

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

Vol. 41, No. 45

ASHLAND, KENTUCKY, DECEMBER 16, 1972 WHOLE NUMBER 1769

Further Exposition Of Epistle Of James

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

"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath"—James 1:19.

We who have received the good and perfect gift from above and have been made a "kind of first-fruits," should be "swift to hear, slow to speak, slow to wrath." We, in fact, should be swift to hear like a dry well should be swift to receive water or a flat tire should be swift to receive air. We are so empty of anything

good, being totally depraved, that we should keep our ears open and our mouths shut until we are sure of our standing. Our ears, of course, should only be open to the Word of God and not to the doctrines of men.

We are to "slow to speak" in that we are to be sure we have the message straight in our hearts and minds before we try to convince others. I'm not saying that we should know every thing in the Word of God before we speak, but we should be acquainted with the message that is to be discussed.

"Study to show thyself approved

unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth"—II Tim. 2:15.

We are to be "slow to wrath" in that we don't become irritated with others when they are not quick to receive the message we



WILLARD WILLIS

The Proper Position Of The Mother In The Home

By MILBURN COCKRELL
Mantachie, Mississippi

It would hardly be possible to overestimate the importance of a mother in a home. A home would not be a home without a mother. Someone has well said, "The hand that rocks the cradle rules

ous. Verse 10 of the text says: "Who can find a virtuous woman? for her place is far above rubies." By virtuous I understand that she is free from unlawful sexual activity. Her children belong to her husband, not some other man. God's ideal woman does not smoke like a rotten log. Her children do not suffer from hereditary defects due to alcoholism. She has on "the ornament of a meek and quiet spirit which is in the sight of God of great price" (I Pet. 3:4).

A good mother does not dress to catch the eye of the men. She dresses in modest apparel. In I Tim. 2:9-11 it is written in William's translation: "I want the women, on their part, to dress modestly and sensibly, not adorning themselves with braided hair and gold or pearls or expensive dresses, but with good deeds; for this is appropriate for women who profess to be pious." Modest apparel means that she is not to display her body to the lustful eyes of the general public. These verses teach against the wearing of shorts in unmistakable terms. These verses teach against bathing suits and low-necked dresses and short skirts. Any woman who habitually exposes her body to men, has no business professing to be a Christian. She is a shame and disgrace to the human race, to her church, to her family and especially her God. Perhaps it is well for some women to dress cool in this life because it will be very hot where some of them are going! I have seen some cows that are better clothed than some women. Why some women do

(Continued on page 5, column 4)



MILBURN COCKRELL

the world." Abe Lincoln once said, "All that I am or hope to be, I owe to my angel mother." I call attention, first of all, to the

MORAL CHARACTER

of an ideal mother.

God's woman is chaste or virtuous.

FEMALE MINISTER FIRED BY CHURCH

Perhaps a little over a year ago we reported that Shirley Carter Lee had been ordained to the ministry from South Carolina as the first female minister of the Southern Baptist Convention. Now she has been asked to resign as pastor because of moral "conduct unbecoming that of a minister of the Gospel," in view of the fact that she was eight months pregnant at the time she was married to a former Catholic priest.

As I recall, she was ordained in October of 1971 and married this former Catholic priest in May of 1972. After learning that she was already eight months pregnant at the time of her marriage, by a vote of 59 to 36 she was allowed to resign. This is a mild way to state that the church fired her. This information comes from United Press International, Columbia, South Carolina.

(Continued on page 8, column 1)

If You've Come To Christ, It Is Because He Drew You

By C. D. COLE
(Now In Glory)

"And I, if I be lifted up from the earth, will draw all men unto me. This he said signifying what death he should die."—John 12:32.

When I began to study this text I thought it spoke of the drawing power of the cross, and was about to follow Maclaren, who calls the cross of Christ the universal magnet. But truth compelled me to change my theme, and name it "The Drawing Power of Christ." The text does not say that the cross will draw men, but that Christ will do the drawing. "And I, if I be lifted up from the earth, will draw all men unto me."

Our Lord here speaks of activity and work after death. This alone marks Him more than man. Death is no part of the activity of other men, but terminates their work; and thereafter, with few exceptions, their influence is a gradually diminishing quantity. Paul had to say, "To abide in the flesh is needful for you." But that which terminates other

men's work was a part of Christ's work, and was to be followed by a new form of work. Death is the passive and helpless ending of other men's work, but, with Christ, death was an active and powerful work of obedience. He could say, concerning His death, "This commandment have I received of my Father" (Jno. 10:18). He had power to lay down His life. What a testimony to His deity and Godhood! Pity the man who cannot see it.

Three times our Lord spoke of His death as a lifting up. The first time at the beginning of His ministry — John 3:14: "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up." The second time about the middle of His ministry — John 8:28: "When ye have lifted up the son of man, then shall ye know that I am he." The last time near the close of His earthly work — "And I, if I be lifted up." The word for "lifted up" is not the word that denotes the raising up of an object, but that which speaks of exalting a person. For example, (Continued on page 3, column 5)

Compromising Convictions In The Hope Of False Unity

By JOE WILSON
Tulsa, Oklahoma

"Shouldst thou help the ungodly, and love them that hate the Lord?"—II Chron. 19:2.

Jehoshaphat was, in many respects, a very good king of Judah. God was with him, and he did many things for the Lord, and for the spiritual good of Judah. In fact, we would say that he was one of the best of Judah's kings.

However, Jehoshaphat had one terrible weakness. He was a compromiser. He desired unity. He compromised his convictions in order to have unity with Ahab in a warring venture. He compromised in order to have unity with wicked Ahaziah of Israel in a trading venture. Disaster followed both of these compromises for the battle was lost, and the trading venture resulted in financial loss.

Not only this, but even more tragic consequences were to come of Jehoshaphat's compromise. His son, Jehoram, married Athaliah who was the daughter of Ahab and Jezebel. She influenced her husband in sin. After his death, wicked Athaliah exercised her wicked influence on her son Ahaziah of Judah. Then upon his death, she sought to destroy the whole line of David. So we see some of the terrible results of compromise in the life of a man, who was, in many respects a good and a godly man. Brothers and sisters, unity is a wonderful thing. It is worth very much. But when unity is purchased at the expense of compromise, it is purchased too dearly by far.

The Southern Baptist Conven-

tion has a Jehoshaphat. I speak of W. A. Criswell of the First Baptist Church of Dallas, Texas. I feel, that in many respects, Mr. Criswell is a good and godly man. I have read some of his books and I am impressed favorably by them. What I think about the



JOE WILSON

matter does not settle it, but I would recognize this man as a brother in the Lord Jesus Christ. I have enjoyed reading some in his great book WHY I PREACH THE BIBLE IS LITERALLY TRUE. However, this man — in many ways a good man — far ahead of many of the leaders of the S. B. C. — is afflicted with

(Continued on page 6, column 4)

UNITY ONLY BY THE BIBLE

Several years ago Curtis Lee Laws who was the editor of The Watchman Examiner (a nationally known Baptist paper) said in substance, "We have failed to get together around the Bible, now then, let's get together around Jesus." Many of his readers thought it a wonderful suggestion.

However, I asked then the question: "Which Jesus? If it is the Jesus of the modernists, then please excuse me. If it is the Jesus of the Catholics I will likewise take a walk. If it is the Jesus of the Campbellites (Baptist regeneration), or the Jesus of the Methodists (falling from grace), then I likewise won't be present for the meeting to get together.

In other words, the only Jesus that I can get together with anyone is the Jesus of the Bible. In the final analysis, we must agree on the Word of God, else there can be no unity.—J.R.G.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WALKING"

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect."—Gen. 17:1.

Here is a passage of Scripture that I never get tired meditating concerning. Abraham was 99 years old. We never get too old for God to deal with us, for God to make revelations unto us, nor for God to use us. This thrills me to think that when Abraham reached the age of 99 — almost

a hundred years old, God was still dealing with him, and God says to this man that is nearly a hundred, "Walk before me."

You would think that that was about all he could do. You would think that there is not much else he could do but walk before the Lord. You certainly wouldn't expect him to live the life of a man of sin. You certainly wouldn't expect him to be given over to drink. You certainly wouldn't expect him to attend night clubs and have a fling in sin night af-

ter night. He is 99 years old. You say, "That is about all he can do — walk before the Lord."

Beloved as long as you and I are in the flesh, here is a reminder to us that we are to walk before God. That old flesh is mighty corrupt, and even a person that is 99 years old can become very, very corrupt in sin. God says to this man Abraham, "Walk before me."

I would like to say some things that I trust will be a help to you (Continued on page 2, column 1)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor
Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

Published weekly, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

One year — \$2.00; Two years — \$3.50
Five years — \$7.00; Life — \$25.00
CLUB RATES: 15 or more — each \$1.50

When you subscribe for others or secure subscriptions — each \$1.50

BUNDLES: 10 to 50 copies to one address \$10.00 for each 10 yearly; 60 to 100 copies to one address, \$9.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? Notify us three weeks in advance. The Post Office does not forward second class mail and they charge us 10c for each "change of address" notice. Please save us this expense.

Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

10,000 More Copies Of Special Election Edition Of TBE

We have had a remarkable response to the printing of the special edition of The Baptist Examiner on the doctrine of election—so much so that we have printed it again and have at present a new issue of 10,000 copies ready for distribution.

This special issue ought to be scattered far and wide and all who love the Truth should be interested in the purchase of at least 100 copies for distribution. The price of this issue is:

Single copy \$.10
20 copies \$1.00
100 copies \$4.50

Let me urge all of our readers to order at once a good supply of this paper and sow the country down with the Truth of the Word of God in 1973.



"Walking"

(Continued from page one) as to how we ought to walk before the Lord.

I

IT IS NOT IN MAN TO DIRECT HIS STEPS.

Man cannot direct his steps. We read:

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."—Jer. 10:23.

