calvary Baptist Church, and since I have had an opportunity myself to personally hear him a number of times, may I say that I consider him truly a great preacher of the Word. I certainly pray God's richest blessings upon him and the church he is to assist in Birmingham. May our friends attend and pray that the Lord may direct.

Holy Spirit. Unless the Spirit quickens the natural man, he can never believe the gospel. He can never repent of his sins. He will never turn to God. This is why I read in Ephesians 2:1 these words: "And you hath he quickened, who were dead in trespasses and sins." John 6:63 declares: "It is the Spirit that quickeneth." The natural man can only see the beauty of the Christ of the gospel when his Satan-blinded eyes are opened by the Spirit of God. It is written in Psalm 146:8: "The Lord openeth the eyes of the blind." It is written again in Proverbs 20:12: "The hearing ear, and the seeing eye, the Lord hath made even both of them."

### Those Who Obey Not

But what about those who obey not the gospel, those who die rejecting the Christ of the gospel? In I Peter 4:17 the question is raised: "What shall the end be of them that obey not the gospel of God?" The answer to this question is found in I Thessalonians 1:8-9. The passage speaks of the time "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

The Second Coming of Christ is the doom of those who reject the gospel message. These will be punished according to their works. They will suffer everlasting destruction of their bliss, not being. The punishment inflicted by an everlasting God upon an immortal soul runs parallel with the line of eternity. Gospel-rejectors are set out of the reach of Divine mercy and grace forever.

Do you believe Jesus Christ is

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the Son of God? Do you believe He died for your sins in fulfillment of the Old Testament Scriptures? Do you believe He was buried? That He rose again the third day? If your answer is yes, you are saved from your sins, for "the gospel is the power of God unto salvation to every one that believeth." But while the gospel is a savour of life unto life unto you, it is a savour of death unto death to the unbeliever.

If you do not believe the gospel, the good news about salvation by faith in the death, burial and resurrection of Jesus Christ, you are yet in your sins. You are a gospel-rejector. God will be glorified by your everlasting suffering in the fires of Hell!

In Luke 8:12 I read: "Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved." Here I see three truths: First, a man cannot be saved without believing the gospel. Second, it is possible for a man to believe the gospel and be saved by simple faith in it. Third, the devil does all he can to keep a person from believing the gospel. Satan tries to prejudice the unsaved man's mind against it, for he knows it is the power of God unto salvation to everyone that believes.

## Justification

(Continued from page one)

demnation just as cold is the opposite of hot or white is the opposite of black.

There are two classes of people in this world or in the place in which you live. They are the justified and the condemned. Each and every person in all the world stand at all times before God the judge of all the world. One class stands there as free men (justified) and the other class stands there while being hand-cuffed to

the officer of the law, for they are under condemnation. God's law has a multitude of charges against them and will not let them go until the law has been satisfied and the charges against them are blotted out.

The word "justify" does not mean "to make a person just," but it means "to declare him just." The same is true of the word "condemn." God, by condemning a sinner, does not make the person a sinner, but only declares him to be so. He only declares that the person stands guilty before His law, and subject to its penalty. The same is true of justification. I am still a sinner, but I have been declared to be justified. The judge, because of the work of Christ in my behalf, has said, "Loose him and let him go."

A man who commits one crime cannot be said to be a just man. He, on the other hand, can be declared to be just by the court, if the court receives the specified payment for the crime. The court's action, however, does not remove the blood from the culprit's hands in view of the fact that he committed the crime. It is also true of the justified. I'm declared to be just because of the one who had no charge against Him. He became my substitute and made complete payment for all of my sins.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." — Isaiah 53:6.

A justified person is a forgiven person. God, when He justifies a person, forgives that person for every sin that he has ever committed or ever will commit. The forgiven person then walks from the court room with no charge against him. It matters not what the charge may have been. All charges are dropped, and there is absolutely no one who can lay one charge against the elect of God.

(Continued on page 6, column 3)

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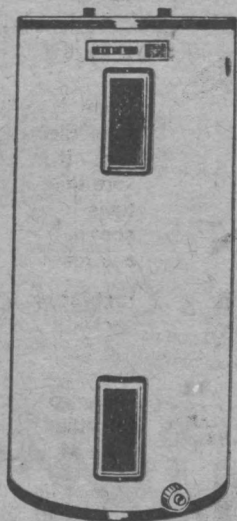
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### "Lord . . . Forsake"

(Continued from page three)  
I would just like for him to come and see for himself. Why? Because the Lord will not forsake His people.