You and I just simply cannot direct our own steps. How easy

it is for us to go astray! How easy it is for us to do the things that we ought not to do! How easy it is for us to get into mischief — to go away from the things of the Lord! I tell you, beloved, it is not in man that walketh to direct his steps.

I don't believe there is a single person here that would argue that. I think that everybody here today realizes, whether you are saved or lost, that you cannot direct your ownself. Your steps have to have God behind them. You have to have God beside you. You have to have God within you, in order that your steps might be directed in the right manner.

I ask, how many of us could direct our steps so far as salvation is concerned? None of us. God had to save us. I ask, how many of us could direct our steps so far as going to church is concerned? How many of you would want to go to church if God didn't direct you? He has to direct us. Even in our material pursuits of the week we would get in an awful mess, and in an awful lot of trouble, if God didn't direct. So as I talk to you about walking before God, I want you to notice that it is not in us to direct our steps. We do not have the ability to direct our own steps.

II

GOD KNOWS OUR WALKING.

God knows all about our walking. Listen:

"For the Lord thy God hath blessed thee in all the works of thy hand: HE KNOWETH THY WALKING through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing."—Deut. 2:7.

This was a part of Moses' message to the children of Israel when they were encamped on the east side of the Jordan River, getting ready to go over into the land of Canaan after they had wandered in the wilderness for forty years. I can see them as they walk up and down, backwards and forwards, and crisscross over the country for forty years' time. God says to them, through Moses, "He knoweth thy walking through this great wilderness." He had seen them for forty years as they walked, and He knew all about it.

God knows all about how we walk. There isn't one single step that you and I have taken in this world that God hasn't seen. There isn't a step that you have ever made that God hasn't known about. Every step that you have taken — your steps that you make in your home, the steps that you make in your social engagements, the steps that you make so far as this world is concerned, the steps that you make as you go out to earn a living day by day, the steps that you make in coming here to this service today — God knows our walk-

ing. He has seen every step that we have made.

As I read this text that says, "Walk before me," I am reminded of this fact, we can't order our steps and God knows all about our walking. Certainly, we had better listen to God and what He has to say.

Isn't that logical? If I can't order my steps, if I can't direct my own steps, and if God, looking down from Heaven, sees every step that I make, and if God, seeing me says, "Walk thou before me," then I had better listen to what God says as to how I ought to walk. I have no business depending on myself. I ought to listen to what God says when He declares, "Walk before me."

III

HOW ARE WE TO WALK?

There are some eight ways whereby God tells us that we are to walk.

We are to walk uprightly.

Solomon, speaking for the Lord, says to us:

"He that walketh UPRIGHTLY walketh surely."—Prov. 10:9.

The Bible says that if you do walk uprightly, God won't withhold any blessing from you. We read:

"No good thing will he withhold from them that walk UPRIGHTLY."—Psa. 84:11.

Notice, He tells us how we are to walk. We are to walk uprightly, and if we do, He won't withhold any good thing from us.

Let's think for a moment. Why is it that you and I are so poor

THE WORKS OF JOHN GILL

COMMENTARY (Out of Print)

CAUSE OF GOD AND TRUTH

\$5.00

A BODY OF DIVINITY

\$9.00

We have all the original stock that exists of the last two — not a great many of either. Order today if you ever expect to buy either.

materially? Why is it we have so many hardships so far as our physical bodies are concerned? Why is it we get along so poorly so far as life is concerned? I think I can understand. Maybe we have failed to walk uprightly before God.

This text says, "No good thing will he withhold from them that walk uprightly." He tells us to walk uprightly, and He encourages us by saying, "If you want blessings, then there is no good thing that I'll withhold from the man that walks uprightly before me."

How else are we to walk?

The Word of God says that we are to walk in newness of life. Listen:

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should WALK IN NEWNESS OF LIFE."—Rom. 6:4.

The underlined picture here is that of the baptistry. When you see a person buried in the waters of the baptistry, you see him as he buries the old life of sin and is raised to walk in newness of life. That is what baptism is to tell us. Paul says that we should thus walk in newness of life.

I believe that every person who is saved ought to follow the Lord Jesus Christ in baptism. The only kind of baptism that he could have that would give forth this picture would be that of immersion. Sprinkling and pouring certainly couldn't tell the story. As we come up out of the waters after having been baptized, it ought

Modernism

In days of the past . . . quite a good while ago, Most churches flourished and really did grow; For the preachers all preached what God had to say, But you'll have to admit, that is not so today.

In these latter days, when Christ's coming is near, There's a faith that is worthless, and just a bit queer; With doctrines so biased that they make not good sense, Most "churches" are modern, and Scripturally dense.

With a will much averse to God's wonderful ways, They pay little heed to what our Lord says — To meet obligations, they sell cakes and pies, Their members too stingy to pay the Lord's tithes.

"Free will," they exclaim, "Is man's only hope, And ALL will be saved," is their latest dope; Now many may chant this Arminian rave, But "only the chosen of God," will He save!

—FRED JACOBS

to dawn upon us immediately that we ought to walk in newness of life.

Beloved, I tell you, if you are a saved person, the world ought to be able to see something of the Lord in your life in the way in which you walk. You can't direct your steps. God looks down and He knows all about us. Therefore, God tells us how we ought to walk. He says that we are to walk uprightly, and we are to walk in newness of life.

Also, He says:

"Don't walk after the flesh.

Don't let your flesh control you." We read:

"There is therefore now no condemnation to them which are in Christ Jesus, who WALK NOT AFTER THE FLESH, but after the Spirit."—Rom. 8:1.

It is a mighty easy thing to allow your flesh to control you. It is a mighty easy thing to allow your flesh to direct your walking. I can think just now of individuals whom I have known through the years gone by, who certainly lived in the light of their flesh, and who allowed their flesh to control them day by day.

Oh, how easy it is to let the flesh control us! How easy it is to do the things of the flesh! How easy it is for us just to live with our flesh as the governor of our lives! Beloved, the Word of God says that we are not to walk after the flesh. It is so easy to let the flesh control us, but God tells us that that is exactly the way we are not to walk.

He also tells us that we are to walk by faith. Listen:

"For we WALK BY FAITH, not by sight."—II Cor. 5:7.

When we were thinking in terms of completing our building — our auditorium, different ones said to me, "Brother Gilpin, we can't say we are building it because we need it. We have enough space here now." I'll agree to that. Others said, "Brother Gilpin, if we go ahead and build, it is going to cost money and we don't have enough money at hand to build. We'll have to borrow

money, and how are we to do it?"

Beloved, I cited each one of them to this Scripture, "For we walk by faith, not by sight." I believe that God's people ought to walk by faith. I am as certain as can be that God's people are to walk by faith. I know that we borrowed sufficient money to build our building, and I know that according to the terms of the contract it will take us ten years to pay it out, but I believe we will pay it out in six years. I am as certain as can be that God is going to enable us to pay the bill in six years' time. You say, "How?" Beloved, we walk by faith and not by sight.

I have mentioned the matter of our church building as one single illustration, but I would say to you, in everything in life, we ought to walk by faith.

We are to walk worthy of our vocation.

The word "vocation" means "our calling." If God calls you and you are saved, then He says that our walk ought to be equal to our salvation.

The Apostle Paul, in writing to the church at Ephesus, says:

"I therefore, the prisoner of the Lord, beseech you that ye WALK WORTHY OF THE VOCATION wherewith ye are called."—Eph. 4:1.

Paul was in jail and he was writing to these folk at Ephesus. They had been called by the Holy Spirit. They had had a heavenly calling. They had had a high calling in Christ Jesus. They had been called to an eternal life in the Son of God. Paul says, "I beseech you that you walk worthy of that vocation. That is your calling. That is your vocation. Now let your life correspond. Walk just like your calling."

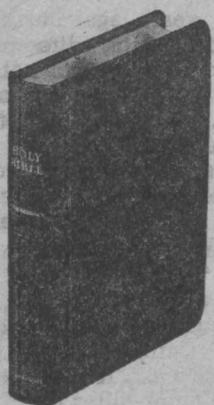
I ask you, do you have a high calling? Then walk high. Are you called to serve the Lord? Then walk in such a way as to serve the Lord.

So I say, beloved, we are to walk worthy of our vocation.

Again, the Bible tells us that (Continued on page 3, column 1)

A Lifetime Possession . . .

THE CAMBRIDGE CAMEO BIBLE



BOUND IN REAL MOROCCO Leather Lined

ONLY \$14.00

Available In Black, Red, or Blue

SAMPLE TYPE FACE

13 "I am Alpha and Omega, the beginning and the end, the first and the last."

10 ch. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE
ASHLAND, KENTUCKY 41101

The Chaos of Cults

By J. K. VAN BAALEN

The best one volume treatment of the major cults such as—

Astrology	Mormonism
Spiritism	Seventh Day Adventism
Theosophy	Jehovah's Witnesses
Christian Service	Unitarianism
Rosicrucianism	
Anglo-Israelism	

\$4.95

This truly trust-worthy guide as to major cults was first printed in 1938 and is now in its fourth edition. Over 400 pages; cloth bound.

CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

DECEMBER 16, 1972

PAGE TWO

"Walking"

(Continued from Page Two)
we are to walk in the light. Listen:

"But if we WALK IN THE LIGHT, as he is in the light, we have fellowship one with another."—1 John 1:7.

What do we mean by walking in the light? That means just what this Bible says, and whatever this Bible says, we ought to try to do it. There are a lot of things about this Bible that you and I don't know anything about. There are a lot of things we don't live up to. But the Word of God says that we are to walk in the light, and whatever light this Bible casts across your path, you ought to walk in it. You are to walk in the light.

The Bible says that we are to walk in good works. Listen:

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should WALK IN THEM."—Eph. 2:10.

God has given us a plan that we should walk in good works. I like to read this because the verse just before it says that we are saved by grace through faith, and not by works. A man isn't saved by his own works, but Paul goes on to say that after we are saved, we are ordained to walk in good works. We are not saved by works, but God has ordained that good works should characterize our lives.