Here is another experience: I remember when I broke with the mission board crowd. They came to see me one day and said, "Brother Gilpin, we would like for you to support our work through your paper." I said, "No, I can't do it, because I am not in favor of mission boards." They said, "Go with us this afternoon and let's talk the matter over." So I closed the shop and went up to Huntington to Ritter Park. Over in the back side of the park these two men and I spent the afternoon reading the Bible, studying, praying and talking. I stood like a stone. I said, "I won't support your work. I don't believe in mission boards." Finally, they made me a proposition. They said, "If we will get rid of the mission board, will you go along with us and give us time to get rid of it?" I said, "Yes, that would be all right. That sounds feasible. If you will make me a promise that you will get rid of it and won't elect a board of directors — if you will just let the thing die out of its own accord, I'll go along with you." For five years I went along with them until they met in Evansville, Ind., and elected new mission board members. I called up and said, "What is going on? You told me you weren't going to elect anybody else, that you were going to let the mission board die out. I thought it had already died." "Oh, no," he said, "two months after we told you that

in Huntington we decided in a board meeting in Toledo, Ohio, that we were not going to dismiss the board, that we were going on with the board." I said, "You allowed me to go on for nearly five years with you thinking that you were going to dismiss the board and forget about it. You have been dishonest in every respect."

Beloved, they published things concerning me. They even spent money publishing a brochure about me, in which I was the whole character. Everything in that paper had to do with me. Beloved, we have a mission work today that is a whole lot bigger than Baptist Faith Missions ever thought about. It isn't a mission board. It is a church — a local Baptist Church. Why? Because the Lord will not forsake His people.

I say this, you and I are immortal until our work is finished. You and I are going to live and carry on the Lord's work just as long as God wants us to.

Let me tell you one more experience. I was pastor in Russell, as you know, for twenty-five years. I knew the church building well. When I walked into it, I never thought about turning the lights on when I went into the office. I just walked in the dark until I got to the office, then I went in and turned on the lights. To do so, I had to go underneath the baptistry through a little hallway about four feet wide. One night, as I was going in, just as I got to the doorway and started through, for some reason unknown to me I turned around and looked behind me. I don't know why I did it. I had no reason to turn around and

look back, but just as I did, a 4" by 6" piece of wood was dropped from the ceiling that would have split my head wide open if I had walked in there. It didn't drop of its own accord. There was a man there who dropped it. It was his intention to kill me that night, and if I had walked into that hall, that plank would have split my head and I wouldn't be standing here preaching to you this morning. For some reason best known to God, I turned around and looked back. That plank fell and just grazed my arm on the side. There was a little skinned place on my arm to show for it, but that was all. I am here today and I am preaching, and the man who had that plank in his hand and tried to kill me is under the sod today. He is no longer in the land of the living, but I am still here. Do you know why? Because the Lord will not forsake His people.

### CONCLUSION

I tell you, beloved, we have a God who is going to take care of His people just as long as He wants to do so. There came a time when every man that I have mentioned by way of illustration passed away. There will come a time when I am going to pass away, but, beloved, we are immortal until our work is finished. Mark it down, you are an immortal being until your work is finished. As long as God wants you here in this world, as long as He wants you here to serve Him, you are going to serve Him. You are immortal until that day comes.

Doesn't that bless you to know that the Lord will not forsake you? Look back over your experience. Look back over all the things that have happened in your life. Doesn't it make you happy to know that the Lord will not forsake His people?

I don't know what is out there for us. I don't know what is ahead of us. But I know one thing, we are immortal until our work is done. The Lord will not forsake His people. How I thank God that that is true!

### Justification

(Continued from page five)  
"Who shall lay anything to the charge of God's elect? It is God that justifieth."—Romans 8:33.

A Governor of a state, when he pardons a man, declares that the man he pardons is free from the sentence that was imposed upon him. There is no power in the State which can summon that man back to the prison for the crime for which he was pardoned. The same principle applies when God justifies a person. There is no power any where in the world that can lay on or place a charge against those whom God has justified.

A believer, when he is justified, also enjoys complete restoration. A Governor, when he frees a man, sets him free only from the sentence that was imposed upon him, but he does not restore the man to all that he lost by way of his misdeeds. There is an old song which says it best. The song says, "The judge will say I'm a free man, but my name will never be free. I will always be an ex-convict and branded where ever I go." God, on the other hand, goes much further than the Governor. He forgives and forgets and restores the person to even greater blessings than Adam enjoyed in the garden of Eden.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isaiah 1:18.

The Prodigal son presents us with a beautiful example of how God pardons and restores. The Prodigal was not only forgiven, but he was kissed by his father.

He was also given a ring, shoes and the fatted calf. Beloved, do not overlook the fact that the Prodigal represents you. The act of justification also involves adoption. A child, when he or she is adopted into a family receives all the privileges of any children that are already in the family. The adopted child sits at the same table with the other children and enjoys all the comforts that the home may provide for the other children. The adopted child is also privileged to call the parents, mother and dad, even as is true with the other children. This same truth applies to every believer in the Lord Jesus Christ. We, on the basis of justification, are adopted into God's family with all the rights and privileges of real sons.

"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."—Romans 8:14-17.

It is an overwhelming thought when I consider that I shall sit at God's table with His Son — the Lord Jesus Christ; yea, when I consider that I shall reign with Christ, God's Son. We, in fact, shall be like Him, for we shall see Him as He is.

"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."—I John 3:2.

We come now to the source of justification. Paul, in Romans 3:24, informs us that the source of justification is the grace of God.

"Being justified freely by His grace through the redemption

that is in Christ Jesus."—Romans 3:24.

There is a great multitude of people who believe the source of justification to be their own works, but the Scriptures emphasize very strongly that our works are not the source of our justification.

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works."—Romans 4:1-6.

"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit."—Titus 3:5.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Ephesians 2:8,9.

"If I could preach justification to be brought by walking a hundred miles, would we not all be pilgrims tomorrow morning, every one of us? If I could preach justification by whipping and torture, there are very few here who would not whip themselves, and that severely, too. But when it is given freely, freely, freely, men turn away."—C. H. Spurgeon.

We learn from Romans 5:9-11 that the ground of our justification (Continued on page 6, column 3)

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## A True Story Relative To The Ordinance Of Baptism

Taken from a letter written to J. R. Graves by Eld. A. J. Holt in 1890 and quoted in chapter 6 of JOHN'S BAPTISM by Graves.

An amusing, instructive incident occurred while I was on my way from Jerusalem to Hebron. You may not have seen it as it was published in the ARKANSAS BAPTIST, and so I repeat it for your use, only should you ever use it, will you please omit the name of my friend, Professor ..... D.D., L.L.D., of Princeton, N.J. I met with Professor ..... in Athens, Greece. He decided to accompany me to Palestine and Egypt. We had frequent friendly discussions as to the differences between Baptists and Presbyterians. Professor ..... always had the advantage of

and Aenon just beyond it, where you know there is 'much water' said Brother Kary.

"Many waters," the original has it," quoth the Professor. "I'll tell you how that is," said Brother Kary. "Over yonder at the foot of that mountain are a number of springs, very cold and excellent water. They come together down the valley near Aenon, and they form quite a stream. It is frequently past fording this time of year, and I have baptized there more than once."

The Professor felt that the air was chilly, and he proposed that we should return. At Cana of Galilee we came to the fountain where doubtless the water was obtained which our Lord made wine, and was flowing into a suspicious-looking rock basin, about nine feet long by four feet wide and three feet deep. While I was taking the dimensions of this pool the Professor caught the rickets, and wanted to go on. At the beautiful Sea of Galilee, I remarked that here was surely sufficient water for all practical purposes.

We went together to the old town of Hebron, the ancient home of Abraham. As we journeyed we passed the noted pools of Solomon, of which I have already spoken. I here descended into an old well of a looking place, much to the disgust of Professor ..... but there I found the veritable sealed fountain spoken of in the Songs of Solomon. Later on our way we fell to discoursing on the localities through which we were passing, and then the driver informed us that we were near the place where Philip baptized the eunuch. Then the Professor looked out on the bleak and barren desert-looking place, and remarked, "Yes, this is just about such a place."