Beloved, this is a remarkable Scripture. I am saved by grace through faith. God gave His Son to die for my sins, and by faith in Him I am a saved person. I am a child of God. My works have not one thing to do with salvation. As I have often said, salvation would be ruined if you and I were to mix into it one particle of our own works. If there were 10,000 parts to salvation and I put in one part, I couldn't be saved because I would ruin salvation with my works. I am not saved by my works. I am saved

entirely by grace through faith. world? It means to leave God out Beloved, after He saved me, He ordained that I should walk in good works.

I say to you, if you are a saved person, God wants that your life should be characterized by good works.

We are to walk circumspectly. We read:

"See then that ye WALK CIRCUMSPECTLY, not as fools, but as wise."—Eph. 5:15.

What does it mean to walk circumspectly? It means that you walk so that your life tallies with the Word of God. Here is the Word of God going down this road, and side by side with it is your life. Your life is to tally with the Word of God. We are to walk circumspectly.

Beloved, here are eight ways that I have mentioned that God tells us that we are to walk. He says that we are to walk uprightly. We are to walk in newness of life. We are to walk not after the flesh. We are to walk by faith. We are to walk worthy of our calling. We are to walk in the light. We are to walk in good works. We are to walk circumspectly.

You say, "Brother Gilpin, how could a person do all that? Let's go back to my premise originally. I said that it is not in man to direct his steps, but that God sees and knows all about our walking. Therefore, He tells us to do this.

IV

HOW THE UNSAVED WALK. Unsaved people walk according to the course of this world. We read:

"Wherein in time past ye walked according to the COURSE OF THIS WORLD."—Eph. 2:2.

Paul was writing to this church at Ephesus, referring to the time before they were saved, and he says, "Then you walked according to the course of this world. Before you were saved, you walked according to the course of this world."

What is the course of this

world? It means to leave God out of consideration. That is what unsaved people do — they leave God out of consideration. God is not in the thoughts of the unsaved man. He makes his plans. He doesn't think, "Does this glorify God?" He buys a house, but he doesn't think, "Does this house glorify God?" He gets a job and he doesn't think, "Will this job glorify God?" He thinks about going on a vacation and he does not say, "Will this glorify God?" He thinks about his amusements and his recreation from day to day, and he doesn't say, "Does this glorify God?" Beloved, the unsaved man leaves God out of consideration.

I have often read this verse and I have thought how pathetic it is that unsaved people don't give God a tumble. They just live their lives. They do what they please. They never think about, "Will this please God?"

V

TO WALK WITH GOD, YOU MUST BE IN AGREEMENT WITH GOD.

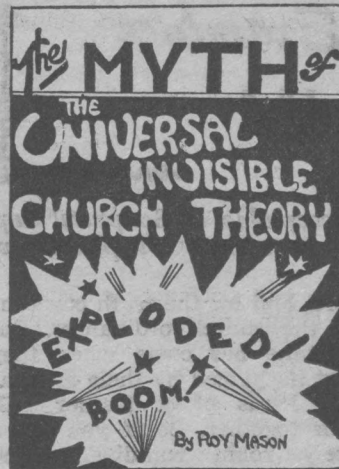
Beloved, I ask the question again, how can a man walk in the light of what God says, especially since the unsaved walk according to the course of this world? How can a man live in the light of what God says? I'll tell you: to walk with God, you have to be in agreement with God. Unsaved people certainly walk according to the course of this world. They leave God out of consideration.

We read: "Can two walk together, except they be agreed?" — Amos 3:3.

This is true at home. In your homelife, you can't walk together unless husband and wife are in agreement. That is the reason why divorce courts grind so greedily. You can't walk in business, or in any way, unless you are in agreement.

Beloved, listen, to walk with God you have to be in agreement with God. There is just one com-

DON'T FAIL TO BUY THIS!



75c

— Order From —

CALVARY BAPTIST CHURCH BOOK STORE

floated around in space like a ghost. That means Enoch as a businessman, as a laboring man, as a father, as a husband, as an ordinary man, every day, just walked with God. One day he took a long walk and he didn't come back. The Bible says, "He was not; for God took him." To me, one of the most wonderful men in the Bible is this man Enoch, of whom it is said that he walked with God.

CONCLUSION

I ask you, do you know what I am talking about? Does my message strike home to you? Do you know what it means to walk with God? You have to know Jesus Christ first of all, and if you know Him, you can walk with Him. What a wonderful thing it is to walk with Him and come down to the end of the way and walk on out to Glory — home at last with the Lord!

May God bless you!



Christ Drew You

(Continued from page one)

James 4:10: "Humble yourselves in the sight of the Lord, and he shall lift you up." The same word is translated "exalt" in Matt. 23:12; 1 Peter 5:6 and other places. So our Lord spoke of His death as His exaltation. The cross became a throne.

The story of the cross as a means of grace will draw nobody of itself. Apart from the drawing power of Christ by the Holy Spirit, the cross is not a magnet to attract, but an offense that repels. Paul preached the cross to the religious Jews and it was a stumbling block to them; he preached the cross to the intellectual Greeks and it was foolishness to them. It required the effectual call of the Spirit to make it attractive to anybody. Those who understood the meaning of the cross, trusting their souls to the crucified Christ, were denominated "the called."

I

Let us examine our text in the light of universalism. Does it, when fairly interpreted, give any support to the doctrine that all men, considered as individual sinners, will be drawn to Christ and saved? If it does, there is a hopeless contradiction in the Scriptures, for there is abundant teaching that many will be eternally damned.

There is no word for "men" in the Greek text. It simply says, "I will draw all unto me." If some word should be supplied, why not supply the pronoun "mine" — "I will draw all mine unto me?" This harmonizes with the general tenor of Scripture. Our Lord said, "All that the Father giveth me shall come to me" (John 6:37); and again, "This is the Father's will . . . that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6:39). Read also John 6:44, 45, 65; John 17:2.

If it could be proved that "men" is the proper word to supply, even then the passage would not be conclusive as teaching universal salvation. Any real student of the Bible knows that the word "all" is often used in a restricted or limited sense, meaning all kinds or ranks of men. It is said in Acts 22:15 that Paul should be Christ's witness to all men. It is obvious that Paul did not preach to every individual sinner in his day, but he did preach to all ranks and classes of men. In Matt. 3:5,6 it is written that "All Judea, and all the region around about Jordan" were baptized of John. Now we know from other Scriptures that John did not baptize every individual man in the territory mentioned. It simply means that he baptized many of all sorts and ranks.

If the Arminian insists that the (Continued on page 5, column 2)

SOMEDAY, DEATH.

The Psalmist says:

"Yea, though I walk through the valley of the shadow of death, I will fear no evil."—Psa. 23:4.

The unsaved man walks now and leaves God out of consideration. If he comes to see Jesus Christ as his Saviour and begins to walk with God, someday he is going to walk out into Eternity and, as it says, "Though I walk through the valley of the shadow of death, I will fear no evil." The unsaved man can't say that today. No unsaved man can say that he doesn't fear death. If you are unsaved, you know how scared you are to die. If the doctor were to come and feel your pulse, then shake his head and turn to your wife and say, "Just a little while," you know you would be scared to death. Sister, if that would happen to you, you would be scared to death. But the man who is saved, is safe. Furthermore, he can walk in the valley of the shadow of death and fear no evil. There is nothing to be afraid of.

Isn't that a wonderful thing to know that if you are right with the Lord, if God were to call you home today, you don't have to worry about it?

I drove to the cemetery a few hours ago, and as I drove around through the cemetery I thought of the people that are there. I thought about the number of folk that have walked with God here in this world. Then I thought about the number that probably had died that didn't walk with Him. The man that died who did not walk with God is in Hell today. The man that died walking with God is in Heaven.

The Bible tells us about a man who really walked with God. It is the greatest illustration of a man who walked with God that you have in all the Bible. His name was Enoch, and the Word of God says concerning him:

"And Enoch walked with God: and he was not; for God took him."—Gen. 5:24.

That doesn't mean that Enoch

THE BAPTIST EXAMINER

DECEMBER 16, 1972

PAGE THREE

Elliott's® The World's Finest Quality
Interior Vinyl Acrylic Latex Paint

AWARD WINNING SUPER SATIN LATEX



SO GOOD IT WON the International GOLD MEDAL* for Quality and Performance

* Gold Medal awarded by the Permanent International Committee for the World Selection of Paints and Varnish in Brussels, Belgium.



Guaranteed ONE COAT COVERS

ELLIOTT PAINT AND VARNISH CO.

4525 FIFTH AVENUE — CHICAGO, ILLINOIS 60624

The Baptist Examiner

FORUM

"Is Southern Baptist baptism acceptable as Scriptural baptism in our Missionary Baptist rank? If so, or if not, please give reasons."

ROY MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



Speaking for myself, I would consider it Scriptural baptism. The time may come when there will be Baptist churches so conquered by Modernism and infidelity that they cease to be true churches. Many people come down here to Florida from the north, and some have told me of Baptist churches up there that have almost wholly departed from the old time beliefs of Baptists.

A Baptist church may be Convention led and may have many of the trappings of denominational life, yet retain the foundational doctrines of Baptists. There were many irregularities in the church at Corinth, but Paul never taught that their baptism had ceased to be valid. In his second letter to the Corinthians it is indicated that they had cleaned up in respect to some of the things he condemned. I refer especially to the incestuous man who had been living with his step-mother.

E. G. COOK

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia Baptist Church
Birmingham, Ala.



Scriptural baptism is indeed a very important thing in a Christian's life. Our dear Lord walked some sixty miles in order for Him to get the kind of baptism that was acceptable to Him. And we should be as sure as is humanly possible to get for ourselves, and to administer to others a baptism that is acceptable to Him. After all, He is the one who should be satisfied with our baptism. If it does not meet His approval it is utterly worthless. Furthermore He is not as loose in His thinking concerning baptism as many people in our day are.