Taking a map from his pocket he noticed that this was about on a line from Samaria, where Philip would have intercepted the eunuch on his way from Jerusalem to Gaza. It was a chariot road and this was the only way that a chariot could go from Jerusalem to Gaza, unless they should go via the Joppa road, which was very much out of the way. These mountains had always been there and were scarcely accessible for horseback riding, much less chariot driving.

"Yes, this is just about the place — a desert place, too; and now," continued the Professor, triumphantly looking around, "where is your water to baptize a man? Now, there in that rock is water enough fallen during the night in

which to baptize a man decently, as we believe. But where would you immerse a man here? You will have to give up that where Philip baptized the eunuch there is no possibility of immersion."

Just at that most opportune moment I heard the bleating of a lamb, and on looking out I saw, to my joy, that we were approaching a pool. "Are you sure that this is the place," said I (Professor ..... had not seen the pool). "It must be," he said. "This is just about the place, and besides, it corresponds so well with the Bible description. Then tradition comes in as collateral evidence, so that we may be morally certain that this is the place. Now, what if I wanted to be baptized, what would you do to baptize me the way you so strenuously contend to be the only way?"

Just then we rounded by the pool, and I laid my hand on his shoulder, and, pointing to the pool, said, "See, here is water; what doth hinder thee?" A clap of thunder from a clear sky would not have been more surprising to the Professor, who stammered, gazed, and turned red, and finally said, "Well, this is very unfortunate."

"It is quite fortunate," I replied, "to see how completely God is answering your objections to His ordinance." After that the subject became so unpleasant that I had to change it.

### Justification

(Continued from page 6)  
tion is the Lord Jesus Christ.

"Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."—Romans 5:9-11.

The Lord Jesus came to the prison house where I was bound with chains — chains which the administrator of the broken law had bound me. The Lord Jesus broke these chains by obeying the law to the letter. He has carried me on His shoulders from the prison house to a glorious place of freedom and eternal glory.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."—I Cor. 2:9.

The result of justification is peace — peace with God.

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"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

### Fake Preachers

(Continued from page one)  
brass, iron, wood and stone? (Daniel, chapter 5); or the sober, smooth-speaking apostle Judas Iscariot (Mark 3:13-19)? Judas Iscariot, by far! The Devil himself is ashamed of drunken and idolatrous Belshazzars. They do his cause little or no good. It is the Judas Iscariots, who know how

to preach and fool the people, who are his chief agents. Who are they? How can they be identified? How can we beware of them?

**FIRST THERE IS THE PREACHER IN THE PULPIT WHO QUESTIONS THE HOLY BIBLE, WHO DOES NOT BELIEVE THE SCRIPTURE.**

He has learned the knack of preaching and fooling the people. How does this unbelieving minister do it?

He impresses his audience by his scholarship. One of his terrifying bludgeons whereby he beats any who might dare disagree with his precepts is the declaration: **Scholars agree!** "All of us well-learned scholars agree on what I am telling you, hence who are you, you scrawny-necked little pebble-head to question it?" Question the Word of God, question the sacred Scriptures, but do not dare to question this unbelieving Doctor of Divinity in the pulpit. If you do you are an ignoramus!

He also overpowers his congregation by guesses and theories of science "falsely so called." (I Timothy 6:20). I do not mean true science. True science is based on proven facts, but the science the doubting preacher binds himself to is based on fat, which usually gathers around the area of the ears and the empty space between. Therefore the great fish could not have swallowed Jonah and delivered him again alive. The sun could not stand still. Jesus could not be born of a virgin. He could not actually walk on the water. He did not really feed 5,000 men with just 5 loaves and two fishes. He could not really die and rise again from the dead in the body. It is not scientific. Oh, he believes in the wonders of the modern submarine, but doesn't believe that the mighty God could make one. He can turn his watch back five minutes, but doesn't believe that God can stop the mechanism of sun, moon and stars, if He please. That is not scientific!

But what about the people in the church (?) who still believe the Bible? Will they not object? Not too much, if at all, for he has also learned how to preach the Scriptures and mix them in to convince them that he still believes the Bible. He knows quite a number of verses on love. Also on giving. One of his favorite texts is "Judge not that ye be not judged" (Matthew 7:1), which he uses to judge those who are judging him!

(Continued on page 8, column 1)

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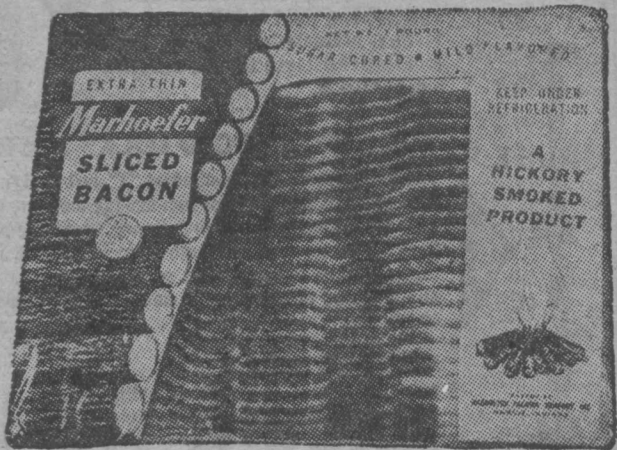
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me in point of scholarship, while I had the advantage of him in my acquaintance with the English Bible, and always in the configuration of the country. It was peculiarly irritable to Professor ..... to see me measuring the pools, sounding the streams, etc., which I invariably did. The sight of water was unpleasant to the good doctor; he would not even take it at the table, but followed literally Paul's advice to Timothy.

We had taken the trip through Galilee, had gotten soaking wet going, which increased the Professor's irritation. We stood at Jacob's well, while Brother Kary, the Baptist native preacher at Nablous, pointed out to us the objects of interest. Professor ..... was all animation at Joseph's tomb, the old temple on Mt. Gerezim, where the Levites stood on Mount Ebal, where the ark rested midway, and other objects, were pointed out. "Over there, across the valley of Salem,

# Marhoefer

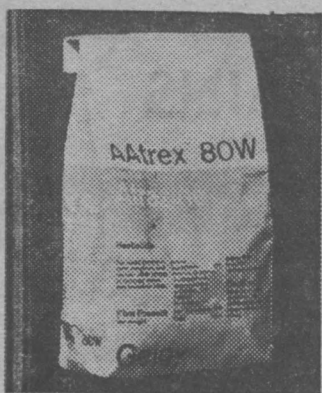


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## False Preachers

(Continued from page seven)

**THE SECOND TYPE OF PREACHER IS FAR MORE DANGEROUS THAN THE UNBELIEVING MINISTER WHO EXPRESSES HIS DOUBT.** I hardly know what to call him. Shall I call him the conventional preacher? He fits anywhere, and flits everywhere. Now he is a Baptist. But he no sooner has time to remove his soaking wet robes than he has arrayed himself in the stately garments of the Presbyterian or Methodist Church.

He preaches the Bible! He believes it, he says, and acts like it. But—he only preaches that part of the Bible that will suit his congregation, and that will advance himself. Pretty clever. The only

way to catch this wary old (he may be young) fox is to notice what he does **not** preach, and not so much on what he **does** preach! He omits preaching on **Hell**. That would offend some of the haughty members of his herd, and make him unpopular.

He does not preach against **worldliness**. The page in his Bible whereon I John 2:15-17 is printed is just as nice and new and daisy-fresh as the day he first purchased the Bible. Oh, he may mention **worldliness**, but he will not go into detail. He will not tell you what that means. "Why shouldst thou meddle to thy hurt?" (II Kings 14:10).

He does not preach on **election or predestination**, except to say that it doesn't mean what it says. Why if a man preached right out on that we would drive everyone away! Says he. So he doesn't preach on it. Even though it is in the Scripture (as in Romans 8:28-30; II Timothy 1:9).

As I said, he preaches the **Bible** (suitable parts of it). He preaches to his audience in every sermon as if they are all saved and ready to step right into heaven.

Fervently does he call them to **Church Membership**, and that with Scriptural appeal (Acts 2: 37-47).

Furiously does he preach Bible messages on **tithing and giving and stewardship** (Malachi 3:8-10).

Faithfully does he urge his people on to greater and greater service for Christ and the Church (Luke 22:26).