If Southern Baptists are right in what they teach and practice, their baptism is valid and good. In that case, what are we doing on the outside of the convention? If they are right, then we are wrong. There are numerous ways of making baptism invalid, but there is only one way of making it valid. If what a church teaches and practices determines whether she is capable of administering Scriptural baptism, and if Southern Baptists are capable of administering that kind of baptism, that means that we are not capable of doing that, simply because we do not teach and practice what they do. Our Lord is not the one who coined the phrase, "It doesn't matter what you believe so long as you are sincere." And He most certainly did not coin the phrase, "It doesn't matter what you believe so long as you support our program."

There may still be a few Southern Baptist Churches who contend for the truth of God's

Word, and for the truth concerning the church ordinances. But the time has come when they must be judged by their association. Birds of a feather still flock together. So if you see a lovely robin running around with a flock of detestable starling you begin to wonder if he isn't really a starling with a new paint job.

I knew of a Southern Baptist Church some ten years ago that accepted a man and his wife on their Campbellite baptism. Now if these people move to another place and present themselves for membership on the promise of a letter to another Southern Baptist Church, that church would be accepting Campbellite baptism also, even though she might be unaware of it. And though she is unaware of it, she is accepting alien baptism. And as I see it once a church accepts alien baptism she can only administer alien baptism from that time on unless she gets around to correcting her error. And the practice of accepting alien baptism has become rather general among Southern Baptists in our day. And though a church may refuse to accept alien baptism, she may catch the disease by accepting members by letter from a sister church who does accept alien baptism.

The name "Southern Baptist" does not of itself make baptism invalid. It is what they teach and practice that ruins their baptism. If our Lord stands on the outside of a church knocking at the door while she belittles His virgin birth, His miraculous works, His bodily resurrection, and magnifies, honors and glorifies their wonderful program, I have very serious doubts about His coming in for the baptismal service.

So to sum it all up, I am fearful that a church that accepts Southern Baptist baptism that has been administered within the last few weeks, at least is not just asking for trouble, she is literally begging for it.

JAMES HOBBS

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



The question is not regarding Southern Baptist baptism, but is the church a Scripturally organized church. Most Southern Baptist churches that I know are Scriptural churches relative to their organization and stand for the truths in many ways and therefore I can recognize their baptism.

There are some churches that have departed from the faith and have adopted Arminian practices. If a church has done this, I believe we should refuse their baptism because they are depending on their works to be saved.

"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 Ghost." Titus 3:5.

Many Southern Baptist churches will stand for the sovereignty of God in every way except for the organization of the church. Here they fall short because they do not accept God's organization as having power. They are afraid God cannot fulfill His mission purposes through His organization and they have to help Him with their man-made organization. Frankly, I believe this to be

the next thing to blasphemy.

God gave the commission to His church and no other organization or mission board has the authority to go out.

"And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Ge ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:18-20).

Any missionary going out through a mission board of any type is going out by the arm of flesh rather than the arm of faith. He is depending on the power of the board instead of the power of God.

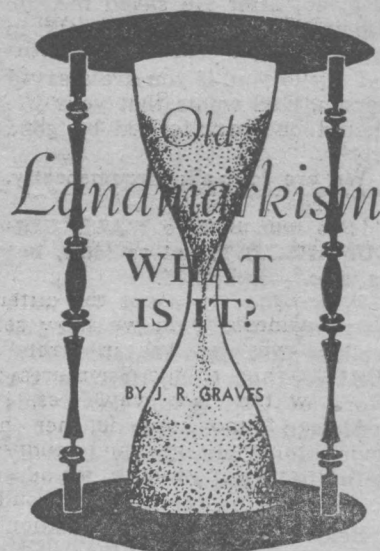
We must go forth to preach the message of hope, but it must be in the proper power.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8).

The power (or authority) is given to the church not to any other organization. I don't care how many churches make up the organization, it still is outside the local church.

There are some who wonder about helping another local church in their mission work. This is Scriptural if done properly. Paul was sent by the church at Antioch to go forth as a missionary. "Now there were in the church that was at Antioch certain prophets and teachers; . . . as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. AND WHEN THEY HAD FASTED AND PRAYED, AND LAID THEIR HANDS ON THEM, THEY SENT THEM AWAY." (Acts 13:1-3). Paul was constantly going back there to report to this church as to his work. As we study the journeys of Paul and the letters that he wrote, we find that others sent to him certain necessities and helps. For an example let us note the church at Philippi. They not only sent help, they sent a man to minister to Paul. "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but YOUR MESSENGER, AND HE THAT MINISTERED TO MY WANTS." (Phil. 2:25).

Later in this same letter Paul said, "I can do all things through Christ which strengtheneth me. Notwithstanding ye have well done, that ye did communicate with my affliction. Now ye Philippians know also, that in the beginning of the Gospel, when I



Buy This Greatest of All Books
On Church Truth For
\$3.50

departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity." (Chapter 4:13-16).

There are a few Scriptural mission works that should be supported. Our church helps support the mission work of Calvary Baptist Church by sending money to help keep TBE in print and to help Brother Halliman in New Guinea. Please understand, this is the mission work of Calvary Baptist Church in Ashland, but like Philippi, we are helping in this work. If they were to unite several churches and form a board (which they are not about to do) we would drop this work immediately.

AUSTIN FIELDS

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



For independent Missionary Baptists to determine the Scripturalness of Southern Baptist baptism, she would have to judge each church separately. Though, generally speaking, the Southern Baptist churches have drifted from the doctrine they were founded upon, there are some churches who could be considered as churches of Jesus. These have not denied the virgin birth nor the doctrines of sovereign grace. While on the other side, many of the churches have vigorously denied Jesus was born of a virgin and the five points of sovereign grace. Brethren, when a church advocates that Jesus was not born of a virgin, she, in es-

sence, denies blood redemption for the blood of the Son of God was pure, and God, in order to make Him (Jesus) pure, eliminated the sinful blood of Adam by conceiving His Son in a virgin with His (God the Father) own blood. Therefore, true independent Baptist Churches must reject their baptism as being of no more value than the baptism of Protestantism. In fact, there is very little difference in them, other than the name they go by.

In answering this question, I am very much aware that a church can be in error on many different things and still be recognized as a church of Jesus Christ. The seven love letters written by our Lord to the seven churches of Asia teach us that although error may be in the church, He still loves her. May I remind you that He did not reprimand any of the seven churches for denying blood redemption, which those who deny the virgin birth are doing, neither did He condemn them for preaching salvation by works. The reason is that these false doctrines were not taught by them.

After listening to some popular Southern Baptist preachers and reading some of their sermons, I know they are not being led by the Comforter, whom the Lord promised to His churches to lead them into all truth. The churches who support and advocate the doctrines proclaimed by these preachers are also without the leadership of the Comforter, and their works, including baptism, should be rejected.

Also, Southern Baptists are advocating the doctrine of unionism, and are accepting the baptism of all denominations. To recognize the baptism of any others beside our own churches is to endorse their doctrine. Therefore, in accepting alien immersion these churches (Southern Baptist) have taken within their ranks cancer (false doctrine) which destroys them from within. For other Baptists to receive the baptism of such churches, she also takes the same disease of leavening within herself, and it will eventually leaven the whole lump and thus destroy her.

"Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?" I Cor. 5:6.

Each Independent Missionary Baptist church should judge each church separately so as to make sure that their baptism is Scriptural. In fact, I have had personal experience with one Southern Baptist church whose work and doctrine we were doubtful of. This church had baptized two people who presented themselves for membership into the church of which I was pastor. I wrote the pastor asking the church's position as to the doctrines of (Continued on page 5, column 2)

Your best value in a pocket
reference Bible!
only \$7.95

The palm size Amethyst Bible from Cambridge has all the exclusive features of more expensive editions—the same sharp 'open' print, the same superwhite India paper, the same comprehensive Concordance and new maps. The brand-new Ariston binding gives the utmost flexibility and durability. And the 'Budget Amethyst' has all the extras that make it the perfect gift—gold edges, presentation page and two piece box. King James Version. No other Bible like it—anywhere!

ONLY \$7.95

Order this lovely
pocket Bible now

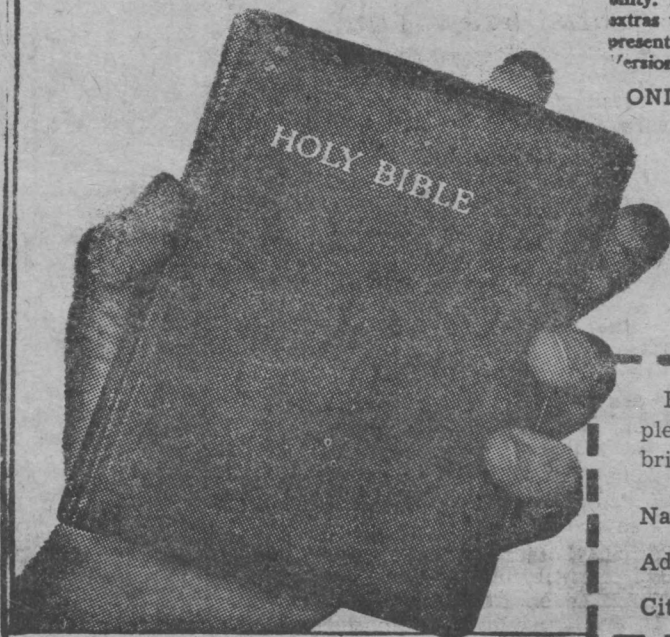
Use order coupon for
prompt delivery

For the \$7.95 I am enclosing,
please send at once the Cambridge Bible.

Name _____

Address _____

City _____ Zip _____



ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"UNITED IN HOLY MATRIMONY"

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1).