But there he stops. He has learned how to preach and fool the people. Mention sin, but not specific sins, "why shouldst thou die before thy time?" (Ecclesiastes 7:17). Preach holiness, but do not become involved. That is the way to preach and fool the people.

**FINALLY, THERE IS THE ORTHODOX BIBLE-BELIEVING AND PREACHING PREACHER.** He is God's man. He is one out of a thousand. I have met very few of them, but

there must be about 7,000 around (I King 19:18). Let me be but his armour-bearer as he goes forth in the name of the Lord to smite every Goliath that raises its slimy head against Christ and His Church. How can I tell him? By what he preaches, and by the way he preaches.

1. He preaches on whatsoever he believes **God** has laid upon his heart. Once that is done that settles it. You might as well move heaven and earth to turn him away. It will do no good. "We cannot but speak the things which we have seen and heard" (Acts 4:20). This is his testimony.

2. He preaches messages which he believes are **needed** by his congregation, even though they may not be especially wanted or welcomed. In that respect, Acts 4:35 is not only good for the distribution of silver, but also for the application of **sermons**: "and distribution was made unto every man according as he had need."

3. He preaches as if he **means** it! He does not preach apologetically. He is not a scared rabbit, but a bold lion (Proverbs 28:1). You are afraid to go to sleep on him, lest you arouse yourself to discover that he has taken advantage of you and placed the cross on your back while you were drooping in the pew, and also taken your wallet or purse and relieved you of your tithes you have kept so stingily through the years! Yet you wish you could fall asleep, or fall unconscious, for while he preaches he looks right at you, and you feel the hot blast of the Holy Spirit breathing upon you. Hallelujah! God give us such preachers! Oh, preacher, so divinely zealous that you have never learned or forgotten how to preach and **fool the people**, so that all you can do is to preach the God-given, pure truth as needed! Oh, preacher, baptized with the Holy Ghost and fire (Luke 3:16), "fervent in spirit" (Rom. 12:11), "zealous of spiritual gifts" (I Corinthians 14:12), filled with fervent charity (I Peter 4: 8), though your zeal hath pro-

# Long Hair

"Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" I Corinthians 11:14.

A tract came to my desk written by Dr. Hal Webb of Ridley Park, Pa., which I feel covers the ground quite well concerning long-haired men. So I am using excerpts from this tract for the Editorial this week.

The current "craze" of male members of society to wear long hair is not the harmless fad that many assume. But it is a planned, calculated trend to break down the manliness of American men. In the Congressional Record under "Commie Goals," long hair is listed as a step of removal of the masculinity of the American male. It is developing a "unisex" population of weakness, while it destroys the ruggedness of men. It degrades, sissifies and victimizes our youth who pattern their hair after the "fairies," "creeps," "addicts," "homos," and "anarchists" of this generation. I am aware that these are strong accusations. Of course to your present thinking it may just be a style, yet ask yourself a question or two. Is long hair on a man right? Does it please God and glorify Jesus Christ? No indeed! The Bible calls it shame. Now check some facts.

There is not one single proof that Jesus wore long hair. The facts are clearly just the opposite. The unscriptural idea of Christ's long hair came from a school of artists who never saw Him and were mostly devoid of Bible knowledge. This is the same group that put wings on feminine looking angels although the Bible always refers to them in the masculine gender. The very earliest paintings did not paint Jesus even with a beard. The pictures in the catacombs of Rome all portrayed Jesus in short hair.

But you may say Jesus was a Nazarene and such men did not voked "very many" (II Corinthians 9:2); may your number be increased and multiplied until the whole earth ring out with "all the counsel of God" (Acts 20:27). Amen.

cut their hair. You are wrong. He was a Nazarene, but this simply means He came from the town of Nazareth. There is no Scriptural proof that He ever took the Nazarene vows. If He had He could not have drunk wine at the last supper. Nor touched the dead girl in Mark 5:41.

The Jewish Talmud specifies the "Julian" or "Caesar" cut as the required style. It is further interesting that the busts and statues of Caesars before, during and after the time of Christ all had short cropped hair. Historians show that the Caesars set the complete style for the men of their generation.

Jesus was nothing short of a rugged man. He was rugged enough to live in the wilderness, and He often slept out in the open. He drove the money changers from the temple in fear. They even sent soldiers to capture Him in the garden. Jesus was every inch a man. He was also the Son of God.