While our text may not be referring to holy matrimony, surely it is applicable. If brethren are to be united how much more so should a Christian husband and wife. There seems to be so much bickering and quarreling in homes where Christ is supposed to be the head. Why is this? Why are so many Christian homes, battlefields? We have a wonderful example of Christian marriage in the Bible. Let's look at it and see if the Lord will teach us from it.

Priscilla is a marvelous example of being united with her husband. The apostle Paul first met Priscilla and Aquila in Corinth. They owned a tent-making business and it seems as though Priscilla worked along side her husband in this. When these two are mentioned in the Scriptures they are always together. Sometimes Priscilla is mentioned first, sometimes her husband, but always together. Since no children are mentioned, we assume that they were childless. Let's look at some of the ways Priscilla was united in holy matrimony with Aquila.

Priscilla was united with her husband in fellowshiping with the saints. She opened her home to the brethren. There was a church in her home.

"Aquila and Priscilla salute you much in the Lord, with the church that is in their house" (I Cor. 16:19).

She opened her home to the Lord's preachers. Paul lived with them for a year and a half. For Priscilla this meant more cooking, cleaning, laundry. It meant less privacy and quiet. Yet we find her at her husband's side welcoming a traveling preacher. How about the Priscillas in the Lord's church today? Are we eager to have a preacher live with us for over a year? Or would we feel he was taking advantage? The fact that Paul desired to stay in Priscilla's home tells us much about this woman. It would be hard to imagine wanting to stay with folk that were loose morally or were not too concerned with correct doctrine, or careless in their separation from the world. Would the apostle Paul be at ease in your home? Or mine? Or would he be anxious to leave lest he have to rebuke us sharply for our

conversation, careless lives, etc.

Priscilla was united with her husband in knowledge of the Word of God. She was not content to let her husband take care of the religion in their family. We see her at her husband's side assisting in expounding the Word of God more perfectly to Apollos (Acts 18:26). Could this be said of us? Do we know enough about the Bible to discuss the different doctrines? Could we show someone why he was in error, and point him to the Scriptures that show the right way? Yes, Priscilla found time in her busy schedule to read and study the Scriptures. No doubt her husband was her major teacher. It wouldn't be stretching our imagination too far to assume that they had long discussions about spiritual matters.

Priscilla was united with her husband in her service for the Lord. We find them both leaving their home in Corinth and traveling with Paul to Ephesus (Acts 18:18). So often we find Baptist preachers going to conferences and fellowship meetings alone. Their Priscilla is home. The excuses vary. Priscilla isn't feeling well. The children make it difficult for Priscilla to go. Priscilla had a previous appointment, etc. Yet, this same Priscilla seems to be able to go anywhere she really wants to go. The Priscilla in the Bible didn't seem to be interested in anything that did not include her husband. They were united. Priscilla was united with her husband in putting her own life in jeopardy for Paul's sake. They saved Paul's life at the risk of their own (Rom. 16:3,4). Jesus said:

"Greater love hath no man than this, that a man lay down his life for his friends."

Yes, Priscilla was truly united in holy matrimony with Aquila. Yet, we never see her out of her place as a woman and wife. She is an example of how wives can honor our Lord and bring glory to God the Father.



The Forum

(Continued from page 4)

grace. Upon receiving his reply, (he denied that salvation was of the Lord,) the church rejected their baptism and they were re-baptized.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." II Cor. 6:17.

From this verse, we understand that the church is to be separate. She is admonished not to touch the unclean thing (false doctrine). But if she accepts as valid the baptism of churches contending for salvation by works denying the only Lord God and our Lord Jesus Christ, she is touching the unclean thing and is thereby in danger of the Lord removing the candlestick out of its place. Thus, it is necessary that we examine each Southern Baptist Church to determine if her baptism is acceptable as Scriptural.



Christ Drew You

(Continued from page three)

expression does not mean to "draw up to Christ" but merely to "draw towards Christ," and that it teaches a universal drawing without the implication of universal salvation, we reply with a few questions to show the absurdity of their contention. Are men drawn toward Christ without the Gospel? Are men who never hear of Christ drawn toward Him? Can a man be drawn toward some one of whom he has never heard? Are the heathen being drawn to Christ when they fall down before idols? Is Christ and an idol the same thing? Moreover, our Lord did not say that He would try to draw all to Him, but that He would draw them. The expression is never used of an attempt, but of an accomplished fact.

II

How are men drawn to Christ?

What happens in the experience of one who is drawn to Christ? Is it a physical and natural experience, or a mental and spiritual experience? It is a soul experience in which the mind and heart of the sinner are effected. It is not a physical coming, for no man can make a physical approach to Christ because He is not of the earth; therefore the drawing is not a physical drawing. It is a mental and soul experience. It is looking unto Jesus as Saviour; depending upon Him for salvation; trusting Him to make one right before God. It is the sinner under conviction for sin, sorry for his sin, hating his sins, unable to make amends for his past sins, and unable to live

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

You Need To Read

THE PASTOR'S DILEMMA

85c

without sinning; putting his hope and confidence in Christ's redeeming death. My dear reader, is that your experience? Then you have come to Christ, and you came because you were drawn.

III

Why is it necessary to draw men to Christ? The necessity is declared (John 6:44, 65), and if we say that the sinner can come without being drawn, we deliberately deny the word of God and make God a liar. When we say that the sinner can either accept or reject Christ, we are guilty of rejecting what God says. The sinner can reject of himself, but he cannot accept or come to Christ without being drawn. Why is this so? Why will not men come to Christ that they might be saved? Many have heard the gospel and have died without believing it. Why do men act that way? Why will a man commit soul suicide? We warn men of hell and tell them of escape through Christ, but they will not believe and turn to Him for life. Why, oh why, do men reject such a wonderful Saviour?

Is the fault with God? Does He put obstacles in the way of the sinner's approach to Christ? Is His Gospel confusing and misleading? To all these questions, we reply, "By no means." Is the preacher at fault? Is it because he does not properly present the Gospel? Now it is not denied that the true Gospel is perverted by many preachers, who have another Gospel, which is not another. But our question presupposes the preaching of the true gospel in its simplicity and purity. Why is the true Gospel of a crucified and risen Christ an offense to the sinner, so that he must be drawn to Christ? Is it because men do not want to be saved? Is it because they had rather burn in hell than to be happy in heaven? No, no, this is not the reason why men do not come to Christ — nobody wants to burn.

Depravity of human nature is the explanation of men's refusal to come to Christ, and of the necessity of their being drawn. The human mind is enmity against God and is, therefore, unsound in its reasoning. The human heart is deceitful and desperately wicked (Jer. 17:9; Matt. 15:19) and is

perverted in its affections. These enslave the will so that the natural man is not willing to come to Christ for life. The natural man is blinded by the god of this world and cannot see (understand) the light of the glorious gospel of Christ (II Cor. 4:4).

The sinner is not drawn to Christ against his will. The will is not forced. In coming to Christ he does it willingly and joyfully. Christ draws him by giving him a sound mind (II Tim. 1:7) and a new heart (Ezek. 36:26), which make him willing to come to Christ. Without these he will not come. Human depravity manifests itself in many ways.

1. There are some who do not believe in eternal torment—there is no everlasting punishment to be saved from. Christ came to deliver men from the eternal consequences of sins, but if there are no eternal effects, there is no reason for their coming to Him.

2. There are others who believe there is a hell, but they are self-righteous. They believe that every man has to appear before God in his own merit. They believe their record is good enough to receive the favor of God. In short they believe in salvation by works. Such a state of mind precludes faith in Christ. Such a person may come into the church but he has not come to Christ.

3. Others have lashings of conscience and are often uneasy. They believe in hell and confess that their record is not good before God. In order to have a little peace of mind, they push the question aside. They do not want to face the question of where they will spend eternity—it causes them too much pain. These are hopeful cases for the gospel minister. The Spirit may be preparing them for the Gospel. We cannot know. It is our responsibility to preach the gospel to every creature; Christ will take care of the work of drawing men to Himself.



The Mother

(Continued from page one)

not wear enough clothes to make a Jay bird a pair of socks!

I Tim. 2:9-11 also forbids a Christian woman to appear in public with elaborate hair arrangement, or gold, or pearls or expensive clothing. Again in I Pet. 3:3-5 we read from Williams' translation: "Your adornment must be not of an external nature, with braids of hair or ornaments of gold, or changes of dress, but they must be of an internal nature, the character concealed in the heart, in the imperishable quality of a quiet and gentle spirit, which is of great value in the sight of God. For this is the way the pious women of olden times, who set their hope on God, used to adorn themselves."

The godly woman is trustworthy. Verses 11-12 of the text read: "The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life." Thank God for every mother that is fit to be trusted.

She is prudent. In Prov. 19:14

it is written: "... a prudent wife is from the Lord." Then verse 26 of the text said: "She openeth her mouth with wisdom; and in her tongue is the law of kindness." A home which has a mother who is rash in her words is not a home, but a Hell on earth. Many husbands and children live miserable lives because the mother stays chronically mad all the livelong day. She screams out at the children; she is overly critical of all that her husband does. Of such a woman Solomon said: "It is better to dwell in the wilderness, than with a contentious and angry woman." Then in verse 9, chapter 21, of Proverbs, he said: "It is better to dwell in a corner of the house top, than with a brawling woman in a wide house."

A good mother is a lovable person, a gentle person. Verses 28-29 of the text declares: "Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all." Every one loves her because she loves everyone.

To say the least, a godly mother is loyal to all that which is right. She is active in church work. She is a woman "which feareth the Lord" (Prov. 31:30).

Now let us turn our attention to a woman's

Duty To Her Household

According to Tit. 3:5, a woman is to be "a keeper at home." The Bible teaches that woman's place is in the home. The virtuous woman of the text was "a worker at home." I Tim. 5:14 says: "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." When a woman who is married is not a keeper at home, she gives occasion for the Adversary to speak reproachfully of her. A woman is not to neglect her home life to do any kind of public work, religious or otherwise. God wants no woman to neglect her children, or her husband or her home work to attend club meetings or engage in politics. It is her business to be the queen of the home.

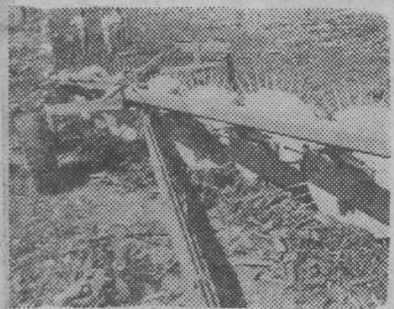
Some women think of their home as their prison. But this should not be the case. There should be no place like home to a mother who has children. When a woman is a "keeper at home," she is a crown to her husband, an honor to her children, a blessing to society and a credit to the cause of Christ.

A good mother is to be energetic. Verses 18-19 of the text say: "She perceiveth that her merchandise is good; her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff." Then verse 27 says: "She looketh well to the ways of her household, and eateth not the bread of idleness." Someone has said, "A man's work is from sun to sun, but a woman's work is never done." Certainly this is true of a good mother. It is a poor mother who wastes her time at club meetings.

Women who fail to perform their home duties and never work, usually are busybodies. I

(Continued on page 7, column 1)

DARF WAKERAKE



- Replaces hand labor for cleaning new ground.
- For Farming — highway construction — golf courses — watersheds and housing developments.
- Windrows large and small wood for easy burning or hauling.
- Teeth will penetrate ground about 6", bring up underground wood to a windrow — requires 60 H.P. tractor.

Write or telephone for free literature.

Darf Corporation

TELEPHONE: (919) 482-4451
EDENTON, N. CAR. 27932

FIFTY YEARS
IN THE
CHURCH
OF
ROME

FATHER CHINIQUEY
D.D. - ROMAN CATHOLIC PRIEST

FIFTY YEARS IN THE CHURCH OF ROME

By "FATHER" CHINIQUEY

\$4.95

The author was a Canadian priest and by the grace of God was delivered from Romanism. This book has long been regarded as a very important contribution to Christianity in exposing the evils and heresies of Romanism.

CALVARY BAPTIST CHURCH

P. O. Box 910

Ashland, Kentucky

THE BAPTIST EXAMINER

DECEMBER 16, 1972

PAGE FIVE

Epistle Of James

(Continued from Page One)
the Bible dry with these temples of clay.

"For the wrath of man worketh not the righteousness of God."—James 1:20.

The Lord Jesus was very patient with the woman at the well. He, step by step, led her from darkness into light — from error into truth. He did not become angry because of her ignorant questions. We, in like manner, are to cast the pearls of truth before people until they give definite evidence that they are only swine. It is only at this point that we are to cease casting our pearls before swine. This was the procedure which our Lord used. He did not call them vipers until they had proven themselves to be so. We, then, are to be "slow to wrath" too. We, when we help children with their school work, must not become angry but lead them along little by little. We are to use this same procedure when dealing with those who need spiritual guidance.

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls" — James 1:21.

We, before we are prepared to receive the precious Word, must lay aside that which would hinder us. One must never plant a garden until the weeds are plowed under and we must never expect the seeds of truth to do any good in us if we do not "lay apart all filthiness and superfluity of naughtiness" (excessive wickedness). This fact is confirmed in Exodus 19:10 where the people were to wash their clothing before going in to hear the law.

"Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have" — Luke 8:18.

"... and receive with meekness the engrafted Word..." — James 1:21.

The soil, having been prepared, is ready for the seed and we, having been prepared are ready for the "engrafted Word." The Word is "engrafted" because it is not a part of our natural being.

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

God the Spirit, then, must place the Word within us. He

must teach us the good Word and lead us to follow after it.

The passage before us states further that we are to receive the Word with "meekness." The meek are those who will hear without being angry at God, His Word, or the person delivering the good Word. The meek, in fact, are easily molded by the Word of truth.

"Good and upright is the Lord: therefore will He teach sinners in the way. The meek will He guide in judgment: and the meek shall He teach His way" — Psalm 25:8,9.

"... which is able to save your souls" — James 1:21.

There are at least three tenses of salvation. The first is that we have been saved by the precious blood of the Lord Jesus Christ. The second is that we are being saved from the dominion and habit of sin in our lives. The third tense is that we shall eventually be saved or freed entirely from this wicked world. The above expression "which is able to save your souls" deals with the second phase of our salvation, that is, deliverance from the present habit and dominion of sin. We, in fact, are to hide His Word in our hearts so that we will not sin against Him.

"Be ye doers of the Word and not hearers only, deceiving your own selves." — James 1:22.

This statement is in contrast with that which precedes it, that is, now that we have been begotten (produced) by the Word of Truth and God is our Father, we should be quick to hear and do His every command.

There are too many who hear the Word in the same manner in which they smell a flower. They enjoy the sweet fragrance of the flower while its fragrance is still in their nostrils, but they forget it as soon as they are out of its range. There are many who enjoy the Word in this same manner, that is, they enjoy it while the preacher's voice is still ringing in their ears, but they forget what the preacher said as soon as they are out of the range of his voice. I, for example, have known people who appeared to relish a good message on election; yet these same people belonged to a church which condemned this great doctrine; these people were hearers, but not doers.

"And why call me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth My sayings, and doeth them, I will show you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on

a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." — Luke 6:46-49.

"... deceiving your own selves" — James 1:22.

A child who won't eat good food may think that he is hurting his mother, but the body being affected is his own.

A person who hears but doesn't do is like a man who plants a garden but never works it. He is "deceiving" or defrauding no one but himself. Sooner or later, the beans he expected for supper won't be there. The same is true of the man who hears, but doesn't do. Sooner or later the rewards he expected to receive will be only hay, wood and stubble, which are only fit for the fire. What about you?

"For if any man be a hearer of the Word and not a doer, he is like a man beholding his natural face in a glass" — James 1:23.

The precious Word of God is here likened unto a mirror. We,

him from the bondage that a poor man is naturally under. Our ways are not God's ways (Isa. 55:8,9), therefore, we should search the Word so that we may be liberated from our false ways to the truth that is in God.

"My son, if thou wilt receive My Words, and hide My commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of His mouth cometh knowledge and understanding" — Proverbs 2:1-6.

"For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was" — James 1:24.

There is a great multitude who come to the Word (mirror), observe themselves, and forget how they looked as soon as the book is closed. We, in fact, are all guilty to one degree or another. The minds of some people are as slippery as a bar of soap in a bath tub when it comes to hearing and heeding the Word.

May this message encourage you to open the Word of God and take a long look at yourself and then be guided by that which you observe.

Convictions

(Continued from page one)

the same malady which so sorely affected Jehoshaphat. I speak of the disease of compromise in order to unify.

I have before me an article from the "Dallas Morning News" of Dec. 7, 1972. It is headed: "Unity Embraced By Dr. Criswell." This article tells a sad story. The story of a good man who wants unity so much that he is willing to compromise for it. Let me pause here to say that unity is a precious thing, when it is unity with the right thing. But let me say with emphasis, that it is never right to seek unity with the wrong. It is never right to seek unity with sin, with false churches, with false doctrine, or with whatever is contrary to God's Word. Brother Criswell is committing two grave evils here. He is seeking unity with that which God's people should not desire or accept unity. He is advocating compromise in order to that unity.

The unity referred to in this newspaper article is unity with the National Council of Churches. Now, brethren this organization is black as sin, and wicked as Hell. It is a conglomeration of all sorts of religious heresies under one shelter. It is a pretty good interpretation of that mustard tree in which the fowls of the air nested in Matt. 13. Our Lord informs us in this chapter that the fowls of the air repres-

ent Satan and his helpers, and those who have observed a roosting tree of fowls know what filth is to be found on the limbs and under the trees. So surely the N.C.C. is a roosting place of the helpers of Satan, and is a place of much filth. No man in his right mind — right spiritual mind — a mind taught by the Holy Spirit and the Word of God — could possibly advocate any kind of unity with the N.C.C. We might as well have unity with the bootleggers and prostitutes of America, as with the N.C.C. Not that these men are bootleggers and the women are prostitutes. They are something that is a whole lot worse in God's sight and much more detrimental to the spiritual well-being of mankind.

The N.C.C. is made up of a multitude of different so-called churches. These groups teach about every kind of heresy known to man. Yet they pretend to present a united and Biblical Christianity to the world. No one can believe church truth, no one can really stand true for the basic teachings of God's Word and have, or advocate unity with this heretical and unscriptural organization.

According to the newspaper article, Bro. Criswell did not endorse S.B.C. membership in the N.C.C., but would not be opposed to dialogue with them. Well, Eve had a dialogue with the Devil, and look what resulted. Jehoshaphat had a dialogue with Ahab, and ruined his family and brought his nation into disaster thereby. The Bible tells us to resist the devil — not to have a dialogue with him. The Bible tells us to flee from idolatry, not to have a dialogue therewith. So, Mr. Criswell's willingness to have a dialogue with the N.C.C. is the evidence of a compromising spirit and the forerunner of spiritual ruin. Why should a man who believes the Bible is literally true have a dialogue with men who are malignant enemies to the precious Word of God and the truths thereof?

I have no hopes for, or confidence in, the S.B.C. I consider it to be an unscriptural and anti-scriptural organization without any authority from God Almighty. It is not yet as blasphemous and wicked as the N.C.C., but is on the way. When religious organizations start without Scriptural authority, they are without Biblical power, and are doomed to a downward path. Even Bro. Criswell will admit, I am sure, that the S.B.C. has traveled the downward path since he has known it. I think the S.B.C. might as well go ahead and join the N.C.C. They will eventually — birds of a feather, you know. They are cut from the same cloth of rebellion to the Word of God. The sooner they quit the pretense of being so differently and join together, the better. The S.B.C. is already pretty close to the N.C.C. in many ways. There is much cooperation between them. The

(Continued on page 7, column 3)

The Revelation Of Jesus Christ

\$5.00

(Postpaid)

A truly great book on Revelation.