Jesus would never contradict the clear principle taught by I Cor. 11:14, 15: "Does not even nature itself teach you that, if a man have long hair, it is a shame unto him. But if a woman have long hair it is a glory to her; for her hair is given for a covering." The word "nature" in the above text in the Greek means the regular law or order of God. Long hair is a glory to a woman, but a "shame" upon a man. Man is to be a symbol of the authority and leadership of God. The Apostle Paul would not have recorded the dishonor of long hair upon a man if Jesus had worn it thus.

The Bible condemns effeminate men, I Cor. 6:9.

In our major cities the drug addicts brag that long hair is a badge of drug usage. Long hair has become the uniform of those who disapprove of American values.

Parents: Be sure from early years that your boy's hair is cut in a manly style. Use affectionate firmness.

—The Gospel Minister

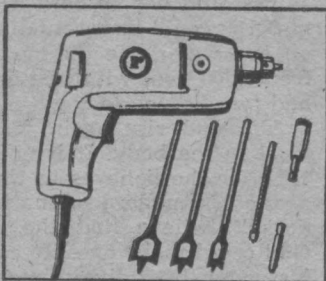
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## For The Man Of Your Life...

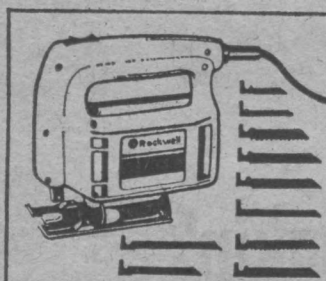
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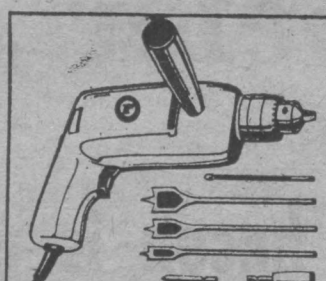
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Model 9099, Reg. \$46.99 Value **\$39.99** Save \$7.00



**ULTRA Saw Value-Pak** includes shockproof variable speed jig saw and ten different blades to cut any material. Saw features an exclusive "anti-splinter" insert — great for cutting wall paneling. ULTRA Saw does the work of most hand saws — only faster, easier.  
Model 9097, Reg. \$42.14 Value **\$36.99** Save \$5.15

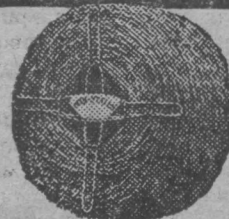


**1/2" ULTRA Drill Value-Pak.** Our finest shockproof drill, plus six versatile accessories. Features four separate controls to pre-set, lock-in and adjust speed and direction. Use to sand, grind, polish, mix paint, cut holes with low-cost attachments.  
Model 9098, Reg. \$53.99 Value **\$46.99** Save \$7.00

From the  
Family of  
**Rockwell Power Tools**

## MID-STATES

STEEL PRODUCTS  
FOR LONGER WEAR



### MID-STATES® BARBED WIRE

Made of evenly twisted Copper-Bearing "Galvannealed" cable. Barbs are well-pointed and uniformly spaced. Available in 2-point and 4-point types.

### MID-STATES FARM FENCE

Buy the fence that gives you the most for your money! It's made of Copper-Bearing steel wire, and Mid-States "Galvannealing" process fuses a thick zinc coating right into the wire, out-lasting ordinary galvanized fence. Amazing resistance to rust, oxidation and corrosion.

### MID-STATES "GOLD LOCK" POSTS

The finest steel post available! "T" rail design with curved face prevents collection of rust-making moisture—no shearing action—nothing to snag wires during stretching process. "Gold Lock" fasteners pass through holes in back section of posts, locking them and line wires securely in place. Impossible to slip wires up or down. Large anchor plates hold posts tightly in any soil.

### MID-STATES NAILS

Xtra clean, Xtra sharp. Xtra holding power; save time, labor, splitting. Bright, blued, cement coated or galvanized; 50-lb. cartons.

MID-STATES STEEL PRODUCTS FOR THE FARM SOLD BY  
**MID-STATES STEEL AND WIRE CO.**  
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