— Order From —
CALVARY BAPTIST
CHURCH BOOK STORE
Ashland, Kentucky 41101

when we look into God's Word, are to behold ourselves. Let us, then, hold the Word before ourselves as we would a mirror and observe that which we see. First, we observe from Jeremiah 17:9 that our hearts are deceitful above all things and desperately wicked. We, by looking at Romans 3:13, observe that our throat is like an open sepulchre. Let us pray that God the Spirit will give us a lot of light while we look at ourselves in Isaiah 64:6:

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" — Isaiah 64:6.

One, in a poorly lighted room, may appear to be very attractive as he or she look into the mirror; however, the more light there is, the more blemishes will show. The same is true relative to the mirror of the Word. The more we know, or the more light we have, the less we will see in ourselves. Paul, when he looked into the Word replied:

"O wretched man that I am! who shall deliver me from the body of this death?" — Rom. 7:24.

Job said:
"Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth" — Job 40:4.

Isaiah said:
"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" — Isaiah 6:5.

John said:
"If we say we have no sin, we deceive ourselves, and the truth is not in us" — I John 1:8.

We should look into the Word and search for the treasures that are hidden there even as a man looks into a hill and searches for gold — gold that will liberate

THE BAPTIST EXAMINER

DECEMBER 16, 1972

PAGE SIX

Send TBE FREE! TO A YOUNG PREACHER

We are greatly interested in reaching young preachers with the "strong meat" of the Word—which we know they are not getting in most seminaries, Bible colleges and Bible institutes. In order to reach them, we are willing to send TBE to them for one year free of charge.

Naturally, we don't know every young man whom God calls to preach, but our readers can furnish us with names and addresses of many. We therefore ask you to send us the names and addresses of young men whom you know in the ministry. We will gladly send TBE to them.

Does this sacrifice pay off? It certainly does! We have before sent TBE to young men who — as a result of help received from the paper — are now standing firm as a rock for the faith. And, think of the good their preaching will do in years to come!

USE THE FOLLOWING SUBSCRIPTION BLANK

Name _____

Address _____

Your Own Name _____

Address _____

If you wish to send more, use a separate sheet. If you can help on these "subs," we will appreciate your offering.

CLIP AND MAIL TO:

THE BAPTIST EXAMINER, P. O. BOX 910, ASHLAND, KY.



THE TWO BABYLONS

By ALEXANDER HISLOP

330 pages — Cloth-bound

\$3.95

If you believe in hanging your stocking by the mantel at Christmastime, or if you have adopted any one of the dozens of Roman Catholic theological pretensions then you need to read this book. Mr. Hislop shows that much of our religious life today is nothing but paganism that has crept in through Roman Catholicism.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE

P.O. BOX 910, ASHLAND, KENTUCKY 41101

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
Koroba Free Bag, via Mendi
Territory, Papua, New Guinea

The Mother

(Continued from page 5)
Tim. 5:13 reads: "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not."

An ideal woman is economical. She knows how to spend money the right way. All women know how to spend money, but the ideal woman knows how to spend it the right way. Too often women want to live above their income. This usually results in trouble in the home. Women like this need to learn to be content with what they have (I Tim. 6:8; Heb. 13:5).

Now let us consider the wife's

Duty To Her Husband

The wife is to reverence her husband. We read in Eph. 5:33: "Nevertheless let every one of you in particular so love his wife as himself; and the wife see that she reverence her husband." She must not despise him in her heart, as Saul's daughter did David (II Sam. 6:16). She must speak to him in a respectful manner, as Sarah did Abraham by "calling him lord." (I Pet. 3:6).

A married woman is to be in subjection and submission to her husband. In Eph. 5:22 we read: "Wives, submit yourselves unto your own husbands, as unto the

Lord." Then verse 24 of the same chapter says: "Therefore as the church is subject to Christ, so let the wives be to their own husbands in every thing." It is her duty to submit to him in all things relating to family affairs, but not necessarily in any thing which is contrary to the laws of God. This submission is not like that of servants to their masters. Instead, it is submission like the church to Christ; subjection like the members of the body to the head.

Tit. 2:5 declares that wives are to be "obedient to their own husbands." Sarah is a splendid example of this. Of her it is written in I Pet. 3:6: "Even as Sarah obeyed Abraham, calling him lord." The married woman is to assume no authority over her husband in either ecclesiastical or domestic matters. She is to do nothing without her husband's consent and never contrary to it. The woman is to leave the man's worldly business and concern to him.

The wife must not refuse her husband the use of her body. I Cor. 7:3-5 declares in Williams' translation: "The husband must always give his wife what is due her, and the wife too must do so for her husband. The wife does not have the right to do as she pleases with her body; the husband has his right to it. In the same way the husband does not have the right to do as he pleases with his body; the wife has her right to it. You husbands and wives must stop refusing each other what is due, unless you agree to do so, just for awhile, so as to have plenty of time for prayer, and then to be together again, so as to keep Satan from tempting you because of your lack of self-control." Failure on the part of either of the two to heed the injunction in these verses has often resulted in adultery and divorce.

The wife is to assist and help her husband in the family affairs, agreeable to the original end of her creation. She is to seek to please him. I Cor. 7:34 advises the married woman to care "for the things of the world, how she may please her husband."

A married woman must continue with her husband in every state and circumstance of life. She is to accompany him where ever God in His providence may call him. She should do as Ruth proposed to do to Naomi: "Treat me not to leave thee: for whither thou goest, I will go; and where thou lodgest, I will lodge."

I now purpose to give some reasons why the wife should perform these duties.

Adam was first formed, and then Eve (I Tim. 2:13); therefore in point of time man had the superiority. We read in I Cor. 11:8-9: "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man."

The woman was first in the transgression (I Tim. 2:14), and she was the means of drawing her husband into sin. This is why her desire is to be to her

husband.

Now I call attention to the mother's

Duty To Her Children

The Scriptures enjoin a married woman to delight in bearing children. In I Tim. 5:14 Paul said: "I will therefore that the younger women marry, bear children . . ." Then it is written in Ps. 113:9 that the Lord "maketh the barren woman to keep house, and to be a joyful mother of children." Jesus said: "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." A woman who wants no children should be an old maid.

A godly mother loves her children. The question is raised in Isa. 49:15: "Can a woman forget her suckling child, that she should not have compassion

"ARE WE FACING THE END OF THE WORLD"

By
ROY MASON

★
PRICE

\$1.25

Order Today

on the son of her womb?" A Christian mother never forgets her children, she loves them dearly.

A good mother will set a Christian example before her children, knowing that children are the reflection of their parents. In Ezek. 16:44 it is written: "As is the mother, so is the daughter." Of Ahaziah the son of Ahab it is said: "Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. And he did evil in the sight of the Lord, and walked in the way of his father, and in THE WAY OF HIS MOTHER . . ." I Kings 22:51-52.

Mother, are you leading your children to Hell like Ahab's wife did? I certainly hope not.

Conclusion

An ideal woman does not just exist in the realm of imagination. Every woman reading this can be such a woman. It is woman's greatest duty and highest privilege to be a Christian mother. Just how does God see you as a mother? If not a Christian one, then ask God to make you one right now.



Convictions

(Continued from page 6)
sooner the S.B.C. lays aside its hypocritical pretense and gets right in there with the N.C.C. the better it will be. Then maybe — just maybe — some of the truly saved people in the S.B.C. will get their eyes open, and get out of the hellish mess. So, S.B.C. let's get on with the observers and let's get on with the dialogue, and get in the mess. S.B.C., you have already compromised to be what you are, just a little more compromise, and you can join the Big Boys and be a part of Satan's Major Mob. So, go ahead and get it over with.

The newspaper article tells us that, according to Mr. Criswell, the previous reason for lack of ecumenical participation by

Southern Baptists is no longer valid due to the fact changing world and shifts in the religious community. He refers to this previous reason as an excuse. Well, brother, in this fast changing world, the Word of God remains unchangeable. If there were ever a Biblical reason for not being in the N.C.C., that reason still exists. And of course, the whole Bible is against such wicked unity. Yes, the world has changed. The religious community has changed. Yet God's Word and its demands upon those who profess to believe and follow it have not changed. But, I will tell you what else has changed. The S.B.C. has changed. It has changed from bad to worse. (It never was any good). So a little change more, and the S.B.C. can have a wedding with the N.C.C. They can be married in the church of Hell. Satan can be the officiating officer. And what impish children they will have.

According to the article, Bro. Criswell says that he is in sympathy with any man anywhere who stands up and names the name of Jesus. Well, now that all depends on what Jesus the man is naming. The Unitarians name the name of Jesus, but deny the Jesus of the Bible. The Bible tells us about those who preach "another Jesus." Before I show any sympathy to the man who names the name of Jesus, I am going to ask him — which Jesus? Are you talking about the Jesus of the Bible — the Jesus who is God Almighty — the Jesus who was born of a virgin, lived a sinless life, died for the sins of His people, rose from the dead, ascended into heaven, and is coming again? Now if he is naming the name of the Bible Jesus, I will fellowship him as a brother in Christ. But if he is talking about the Unitarian Jesus, the Modernist Jesus, the Jesus of many of the leaders of the N.C.C. and the S.B.C., the Jesus who is man and nothing more, I have no sympathy for, or fellowship with such a man. Brother, this is a foolish statement by Mr. Criswell. It sounds so nice, and seems to say so much, but says exactly nothing at all. All the heretics in the world name the name of Jesus. That does not prove anything. What Jesus are they naming — that is the question.

The article quotes Mr. Criswell as saying: "I believe in the literal translation of the Scripture, the virgin birth, the miracles and all. But I believe that it is possible, if a man is really right by God and has the spirit of Christ, to stay true to any position and yet sit down with his brother whose theology differs." Now here is a key statement. Let us look at it. Let us ask Mr. Criswell some questions about this. First, I thank God that Bro. Criswell believes these truths and join with him in believing them. Dear brother, can the man whose theology differs on these doctrines be right with God and have the spirit of Christ? Brother, if a man does not believe these doctrines mentioned by Mr. Criswell here, that man is a lost person on the way to Hell. He is not right with

Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

Send your offerings for the support of Brother William C. Burket to:

Navajo Mission
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:

Wm. C. Burket
P.O. Box 1031
Chinle, Arizona 86503

Any American Indian may have a free year's subscription to this paper by writing to the above address.

God. He is not a brother. If Mr. Criswell made the statement as quoted in the Dallas paper and reproduced above, then I will have to take back much of the good I have thought and said about him. If he made this statement, he contradicts much of what he has preached in Dallas. If he made this statement, he contradicts much of what he has written in his books. The church at Dallas, ought to demand that their pastor clarify this matter at once. Mr. Criswell says he believes the Bible is literally true. The Bible says, our Lord speaking, "If you believe not that I am He ye shall die in your sins." Bro. Criswell, in the above statement implies that a man can deny the virgin birth, deny the literal accuracy of the Bible, and yet be right with God and have the spirit of Christ, and be a brother. Now, Mr. Criswell, one of your statements must be false. (I realize that you may have been misquoted, and hope you were. Please send us the newspaper correction, if you were). If the brother was not misquoted, then he has compromised truths that he has professed to hold dear and believe without apology. Which is it?

I realize that there can be doctrinal differences between truly (Continued on page 8, column 2)



GREEK-ENGLISH INTERLINEAR NEW TESTAMENT

Approximately 750 pages
Cloth Bound

\$10.00

Most useful for everyone who studies the Bible. Can't be described — As Paul said of Jesus (II Cor. 9:15), it is unspeakable. Must be examined to be appreciated.

ORDER FROM —

CALVARY BAPTIST CHURCH
ASHLAND, KENTUCKY 41101



THE BONDAGE OF THE WILL

By MARTIN LUTHER

320 pages

Paper-bound

\$2.95

Of all the great books that were written by Luther it was his own opinion that only this one and one more deserved preservation.

This book furnishes a marvelous background for the Grace of God and Salvation.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE
P.O. BOX 910, ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

DECEMBER 16, 1972

PAGE SEVEN

Female Minister

(Continued from page one)

Apparently the church was not embarrassed at having ordained her as a Baptist minister. They should have been remorseful for having ordained a woman in the first place as their act was one of open defiance of the Word of God.

"A bishop then must be blameless, the husband of one wife..." —I Tim. 3:2.

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

And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

What! came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant." —I Cor. 14:34-38.

In the light of these Scriptures, I can see no reason for the church

being so embarrassed on learning that this first female minister was ordained as a pregnant Baptist minister. They should be embarrassed, though, for having violated God's Word in ordaining her in the first place.

The crowd that officiated at her ordination should hang their heads in shame for having ordained her at all.



Convictions

(Continued from page seven)

saved persons. I am certain that many are saved and are wonderful people who differ with me on the rapture as related to the Tribulation. I am slow about judging as to another person being unsaved. But, without apology, and backed by the Word of God, I insist that the person who does not believe in the virgin birth of Jesus Christ, and in the literal accuracy of the Bible — that person is as lost as lost can be. He is not right with God, he does not have the spirit of Christ, and he is not my brother in the Lord. Bro. Criswell has erred grievously in this matter. But when men

go after unity, they have to travel the road of compromise to get there.

The newspaper article tells us that the writing of Paul which told about sending apostles out to minister in different ways to different kinds of people is comparable to present day denominationalism, according to Bro. Criswell. Surely, the brother is not so unscholarly and so blind to New Testament teaching. Did Paul advocate the starting of Methodist, Lutheran, Holy Roller, and hundreds of other so-called churches? Certainly not. Paul was not the head of an interdenominational evangelist society. He did not send Methodist preachers out to preach Methodist lies to Methodist churches. Presbyterians to do likewise. Paul taught the truth, and Paul placed preachers of another gospel under the curse of God. Paul was a Missionary Baptist preacher. He was a member of a Missionary Baptist Church. He was sent out by a Missionary Baptist church to do mission work, and he organized Missionary Baptist churches where folk were saved from under his ministry. How foolish, wicked, absurd, and unscriptural to link Paul up with different denominations. Mr. Criswell, advocate what you will, that is your business, but do not try to use the Apostle Paul to back up your compromise.

Bro. Criswell is quoted as saying: "There are more things that bind us together than separate us." I assume that this refers to the N.C.C. How can the brother make such a statement? There is nothing that binds a Bible-believing child of God to an infidelic, wicked, unsaved person in the modernistic churches embraced by the N.C.C. The brother needs to re-read II Cor. 6:14-18. The truth is, that there is nothing to bind us and everything to separate us.

The paper quotes the brother as saying: "For us to be bitter in our actions and accusations is acting in a manner the devil can use... The better way is love." Here is the old plea for love and the old charge of bitterness in our actions. I wish the brother, and those who agree with him would read the account of Elijah on Mt. Carmel. Elijah was quite bitter. I am sure that the prophets of Baal accused Elijah of lacking in love. But did he? He acted out of love — love for Israel — love for God — love for the Word of God. Love for what is true and right demands as a necessary accompanying emotion, hatred for what is untrue and wrong. Let Bro. Criswell read again of John the Baptist and his harsh statements to the Pharisees. Let him read again of the treatment Christ gave to the Pharisees in Matt. 23. I am sure that the Pharisees accused John and Christ of lacking in love. They surely said some bitter and mean things about those Pharisees. They did not start a Council of Unity between Baptists and Pharisees. There was more that separated them than there was that bound them.

Brethren, let us avoid bitterness in every honorable way. Let us have and show all the love that God will give us by His Spirit. But let that love be directed toward those things that are proper and Scriptural objects of love. I assure you that the N.C.C. and the S.B.C. are not Scriptural objects of love. Our Lord had love, but he had hated also. Scripture tells us that He loved righteousness and hated iniquity. Let us follow His example. Let us love righteousness and love His Word. Let us follow His example also in hatred. Let us hate iniquity — in ourselves — in the world — and in wicked and sinful and anti-scriptural organizations such as the N.C.C. and the S.B.C. If we follow such an example, we shall do well. We will not be popular with the world. We will be accused of lack of love. But, more important, we will be pleasing to our Lord. God bless you all.

WHAT DOES 1973 HOLD FOR THE MINISTRY OF TBE? WHAT PART WILL YOU HAVE IN ITS MINISTRY?

Only a few more days and 1972 will be a matter of history. There are many who will look back upon it with great joy and thankfulness to God for blessings they have received from Christ and His Word. Many have been saved this year; many have had fellowship with God for the first time; many have come to a greater knowledge of the Word of God; many have found a greater field of service for the Lord.

What, now, does the new year hold? It offers new minutes, new hours, new days, new weeks and months for us to use for the glory of God. If we could retrace 1972, it is certain we would make a different use of much of our time; let us prove that, if we could relive 1972, we would make better use of our time by doing just that in 1973.

More money will come to our hands this year. How did we spend it last year? What do we have to show for it? A new car? A new home? A TV set? Pleasures? Material possessions? But what do we have laid up in Heaven? Did we spend for the Lord and thus lay up treasures in Heaven to be there waiting for us when we cross the river of Death? 1973 will give us new opportunities to spend for Christ. Will we be alert to make good use of His financial gifts, or will we again squander in the behalf of self?

We are hoping for a great year in 1973. We believe many good men who love the Lord would love this paper and be helped by its weekly visits, if we could send it to them. If the Lord will grant our desire to send it to them, we will have grateful hearts to Him for providing the needs.

We call upon all the friends of Truth in our reading audience to be fellowhelpers with us in behalf of standing for the Truth and spreading it abroad. How much will you give to help send TBE to the preachers who need the truth? Whatever your gift, large or small, it will be used for the glory of God in this effort.

LOOKS FORWARD TO TBE

Please find check enclosed to help print the special issue of Baptist Examiner. I sure want a copy. I think it is the best Baptist paper printed. I could sit and read it all day. Wish it would come every day.

Mrs. E. G. Anglen
Alma, Arkansas

SEND US TEN SUBSCRIPTIONS, WE'LL RENEW YOURS FREE

10 SUBS . . . \$10.00

- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____

Enclosed \$_____ for _____ Subs

Your Name _____

Address _____

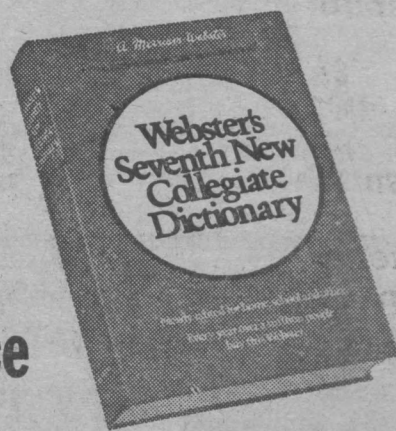
Zip _____

GIVE US READERS
We Will Give Them The Truth

THE BAPTIST EXAMINER
DECEMBER 16, 1972
PAGE EIGHT

THE ANSWER BOOK

For
school,
home,
and office



WEBSTER'S SEVENTH NEW COLLEGIATE

This handy-size reference has the new words and new information you need to answer all kinds of daily questions. It's the new standard for spelling, punctuation, pronunciation, synonyms, word division — you name it! Among 130,000 entries, Webster's Seventh has 20,000 new words

and new meanings. It's the only Webster with separate sections of information on famous people and important places — plus the scientific names for plants and animals. For school, home, or office, this is the basic answer book.

JUST \$7.50

MERRIAM-WEBSTER...
the leading name in dictionaries since 1847.

ORDER FROM OUR BOOK STORE